

SEASONAL DILEMMA—The young ladies above were all set to help carve a Halloween jack-o-lantern when they were distracted by two tame rabbits hopping around their back yard. The lure of goblins and ghosts quickly faded in

the cuddly softness of the Easter bunny. The girls, Ellen (left) and Christine, are daughters of Mr. and Mrs. John McGinley of Our Lady of Lourdes parish, Indianapolis. (Criterion photo by Dave Skripsy).

Bishops convene Nov. 17

WASHINGTON — The Catholic bishops of the United States will meet here Nov. 17-20.

Items they are to deal with include:

- A pastoral plan for pro-life activities;
- A pastoral response to the national housing crisis;
- Revision of the training program for future priests;
- A statement on Catholic-Jewish relations.

They will also be faced with a proposed resolution on U.S. economic problems, a pastoral statement on the International Eucharistic Congress in Philadelphia next year, and guidelines for men Religious who wish to become permanent deacons.

THE MEETING, which will take

place in Washington's Statler Hilton Hotel, is the full membership assembly of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC), the highest policy and program-setting organizations of the U.S. hierarchy. More than 250 bishops from around the country are expected to attend.

In addition to proposals for action, the bishops will hear progress reports on the status of major national programs such as the development of the National Catechetical Directory, Catholic observance of the bicentennial, and USCC work in resettling Vietnamese refugees.

A NEW FORMAT designed to simplify procedures will be in effect at the meeting this year. A professional parliamentarian will assist the chairman in expediting the business of the meeting, and the format will give the bishops an opportunity for in-depth discussion of major issues at small-group workshops.

The "Pastoral Plan for Pro-Life Activities" to be presented to the bishops involves a proposal—aimed at every segment of the Church as well as society as a whole—to establish a constitutional basis for laws that will guarantee full human and civil rights to the unborn.

THE WORK of pro-life groups, establishment of an ongoing public information effort, judicial activity, increased ecumenical contact on abortion, and a diocesan action plan including the organization of

grassroots efforts in each congressional district are among the matters dealt with in the document.

A "Statement on Catholic-Jewish Relations," which coincides with the 10th anniversary this year of the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions, was prepared by the Bishops' Committee for Ecumenical and Interreligious Affairs.

WHILE OBSERVING that the past decade has seen a virtual revolution in Catholic-Jewish affairs ending "a centuries-long silence between Church and synagogue," the document also points to areas of disagreement and controversy that still separate these communities.

The statement speaks of a tendency on the part of some catechists and preachers to undervalue the rich spirituality of the Church's Jewish heritage, and warns against a still lingering view of Judaism as a form of religion that lost all validity with the coming of Christ.

"The Right to a Decent Home: A Pastoral Response to the Crisis in Housing" is a major statement prepared for the bishops' consideration by the USCC Committee on Social Development and World Peace. It is the result of a broad consultation process including the housing industry, governmental agencies, housing and labor organizations, as well as many individuals within the Catholic community working on housing problems.

Bayh, Rockefeller target of Right to Life protests

Right to Life groups were busy last week, staging one major protest in South Bend and two minor ones in Indianapolis.

Targets of the demonstrations were Sen. Birch Bayh, who announced his candidacy for the Democratic nomination for President on Tuesday, and Vice-President Nelson A. Rockefeller, who visited Indianapolis on Thursday.

An estimated 400 persons participated in a prayer vigil held Tuesday evening outside the Athletic and Convocation Center at the University of Notre Dame, where Bayh addressed a fund-raising dinner.

THE VIGIL was organized by Indiana Right to Life in cooperation with student pro-life groups from Notre Dame and St. Mary's College. Twelve of the 35 Right to Life affiliates around the state participated.

Earlier, Right to Life headquarters in South Bend said the organization would oppose Bayh's candidacy because of his refusal to support a human life amendment to the Constitution.

Demonstrators paraded and passed out pro-life literature near the entrances to the State House, Indianapolis, where Bayh spoke Tuesday in the Indiana House of Representatives.

