

CRITERION

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SEEN MEETING TODAY'S NEEDS

Education pastoral 'recognizes changes,' Bishop Borders says

ORLANDO, Fla.—The U.S. Bishops' pastoral message on education recognizes "the tremendous changes in society due to technological advances and the emergence of the Third World," said the new chairman of the bishops' education committee.

"Breakdown of traditions, family life and community life must be recognized," Bishop William D. Borders of Orlando said, "not in a negative way, but realistically in order to determine better the directions we should take in meeting contemporary needs."

Bishop Borders, a native of Washington, Ind., who took his seminary studies at St. Meinrad, said that improved development of adult education and more extensive involvement of parents in the religious education of their children are essential. Moreover, he said, the Church must and does recognize that "we need great competence among religious leaders and religious educators."

BECAUSE OF THE lack of communication between young people and adults within the Church and within society, Bishop Borders said, there is a growing responsibility to support and develop a vital campus ministry at Catholic and secular colleges and universities.

Although the Church in the United States is not realizing the post-World War II dream of having every Catholic child in a Catholic school, Bishop Borders said that the Church will continue its school system. However, he said that "without govern-

ment aid, the system will probably be smaller."

The country needs the contribution of both public and nonpublic schools, he said, because competition enhances excellence.

The pastoral contains "a call for reorganization of our education system and a recognition of the close relationship of our religious education programs—(C.C.D., Catholic schools and family life)," Bishop Borders said. He indicated that more personnel and more funds will be directed toward religious education programs outside Catholic schools.

"In the pastoral," Bishop Borders said, "there is a strong atmosphere of hope. We certainly recognize that no particular period of history and no particular culture in the Church has the final word."

"We do have a pilgrim Church, and our generation—as every generation must do—must use the resources and expertise of our times in looking to the future and providing for the needs of the future."

BISHOP BORDERS SAID that no single education program suffices and that persons who have been involved in education realize that supportive programs and sharing goals and resources between programs are vital to success.

The bishop said that the pastoral concludes with an understanding of the Church—that the "Church is indeed universal, that it is for all men."

"Our hope is not rooted in our efforts or expertise," Bishop Borders said. "It is rooted in Christ's promise to be with his Church always. It is rooted in the understanding and appreciation of the guidance of the Holy Spirit."

RE Department plans series of Advent Masses

INDIANAPOLIS—The Religious Education Department, in collaboration with the Archdiocesan Liturgical Commission, is planning three special Advent Masses to be celebrated on the Tuesday evenings of Advent. Intended to be educational as well as inspirational, each Eucharist will develop a different Advent theme and will be planned by guest celebrants and committees of adults interested in liturgy.

Celebrants will include Father James Byrne, Father Robert Ross, S.J., Father Robert Scheidler and Father Donald Schneider. The Masses will begin at 7:45 p.m. at Holy Rosary Church on December 5, 12 and 19. Each celebration will be followed by coffee and donuts.

All are invited to participate in these liturgical celebrations. Anyone interested in serving on a planning team, contact Sister Gilchrist Conway, S.P., at the Religious Education Department, 634-4453.

Indiana church leaders probing campus ministry

WEST LAFAYETTE, Ind.—Indiana bishops will meet with state and private college and university campus ministers at Purdue University here Friday and Saturday, Dec. 1 and Dec. 2, to discuss the nature and direction of campus ministry.

Sponsored by the Indiana Newman Foundation, the Indiana Campus Ministers' Conference will hear noted theologian and spiritual writer Father Henri Nouwen discuss his "Analysis of Students Today" at 8 p.m. Friday in the Purdue Newman Center. The lecture is open to the public.

Father Nouwen will make five 10-minute presentations Saturday morning on "The Spirituality of Campus Ministry," to be followed by discussions.

Other speakers will include: Father Leo Piguat, chaplain of the Purdue Newman Center, who will report the results of a state-wide survey of Indiana priests concerning their evaluation of campus ministry and its relation to the local community; Father Philip Bowers, M.M., "Third World Awareness and the Campus"; and John Brown, national treasurer of "Key 73."

The Indiana Newman Foundation was organized to raise funds for program development to supplement the needs of the campus ministry. Foundation president is Father James Bates of Ball State University Newman Apostolate, Muncie.

Study on 'Priest and Scripture' now completed

WASHINGTON—The biblical section of the American Catholic bishops' five-year, \$500,000 study of the priesthood in the United States has been published here.

One of six sections of the massive study commissioned by the U.S. Bishops in 1967, the 49-page biblical study is entitled "The Priest and Sacred Scripture." It was edited by Father Eugene H. Maly, head of the bishops' subcommittee responsible for the scriptural study.

The historical, sociological and psychological portions of the priesthood study have also been published. The theological study, after a controversial history, was left unpublished on the grounds that it would be "misleading" to publish it under the auspices of the bishops when in fact many bishops disagreed with some of the conclusions of the study.

A spokesman for the National Conference of Catholic Bishops (NCCB) said that spiritual study, the sixth section of the over-all study, has been completed and is "ready for printing."

"The Priest and Sacred Scripture" begins with a discussion of "The Nature of Biblical Religion." In succeeding chapters it treats "Jesus Christ," "The Church in the New Testament," "Ministries in the New Testament," and "Ministries in the Old Testament."

Providence vote not known at press time

CLARKSVILLE, Ind.—The New Albany District Board of Education met this past Wednesday evening, after press time, to decide whether 18 parishes in the four-county area will purchase Our Lady of Providence High School here.

Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville, and president of the district board, indicated that parishes reported a "slim return of about 25 per cent" in use of preferential ballots provided for registered parishioners.

The coeducational high school, built and operated the past 21 years by the Sisters of Providence, was offered to the parishes for \$1 million. If the district board approved the purchase Wednesday evening, the funds would be borrowed from the Archdiocese with repayment scheduled over a 20-year period.



MORTGAGE BURNING CEREMONY—A mortgage-burning ceremony was held recently at St. Leonard's parish, West Terre Haute, to mark the liquidation of the parish debt. Guest speaker for the event was Father William Munshower, Newman chaplain at Indiana State University and Rose-Hulman Institute, Terre Haute. Shown from above left are: Father Joseph McGinley, pastor; Father Munshower; Father Patrick Murphy, associate pastor; and Father Henry Brown, former pastor now at St. Mary's parish, North Vernon.

SUBJECT MATTER DEPLORED

'Maude' TV episodes draw sharp criticism

A California bishop and the head of the Knights of Columbus have deplored a two-part episode of the CBS-TV program "Maude" that dealt with abortion and vasectomy.

Bishop Hugh A. Donohoe of Fresno, Calif., in a letter to Columbia Broadcasting System President Frank Stanton, said the episode "was a very brazen treatment of abortion and vasectomy" and "openly downgraded the belief that there is a moral value in matters of this kind."

John W. McDevitt, supreme knight of the Catholic fraternal organization, said in a letter to CBS that the episode showed a "shocking irresponsibility" on the part of the comedy show's authors, producers, telecasters and sponsors.

A spokesman for CBS-TV said there would be no public response to criticisms of the episode, broadcast on November 14 and 21. Instead, she said, letters would be sent to those contacting CBS about the show.

THE SPOKESMAN said the first part of the episode, entitled "Maude's Dilemma," showed the 47-year-old Maude discovering she was pregnant and wondering what to do. Also in the first part of the show, said the spokesman, Maude's husband, Walter, is considering getting a vasectomy as a result of his wife's pregnancy.

In the second part of the episode, according to the spokesman, Walter decides against the operation while it is implied that Maude will obtain the abortion.

Veteran actors Beatrice Arthur and Bill Macy play the central characters of the program, telecast on Tuesdays at 8 p.m. (EST).

In his letter, Bishop Donohoe declared: "The program was a very brazen

treatment of abortion and vasectomy. It was even more reprehensible since it was shown at 8 p.m., a time when many young people and children were viewing television."

The prelate's letter also stated: "Under the guise of a 'family program', the program openly downgraded the belief that there is a moral value in matters of this kind."

"While we cannot compel others to believe as we do, we do have the right to demand that our beliefs are not ridiculed as was done on that program."

The bishop said he was urging the people of his diocese to join his protest "and to alert the stations and commercial sponsors involved of our indignation."

IN HIS LETTER, McDevitt declared: "Killing of the unborn is not a laughing matter. All the cliché counsel on how easy and simple it is to kill the unborn—'like having the dentist extract a bad tooth'—is not funny either. Should the advocates of permissive abortion desire to dispense their inducements to barbarity, they should not be given the medium of a popular television program at a prime children's viewing hour."

His correspondence also asserted: "While controversial subjects can be aired, responsibility to the public requires a format whereby both sides of the issue will be given a fair hearing at the same time. That responsibility was not evidenced in the 'Maude' tragedy. Rather what was in evidence was a shocking irresponsibility by the authors, producers, telecasters and sponsors of the program."

The CBS-TV spokesman acknowledged the network had received criticisms of the "Maude" episode. "But we also received calls congratulating us for the show, not just complaints," she said.

AT MILLHOUSEN

Seek funds to restore church

MILLHOUSEN, Ind.—A \$70,000 fund drive is underway at St. Mary's parish here to restore the 104-year-old parish church. Closed for several years because of structural defects, the parish has been attending services in the school gymnasium.

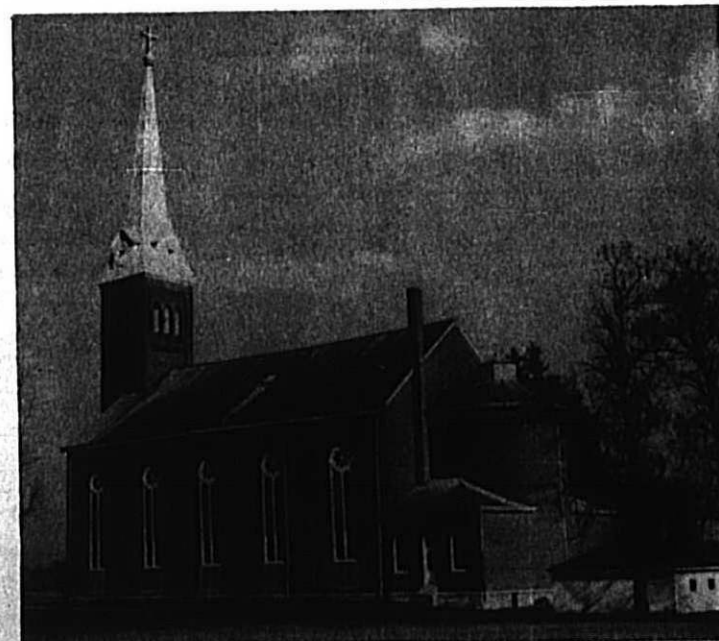
Father Patrick Commons, St. Mary's pastor, disclosed that efforts will be made to secure the needed funds within 12 months to limit cost expenditures.

Renovation plans call for a new roof, ceiling, wall and roof supports, wiring and painting. The project has been engineered by Barth Associates of Greensburg.

Steering committee members in charge of the fund campaign include: Dale Ortmann, Carl Moorman, Ralph Bruns, Fred Klene, Raymond Retzner, Miss Mary Ann Schneider, Carl Veerkamp and Miss Marie Monter.

Founded in 1834 by German immigrants, the first log church was erected six years

later. A second church was built in 1850. The present church was begun in 1865 and completed in 1868. The 170-foot steeple was added in 1892.



RESTORATION PLANNED—St. Mary's Church, Millhouseen

Abortion curbs struck down in California

SAN FRANCISCO—The California Supreme Court has ruled out any restrictions on abortions performed by a licensed doctor in an accredited hospital during the first 20 weeks of pregnancy.

By a 4-3 decision, the court struck down the 1967 California abortion law's requirement that a hospital committee approve the operation.

The court said that the medical criteria required to obtain approval for an abortion were unconstitutional because they were "impermissively vague." The court then ruled that requiring approval by a medical committee was invalid because the committee could not function without applying valid medical standards.

DISSENTING, Justice Louis H. Burke said the decision nullified the abortion act by removing its most important protective device—the required prior approval by a qualified hospital staff committee. The result, he said, is legalized abortion on demand of the mother.

As a result of the decision, the judgment as to whether an abortion should be performed rests solely with the pregnant woman and her physician.



GIVEN VATICAN POST—Father Basil Helser, O.F.M. Conv., a native of Terre Haute and former general of the Conventual Franciscan order, has been appointed undersecretary of the Vatican's administrative office for religious priests, brothers and nuns throughout the world. Father Helser, 63, a member of the community at Mt. St. Francis, Ind., held the post of general from 1966 until the spring of 1972.

Father Mattingly new provincial

MT. ST. FRANCIS, Ind.—Father Lawrence E. Mattingly, O.F.M. Conv., former novice master at the Franciscans' Auburn (Ind.) novitiate has been elected Minister Provincial of Our Lady of Consolation Province with headquarters here.

At 34, the new provincial is the youngest man to hold office in the 46-year history of the province. Father Lawrence, a native of Lebanon, Ky., holds degrees from the University of Dayton and the Seraphicum in Rome.

Previous to his assignment at St. Anthony Novitiate, Auburn, Father Lawrence served in Toledo, Milwaukee and St. Louis.

The election took place Wednesday, Nov. 22, at Carey, O. The new provincial succeeds Very Rev. Robert Bayer, O.F.M. Conv.

In addition to maintaining provincial headquarters here, the Franciscans staff three parishes in the Archdiocese—St. Benedict's and St. Joseph's Terre Haute, and St. Anthony's, Clarksville. They also operate a high school seminary at the provincial headquarters.



ELECTED—Father Kenny C. Sweeney, director of the Office of Communications for the Archdiocese, was elected the first president of UNDA-USA, a newly-organized professional fraternity of Catholic broadcasters. The national association, allied with the International trade fraternity, convened its first general assembly this week in St. Petersburg, Fla.



SERRANS ENTERTAIN PASTORS—Members of the Archdiocesan Priests' Senate were special guests at Monday evening's annual Pastors' Night dinner sponsored by the Serra Club of Indianapolis. Guest speaker was Father Joseph McCarthy, third from left, of Greenwich, Conn., a consultant for film and broadcasting to the United States Catholic Conference. Shown from left are: Msgr. Charles Koster, pastor of St. John's

parish; Thomas J. Murphy, District Governor of Serra and co-chairman of the event; Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and president of the Archdiocesan Priests' Senate; Archbishop George J. Biskup; and Joseph W. Van Camp, Serra Club president. The event was held at St. Pius X Council, Knights of Columbus.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

British army brutality charged

BELFAST—Sixty-five Catholic priests issued an unprecedented statement here accusing the British army of brutality against Catholics in Ulster. The priests, about half the total in this city, denounced "a campaign of violence by the regular army against the civilian community," and said that they would take "direct, non-violent action" in the worst instances.

Burundi bishops criticized

LONDON—The head of an international aid organization accused the bishops of the African country of Burundi of failing to take a Christian stand during the massacres there earlier this year. The bishops "have fallen short both by their silence when they should have spoken and by their speech when they should have remained silent," said Father Werenfried van Straaten, head of The Church in Need, in a report published here.

Rhodesian priest-editor convicted

SALISBURY, Rhodesia—A Catholic priest who edits the Catholic weekly here, Father Albert Plangger, received a five-month suspended sentence for publishing a "subversive" statement. The statement was an article written by Bishop Donald Lamont, chairman of the Catholic Bishops' Conference, which criticized the Rhodesian constitution and government.

Irishmen sentenced in bombing

WINCHESTER, England—Three Irishmen were sentenced to prison terms ranging from two years to life for murder and related offenses in the bombing of an army post in nearby Aldershot last February—in retaliation for the "Bloody Sunday" killings in Northern Ireland. The bomb killed a Catholic priest, a civilian gardener, and five women servants.

Named to Sacred Roman Rota

VATICAN CITY—Father Edward M. Egan, 40, co-chancellor of the Chicago archdiocese, has been named a judge of the Sacred Roman Rota, the ordinary court of appeal for marriage and some other cases from lower Church courts. The appointment follows a tradition of more than 30 years of naming an American as one of the more than 20 Rota judges.

Charge torture of Mexican priests

MEXICO CITY—Mexico's Catholics have protested the kidnapping and torture by a rightist paramilitary group of two priests active in social reform. Officials of the Mexican Bishops' Conference said that incidents of torture are "becoming a social gangrene." Priests, nuns, and laymen called on the government to put an end "to this importation of terrorist technology and neocolonialism."

Czech officials, Vatican confer

VATICAN CITY—Czechoslovakia's Communist regime and the Vatican officials discussed the leadership of Czechoslovakia's 13 dioceses, only one of which has a regularly appointed bishop. The brief discussions did not cover other problems such as the deportation of nuns to "concentration camps" and government restrictions on the number of seminarians.

Bishop nomination method hit

RALEIGH, N.C.—The Raleigh Priests' Association criticized the process by which Father Joseph Howze of Asheville was chosen to be an auxiliary bishop. The group praised Father Howze, the third black Catholic bishop in the U.S. history, but criticized the "lack of consultation," and the "secrecy of the whole process."

Charge bias against women

PITTSBURGH, Pa.—A six-month study ordered by Duquesne University has found pervasive bias against women at the Catholic institution. The study asserted that women faculty and staff members receive lower salaries than men in similar positions, are under-represented in administrative posts, and in general "do not enjoy full equality with men."

Post-war Indochina aid studied by Relief body

NEW YORK — Catholic Relief Services (CRS), the U.S. Church's overseas aid agency, hopes to join other agencies in a massive program of aid once a ceasefire has been reached in Indochina.

CRS already is supplying aid to war victims in South Vietnam. This aid will be increased and perhaps expanded to North Vietnam when the fighting stops, according to Auxiliary Bishop Edward E. Swannstrom of New York, CRS executive director.

"In Vietnam alone, there will be over a million refugees to be resettled," Bishop Swannstrom told NC News. There are also about 700,000 refugees in Cambodia and a large number in Laos he said. "Overseas voluntary agencies of the developed countries will have to mount a program of about \$40 million," Swannstrom said.

SUPPORT BOYCOTT

CLEVELAND—St. John College's administration agreed to stop serving non-union iceberg lettuce in the college cafeteria here. The administration notified its cafeteria supplier that no lettuce was to be served unless the firm could supply lettuce grown under United Farm Workers Union contracts.

HE SAID HE will go to Rome to try to interest other Catholic relief agencies in joining CRS in mounting a program of relief similar to the one the various agencies mounted for Bangladesh, where aid amounted to \$30 million.

"I'm confident that we can get a great deal of support from our own government," the bishop said, adding that the government has been very generous in assisting CRS relief efforts.

"All the agencies, if they're permitted to, will want to do something in North Vietnam," Bishop Swannstrom said, but he added that CRS had not approached the North Vietnamese government concerning post-war aid.

"CRS HAS A very strong staff in Vietnam at the moment," he said, and the agency took the lead among voluntary agencies in relief efforts during the war. The staff has been making preparations for post-war aid, he said, and has stockpiles of food, clothing and medicine that are continually being replaced by shipments.

Bishop Swannstrom emphasized the need for U.S. Catholics to continue their support of relief efforts in Indochina.



WOODS TRUSTEES HONORED—A reception at St. Mary-of-the-Woods College recently offered Terre Haute-area residents the opportunity to meet new trustees of the college. Left to right, seated, are: Mrs. Benjamin Cox, Terre Haute; Sister Edwardine McNulty, S.P., new trustee; Sister Margaret Kern, S.P., new trustee; and Mrs. John Marten, Indianapolis. Standing, from left, are: Mr. Cox and John Marten, new trustee from Indianapolis. The board of trustees held a quarterly meeting in November on campus. Consideration of a Long Range Plan for the college, Indiana's oldest four-year liberal arts college for women, was included on the agenda.

Alumni honor Marian trustees

INDIANAPOLIS — Two members of the Marian College board of trustees were cited by the college alumni with special awards at the recent Alumni Homecoming. Mother Marie Dillhoff, O.S.F., superior-general of the Sisters of St. Francis, Oldenburg, board president, and John J. Dillon, Indianapolis attorney, were named "honorary members" of the Alumni Association.

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Priest composes bill of rights for retarded

LOS ANGELES—A priest who works with "persons with mental retardation" has issued a "bill of rights" affirming their dignity and value as persons.

Father Michael Gilsenan, associate director of the Los Angeles archdiocesan Department of Special Services to the Handicapped, does not speak of "the mentally retarded" but of "persons with mental retardation"—with the emphasis on "persons"—in his bill of rights.

"A person with retardation" also has the right:

- to an education, a job, and a "decent standard of living."
- to participate in community life and to live with his family, if possible.
- to freedom from "abuse and degrading treatment."
- to a guardian "to protect his personal well-being."
- to legal safeguards of rights he cannot exercise himself.

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ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

December 3: 5:00 p.m.—Organ Recital by Miss Mary Rita Babbitt.
December 10: 5:00 p.m.—Holy Name Chanters, Mr. Jerry Craney, Director.
December 17: 5:00 p.m.—Gregorian Chant Recital and Mr. Thomas Murphy, Organist.

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THE TACKER

Advent observances slated

BY PAUL G. FOX

The liturgical season of Advent will be observed by a variety of parishes and groups during the coming weeks of Christmas preparation.

Weekly liturgies have been jointly planned for the public by the Religious Education Department and the Archdiocesan Liturgical Commission on the Tuesdays of Advent in Holy Rosary Church. Mass will be offered at 7:45 p.m. each Tuesday, starting December 5, by various celebrants.

St. John's parish will again schedule a series of three Advent recital-concerts on consecutive Sunday afternoons, starting December 3. The 5 p.m. programs, to be followed by Mass at 5:30 p.m., will include:

December 3, organ recital by Miss Mary Rita Babbitt; December 10, Choristers of Holy Name parish, Beech Grove, directed by Jerry Crancey; and December 17, Gregorian Chant recital with organist Thomas Murphy.

A special Advent liturgy will be sung by the Arlington High School Concert Choir in St. Lawrence Church on Saturday, Dec. 9. The pre-Mass program will begin at 5:20 p.m. with the "Holy Is the Lord" cantata by Andreas Hammerichmidt. Schubert's "Mass in F" will be sung during the 5:30 p.m. Mass, which will also include Pergolesi's "Magnificat," accompanied by Arlington's string ensemble.

The school's choir is directed by Ralph C. Herine, while Miss Priscilla Smith directs the string ensemble.

The annual pre-Christmas Concert by the Holy Name Choir will be given at 6:30 p.m. Sunday, Dec. 17, in the Beech Grove church.

The third annual pre-Christmas Concert of the Sacred Heart parish choir, directed by Frank Schaler, will be given at 7 p.m. Friday, Dec. 15, in the parish hall.

Indianapolis has many fine choirs and musical groups that have traditionally performed excellent liturgical programs. We recommend your attendance.

HOLIDAY BRIGHTENERS—The recent Thanksgiving holiday was considerably brighter for several hundred Indianapolis families, thanks to the efforts of teens and younger school children.

More than 50,000 cans of food plus uncounted soft-packaged items like sugar, flour and mixes were collected by a group called Concerned Youth for the City. Coordinated by a group of students from Cathedral and Ladywood-St. Agnes High School, distribution was made to about 500 families which had contacted the

program directly or were referred by social agencies.

Of the total, Cathedral students and those from Ladywood-St. Agnes collected 10,000 cans each, closely followed with 9,000 cans collected by students of St. Mary Academy. Other participating schools included: Our Lady of Grace Academy, 6,000; Ritter High School, 6,000; and Latin School, 3,000. Another 3,000 were contributed by Catholic elementary schools and public high school students.

Roncalli High School students, working independently, collected cash donations of \$500 and 16,000 cans of food. Two neighborhood agencies received the canned goods for distribution to families in their areas, while Roncalli students delivered turkeys and holiday dinners to about 25 families.

The balance of the \$500 in the Roncalli drive was contributed to the Campaign for Human Development.

SEMINARIAN VISITATION—A group of seminarians from St. Meinrad College visited with students in six Indianapolis Catholic high schools last Wednesday to relate their experiences and aspirations in preparing for the priesthood.

Arranged by the Indianapolis Serra Club and the Ministerial Experience Program at St. Meinrad, the students visited Clatsop, Ritter, Roncalli, Secina Memorial, Cathedral and Brebeuf. At the four coeducational schools, the seminarians spoke to mixed classes.

Serran coordinator James W. Loughery, a member of Immaculate Heart of Mary parish, indicated that the response was generally positive and the seminarians were well received. Students were asked to give written reactions to their guests after the sessions.

A followup week-end visit to St. Meinrad is planned for interested youth next spring, Loughery said.

MISSION ACCOMPLISHED—Miss Emilia T. Schober of Sacred Heart parish, Indianapolis, had been in ill health for some time but was looking forward to last Sunday's 50th Wedding Anniversary fete for her life-long friends, Mr. and Mrs. William Jennings. She had witnessed the Jennings' wedding in the church 50 years ago. Along with the other original witness, George Carico, of Anderson, Miss Schober was present last Sunday afternoon for the Mass of Thanksgiving. Earlier in the week she had commented to her sister, with whom she lived, that it "would probably be my last trip to Sacred Heart." Monday evening Miss Schober died. Her funeral was yesterday morning in the parish church.

INDIANAPOLIS

Calendar of Events

FRIDAY, DEC. 1

St. Monica's Parish Dinner, from 9 p.m. to 1 a.m. on the 3th floor of the Indiana National Bank Tower.

Fish Fry from 5 to 8:30 p.m., St. Gabriel's parish hall, 6000 W. 34th St.

SUNDAY, DEC. 3

Two Card Parties, at 2 p.m. and 7 p.m. in Assumption parish hall 1105 S. Blaine. All games played.

THURSDAY, DEC. 7

Social in Holy Trinity school hall, 6:30 p.m. to 11 p.m.

Spaghetti Dinner, Ladywood-St. Agnes School, 5 p.m. to 8:30 p.m. Carry-outs available. Adults \$2; children under twelve \$1.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 a.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** 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.; Knights of Columbus, Council No. 427, 4 p.m.

Anti-obscenity law 'invalid'

NEWARK, N.J.—A three-judge federal court here has ruled that New Jersey's new anti-obscenity law is unconstitutional.