Vice-President Rockefeller was greeted by a small group of demonstrators when he entered the Indiana Convention Center on Thursday for an

appearance at a Republican luncheon. Rockefeller is a strong supporter of legalized abortion.

MRS. MARY HUNT, South Bend, Right to Life president, said this week that pro-life groups in the state would support the presidential candidacy of Mrs. Ellen McCormack in the Democratic primary.

Mrs. McCormack is a spokesman for the pro-life movement and founder of a national organization known as Women for the Unborn.

Extensive vandalism shuts school for day

INDIANAPOLIS—Extensive vandalism forced the cancellation of classes Tuesday at St. Ann School, 2839 South McClure St., but cleaning and repairing by parents and teachers permitted the resumption of school Wednesday morning.

Vandals broke into the school sometime Monday night, scattering the contents of desks, ripping open food and soft drink containers and spraying fire extinguisher liquid over carpets. Eleven panes of glass were broken.

Sister Regina Verdeyen, principal, estimated the damage at \$900. She said that none of the religious statues was damaged.

The school has nearly 100 pupils enrolled in Grades 1 through 8.

'Extraordinary means' principle is explained

BY GERALD M. COSTELLO

MORRISTOWN, N.J.—The Roman Catholic faith of Joseph and Julia Quinlan has played a central, if at times confusing, role in the historic court hearing involving the fate of their 21-year-old daughter, Karen Ann.

The ethical and moral dimension of the dramatic hearing—in which the Quinlans are seeking to be appointed Karen Ann's guardians in order to turn off the respirator which has kept her

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alive, but comatose, for six months—has stirred sympathy, concern and debate from Catholics within the family's small Mount Arlington parish community all the way to the Vatican.

If average church-goers have conflicting views on the merits of the case they are not alone; so do some leading theologians.

NONETHELESS, the official position of the Church is clear—there is no requirement to use extraordinary means to sustain the life of a patient when there is no chance for recovery.

The theologians generally hold that medical treatment is considered extraordinary if it is not readily available, is extremely expensive, would cause severe pain, or holds no hope for curing the patient.

The Paterson diocese and a spokesman for the office of the Vatican's apostolic delegation in the United States made it clear that the Church's position has not changed, despite some confusing signals coming from Vatican communications sources.

Father Richard Pates, secretary to Archbishop Jean Jadot, apostolic delegate in the United States, spelled out specifically that the matter "falls within the competency of the bishop of Paterson."

Bishop Lawrence B. Casey of Paterson, who was released October 27 from St. Joseph's Hospital, Paterson, where he was operated on earlier this month, had no direct comment on the case after the first week of hearings.

THE CHURCH'S involvement with the Quinlan case began in a most natural fashion—the Quinlans felt they needed guidance on a critical moral question and turned to their parish priest, Father Thomas Trapasso.

When Karen Ann lapsed into a coma last April, Father Trapasso tried to comfort the family. As time went on, the Quinlans became convinced by physicians that there were no chances for Karen's recovery, and sought his

(Continued on Page 5)

Quinlan decision due in two weeks

MORRISTOWN, N.J.—The parents of 21-year-old Karen Ann Quinlan may know within two weeks whether a court order will permit them to tell doctors to disconnect the mechanical respirator that has kept her alive since April.

A five-day hearing ended Monday, Oct. 27, in a state superior court here and Judge Robert Muir Jr. said he would decide the case in 10 to 14 days. Then the question of appeals will be considered.

Joseph Quinlan, 50-year-old supervisor with a pharmaceutical firm, applied to Judge Muir for appointment as legal guardian of his adoptive daughter in order to authorize discontinuance of the respirator at St. Clare Hospital in nearby Denville, where Karen has been in an unexplained coma since April.