The ruling came in the case of an Irvington, N.J., "art theater" operator who had filed suit claiming that the state was harassing him. He was arrested twice recently.

The law under which he was arrested was revised by the state legislature last February. In the definition of obscenity the lawmakers dropped the phrase that required prosecutors to prove that allegedly obscene material was "without redeeming social value."

In its ruling Nov. 28, the court here ruled that this went beyond U.S. Supreme Court decisions on defining obscene material. While they held the state law

was invalid, the judges did not issue an injunction forbidding its enforcement. Arrests may still be made when material fitting the Supreme Court requirements is involved.

Priest is named

SAN FRANCISCO—Father Albert R. Jonsen, former president of the University of San Francisco, has been appointed to the University of California School of Medicine faculty as a professor of medical ethics.

The school's dean, Julius R. Krevans, said Father Jonsen will examine new moral problems in the medical profession resulting from advances in such areas as organ transplant, cardiovascular surgery and genetics.

Charges federal and state laws conflict on school aid

JEFFERSON CITY, Mo.—In spite of federal instructions, Missouri's education commissioner said here that he cannot provide equal treatment for nonpublic school students in two federally funded reading clinics.

Dr. Arthur Mallory said he would confer with federal officials about the problem. "I'm open to trying to make things work," he said, "and I know the federal people have rules and regulations they must follow, but so does the state of Missouri."

The U.S. Office of Education has stated that nonpublic school children should receive equitable treatment at reading clinics in Jefferson City and Jennings, Mo., both operated under Title III of the 1965 Elementary and Secondary Education Act (ESEA).

NONPUBLIC SCHOOL children are entitled to use the facilities, but state regulations require that they use the facilities only after school hours. This is difficult for some of the children who live

considerable distances from the clinics. Dr. Mallory said the state constitution, court decisions and state statutes all prohibit the public schools from offering

services on an equal basis to nonpublic school students. The shared time concept has never been considered legal in the state, he said.



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Journal bridges the gap between Christians, Jews

JERUSALEM—A new English language bulletin of religious thought and research in Israel, published by the Ecumenical Theological Research Fraternity here, is a

result of a search for ways of breaking the barriers to Christian-Jewish understanding. The bulletin, "Immanuel," will make available to the English-speaking world, what is being written in Israel in Hebrew concerning Judaism and Christianity.

The Ecumenical Fraternity is an association of Christian theologians living in Israel who are concerned with the study of Judaism and Christianity, and their mutual relationship in the light of the establishment of the state of Israel, and of the

recently intensified contact with Islam.

The first issue of "Immanuel" contains contributions on modern Jewish Bible research, studies in the Bible and Judean desert scrolls, Christian-Jewish dialogue as a genuine religious confrontation, the Sabbath and the status of women in Jewish religious law.

PLAN TURKEY SHOOT

INDIANAPOLIS—Roncalli High School band parents will sponsor a turkey shoot Sunday, Dec. 10, from 12:30 p.m. until dusk on St. Jude's parish grounds, 5353 McFarland Rd. A Winchester shot gun will be given away at the close of the event.

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'MAN OF CONSCIENCE' AWARD—It's smiles all around as J. Irwin Miller (right), the Columbus, Ind., industrialist and former president of the National Council of Churches, receives the annual "Man of Conscience" award of the Appeal of Conscience Foundation at a dinner in New York. Rabbi Arthur Schneider, (center), president of the Foundation presents the award and Sen. Edmund Muskie of Maine, principal speaker at the dinner, looks on. Mr. Miller was praised by Rabbi Schneider as a man who, as Jacob's ladder connected heaven and earth, combined the pragmatism of a businessman and the idealism of his religious faith. (U.S. photo)

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BEHIND THE NEWS

BELFAST, Northern Ireland—How does this grab you as a toast for your next drink?

"To the glorious, pious and immortal memory of King William III—who saved us from rogues and rogues, slaves and slaves, knaves and knavery, popes and popery; from brass money and wooden shoes. And whoever denies this toast, may he be slammed, crammed and jammed into the muzzle of the great gun of Athlone, and the gun fired into the Pope's belly, and the Pope into the devil's belly, and the devil into hell, and the door locked, and the key forever in an Orangeman's pocket."

Perhaps you'd prefer a song? There are plenty. Lovely ones about "Kick All the Popeheads," and "You've Never Seen a Better Papist Than with a Bullet in His Back" or "Satan's Eye May Hail Thee, Blood-stained Papacy!"

MANY NORTHERN Irish Protestants wonder how anyone can call himself a Protestant and not enjoy such songs and toasts. They wonder what the English have come to, and feel betrayed by them because the English seem to have become so effete that they don't even get pleasure any more from bashing up popes.

That attitude of Northern Irish Protestants could be construed as being

the essential element that has sparked the new hostilities between the ultra-Protestant Ulster Defense Association (UDA) and the British army, according to a new study—"The Orange Order," by Tony Gray—on Protestants in Northern Ireland.

The Orange Order was established in Northern Ireland in 1795 to defend the British sovereign and to support the Protestant religion.

It was named after William of Orange, who defeated Catholic King James II at the Battle of the Boyne in 1690, and started a long period of Protestant supremacy in Ireland.

THE STUDY SHOWS that Ulster Protestants feel passionately not only about being British, but also about being

Passionately Protestant

ANOTHER REASON THE IRISH STEW IS BOILING

Protestant. The long line of Protestant tradition is dear to them. It is something that they cherish and celebrate; it is as important to them as their families, their jobs, their marriages, their children, their deepest feelings.

The unkindest cut of all is that being Protestant does not seem to be important to the English any more.

If it were, would British paratroopers turn on them, searching their chests for arms, treating them like plain terrorists; worse, like Catholics?

That is something they just cannot understand. It is the rejection of a lover, a mother. A rift like that cuts very deep and scarcely ever heals.

THEY ARE A strange people, the Ulster Orangemen, whose most extreme brethren are the guiding lights of the UDA. In their loyalty to Britain they are deeply

touching.

Take a house off the Shankill Road, a Protestant section of Belfast: a poor house but a very special picture of the Queen adorns a wall of the front parlor. The tenant, about 40, is out of work. He has six children and bad teeth. He talks about the coming fight for Ulster.

"For what, though?" he replies. Six kids, no job, a rotten house in a Belfast slum with a picture of the Queen—the British way of life!

But you wouldn't take that away from him for anything. It's his belief. And as Tony Gray makes clear in his book, it is passionately adhered to, and built on centuries of tribal rituals about Protestant supremacy, of which England was the chief exponent.

THESE ULSTER Protestants are very paranoid too—the Catholic Church has attempted to overthrow the state several times and has, for example, persecuted a reign of terror in Spain; the predominantly Catholic Irish Republic in the south is bent on the idea of a united Ireland, based on antecedent territorial claims. No wonder all those songs and secret rituals are about drinking the blood of Catholics.

But their rising fears today are about something much worse, in a way. They are about the growing fatigue of England with

the whole affair. Each new opinion poll in Ulster affirms these fears. All the "traitors" of those involved perceive that England will lose faith, after all that's been done and said.

And then what? Not just civil war, but a terrible loneliness.

It is hard to see what will become of the Orangemen in the future. Like the Freemasons, it is remarkably magical sort of phenomenon with links all over the world—there are even African ones.

The real animus, however of the Orange Order in Ulster comes from the Protestant proletariat, who are now deeply into the militant and military organizations of ultra-Protestantism, such as the UDA, Ulster Vanguard, the Orange Volunteers, and in the case of the younger boys in the ghetto areas, the Tartan gangs.

BUT THEY ARE being deserted by the middle and upper-class chieftains who gave them leadership in the past. The Protestant aristocracy, which used to march to the sounds of the drum every July 12 along with their Orange brethren, have quietly disengaged themselves from the scene for a life of respectability in England.

The intellectuals have left the order, and even denounced it for sectarianism. The militant Protestant clergyman, the Rev. Ian Paisley, wants total integration with Britain, which is not acceptable to most Orangemen. Former Northern Irish Premier Brian Faulkner condemns their "hooliganism" on television.

There are few left who want to continue, with a terrible kind of bravura, the fight for the ghost of the heart and soul of Protestant England.

EDITORIALS

End of the great moon adventure

This generation's greatest adventure comes to an end next Wednesday with the launching of Apollo 17. If all goes according to schedule, the flight will mark the last time Americans set foot on the moon—perhaps not again in this century.

Government officials put the termination of the Apollo program down to changing priorities and belt-tightening restrictions. The unvarnished truth, however, is that the majority of citizens are bored with space exploration.

No doubt television stations will again be besieged with complaints from irate viewers who object to having their favorite programs pre-empted by astronauts doing the lunar bounce. It's a sad commentary on our value systems, but yawns and complaints are what democracy is all about.

The death of John F. Kennedy and Neil Armstrong's getting there before the Russians took the edge off popular support for the moon program. Trouble at home and war abroad brought us down out of the clouds and precipitated demands that space appropriations be put to more "practical" use.

Meanwhile, those in charge of the space program seemed incapable of translating benefits and prospects for the man in the

street. They limited themselves to turning the astronauts themselves into pitchmen and devising new visual gimmicks for earthbound viewers.

Most of us naively expected that a few manned explorations would reveal all the secrets of the moon. Instead, they only multiplied theories and that is hardly satisfying to taxpayers tantalized with the prospect of cashing in on hard facts.

Ironically, the moon program itself has been an unqualified success. We vowed to land a man on the moon. We did, five times, and with such technical expertise that the missions became almost routine. Hopefully, that condition will persist throughout next week's flight. But the lack of bread-and-butter gains from a \$26-billion-plus expenditure has dulled our appetite for probing the mysteries of the universe.

We aren't giving up on space altogether. The earth-orbital missions, the Skylabs to chart weather, mineral deposits etc., will continue. After all, they're practical. But, for the foreseeable future, we are relegating man to Earth and abandoning our dreams of the Moon, Mars, Saturn and points beyond.

At least one dreamer is wondering how much we are losing by turning our backs on this century's greatest adventure.

—B. H. ACKELMIRE

All this and education, too

There's a law suit to suit everyone, it seems. One of the most asinine was filed recently in San Francisco by an 18-year-old young man who says he has a high school diploma but can't read or write any better than a fifth-grader. So he's suing city and state school officials for \$1 million.

The youth's mother claims she, too, has been defrauded because school officials assured her her son was learning at the proper rate. Now, however, she finds he is qualified only for "the most demeaning, unskilled, low-paid manual labor."

One is prompted to ask where this same mother was from the sixth grade through high school graduation that her son's lack of educational skills comes as such a shock? Where, indeed, was the young man who now feels himself so short-changed that he demands a million tax dollars as recompense?

We don't know what the em-

ployment situation is in San Francisco, but there are a good many cities in the United States where college graduates are taking unskilled, low-paying jobs because there aren't any other kind available. That aside, the law suit reveals an all-too-popular concept of schools.

Many of us view schools as factories expected to turn out a certain number and type of product—law-abiding, moral, literate, skilled citizens capable of moving from classroom to paycheck without a hitch. Because they don't perform this impossible feat every time, school systems across the country are under fire.

It is an unfortunate fact that schools each year are handing out high school diplomas to youngsters who can barely read or write and who are unqualified for anything but unskilled employment. It is a disgrace, but it is a fact and the schools are not all to blame.

Never before in our history have schools been asked to do so much and with so little support from parents, society and government. Schools have become the dumping ground for all our cultural and social problems from racial segregation to broken homes to malnutrition. We expect them to master the changing tides of technology, when industry and government cannot. We expect them to be fathers to the fatherless, baby-sitters for the working mother, pastor to the unchurched, counselor to the lonely and alienated, nurse to the ailing and underfed, policeman to the delinquent and cultural and



YOUR WORLD AND MINE

Political fashions

BY GARY MacDON

The issue of priests in politics is still able to arouse debate here in the United States. Recently we have had the remarkable agreement of Cardinal Krol and Father Dan Berrigan in opposition to priests running for public office, this at a time when not a few observers were of the opinion that the two reverend gentlemen themselves were far too deeply immersed in national politics.

In France, where laws to curb clerical activity in public life have been in effect for close to two centuries, the issue has also arisen in a concrete form this year. The French case is, if anything, even more ironic than the American one.

Over the past quarter century, there has been in France a steady growing together of the Catholic and the public schools. Free from the constitutional restrictions which complicate the issue here, the French have worked out a pragmatic and flexible arrangement which permits several alternative relationships, each with a

social Good Fairy to the underprivileged. All this on top of providing an education that will make them productive citizens. Is it any wonder the schools flunk out as often as they do?

The recent pastoral on education from the U. S. Bishops boiled down to one simple truth: we can preserve and improve our Catholic school system if enough of us want to make the personal, individual sacrifices necessary. Bishops and pastors can't save our schools for us. Only millions of Catholics working together can do it.

In this same regard public schools can't do the proper job of educating students unless they are relieved of the multiplicity of responsibilities that rightly belong to the students themselves and their parents. We have come to expect too much of our institutions and too little of the individual.

—B.H.A.

different level of state subsidization and state control.

AT FIRST MANY Catholics were suspicious. On the basis of experience, however, these suspicions have declined. In consequence, the movement to integrate denominational schools into the public system continues steadily forward.

A few months ago, however, the process was faced by an unexpected challenge. The Socialist Party and the Communist Party decided to formulate a common program in the hope of strengthening their position for upcoming elections. One clause in the program specified that they would ban priests from continuing to teach in schools taken over by the state.

The proposal was, of course, very much in keeping with the traditional attitudes of French anticlericalism. The law of 1880 which set up the public school system on the basis of religious neutrality specifically excluded priests and members of religious orders as teachers. In the interval, however, as the drafters of the offending clause soon discovered, both the political context and French attitudes have evolved significantly.

PROTESTS CAME not only from Christians but also from trade unions identified with the Socialist Party. The proposal, they said, constituted rank discrimination. A man's rights as a citizen could not be abridged because of his association with or relationship to any religious body.

As the controversy developed, the Socialists soon pulled back, leaving the Communists isolated in the unenviable role of being bogged down in tradition and failing to recognize historical change. In the end, they had to eat humble pie and rewrite the offending proposal.

What the Communists had failed to appreciate was the basic change in the average Frenchman's understanding of what he means by lay education, a change of understanding which itself reflects much broader political and philosophic changes.

IN THE 19th century, lay education was a battle cry. It summoned anticlericals and other opponents of organized religion to unite against a Church which denied to everyone the freedom to think differently from it.

Next came a stage when lay education meant the total ignoring of religion, a wall of separation between religion and society, as it were, but with the understanding—or at least the assumption—that there was

BY MSGR. GEORGE G. HIGGINS

Holy Cross Father Theodore Hesburgh, president of Notre Dame University, is a man of many parts. He is one of the best known, most versatile, and—with good reason—one of the most highly respected priests in the United States.

His ability to do so many things at one and the same time and to do them all so well—and, above all, to integrate them so successfully into his priestly ministry—is truly phenomenal.

Father Andrew Greeley recently observed that Hesburgh "may just be the greatest university president currently practicing in the United States." Whatever of that, he is certainly a prominent figure in the field of higher education.

He is more than that, however. During the past 20-odd years, he has also carried out, with rare energy and with great distinction, a staggering variety of other assignments in Church and State, both at home and abroad. And through it all he has gracefully taken everything in stride and has managed remarkably well to keep his feet on the ground.

There is no "side" to the man. He is still the same down-to-earth, plain-spoken priest that he was some 30 years ago when I first met him at the Catholic University of America where he was doing graduate studies in theology.

JOEL R. CONNELLY and Howard J. Dooley have sized him up to perfection in their recent biography, "Hesburgh's Notre Dame: Triumph in Transition" (Hawthorn Books, Inc., New York, \$7.95).

"Hesburgh, the President," they conclude, "Hesburgh, the member of the Establishment, Hesburgh, the citizen of the world, is at the core still Father Hesburgh." Or as George Shuster, former president of Hunter College, put it to Connelly and Dooley: "You must understand that Hesburgh is first of all a priest, and a very good one at that."

All of this is by way of saying "thank you" and "congratulations" to Father Hesburgh as he comes to the end of his 15-year term of office as a member and, more recently, as the aggressive and highly effective Chairman of the U. S. Civil Rights Commission.

PRESCINDING FROM partisan politics, I think it speaks well for the man

that he has been forced, apparently under pressure from the White House, to resign from this crucially important post. The fact that his was the first resignation called for and accepted by the Administration adds a certain lustre to his reputation as a man of integrity and fearless independence.

Apparently he was too "hot" for the Administration to handle. He simply refused to play the Washington political game. As Chairman of the Commission, he was strictly his own man, and he consistently called the shots as he saw them, without fear or favor and without looking over his shoulder at the political powers-that-be. More power to him.

This is not to say that the Administration was under any obligation to extend his term of office. After all, the President—any President—is perfectly free to pick his own team in this or any other agency of government.

ON THE OTHER hand, I would agree with the Washington Post that "it is sad news—that Father Hesburgh's long and honorable tenure on the commission has been terminated. He has served on the commission since its inception and is only the second chairman in its 15-year history. During that time, the commission's independence has been its hallmark."

I would also agree with the Post when it says, at the end of its November 20 editorial on the future of the commission, that "now that Father Hesburgh's resignation has been accepted, we would hope that Mr. Nixon recognizes and values the contributions the commission has made over the years and wants those contributions continued. The best way for the President to demonstrate that desire and to quiet the unease that Father Hesburgh's departure is sure to spread throughout the civil rights community is to pick a person similar in stature, commitment and independence to the two men who have already served so effectively."

It remains to be seen whether or not the President will follow the Post's advice in this regard. Meanwhile, let's give three cheers for Father Hesburgh. He is a distinguished educator, a dedicated public servant, and a most effective champion of civil rights.

Father Greeley says there can be no doubt that he "is the most influential priest in the United States today." I am inclined to agree with this opinion. But regardless of Hesburgh's influence or lack of influence, he is a great priest and a man of whom we can all be very proud.

Pastoral structures to change?

ANN ARBOR, Mich. — A Canadian Roman Catholic prelate has suggested that many "ministries" now developing within the Catholic charismatic renewal movement may one day be ordered by the Church to replace its "highly priest-centered" pastoral structure.

Declaring that he is "convinced that the charismatic renewal is part of that new Pentecost Pope John prayed for," Archbishop James Hayes of Halifax, Nova Scotia, said:

"We are going to see a broadening out of the ministry of the whole Church as the administrative and service functions that the priest carries out are shared among

nothing on the other side of the wall, that life lost none of its values by pretending religion did not exist.

That stage has also been passed, just as it has effectively been passed here in the United States. A much more positive attitude has replaced it. Instead of neutrality, we now have what can be called affirmative co-existence, a pluralism of convictions and a readiness to recognize the values one does not share. It is a formula which allows for religious options without limiting the civil rights of the one who makes them.

more members of the body . . . Many different people in many different ways will be sharing in the ministry."

ARCHBISHOP HAYES, himself personally involved in the charismatic renewal, was writing in New Covenant, published in Ann Arbor by Catholic Charismatic Services. He was a participant in the international conference of the movement at Notre Dame University in June.

Noting in the article that he continues to be strongly impressed by the movement as a result of its "deep love" of the Church, the prelate said "this is a confirmation for me that these charismatic Catholics need to be looked to as one of the forces in the renewal of the Church, including the structural renewal of the Church."

Archbishop Hayes said he is convinced the pastoral structures of the Church will have to change.

"I think that as we move away from our present structure into one in which it is more obvious that the whole Church is serving, the Church will officially and publicly recognize more orders," he said. "The service of the Church should be and will be multifaceted, and more people will share in that service."

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THE STICKY FINGER PLAGUE

Society's permissive attitude triggers boom in shoplifting

BY TERRY TANAKA
RNS Staff Writer

NEW YORK—Why do people shoplift? Psychologists, retailers, policemen and clergymen I talked to had differing views on the causes of shoplifting. But all tend to agree that it has something to do with the over-all "permissiveness" and "impersonality" of our society today, and the "acquisitive trait" of people.

They see it as part of a broader problem of widespread dishonesty, irresponsibility and lack of respect for others in everyday life, and the attitude of "cutting corners—getting away with whatever they can, wherever and whenever they can."

The Wall Street Journal, in a recent editorial, remarked that "solid" American citizens who otherwise abide by the Ten Commandments appear to have no compunction about "grabbing off" things from public places that don't belong to them.

For example, the Journal said, opening week tourists at the Kennedy Center in Washington "walked away with everything they could carry, from bathroom tissues to other ornamentation . . . and at least one crystal chandelier given by the Irish government."

"People shoplift for a variety of reasons. You can't generalize on a thing like that," Dr. James Sobrian, a psychologist for the guidance institute of New York Catholic Charities, told me.

"Some people may steal out of real need. Others steal for deep emotional reasons," he said. "Or it could be an attack on the establishment—we live in very anxious times."

HOWARD HANBOWITZ, of the National Retail Merchants Association, who is coordinating a national campaign to curb shoplifting, said retailers have found that people seldom shoplift because of "dire need."

He said studies show that more than 50 per cent of shoplifting is done by young people, who steal mainly for thrills. The most "frequent shoplifter" was found to be a white female, aged 21 to 25, with one child and a husband earning \$10,000 a year.

Msgr. James P. Cassidy, executive director of the Family Consultation Service of the New York Catholic Archdiocese, told me that shoplifting appears to be a symptom of some greater need not being met.

"The question of right or wrong usually doesn't enter into it at all," said Msgr.

30 per cent express confidence in leaders

CHICAGO—A Harris opinion survey shows that religious leaders have made a small gain in winning the confidence of the American people during the past year.

Although the figure represents a slight increase in confidence for religious leaders, it is far down from the 41 per cent indicated in a similar poll taken in 1966.

In analyzing the results, Harris commented that religious leaders "have their biggest problem among affluent groups."

Of the over-all findings for the 16 categories, he concluded that "people are looking for much better leadership to emerge within the major institutions in our society, and this demand can make the seats of power rather precarious in the years ahead."

HERE ARE THE FACTS

Shoplifting causes the average consumer to pay about 15 per cent more for a product than he normally would. Stores across the nation lose more than \$8 million a day to shoplifters. That's over \$1.5 billion a year, and the public pays for it. Shoplifting is more than illegal; it also causes inflation.

According to FBI records, shoplifting cases in the U.S. rose 21 per cent during the 1960s and have increased 30 per cent annually in the last five years. More than 200,000 arrests were made for shoplifting in 1970, with a 60 per cent increase in arrests in the past year.

Cassidy, a psychologist, "When people shoplift, there is a deeper cause, a deeper personal reason."

"The pattern I have found," he said, "is that shoplifters are often young housewives who are not getting their emotional needs fulfilled by their husbands and families."

"She is craving affection and attention," Msgr. Cassidy said. "When she goes into a store and lifts things, she is really reaching for affection and the material things are taken as a substitute for the human relationship which she lacks."

PSYCHOLOGISTS and retailers give other reasons for the fantastic rise in shoplifting:

—The need to support a drug habit.

—The feeling that the store "owes them something." The Wall Street Journal relates the story of a "prosperous-looking man who was caught trying to stuff a 60-cent empty quart jar into his pocket. When confronted, he said the 'store owed it to him because he bought one the week before and it had broken.'"

—The compulsion to "keep up with fashion." Police in Chicago, Ill., where the first anti-shoplifting campaign was carried out, reported that "a new clothing trend brings a rash of shoplifting in a particular item. . . . They feel they have to keep up with the fashion."

Careless attitudes such as, "Everyone's doing it, why shouldn't I? The store will never miss it. It's fun to see if I can get away with it. It's crazy to buy things when I can get them for free."

DURING AN INFORMAL discussion on shoplifting, a young man told me about a woman—the wife of a "very financially well off" public relations man—who had a habit of stealing while she shopped.

"Every day is 'take day' for her," he said. "She'll buy a few things but will always manage to drop an extra sweater or something into her bag. And she's a nice gal—friendly, warm. It's really too bad. She just doesn't seem to realize the seriousness of what she's doing. What if she gets caught?"

Another man—now married and leading a "straight" life—described one shopping spree he went on as a young boy with a group of friends.

"One day we stole a piece of cheddar cheese from a grocery store because it looked so good," he said. "But after we all had a bite of it, we didn't want it any more. We didn't know what to do with it—so we just stuffed it in a mailbox."

Police say this is a common pattern with young shoplifters. They steal something "just to see if they can get away with it," and then throw it away.

FATHER JAMES P. McDONALD, director of Family Life Programs for the Catholic Diocese of Brooklyn, recalled an incident several years ago when a woman came in with her six-year-old daughter, sat her down, and said:

"Father, teach my little girl not to steal."

"How can I teach anybody not to steal?" Father McDonald said. "If a child steals, it's usually following some adult example."

He said that after some probing it was disclosed that the mother was in the habit of taking change from her husband's pockets. "The little girl, learning from that example, apparently thought it was all right to take anything that was lying around," he noted.

"Parents must exert their authority and teach their children from the earliest age on what is right and wrong—and reinforce that with parental example," Father McDonald said.

Wanted--Personal holiness

WASHINGTON—A survey of seminarians shows that they feel the most important characteristic of a seminary spiritual director is "personal holiness."

In addition, the survey showed the seminarians want spiritual directors "who are sympathetic, without being mere yes-men," and "educated, without being a mere degree-holder devoid of admirable personal qualities," according to a report issued by the Center for Applied Research in the Apostolate (CARA).

CARA's seminary research department conducted the survey last April. A total of 388 seminarians in 52 seminaries replied.

COMMENTING ON the seminary's "desire to see personal holiness" in his director, the report states, "He (the seminary) wants as his director a priest who has solved the problem of his own identity and who consequently is happy as a priest and secure in his vocational commitment to the priesthood and the Church."

The report also notes that the average seminary director who responded to the study "chooses as his director a priest who is honest and courageous enough to 'tell it like it is,' a man who will tell me when I am wrong and help me to do something about it."

In addition, says the report, the seminarians "are more impressed by the man's knowledge and ability to function in these areas (theology, Scripture, guidance and counseling, and psychology) than by 'the diploma on his wall.'"