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INDIANAPOLIS, INDIANA, OCTOBER 31, 1975

Committee to review board constitutions

BLOOMINGTON, Ind.—In a lengthy business meeting on Tuesday evening, the Archdiocesan Board of Education passed a resolution establishing an ad hoc committee to review and submit for approval constitutions and by-laws of district boards of education.

The meeting was held at St. John the Apostle parish.

Also passed was a resolution altering somewhat the timeline for the adoption of district and parish board constitutions.

Under the terms of the latter resolution, the overall timeline remains the same but the dates for approval and submission to Archbishop Bishop of district board constitutions and by-laws is changed to April 1, 1976, from March 1, 1976; date for approval and submission to the archbishop of parish board constitution and by-laws is changed to May 1, 1976, from April 1. Implementation procedure is still to be completed by June 30, 1976.

IN OTHER business the board heard a presentation by Father Robert Mohrhaus, Chancellor, and William Schaeffer concerning the lay retirement program. The presentation was made in response to questions asked by the board.

Mrs. Caye Poorman, board representative from Indianapolis North, reported for the ad hoc committee for educational district boundaries. This committee has been charged by the archbishop to consider possible re-districting of educational boundaries with a view toward making these boundaries co-terminous with deanery boundaries.

In order to accomplish this work, Mrs. Poorman is seeking suggestions from any interested person. The long range goal is for an ideal educational district. Mrs. Poorman can be contacted through the Office of Catholic Education.

A PRESENTATION was made by the host Bedford District on the status of

Archbishop remains in hospital this week

Archbishop George J. Biskup continues to recover from his recent surgery. He is recuperating in St. Vincent hospital and will remain there a few more days before an extended rest period of six to eight weeks.

The archbishop is very appreciative of the prayers and many cards he has received since he has been hospitalized. He is especially grateful for the remembrances of the people of the archdiocese.

Total Catholic Education in that district. Of particular interest was the program of St. John parish, which has no elementary school but an enthusiastic and well organized CCD program directed by Mrs. Mary Flaten.

The question of service to the more than 5,200 Catholic college students on the Indiana University campus at Bloomington was raised in reports from St. Paul and St. Charles parishes.

Father Bernard Koopman of St. Vincent parish, Bedford, presented information concerning his parish with the feeling that Total Catholic Education was being served there. Father Frank Buck, St. John, gave reports from other parishes in the district.

A presentation by the department of planning was delayed until next meeting, November 18, at St. Mary parish in Madison. The presentation will concern board members' ideas for goals and objectives for the Office of Catholic Education for the year 1976-1977.

Fasting reveals concern of youth

NORTH VERNON—Young people of this city and surrounding Jennings County participated in a 10-hour Fast-A-Thon sponsored by the CYO of St. Mary parish on Sunday, Oct. 26. The object was to focus concern on the problem of world hunger.

The day-long program was organized by Sister Shirley Gerth, O.S.F., CYO moderator, and invitations were sent to ministers of neighboring churches urging them to have their youthful members join the CYOers in the project.

Participants enlisted sponsors who promised to contribute a stipulated sum of money for each hour of fasting.

The young people met at St. Mary School and opened the program with a prayer service led by Father Henry Brown, St. Mary pastor, and Rev. James Hardin, pastor of the local Presbyterian church.

During the day participants wrote letters asking their Congressional representatives to support the Right-to-food resolution, viewed a slide presentation on the Holy Land, and discussed various aspects of world hunger. Another prayer service concluded the program.

The CYO expects to raise approximately \$300 as a result of the project, and all proceeds will be forwarded to Catholic Relief Services to purchase food.

ALL SOULS DAY MASSES SET

MASSES on the hour—from 8 a.m. through 7 p.m.—will be offered in St. Joseph's Cemetery chapel in observance of All Souls Day, Sunday, Nov. 2.