THE REPORT says the survey made these other observations:

—Prayer, the Eucharist and a personal spiritual director were held to be the "most distinctive needs of the seminary student in relation to

Report to U.S. Bishops denounces Jesus Movement as simplistic, anti-rational road to salvation

WASHINGTON—The head of the U.S. Bishops' higher education office has called the Jesus Movement "simplistic," "frequently anti-rational," "frequently very manipulative," and "often utterly naive and occasionally so wrapped in fantasy as to be unreal."

Father Laurence T. Murphy, director of the U.S. Catholic Conference Higher Education Division, said persons in the Movement generally were anti-establishment and directed toward "participatory activities."

He stated that some were former drug addicts, some regarded the movement as a fad, and some actually may have had religious experiences following the Movement.

THE EDUCATION official said Church leaders can influence the young, who form the largest element in the Jesus Movement by coming across to them "as real," not remote.

Father Murphy made his comments in a memorandum to Bishop Joseph Bernardin, then USCC General Secretary. The document, requested by Bishop Bernardin, was made available at the recent fall meeting of U.S. bishops.

At the beginning of his memorandum,

Father Murphy said the Jesus Movement "is one expression of a coalescence of values found within the so-called youth culture."

HE SAID PERSONS usually involved in the movement were youth-oriented and anti-establishment; oriented toward "participatory activities"; have a highly personalized relationship with the historical figure of Jesus; and "have personal and strongly liberal interpretations of the Bible."

In addition, the priest said Jesus Movement followers seem to be motivated by "an unrecognized need for a strong father-figure" and "a reduction in personal psycho-social tensions by turning to external authority."

He said "some are drug users seeking alternative and substitute experiences," that "for some this is simply another fad," and that "for some it may well be a genuine religious experience prompted and guided by the Holy Spirit."

AFTER EVALUATING the Movement, Father Murphy turned to his criticisms of the religious trend. He asserted:

"The most basic criticism I offer is the evidence of a very simplistic mentality found throughout much of the Movement. It is too easy to be saved: if you love Jesus, clap your hands or hark your horn! The question of what follows on Bible readings, evangelistic concerts and pep rallies receives scant attention."

"Another criticism," Father Murphy said, "is the extreme concentration on feelings, emotions, 'experiences.' The Movement is not only simplistic, it is frequently anti-rational. People get high on drugs, or alcohol or sex."

THE EDUCATION official also stated:

"Third," he said, "the Movement is frequently very manipulative. Some 'charismatic' leaders use techniques to persuade and even to coerce young people. They manipulate their emotional needs, especially for love, acceptance, and (for many) submission, and at times quite knowingly use the Bible dishonestly. The danger is that many young people may be so scarred by their experience that they

• opinion
• reaction
• analysis
• background

will be 'burnt out' as far as their future religious experience goes."

Finally, Father Murphy declared, that "the Movement is often utterly naive and occasionally so wrapped in fantasy as to be unreal. . . . Some in the Movement are totally extreme in rejecting the 'world,' by which they mean anyone who does not agree with their interpretations of the Bible."

At the conclusion of his memorandum, Father Murphy asserted that young people "feel rootless, disoriented" and are trying "to create meaning for themselves in causes, civil rights, politics and liberation." He said the young also perceive leadership in government, unions, schools and churches as "remote and impersonal."

TO REACH THESE people, Father Murphy said, Church officials must "show that the Church can wear a human face. This calls for emphasis on personal encounters, real dialogue, old fashioned 'spiritual direction,' and the best of pastoral action."

"Images are more important than ever for a generation brought up on television," Father Murphy said. "Bishops and priests must come across to young people as 'real,' not remote. . . . Such leadership has a chance to exist in the continuing work of Christ in creation, in which He works in us and through us."

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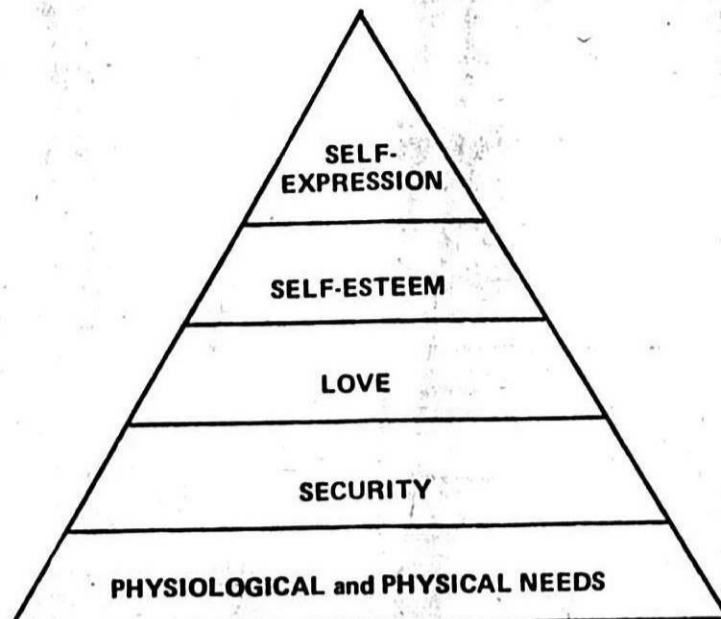
THE FAMILY

BY DR. LAWRENCE LOSONCY

Abraham Maslow is one of several writers and teachers who have come to be known as "learning theorists." Other names in this group include John Dewey, Malcolm Knowles, Sydney Simon, Skinner, Bruner, Goldman, and Havinghurst, to name but some of the better known theorists.

The learning theorist is one who observes people and then through research, study, reflection, and careful discussion begins to explain how he thinks human beings learn. Most educational theory, even as long ago as the times of Socrates, Plato, Aristotle, Augustine, Plotinus, Aquinas, and Freud has been developed through this process.

Maslow's theory includes an analysis of the needs which we all experience as humans. By constructing a pyramid of these needs, Maslow has opened the door to a better understanding of the importance of family. In neither case, of course, are we being told something we did not already know.



"Maslow's pyramid . . . rises from fundamental needs common to every human being." (NC sketch)

needs common to every human being. We all have bodily needs of food, water, rest, a place to sleep, shelter, protection from the elements, and so forth.

We also all have a need for security. We all need to receive love as well as to give love. We all need self-esteem, and we all need to express ourselves and to be creative. The interesting, indeed intriguing, aspect of Maslow's pyramid is the fact that these needs are related.

For example, higher needs cannot be

satisfied until needs below it on the pyramid have been met. A starving man (physiological need) cannot feel secure. A homeless child (security need) cannot feel loved. A rejected child (love need) does not have much self-esteem. A person with inferiority complexes (self-esteem need) is not creative or expressive.

THE PYRAMID is also accurate in reverse. For example, a person who is denied self-expression begins to weaken in

self-esteem; when people find their self-esteem or self-concept to be weakening, they find love hard to accept, understand, or return; when love begins to weaken, people feel insecure; and when people become insecure they become aggressive, destructive, careless, sloppy, and generally disruptive of their physical surroundings. This is why behavioral scientists who see a world at war or a city decaying begin to look for the reasons in lack of security, lack of love, lack of dignity, and lack of affection.

We have always held marriage and family in high regard. For religious people, family is not only a great value, but it is also divinely sanctioned. Civil society and law see family as an essential component of any larger society.

Using the needs pyramid of Maslow, we can see why this is so. Without a family, how could children receive security and love? Without family structure, where would any of us receive our identity? Without family, how would we know someone cares about us? Without family, how could we learn how to express ourselves, how to get along with others, how to find our place in life?

EUGENE KENNEDY has said several times in public that Church and family are two unique realities in human experience. Although they are related, they are not the same. They are the only two human realities of which we can say that "when we have to go there, they have to let us in."

Volumes have been written concerning both family and Church, and volumes will continue to be written about them. This is because relationships within the family community enable us to understand our filial relationship with God, which is itself the basic source of a happy family life.

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LITURGY

Liturgy and community

BY FR. JOSEPH M. CHAMPLIN

The wide-eyed, inner-city young girl ran up to the priest in charge of her summer vacation bible school and enthusiastically exclaimed: "Father, you know what I learned this week? That God is my Father, Jesus is my Savior, and everyone is my brother and sister."

She apparently had "experienced community" during these sessions, and liked it. According to Father George Fitzgerald in his new book, "Communes: Their Goals, Hopes, Problems," many others, older, are desperately seeking for what our little one found so easily in a few days.

He writes: "The search for community is the obsession of our day. Someone said community theorists are the arm-chair philosophers of modern America." Talk in the past decade among religious groups, Fitzgerald notes, constantly turns to the subjects of "team ministry, collegiality, sharing decisions, worshiping communities, living communities. Whenever college chaplains came together for seminars or institutes, the day's events were high on sensitivity, panels on community, how to build it, how to discover it, how to experience it."

NAILING DOWN exactly what proponents mean by the term community is quite another matter. It often seems to be an elusive, almost Utopian, generally emotional goal and occasionally some persons appear more anxious to talk about community than to work hard at achieving it.

A Chicago group, however, describes the ideal they had before them as they set up a communal type living arrangement: "A community caring for each and sharing with all." One cannot quarrel with such nobleness and, in fact, could easily hold that as the model of what a Christian community, a Catholic parish, a worshiping congregation should be.

Citizens in Fulton and visitors to our fair city may not discuss or understand the theory of community, but they surely put it into practice over Cracker Barrel Fair Weekend. This money-making event raises around \$30,000 every year for the local hospital and involves everybody in the area—and I mean everybody. Young children staff a penny candy booth, retirees donate home-canned preserves, business men barbecue chicken, cook hotdogs and pour beer, women sell cakes and pies, local musicians entertain. If you don't work, you do spend, walk around and meet people you have missed since the previous year.

SEMINARIANS who waited on tables during the Fall River priest's retreat this September at Cathedral Camp in East Freetown, Massachusetts were impressed, they told me, by the great community spirit among the clergy. The men, of different ages, temperaments, backgrounds, still laughed and talked, walked and prayed, played and listened—together. These students, who often hear rumors about alienation in rectories and conflicts between priests, saw a different picture throughout those beautiful days and must have been encouraged by it.



"A community caring for each and sharing with all." One . . . could easily hold that as the model of what a Christian community, a Catholic parish, a worshiping congregation should be." (NC photo by Paul Tucker)

SCRIPTURE

There are 2 sides to every family

BY FR. QUENTIN QUESNELL, S.J.

"I have come to set a man at odds with his father, a daughter with her mother, a daughter-in-law with her mother-in-law; in short, to make a man's enemies those of his own household" (Mt. 10:35).

One line of statements about the family in the New Testament is strongly negative. According to that line of thinking, the family is a danger and a threat to the person who would be a real Christian. Along that line, for instance, is Jesus' statement that he has come to bring, not peace, but division, and to set family members at odds with one another.

Along this same line are the warnings Jesus gives his followers against family connections. He says that those who love father and mother more than they do him are not worthy of him. He tells the man who wants to follow him, but who asks permission first to go and bury his father: "Follow me, and let the dead bury their dead." In this same sense, he offers

everlasting life to those who have given up home, brothers, sisters, father or mother, wife or children or property, for his sake.

THIS FIRST LINE of thought is dramatically underscored in one gospel's comment on Jesus' own life: "Neither did his own brothers have much confidence in him" (Jn. 7:5). More strongly still, perhaps, the incident in Mark 3, 21ff: "His own family came to take charge of him, saying 'he is out of his mind.'" When Jesus hears that his family is waiting to talk to him, he answers: "Who is my mother and my brothers? Whoever does the will of God is brother and sister and mother to me."

Still, we all know there is another whole line of New Testament comments that seem to run in quite the contrary direction. Along this second line, Jesus says, for instance, that it is God's plan that a man will cling to his wife and "let no man separate what God has joined."

In the letters of the apostles, husbands should love their wives as Christ loves the church, wives should love their husbands and children, children should honor and obey their

parents; and parents be careful not to nag and anger their children.

This second, favorable line is behind the teaching that "if anyone does not provide for his own relatives, and especially for members of his immediate family, he has denied the faith; he is worse than an unbeliever" (1 Tim. 5:8). It is also behind the admonitions that "the younger widows marry, have children, keep house" (1 Tim. 5:14); that a bishop be married (only once) and be "a good manager of his own household, keeping his children under control" (1 Tim. 3:2-5); that "a wife does not belong to herself, but to her husband; and a husband does not belong to himself, but to his wife" (1 Cor. 7:4).

THE TWO LINES of thought sound very different. Actually, both reflect one basic reality: the strong influence of family members on each other. More than anything else on earth, the family into which we are born makes us who we are.

Our relationships with them introduce us into the human race. From our experiences with them, we get our most basic opinions about ourselves and about others. From watching and listening to them, we soak up our most deep-seated values, our ideals, our fundamental hopes and fears.

As we grow out of childhood, God begins to call us to make up our own minds about things. He may call us to leave our old selves behind, to try to become better than we are. Leaving our old selves behind may involve leaving behind some of the ideas we got from our families. Breaking with old standards of judging and acting may turn out to be as hard as cutting off a hand or plucking out our own eyes. It might even involve leaving behind the family from which our old self came.

To the extent that a family is a school of Christ, the people of God in miniature, it deserves all the beautiful things the Bible or anyone else can say in its praise. But most families, like most people, have at least two sides to them. The Bible has to consider them from both.