Celebrants of the Masses will be as follows:

8 a.m.—Father Donald Schmidlin, director of Catholic Charities; 9 a.m.—Father Athanasius Ballard, O.S.B., St. Paul Hermitage; 10 a.m.—Father Joseph Rautenberg, Our Lady of Lourdes; 11 a.m.—Father James Byrne, Holy Cross; 12 noon—Father William Ernst, St. Bernadette; 1 p.m.—Father John Sclarra, St. Barnabas; 2 p.m.—Msgr. Charles Koster, St. John; 3 p.m.—Msgr. Leo Schafer, St. Mark; 4 p.m.—Father Robert Hartman, Holy Name; 5 p.m.—Father William Pappano, St. Michael; 6 p.m.—Father Paul Landwerlen, Holy Trinity; and 7 p.m.—Father John Hartzler, St. Mark.



ADULT VOLUNTEERS SALUTED—Eight adults received the coveted St. John Bosco Medal for outstanding contributions to youth at the 23rd Annual CYO Banquet last week. Shown above are, front row, left to right, Charles Hart, St. Malachy; Katie Jones, Our Lady of Lourdes;

James Louzon, Holy Name; and Joseph Schiewer, St. Bernadette. In the back row, left to right, are Thomas Spellacy, St. Michael; Thomas Joyce, Little Flower; and William Bruno, St. Christopher. Not present for the photo was George Killinger, St. Michael, another recipient.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charities groups reorganize

CINCINNATI—Delegates to the 61st annual meeting of the National Conference of Catholic Charities voted to change the name and structure of the organization, elected their first black president, and selected "income security" as their primary concern for the coming year. The new structure, to be known as the National Catholic Charities Congress, involves a switch in policy-making from the NCCC board to the delegates and membership. The new president is Rashey B. Molen, director of Catholic Family and Community Services, Kansas City-St. Joseph, Mo., diocese.

Death of priest revealed

ROME—A 61-year-old Salesian priest had died in Czechoslovakia because the authorities refused to give him an essential medicine manufactured only in the West, it was reported here. The death of Father Frantisek Jurecka was reported by Italy's Catholic Newspaper, Avvenire, which based its report on information from Amnesty International, and on information published in Austria. Father Jurecka had been sentenced to 15 months in prison on charges of negligence in his supervision of churches and religious corporations. But, said Avvenire, in reality he was being persecuted because of his work among young people.

In capsule form . . .

Most Canadian Catholic newspapers are continuing to publish despite a postal strike that has caused them to rely on trucks, buses and courier services . . . The Joseph P. Kennedy Jr. Foundation has made a \$330,000 grant to the Johns Hopkins University Hospital in Baltimore to develop the nation's first center for comprehensive services to teenage mothers . . . The domestic social justice unit of the U.S. Catholic Conference has called on members of the House of Representatives to support an anti-redlining mortgage disclosure bill.

A citizens lobbying effort headed by Washington area Baptist clergy has been credited with defeating a bill to liberalize marijuana laws in the District of Columbia . . . The Institute of Social Justice and Peace of the Archdiocese of Newark, N.J., is supporting passage of an Equal Rights Amendment for New Jersey . . . Knights of Malta from 40 nations held their biennial meeting in Rome to discuss the expansion of their hospital program and other charitable works . . . The head of the Spanish Bishops' Conference has asked his fellow bishops to maintain silence and a safe distance from politics during Spain's current crisis . . . A total of 17 handguns were turned in at St. Philip the Apostle Church in Columbus, O., as an expression of support for stronger gun control legislation.

Prelate criticizes UN action

ATLANTA—In a strongly worded statement, Archbishop Thomas A. Donnellan of Atlanta denounced a resolution of a committee of the United Nations which linked Zionism with racism. In a keynote address at a two-day conference here commemorating Vatican Council II, sponsored by the American Jewish Committee and the Atlanta archdiocese, Archbishop Donnellan said the recent action of a United Nations full membership committee in recommending to the General Assembly that it determine that Zionism is a form of racial and social discrimination is regrettable.

Cardinal to chair hearings

WASHINGTON—Cardinal John Dearden of Detroit will be chairman of the sixth—and last—set of regional hearings on liberty and justice sponsored by the U.S. bishops as part of the American Catholic celebration of the bicentennial. The hearings, in Newark, N.J., December 4-6, will be hosted by the Newark archdiocese. They will focus on issues of ethnicity and race. Cardinal Dearden is chairman of the bishops' Committee for the Bicentennial. The hearings will feature testimony by a large number of local witnesses and several national experts, including Father Andrew Greeley of Chicago, a widely known priest-sociologist, and Msgr. Geno Baroni, president of the National Center for Urban Ethnic Affairs in Washington, D.C.

Lebanese leaders deplore fighting

BEIRUT, Lebanon—Leaders of Lebanon's religious communities have condemned communal fighting in the country, calling it alien to the spirit both of Christianity and Islam. They also opposed all talk of partitioning the country between its Moslems and Christians, saying they feel that the collapse of national unity would mean a condemnation of both religions. These were the main points of a statement issued at the end of a meeting attended by heads of all religious communities—the Sunni and Shiite Moslems, the Druzes, the Maronite-rite and Melkite-rite Catholics and the Orthodox and Armenian churches. Many observers here agreed that the pattern of fighting in recent days suggested strongly that deliberate efforts were being made to perpetuate the tension and bloodshed.

Rally draws British pro-lifers

LONDON—More than 50,000 persons gathered in Hyde Park to express opposition to Britain's 1967 abortion law at a rally organized by the Society for the Protection of Unborn Children (SPUC).

Names . .

Comedian Bob Newhart will receive the 1975 Sword of Loyola award of Loyola University in Chicago on November 25.

Jesuit Father R. J. Henle has resigned as president of Georgetown University effective June 30.

J. Lanoux Marston, Jr. of Mobile, Ala., was elected to a two-year term as president of the National Association of the Holy Name Society at its annual convention in Boston.

Fred Niehaus, a Cincinnati businessman, has been elected president of the International Federation of Catholic Men.

Father Edmund G. Ryan, former vice-president of Georgetown, was formally inaugurated as the 19th president of Seattle University.

Msgr. Geno Baroni has been named to the national Bicentennial Advisory Committee on Racial,



SUNDAY SMORGASBORD—St. Anthony parish will hold its semi-annual Smorgasbord on Sunday, Nov. 2, from noon to 3 p.m. in the parish hall, 379 N. Warman St. Ham and chicken will be featured on the menu. Tickets are \$2 for adults and \$1 for children under 12 years. A card party, starting at noon, will be held in conjunction with the Smorgasbord. Serving on the committee are, left to right above, Bella Cooper, Yvonne Dougherty, Paulette Addy and Sandra Weaver.

Ethnic and Native American participation.

Indiana Attorney General Theodore L. Sendak has ruled that private Bible

colleges operating in Indiana are not required to be accredited by the state.

Archbishop Roger Etcheberry of Marseille, 53,

has been elected president of the French Bishops' Conference, succeeding Cardinal Francois Marty of Paris, 71.

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BY FRED W. FRIES

At some time in virtually everyone's life comes a hankering for the life of a newspaper reporter.

More than 20 years ago an editorial appeared in the Indiana Catholic—predecessor of the Criterion—which put the whole question into wonderfully sharp focus.

Written by former associate editor Father Paul J. Courtney, now pastor of St. Luke's parish, Indianapolis, we believe that the comments are still valid today and worth repeating for a new generation of readers. Entitled "Test Yourself," following is the text of the editorial:

Are you thinking of being a newspaperman (or woman)? Would you like the exciting, glamorous career of an ace reporter? Inside stories? Scoops? Meeting policemen as social equals? Does all this thrill you? Make you vibrate like a maladjusted mandolin?

Maybe there's a career awaiting you. Perhaps even a job. But you need more than phonetic spelling and a portable typewriter to assure yourself of complete happiness in newspapering today. On certain assignments you will need an attitude, a way of looking at things that not everybody possesses.