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THE CHURCH AND I

Maverick among the Methodists

BY F. J. SHEED

So there were I, aged eight, and my brother, aged six, fervent Catholics, sent by my Marxist father three times every Sunday to the Methodist Church for six years. I wonder what the Methodists made of the two little mavericks who went on them. For mavericks we made ourselves from the beginning.

We never joined in the prayers, never sang a line of a hymn. Our bodies were there, that was all. Every year I won a prize for attendance, which my father remarked should have been awarded to him. At the beginning I misbehaved, not only small-boyishly but small-Catholic-boyishly. My one concession to the decencies was that I never really misbehaved when a visiting minister was in charge. Apart from that I blushed to think

(Continued on Page 7)



"As we grow out of childhood, God begins to call us to make up our own minds about things." (NC photo by Tom Sawyer)

CATECHETICS

It's all in the family

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

"I never met a died-in-the-wool atheist who had not grown up in a military atheistic home," said Ignace Lepp. His observation arose out of his reflection on several decades of personal experience as a committed atheist and influential communist leader. He admitted that he had known and lived with hundreds of persons who professed to be atheists. But in his long experience only those from atheistic homes responded consistently and deeply as atheists.

His experience with atheists finds an echo in recent research on the effects of Christian education. In general the findings indicate that the most significant factor in Christian education is the family. In a very profound sense one might argue that ultimately it's all in the family as far as effective, long-lasting effects of religious education are concerned.

Parochial schools have an important contribution. CCD and similar catechetical programs for those not attending Catholic schools have an equally valuable contribution. So does the liturgy and parish life in general. But their contribution would seem normally to influence people's deeply held moral values and attitudes only when they complement what is acquired in the genuinely Christian home.

IT IS NOT DIFFICULT to appreciate the significant place the family has in a person's religious development as a Catholic. On a psychological level experience and scientific research reveal the extraordinary formative importance of the first few years of a child's life. While

growth remains possible as long as a person lives, basic personality traits are already firmly shaped before a child begins kindergarten. Presumably the greatest religious influence during these early years is the quality of faith and love experienced in his home life.

From the perspective of Christian knowledge of God and his relationship with men the significance of the family is equally evident. Christians speak of God as "father," of Mary the mother of Jesus as their "mother." Jesus is known as God's "Son," and we are described as "children of God," "sons of God." As children of God, our Father, we are recognized as "brothers and sisters" in Christ.

The Scriptures and Judeo-Christian tradition describe God, the community of believers, and their relationship with God and with each other in familial terms. Evidently deeply felt appreciation and knowledge of God in these terms is not unrelated to the experience of family life in one's own home.

JEWISH RELIGIOUS educators have for centuries recognized the centrality of (Continued on Page 7)



QUESTION BOX

Should couple adopt or have own children?

BY MSGR. R. T. BOSLER

Q. I feel that when I get married I'd like to adopt all my children (if, of course, my husband feels the same way, otherwise I'll have some and adopt some.) My father disagrees; he claims that marriage means bearing children. I say it's more important to bring up children, since just about any woman can bear children. I became aware of orphans and unhappy children and I'd like to show them a kind of home they'd never otherwise know.

Will I be living in sin if I decide not to bear children even though I will have adopted several of them?

A. You had better pay attention to your father and think this problem through more deeply. Not every woman can have children. With the rapid drop in the birth rate and the alarming increase in abortions, there are very few infants up for adoption these days. Thousands of children couples are desperately seeking

infants to adopt. Have you thought of them?

Then consider that you are limiting your possibilities of marriage. The normal man wants children of his own. If you find a man who does not, the chances are he will not be generous enough to adopt any. If you enter a marriage with the intention of denying your husband the right to have children or limiting the right to one or two, the marriage would be invalid according to the teachings of the Church.

Finally, how can you reconcile your thinking with the Church's teaching that artificial means of birth control are wrong? It is true that there are many couples today who decide in good faith that the use of these means are justified as the only way they see it possible to avoid greater evils such as the breakdown of the mother's health or the break up of a marriage. But it is hard to see how you could justify such actions on your grounds.

If you want to be generous, have children of your own and adopt an orphan from Vietnam or a black infant in need of a home.

Q. During a recent conversation the subject of pornography was discussed especially since a recent newspaper article quoted a Protestant minister as saying it was "therapeutic." I mentioned that I had heard at one time that one of the largest collections of pornography was housed in the Vatican. Please tell me if you

can if this is true and if so what possible reason can be given for this. Also what is your reaction to the so-called therapeutic value of pornography?

A. It all depends upon what you mean by pornography. Years ago I was told by fellow seminarians in Boston that their Bishop, Cardinal O'Connell, had trouble retrieving photos sent him from Rome of Michelangelo's Sistine Chapel frescoes of Adam and Eve which had been confiscated by customs officials as indecent. If the nude or partially nude human body, sculpture or painting, is considered pornographic, then the Vatican has an ample supply of pornography in its museums, the Sistine Chapel and even St. Peter's Basilica in which there are statues of bare bosom female figures portraying the virtues. Perhaps some puritanical traveler concluded that all this was pornography and this is the basis of your information. I know of no other.

I know nothing about the therapeutic value of pornography. That is out of my line. But I suspect that talk of its therapeutic value is pure hokum.

Q. Why is there no Catholic social organization for older single people? There are groups designed for every other age and status. Isn't it realized that these single persons are often unhappy, quite lonely, frustrated and need very much good companionship and love?

There are many over the age of 35 who

do still hope to marry and it is difficult after this age, because of the high divorce rate, to meet eligibles. We are left on our own, yet we cannot marry divorced persons (and how many can you find that had an invalid marriage?) I cannot understand why we are so overlooked.

A. I inherited from a former pastor an organization of single girls. They call

themselves the Marthas and Marys, and they do a good portion of the secretarial work of the parish, mailing out the monthly envelopes and keeping track of the contributions. They have regular social meetings for themselves but not for the purpose of meeting men. In our city we have an organization for older single people, men and women, organized many

years ago by the single people themselves. You are part of the Church. Why not organize something yourself? Write a letter to the editor for your diocesan paper suggesting the possibilities and requesting that those interested meet at some centrally located church after a Sunday Mass.

(Copyright 1972)

Maverick among the Methodists

(Continued from Page 6)

of my behavior especially to one of the most perfect Christians I have met, Blanche West, who presided over Christian Endeavour. My only excuse is that I was a little Catholic who didn't want to be there.

I remember a time when three or four other boys and I made a small fire behind the church and burnt a mass of newspapers we had collected. The others saw the superintendent coming and fled over the fence. I was left to face him.

"What are you burning?" he demanded. "Bibles, sir," said I. For an instant he was back with Wycliffe and Tindale and the Bible-burning Church. I left him poking among the ashes to make sure it wasn't true. It was the grossest impertinence on my part, but I had found that I could get away with murder. They would not expel me, I felt certain.

BUT THIS UNNATURAL tolerance was their only reaction to the strangeness of the situation. They knew about it, of course. In Balm-in-Eas we were a small community, everybody knowing everybody. They knew about my Catholic mother, and my Presbyterian grandparents. But they did not lift the smallest proselytizing finger. In my six years I never heard a word against the Catholic Church. It is not really true, of course, that only my body was there. Taking no part in praying and singing, I heard every word sung and thousands of words said. To this

day I know more of the hymns I never sang than lots of Methodists, and I sing them now as I did not then. Few Catholic boys were getting as much Scripture as I got—partly by listening to the readings partly by dipping about in it during sermons.

The result was a growing affection for Methodists, and a devotion to John Wesley. Thirty years later we were to publish a superb work in his praise, John Wesley in the History of Protestantism by the Franciscan Father Piette; putting it through the press I found myself remembering warmly and nostalgically those distant Sundays.

On alternate Saturday afternoons my brother and I visited my father's parents and their two unmarried daughters. It was a very anti-Catholic house. My grandfather, as I have said, was a member of the Orange Lodge and the dining table was dominated by a colorful William of Orange on an extremely prancing steed—he had just defeated the Irish Catholics at the Battle of the Boyne.

WE MET PROSELYTISING there, but of a special kind. Not a word was ever spoken. But in our play room there was always spread anti-Catholic writings of a virulence hard to credit. It was from them I learned about the Church as a Bible-burner. I remember a couple of periodicals, especially the Christian Herald, and a couple of authors named Hocking. The harlot seated on the Seven Hills had never been more scarlet.

I was on the edge of my teens when my

grandparents played their ace, a book called The Awful Disclosures of Maria Monk. Published in 1835, it purported to be the story of a nun who had escaped from a convent in Montreal. It gave lurid descriptions of the murders committed and the immoralities practiced by priests and Mother Superiors. Actually it was established—by Protestant witnesses—that at the period in which she placed her story she was a prostitute in Montreal, and had transferred to the convent incidents which belonged to the brothel. She died in prison, where she was serving a sentence for picking pockets.

The book was a best seller in the no-papery world; for close on a century it ranked for Foxe's Book of Martyrs as a bedside book. My grandparents evidently thought it just right for me.



Fr. Pfeifer

(Continued from Page 6)

family life in the religious development of young and old alike. For a variety of reasons Catholic catechesis in recent centuries has centered rather in the school—although the vital role of the home was at least verbally maintained. Still today in many parishes considerably more practical concern about religious education focuses on the Catholic school, the CCD program, the religion textbooks, teacher training, and audio-visual materials than on the family.

All of these religious education agents are important and deserving of concern and attention. But all together they are not as significant a force in Christian education as the family. While continuing to devote time, energy, personnel and money to improving formal education, more and more religious educators are investing even more resources in aiding parents to fulfill more effectively their irreplaceable role in religious education.

IT IS ONE THING to remind parents of their primary responsibility for the religious education of their children through the quality of Christian life at home. Yet it is quite another thing to discover creative, effective ways of assisting parents in fulfilling that responsibility. If parents have a responsibility within the Christian community, they have a right to the aid of that community—particularly when the average parent has grown up thinking that the parochial school, priests or sisters were much more capable religious educators than they themselves as parents.

In view of the clear teaching of the Second Vatican Council (Christian Education, No. 3) and the General Catechetical Directory (No. 78, 79, 115, 121) it would appear that a priority question to be faced by those responsible for religious education planning in dioceses and parishes is this: "What are we doing to help parents better fulfill their responsibility as the primary religious educators of their children?"

(Copyright 1972, NC News Service)



HELP TO THE HOLY LAND AT CHRISTMAS—In a recent special audience, Pope Paul VI gave \$20,000 to Msgr. John G. Nolan to help buy blankets, shoes, and medicine for children and the aging in the Holy Land at Christmas. Msgr. Nolan is Secretary of the Catholic Near East Welfare Association and President of the Pontifical Mission for Palestine.

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Cage season ready to open

INDIANAPOLIS — The curtain rises this week-end for 206 basketball teams in six CYO leagues, the CYO Office announced this week.

The number duplicates last year's record total of entries.

Coaches are reminded that all participation fees, roster and eligibility blanks and principal permit forms (for non-Catholic students attending public schools) are due at the CYO Office before each team's first game. The office will be open Saturday from 9:30 a.m. to 3 p.m. and on Sunday from 12 noon to 4 p.m.

St. Mark's has been added to Division I of the Cadet B League and games originally scheduled

to be played Saturday at Chataud High School have been moved to Cathedral High School because of a conflict. The same game times will prevail. Play will continue each week.

CYO NOTES

Entry blanks have been mailed for the Cadet Girls Volleyball League and the Cadet Boys Wrestling League. Deadline for volleyball entries is December 21, while the wrestling deadline is January 3. Volleyball action will begin in early January, with early February the starting time for wrestling.

Information for the St. Joan of Arc Junior Volleyball Tourney will be mailed next week. The tourney will be held in mid-January.

The 20th annual Junior CYO Style Show has been announced for Sunday, Jan. 28, at Holy Name parish, Beech Grove. Information has been distributed to all deanery directors and high school home economics teachers.

end for the grade school leagues through January 27-28, except for December 24. The Junior-Senior League will complete its regular season play January 20-21.

'Coed dorm' experiment succeeding

MILWAUKEE — An experiment in coed dormitory living appears to be succeeding, according to officials and students at Jesuit-run Marquette University here.

The coed dorm idea was studied last year by a Marquette faculty-student committee partly as a response to student inquiries and partly in response to trends toward the "coed dorm," George Schoffner, dean of resident life explained.

The university decided to accept the idea on an experimental basis, and Carpenter Tower, formerly an all-girls' dorm, was chosen, primarily because each room is a self-contained unit.

"Most parents tend to be upset when they first hear about the coed dorms, but I don't really think they have to be," Schoffner said. "Unfortunately, they often get the wrong idea and assume their children are 'living together.' Much the opposite is usually the case."

CHANGES in living habits take place, but the shifts in behavior are usually positive, Schoffner said.

"Too often the notion of coed housing makes people think of sex and sin. That just isn't so. Men and women are more apt to get a more realistic view of each other and to treat each other like brother and sister," he said.

Students in "Tower" must be at least sophomores. Men and women live on alternating floors, on the first 10 floors. The top seven floors are for women only.

Students have conflicting attitudes about coed housing. One junior girl doesn't believe living conditions have been radically altered. But one of the young men says that "the guys in Tower act more mature. They have toned down a lot and aren't as rowdy as they were before."