Test yourself on the following questions:

1. Would you value a "scoop" more than the life of a kidnapped baby? Yes . . . No . . .
2. Would you risk your life in a wild chase so that you could record the memorable scene wherein Movie-star "Tootsie" utters for the third time life-long marriage vows with somebody's former husband? Yes . . . No . . .
3. Would you gladly risk your new suit (or dress) to attend a press mob-scene in which a semilliterate beauty queen was to give her views on the meaning of life, love and nuclear fission? Yes . . . No . . .
4. Would you agree that one new headline is worth two old facts any day? Yes . . . No . . .
5. Would you be happy to write a "do-it-

yourself" feature for juveniles on atom bombs. (Possible title: "Fun In Your Own Basement!") Yes . . . No . . .

6. If you found out the Russians were launching an attack on your country, would you notify your editor before tipping off the Secretary of Defense? Yes . . . No . . .

Six yes answers mean you would make a terrific reporter. Your membership in the human race would, however, be doubtful.

Four to five "yesses" mean you could probably have a top job on a metropolitan daily—but no friends.

Two or three "yesses" means you would do better to forget about reporting and keep your present position as neighborhood trouble-maker.

One "yes" means you're just like the rest of us, a typical newspaper reader who will devour the rankest stuff eagerly and without protest. You are the one who is letting editors think "that's what the public wants."

SENDS GREETINGS—Sister M. Gaudencia McNamara, R.G.S., a former member of the staff of the original Fatima Retreat House on Raymond St., sends greetings to her many friends in the Archdiocese. She wrote to remind us that the Sisters of Good Shepherd, who served in the Archdiocese from 1873 until 1970 in caring for orphans and delinquent girls in addition to staffing the Retreat House, are eagerly awaiting the beatification of one of their members—Sister Maria Droste zu Vischering—on Nov. 1. A native of Germany, she died in 1899. The Order now has more than 9,000 members.

THE VERY LATEST???—A young friend of mine has a Thomas Jefferson haircut, a Mark Twain mustache, a beard like Abraham Lincoln, and wears glasses like Benjamin Franklin. He puts on his Billy the Kid hat and stands there in his Miles Standish boots. It is hard for me to believe that he is a member of the NOW generation!! (From the St. Joan of Arc parish bulletin)



PLAN BICENTENNIAL TOUR—As a Bicentennial event, St. Michael's Women's Club is offering a tour of the President Benjamin Harrison Memorial Home, 1230 N. Delaware, on Thursday morning, Nov. 8, from 9:30 a.m. to 11:30 a.m. Co-chairmen for the tour and coffee hour are Mrs. Gerald Carrier (left) and Mrs. Frank Swarczkopf. Babysitting and bus transportation will be available from St. Michael's, 3354 West 30th St. For tickets call Mrs. Charles Cesnik at 924-0927.

† Remember them in your prayers

BATESVILLE

† JAMES C. KARBOWSKI, 54, St. Louis, Oct. 30. Husband of Thelma; father of Thomas, Michael, Gregory, Theodore, Mrs. Robert Daves and Tena Karbowaki, all of Plantation, Fla.; son of Mrs. Cecelia Karbowski of Batesville; brother of Mrs. Allen Thielking of Morristown, N.J.; Mrs. Robert Goldsmith, Mrs. Richard Stirm, and Donald Karbowski, all of Batesville.

BLOOMINGTON

† RHUE CATHERINE GERBER, 75, St. John the Apostle. Mother of Joseph J. of Kokomo and Mary Thomas of Owensboro, Ky.

CLARKSVILLE

† ARNOLD E. NOLAN, 52, St. Anthony, Oct. 24. Husband of Marie; father of Mrs. William Pastor of Clarksville.

FLOYDS KNOBS

† GILBERT J. [Dob] BATLINER, 68, St. Mary-of-the-Knobs, Oct. 21. Father of Patricia Redden of Jeffersonville; and Betty Rigot of New Albany.

JEFFERSONVILLE

† BERNARD L. [Barney] SCHICKEL, 39, St. Mary-of-the-Knobs, Oct. 27. Brother of George S., Charles E., Joseph M., and Robert L. Schickel and Margaret Brannon, all of New Albany; David L. Schickel of Frederickburg; and Mary Ellen Currin of Floyds Knobs.

JEFFERSONVILLE

† EDWIN JOSEPH GARDNER, 82, St. Augustine, Oct. 23. No immediate survivors.

ADELPHI

† ADELINE E. BIESEL COY, 92, St. Augustine, Oct. 24. Mother of Edwin F. Coy of Washington, D.C.

JEFFERSONVILLE

† JOSEPH F. ZOULEK, 91, Sacred Heart, Oct. 27. Father of Elizabeth J. Braniff of Jeffersonville.

INDIANAPOLIS

† RICHARD F. FORESTAL, Sr., 75, Little Flower, Oct. 22. Father of Peggy Cain and Richard F. Forestal, Jr.

INDIANAPOLIS

† ANTHONY R. McCANN, 79, Immaculate Heart, Oct. 23. Husband of Nellie; father of Anthony and Mary S. McCann, Ann Kane and Margaret Schmidt; brother of Edward McCann and Helen Logan.

INDIANAPOLIS

† LEON H. REID, 68, Our Lady of Lourdes, Oct. 23. Husband of Susan M.; father of Norma S. Schaefer; stepfather of Claude E.

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Bryant; brother of Roy Reid and Evelyn Spencer.

ALBANY

† ALBAN J. HOFFMAN, 75, St. Philip Neri, Oct. 24. Father of Charmaine Field, Marilyn Driscoll and Richard A. Hoffman; brother of Paul and Maurice Hoffman and Frances Stiller.

ALBANY

† HARRY R. SWEENEY, 70, Little Flower, Oct. 25. Husband of Elizabeth; father of Betty Siegmán, Marilyn Wagner and Jerry Sweeney; brother of Lucille Scharfenberger.

ALBANY

† CLARA M. CRUMPTON, 79, Sacred Heart, Oct. 27. Aunt of Evelyn Hohmann.

ALBANY

† DOROTHY FRITSCH, 63, Our Lady of Lourdes, Oct. 28. Daughter of Lydia Fritsch.

ALBANY

† BLANCHE E. DEVENY, 79, St. Catherine, Oct. 29. Mother of Edward J. and Mary A. Deveny; sister of Edward Wilson.

NEW ALBANY

† MARY WOOTTON JONES, 82, Holy Trinity, Oct. 22. Sister of Blanche Zurschmiedem of Jeffersonville.

NEW ALBANY

† EDWARD E. GLASER, 53, Holy Family, Oct. 24. Husband of Marion; father of Glenn, Margo, and Melanie J. Glaser, all of New Albany.

NEW ALBANY

† WILLIAM G. VESSELS, Sr., 80, Holy Trinity, Oct. 25. Father of William G. Vessels, Jr., of New Albany; and Elizabeth J. Vessels of New Jersey.

SELLERSBURG

† JAMES ROGER KEARNEY, 71, St. Paul, Oct. 27. Husband of Frances; father of James M. Kearney of Jeffersonville; Roger E. Kearney of New Albany; Frank A. Kearney of Sellersburg; and Katherine N. Adams of Clarksville.

Fatima slates November retreats

INDIANAPOLIS — Four week-end retreats to be held at Fatima Retreat House during November will celebrate the continuing Bicentennial theme of "Our Christian Heritage, A Living Faith."

The first Men's Retreat to be held at the retreat house, 5353 East 56th St., has been scheduled for October 31-November 2 and will be

directed by Father Louis Range, O.S.B. The Legion of Mary Retreat, conducted by Father Edwin Sahm, pastor of Immaculate Heart parish, Indianapolis, will be held November 7-9.

A GENERAL Women's Retreat will be directed by Father George Knab, O.M.I., on November 14-16.