COED DORMS are also a more realistic approach to a life style, the students believe. Coed housing is much more closely related to what they would find in the "real" world, they say.

Anne Norton, Carpenter hall director, says that students "like it here. We haven't had anyone move out of the building yet this year."

"The students are aware that the program is experimental and that they are under watch by the entire campus. But that has only convinced them to make the program work," she said.

Girls' net loop at mid-season

INDIANAPOLIS — The 25 teams of the Cadet Girls Basketball League have reached the mid-point of their schedule with division leaders emerging.

St. Joan of Arc leads Division I with 4-0, closely followed by All Saints and Immaculate Heart of Mary, both with 3-1. St. Plus X and St. Simon (Blue) are 4-0 in Division II, followed by Little Flower with 3-1. In Division III, Holy Spirit leads with 5-0, while St. Jude has 4-1.

The season will conclude the week of December 10, followed by division playoffs and a possible post-season tourney.

STANDINGS

CADET GIRLS BASKETBALL LEAGUE

DIVISION I—St. Joan of Arc 4-0; All Saints 3-1; Immaculate Heart 3-1; St. Christopher 2-2; St. Michael 2-2; St. Martin 1-3; St. Monica 1-3; Holy Trinity 0-4.

DIVISION II—St. Plus X 4-0; St. Simon (Blue) 4-0; Little Flower 3-1; St. Andrew 2-2; St. Philip Neri 2-2; St. Matthew 1-3; St. Lawrence (Red) 0-4; St. Rita 0-4.

DIVISION III—Holy Spirit 5-0; St. Jude 4-1; St. Mark 3-1; St. Simon (White) 3-1; St. Bernadette 2-2; Our Lady of Lourdes 2-2; St. Patrick 1-3; St. Lawrence (White) 0-4; Our Lady of Greenwood 0-5.

Quiz event to lift lid

The 19th annual Junior CYO Criterion Quiz Contest gets underway Sunday, Dec. 3, with 16 first-round matches. Contest questions have been mailed by the CYO Office to the host parishes, but are not to be opened until both teams are present and ready to begin.

Panelists are responsible for material found in the November 10, 17 and 24 issues of The Criterion on Pages 1, 2, 3, 6, 7, 8 and 9. After each round one issue will be dropped and one added. The contest will continue December 10 and 17. The semifinal and final rounds will be held after Christmas.

Prize money will be provided by The Criterion. Defending co-champions are teams from St. Catherine's and St. Barnabas parishes. Results will be carried and subsequent pairings listed in The Criterion.

Announce plans for Book Fair

RICHMOND, Ind. — The fourth annual Book Fair for the benefit of the Deanery Religious Education Center will be held from 7 a.m. to 6 p.m. Sunday, Dec. 3, in the Knights of Columbus Council, 204 North 10th St.

Religious books and gift items for all ages will be featured. Refreshments will also be served.

Chairman of the event are Grand Knight and Mrs. Robert Gray, assisted by several other couples.



TOUCH FOOTBALL CHAMPIONS—This St. Andrew's team won the Indianapolis Deaneries' Touch Football League championship, defeating St. Barnabas, 10-6, in the title game. They reached the final game after emerging the winner in a three-way tie with St. Michael and St. Christopher for the division crown. Head Coach Kevin Kelly is in the middle of the back row. Assistant Coach Jim Mann is second from the right.



CYO OF THE YEAR CONTEST, CLASS "A" CHAMPIONS—A three-time over-all winner of the Junior "CYO of the Year" Contest, Our Lady of Lourdes, earned two more awards in the 1971-72 version of the competition. The Eastsiders finished second in the over-all competition to St. Catherine's champions, won the Class "A" championship for larger parishes, and was awarded a Distinguished Participation certificate for reaching the 4,000-point level. The performance marked the fifth consecutive year Our Lady of Lourdes has finished either first or second in the over-all standings. On hand at the CYO Banquet to receive their awards were (left to right): Brian Sullivan, President; Janet Deery, Secretary; Julie Roney, Treasurer; Kevin McGinley, Vice-President.



CYO OF THE YEAR CONTEST, CLASS "B" CHAMPIONS—Immaculate Heart of Mary's Junior CYO unit made its best showing ever in the recently-completed 1971-72 Junior CYO of the Year Contest, as can be seen from the awards held by the girls in this picture. The Northsiders won the Class "B" championship, for middle-sized parishes, and also took home a Distinguished Participation certificate symbolic of their achieving the 4,000-point level during the year. These unit officers were present to receive their awards: (left to right) Joyce Lorton, Deanery Representative; Karen Sahm, President; Jayne Lorton, Secretary; Lee Wilson, Treasurer. Vice-President Mark Viehmann was not able to be present.



CYO OF THE YEAR CONTEST, CLASS "C" CHAMPIONS—One of the most active CYO units in the Indianapolis area, year-in and year-out, is Nativity. This fact was brought home at the recent CYO Banquet as the Southeasters won two awards for their participation in the 1971-72 Junior CYO of the Year Contest. Nativity earned a Distinguished Participation certificate for reaching the 4,000 point level, and also was named Class "C" champion, which means that the unit was tops in the smaller parish competition. Nativity's leaders are, left to right: Dave McKenna, President; Phil Weismann, Sergeant-at-Arms; Gary Bohart, First Vice-President; Susie Turk, Treasurer; Marty Hexton, Second Vice-President; Maureen Sexton, Secretary.

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Mortgage firm asks couple how they use birth control

LINDENWOLD, N.J. — A New Jersey couple told how they were asked by a mortgage company to disclose how they practice birth control.

Ray and Betty Connelly said they were asked the question by a representative of the Associated East Mortgage Co. which was handling the couple's application for a mortgage through the Veterans Administration.

Company officials said the question was asked to insure that the Connellys were not having children immediately and thus would be able to work and meet mortgage payments.

In an interview with the Catholic Star-Herald in Camden, Mrs. Connelly said the company agent told her, in effect: "Produce a statement detailing yours and your husband's use of contraceptives. Have your doctor sign it, and we'll submit it along with the other information to the VA for their approval."

CONNELLY, a 24-year-old former Green Beret captain who has recently discharged, said:

"At this point we don't give much of a damn about the house. If having a home means going along with something as

unethical and stupid as this then we'll live in an apartment for the rest of our lives."

Connelly said he already had produced a statement that he and his wife "didn't intend" to have children right away.

"In any case, they didn't ask 'how' we intended not to raise a family but really what the hell difference does it make," he said. "After all, if my wife becomes pregnant what are they going to do, file a court order against the baby because a piece of paper says it wasn't planned for?"

JOSEPH Bernardo, vice-president of the mortgage company, conceded the Connelly's indignation over the question may be justified. However, he said the practice of asking the question is not uncommon and "was asked for the benefit of the couple so that they would have a better chance of getting VA approval."

Connelly said he won't sign a birth control statement even if approval of his mortgage application hinges on it.

"I've been toying with the idea of signing an affidavit claiming I've had a vasectomy just to see what the reaction is," he asserted.

Told what Connelly had said, Bernardo nussed the humor of the former Green Beret's remark and said Connelly's credit rating would improve if he did undergo the sterilization operation.

Panel to probe abortion issue

INDIANAPOLIS — The adult education committee of Immaculate Heart of Mary parish will sponsor a panel discussion of abortion at 7:30 p.m. Sunday, Dec. 3, in the parish auditorium.

Panelists will include: Mrs. Valerie Vance Dillon, Mrs. Eugene Maloy, Dr. Paul F. Muller and Charles E. Stimming. They will discuss the medical, sociological, ethical and legislative aspects of the subject.

The program is free and open to the public.

Set Teen Forum

TERRE HAUTE, Ind. — All Catholic students attending Vigo County high schools are encouraged to attend a Teen Forum at 5 p.m. Sunday, Dec. 3, in the Gregorian Room of St. Joseph's parish, Fifth and Ohio St.

A discussion on "The Morality of War" will be led by Father Bernard Survil and Father Michael Bradley. A Youth Mass and social hour will follow.



PLAN SPAGHETTI DINNER—The sophomore class of Ladywood-St. Agnes High School will sponsor a full-course spaghetti dinner on Thursday, Dec. 7, from 5 to 8:30 p.m. Carry-outs will be available. Shown above, from left seated are: Ann Dillon, Mrs. William Cline and Jane Cline. Standing, Julie Jameson and Mary Ann Brennan. Price of the dinner is \$2 for adults and \$1 for children under 12. Mrs. Cline and Mrs. William T. Jameson are in charge of publicity. Reservations can be made with Mrs. Blair Blage at 849-0914.

North Deanery women to gift hospitalized vets

INDIANAPOLIS — Gifts for veterans will be donated by members attending the meeting of the North Indianapolis Deanery council of Catholic Women at the AFNB Bank, 2829 N. Meridian St., at 10 a.m. Thursday, Dec. 7.

Donations of money will purchase canteen coupons redeemable by patients for gifts for their families at the V.A. hospital canteen. Two trees will be trimmed and a Christmas party will be given for patients in the W. 10th St. and Cold Spring Rd. hospitals.

A "Holiday Buffet" will follow the meeting. Mrs. W. Kenneth Vaniver, Community Affairs Chairman, will present an "Operation Eyeball" program.

A highlight of the meeting will be an explanation of the "Apostolate for the Elderly" program by Mrs. Louis

NCC speaker

NEW YORK—Catholic Bishop Patrick Flores, and anthropologist Margaret Mead, black poet Amiri Baraka (Leroi Jones) will be among major speakers who will address the triennial General Assembly of the National Council of Churches.

The meeting will be held in Dallas, Dec. 3-7. Some 2,000 voting delegates, consultants and observers will take part. The NCC has 33 Protestant and Orthodox member Churches, with other denominations taking part in some functions. Bishop Flores, the only native born Mexican-American bishop in the U.S., will also speak on justice and liberation. He is an auxiliary to the Archbishop of San Antonio.

Kossman. The veterans would appreciate gifts such as stretch socks, ball point pens, stationary, postage stamps, billfolds, small adult games, new paperback books, Christmas gift wrap and ribbon,

Bazaar slated at St. Rita's

INDIANAPOLIS — The Ladies Auxiliary of the Knights of St. Peter Claver, Court 97, will sponsor a Christmas Bazaar at St. Rita's parish, 19th and Martindale Ave., from 12 noon to 8 p.m. Saturday, Dec. 2.

Proceeds of the event will be used for the educational program of the day nursery, kindergarten and elementary grades of the St. Rita-St. Francis School.

Thirty years ago St. John's Hall, Indianapolis (present offices of The Criterion) was opened as a service center for U.S. servicemen.

Remember them in your prayers

CAMBRIDGE CITY
FRANCIS J. (NEW) HART, 67, St. Elizabeth's, Nov. 24. Husband of Mary Ella; brother of Mrs. Mabel Gunn of Richmond, Va.; Mrs. Alice Dunkel of New Castle and John Hart of Chicago, Ill.

CANNELTON
DELISA ANN ELDER, 19, St. Michael's, Nov. 25. Daughter of Mr. and Mrs. Joseph C. Elder of Cannelton; sister of Joseph, Barry L. Pamela, Janny and Allison Elder, all of Cannelton. Grand daughter of Mr. and Mrs. Cleo Claycomb and Mr. and Mrs. Jasper McMahon, all of Cannelton.

CHARLESTOWN
KATHERINE L. ROSS, 85, St. Michael's, Nov. 20. Mother of Roy J. Ross of Charlestown. Mrs. Evelyn Knott of Fayetteville, Pa. and Mrs. Frances Maguire of Louisville.

CLINTON
MARY A. PITCHKITES, 63, Sacred Heart, Nov. 27. Wife of Frank Pitchkites, son of Joyce Shew of Bloomington. Mrs. Lillian Campbell, Frank and Edward Pitchkites, all of Terre Haute. Sister of Andrew Vork of Chicago. John and Joe Vork, both of Clinton.

FLOYDS KNOBS
RICHARD STRIEGEL, 27, St. Mary of the Knobs, Nov. 21. Husband of Barbara Sue. Father of Christopher and Richard. Jr. Steplather of David Barker and Kimberly Barker, son of Edward Striegel of Floyds Knobs. Four brothers and four sisters also survive.

INDIANAPOLIS
JOHN J. MARTER, 61, St. Simon's, Nov. 22. Husband of Ellen A. Marter. Father of George Marter and Mary A. Smith.

ELIZABETH M. COLLINS, 76, St. Philip Neri, Nov. 24. Wife of Patrick Stepmother of James A. and Thomas E. Collins.

JAMES GAVAGHAN, 84, Holy Cross, Nov. 25. Husband of Nora. Father of James V. and Frank Gavaghan. Anna A. Nolan, Kathleen Gwarys, Eileen Meiners, Mary Battista. Two brothers and two sisters also survive.

THOMAS LYONS, 63, Holy Cross, Nov. 25. Cousin of Mary Sullivan.

JOHN A. LIPPERT, 64, St. Roch's, Nov. 25. Husband of Marie T.; father of Thomas A., James J. and John Lippert. Suzanne Wickliffe and Joanne Banta; brother of Sister M. Christina, C.S.J. of Marietta, Ga., and Mrs. Theodore Scholl.

MARY F. TARPEY, 40, Our Lady of Lourdes, Nov. 25. Mother of Thomas E., Michael T. and Mark B. Tarpey and Joan McMelis; sister of Patrick Kestler.

JOSEPH D. CARRICO, 54, Nativity, Nov. 27. Husband of Helen C.; father of Joseph, David and Mary Carrico. Carolyn Adams, Joyce Stackhouse, Kathy Coakley and Theresa Holtgrave; brother of Pauline Ramey.

JAMES GILDAY, 64, Little Flower, Nov. 26. Husband of Delia D.; father of Robert J. and Richard M. Gilday; brother of Joseph and Frank Gilday. Delia, Logan, Joanna Marion, Ann Noone, Catherine Boyle, and Mary Conroy.

JEFFERSONVILLE
JEAN B. RIDLEY, 82, St. Augustine, Nov. 22. No immediate survivors.

RUTH O'HEARN, 67, St. Augustine, Nov. 22. Mother of Phillip of Indianapolis and Charles with the armed services. A sister and three brothers also survive.

LAWRENCEBURG
HENRY GROH, 78, St. Lawrence, Nov. 18. Husband of Bernadine; father of George Groh of Cincinnati, O.

NEWALBANY
CARRIE CORBETT, 88, St. Mary's, Nov. 22. Sister of Clara Jean Lattimer of Chicago. Sister in law of Leo J. Schaefer of New Albany.

ST. CROIX
ROSA CASPER, 85, Holy Cross, Nov. 23. Mother of Charles Casper of St. Croix. Justin Casper of Bristol, sister of George Saddle of Branchville. Fred Saddle of St. Croix and Charles Saddle of Abilene, Tex.

TELL CITY
ANNIE C. TOOTHMAN, 78, St. Paul's, Nov. 23. Wife of Clarence; mother of Alfred Toothman of Tell City.

City: Mrs. Imogene Hawhee of Pendleton; Mrs. Dolores Catkins of Fresno, Calif.; sister of Mrs. Marie Waddie of Halfield; Albert of Tell City; Alfred Marshall of Tassell; William Marshall of Newburgh and Michael Marshall of Indianapolis.

LOUIS E. CASSIDY, 87, St. Paul's, Nov. 22. Husband of Mary Anna; father of Herbert and Robert Cassidy, both of Tell City; Leonard Cassidy of Dale; Mrs. Alma Merrifield, Mrs. Susan Maller and Mrs. Catherine Stocker, all of Louisville; Mrs. Mary Pyle of Seymour and Teresa Cassidy of Tell City; brother of Nick Cassidy of Albany.

TERRE HAUTE
RICHARD M. (Brownie) OSBORNE, 58, St. Margaret Mary, Nov. 25. Husband of Irene C.; father of Mrs. Deanna Williams, Mrs. Kathie Templeton, Richard and James Osborne, all of Terre Haute; half brother of Arthur of Lafayette.

TROY
OTTO P. (Chic) SPINDLER, 74, St. Michael's, Nov. 18. Father of Mrs. Victor Schultzius of Troy.

Roncalli plans dinner, bazaar

INDIANAPOLIS — Plans are complete for the "Holly Day Dinner and Bazaar" to be held Sunday, Dec. 3, at Roncalli High School, McFarland and Thompson Road. The faculty, parents and associates of the school are sponsoring the event.

Spaghetti dinners will be served in the school cafeteria from 12 noon until 6 p.m.

There will be booths featuring linen Christmas decorations, White Elephant items and a variety of boutique selections. A special children's booth where wee ones can shop for holiday gifts will be available.

A grand prize of \$1000 will be given away at the close of the affair. Door prizes will be awarded every hour. The public is invited.

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VIEWING WITH ARNOLD

Director is a real put-down artist

BY JAMES W. ARNOLD

Now comes Emile de Antonio, chubby, fiftyish and suavely articulate in the New York manner—the man who (in film) obliterated Joe McCarthy, the Warren Commission, General Westmoreland and Richard Nixon. Now he comes to praise, with a new film called "Painters Painting" (to be released nationally in January), the men who pioneered abstract art in America—Pollock, de Kooning, Stella, Rauschenberg, Warhol, et al.



De Antonio is a man who has a fix on Middle America. Whatever it is for, he is likely to be against, and vice versa. (He is now a self-proclaimed radical Marxist.) The problem with his new film

is his characteristic style. He is the master of the documentary put-down. He takes what people say and hangs them with it. After all, who could really listen to McCarthy and Nixon and not laugh, although somewhat grimly? (The pertinent films are "Point of Order" and "Millhouse: a White Comedy.") Rauschenberg, Warhol and the others don't come off much better. They are talking from the heart (presumably), but they don't seem quite sincere. Like the politicians, they sound like W. C. Fields monologues. We laugh at them. Only this time de Antonio doesn't want us to.

THE KEY TO de Antonio's genius as a film-maker is his instinct for the revealing function of film: he leaves in what other directors take out. "Out-takes," he says, "are the confessions of the system. The real history of the U.S. in the

Cold War is out-takes. The networks shoot but don't televise the raw spots which reveal." He keeps in the mistakes, the flubs, the embarrassments, the chinks in the armor. The humanity not the image, the reality behind the mask. The classic out-take is the Nixon "Checkers speech" of 1952, most of which is included in "Millhouse." It had almost disappeared into non-history, with the White House presumably owning the only copy. De Antonio claims it was filched anonymously and smuggled to him under cover of night. (Theft seems oddly necessary to the preservation of truth, as in the Pentagon Papers case.)

In "Painters" there is no strained artificial satire. No ironic music, no intentionally ludicrous juxtapositions. (In "In the Year of the Pig," Westmoreland says that VC prisoners are being handled in accord with the Geneva conventions, and there is a cut to a prisoner being "handled" roughly by a couple of large Americans). But de Antonio can't turn off his habits: he keeps watching when other directors look away. He catches the nervous or silly laugh, the absurdly inflated phrase, the heavy theoretical art talk as the camera ponderously scans paintings of Campbell's soup products and old paint cans and brushes cast in bronze.

IT IS ONE thing to see a color-washed abstract hanging in a museum, described in hushed tones by a guide with a voice like John Gielgud. That is the Establishment view. It is quite another to see a painter pointing to a canvas sprawled on the floor of his studio and describing how he sloshes the goo around on it, feeling intuitively where one color should give way to another, or where the creation should come to an end. Then to watch him peel it off the floor (like a handyman

tugging at tacky linoleum) and haul it to an attic, where a patient assistant follows his pretentious directions in taping out the overflow. This sequence is one big out-take. It is truth, funny-sad and anti-Establishment.

Another thing about de Antonio's honesty: the film never comes out completely one-sided. Even in "Millhouse," there is so much candid observation that some of the complex Nixon comes through. You chuckle, but sometimes guiltily.

In "Painters" the perceptions of the artists, their ability to speak passionately about their

work, are sometimes striking. E.g., one guy has dedicated his career to endless paintings of thin patterned lines within odd geometrical shapes. It may not be art by your definition, Martha, but it is beautiful, and film reveals it.

"Painters," no matter how audiences react to it (as straight or put-on), is probably the only in-depth (two-hours) descriptive - informative documentary in existence on post-war American paintings. There is no phony art commentary, only the words of the painters themselves. (They are interviewed in black-and-white, while the art is shown in color. De Antonio says this is to emphasize that the painters are truly alive only in their work).

THE MOVIE is another episode in de Antonio's history of his times—Cold War America. It is his view that despite our political fascism (he contends that America is the Nazi Germany of the 1960's and 70's) we have produced great art (whereas the Nazis and Communists produced none). Virtue and wisdom, he argues, have nothing to do with art—witness all the magnificence produced by the morally decadent Church of the Renaissance.

I'm not sure de Antonio's political or art theories make much sense. But his films do. They always tell us part of the truth we didn't know before. (Rating not available)

wandering cowpoke settles down for the pastoral and marital life, only to receive a tragic call for help from an old friend. A profound, compassionate exploration of the different needs and loyalties of man and woman. Recommended for sensitive mature viewers and young people.

THE AFRICAN QUEEN (1951) (CBS, Thursday, Dec. 7): A great old movie, written by James Agee and directed by John Huston, about a World War I adventure in Africa shared by two improbably beautiful lovers—an ignorant ne'er-do-well (Humphrey Bogart) and a prim missionary (Katharine Hepburn). Highly recommended for adults and youth.

The week's TV network films

THE CHAIRMAN (1969) (CBS, Friday, Dec. 1): An absurd spy film that demonstrates that Gregory Peck played ping pong with Chairman Mao (and lost) before Henry Kissinger did. Cliches and old Chinese sayings are underfoot everywhere; the action and pseudo-scientific hardware are strictly Woolworth's, and the IQ level is PS 88. Arthur Hill (TV's Owen Marshall) is seen as a sinister American spy mastermind. Not recommended.

IN HARM'S WAY (1965) (ABC, Sunday, Dec. 3): Otto Preminger's Pearl Harbor is an old-style Navy film for people who (1) like to collect movie clichés and view them all at one sitting; (2) suspect that folks who go to beaches at night are up to no good; and (3) enjoy endless shots of officers greeting, saluting, embarking and disembarking, and of toy model ships exploding in abandon all over a studio bathtub. Preminger shows again that he can be counted on for plenty of noisy, vulgar surface and as much depth as a cafeteria waffle. Not recommended.

THE HIRED HAND (1971) (NBC, Monday, Dec. 4): Peter Fonda's western sequel to "Easy Rider," lovely to see as a western painting, full of flaming sunsets and yellow noons. A

44 'poor Sisters' apply for old age assistance

HOUSTON, Tex.—Forty-four "poor, poor people"—retired Dominican Sisters—have applied for Old Age Assistance from the Texas Department of Public Welfare.

If the applications, filed individually by the Sisters, are approved, each Sister will

receive about \$77 monthly, along with Medicaid, and local medical assistance. The local agency is reviewing the requests.

IN THE PAST, Sister Mary Louise Dolson, superior of the Sisters, explained, the income from the active Sisters took care of the elderly and infirm Sisters.

"Now that does not stretch far enough," she said, because of inflated prices, a decline in membership from 368 to 267, an increasing percentage of older Sisters, and the inadequacy of the average salary of \$2700-a year to meet the active Sisters' own needs, as well as those of the retired Sisters.

An active Sister's income, Sister Dolson said, must cover personal living expenses, medical and dental care, educational expenses, the cost of community administration, building debt reduction, as well as the needs of the retired Sisters. "Needless to say, we can't do all this with our salaries," she said. "We had to pursue possible avenues to supplement the present incomes."

SHE SAID THE salaries the Sisters have received have not enabled them to pay social security or retirement benefits.

"We tried to struggle alone, and not make our needs known," Sister Dolson said, "but we are poor, poor people and let's not be ashamed to say it. We are not asking for room and board. We are asking for their personal needs and Medicaid as individual citizens of the state."

To receive Old Age Assistance in Texas, a person must be at least 65 years old, a citizen of the United States or a non-citizen who has lived in the United States at least 25 years. The person must be a resident of Texas whose income or other means of support are too small to provide a reasonable subsistence, as defined by the welfare department.

Campaign will aid the needy

INDIANAPOLIS — The third annual Caritas Donor Campaign is underway at Catholic Social Services, designed to provide food, toys and clothing for needy families who request help from the agency.

Grants from the United Christmas Fund, businesses, churches, social and civic organizations will supplement individual contributions.

Coordinator of the project is Sister Ann Richard Weber, S.P., staff member at the agency. Chairman for the Caritas Guild is Mrs. David Foy. In charge of the donor program is Mrs. Samuel Fuller, while Mrs. Jerry Harkness and Mrs. James Haering are chairmen of the free store.

Donors are matched with needy families and provide food, clothing, toys or a gift for each member of the family. Applicant families are screened by the agency, which also protects their identity.

A free store is provided for late applicants on December 22 and 23, at which canned goods and other items will be made available. Fifty-five families with more than 200 children were assisted last year by the free store.

Persons interested in the donor program are asked to contact Sister Ann Richard, 632-9401, by December 15. Food, clothing and usable toys are needed.

ST. ANN'S PARTY

INDIANAPOLIS — St. Ann's parish will sponsor a card party on Saturday, Dec. 9, starting at 8 p.m. Miscellaneous prizes will be awarded and refreshments will be served.

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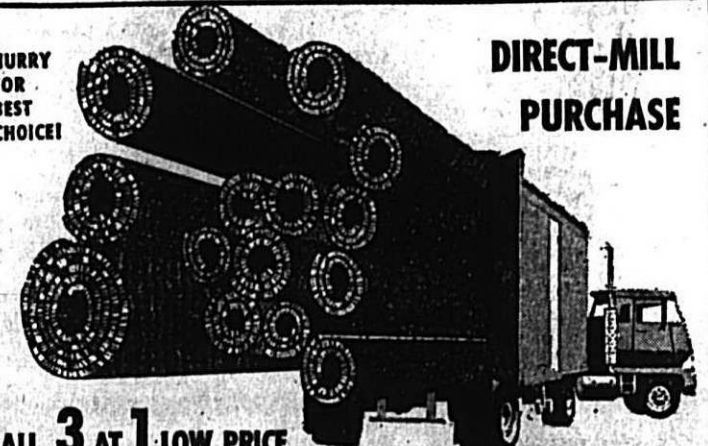


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