Father Matthias Neuman, O.S.B., will conduct a Married Couples' Retreat on November 21-23.

Father Gerald Gettelfinger, Superintendent of Education for the Archdiocese, will be the main speaker at a Solo Parent Evening, beginning at 7 p.m., Tuesday, Nov. 11.

ANOTHER Leisure Day for mothers of pre-school children will be offered on Tuesday, Nov. 18. Speaker for the day will be Father Eric Lies, O.S.B., focusing on "The Power of Praise." "Let Us Give Thanks" will be the theme of a Liturgical Evening to be directed on Wednesday, Nov. 19, by Father Robert Sims of the

Latin School faculty. The program, designed for all members of the family, will begin at 7:30 p.m. and will include the Liturgy as well as a conference and discussion.

Father Robert Ullrich, associate pastor of St. Peter and Paul Cathedral, will be speaker for Senior Citizens Day on Tuesday, Nov. 25.

Reservations are required for all retreats and programs. For further information, interested persons may phone Fatima, (317) 545-7881.

Indianapolis

CALENDAR OF EVENTS

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Pius X Council #3433, 7 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Pre-Can alert

NEW ALBANY, Ind. — A Pre-Can Conference for Engaged Couples, co-sponsored by Catholic Charities and the Aquinas Center, will be held at Providence High School in Clarksville in a two-day program—Thursday, Nov. 20 from 7:15 to 10 p.m. and the following Sunday, Nov. 23 from 12:45 to 5:30 p.m. Interested couples are asked to pre-register with their parish priests.

Ohio priest dies

Word has been received of the death of Father Michael E. Holtzelter on Saturday, Oct. 18, at Cincinnati.

Father Holtzelter was a priest of the Archdiocese of Cincinnati but had served as assistant pastor of St. Joan of Arc Church, Indianapolis, from 1950 to 1955.

ED DeLANEY

FOR COUNCILMAN

6th DISTRICT



Ed is a lawyer and a Democrat who is running for the Council seat in the 6th district which includes Butler-Tarkington, Meridian-Kessler, Broad Ripple, and Riverview.

Ed, a former naval officer, is seeking elective office for the first time. Ed lives at 331 E. 50th St. with his wife, Ann and daughters, Kathleen and Jennifer. They are members of St. Thomas Aquinas parish, where Ed serves on the parish council.

Ed is concerned about police reform, better parks for our area and safer streets.

LEVER 6A

Cheerfully paid for by the Committee to Elect Ed DeLaney to the City-County Council, Neils J. Ackerson, Treasurer

Pd. Pol. Adv.



PAUL A. GUTZWILLER, Jr., center, visits with his fellow Perry Township residents. Mr. Gutzwiller is the Democratic candidate for City-County Council from the 25th District which includes west Perry Township and eastern Decatur Township. Mr. Gutzwiller is a member of St. Barnabas parish and the Knights of Columbus, Magr. Downey Council 3660.

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Member of St. Philip Neri Parish

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22nd District

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Right to die

The forthcoming decision concerning Karen Ann Quinlan is about to begin another war between secular society and advocates of a consistent principle of human life. A judge is preparing documentation for a decision which will be appealed all the way to the Supreme Court and even then will not be considered settled. In apocalyptic terms we may see the decision as continuing the war between good and evil. In our everyday world we may not see it affect us at all—at least not right away.

What is decided by the court will again—as the Supreme Court decision concerning abortion did—outline a path of behavior for thousands and perhaps even millions. That is because the battle cry is on for euthanasia. Not the battle cry for the right to die but the battle cry for the right to put to death. The right to die is a right that every individual has—in fact, he has no choice. But the euthanasist wants the right to put someone to death and the right to choose who shall be put to death.

The case of Karen Quinlan is sad; it is heart-rending. The teaching Church stands behind the Quinlan family in agreeing that extraordinary means are being used to keep Karen alive. In asking permission to remove a respirator, Karen's parents are involved, however, in asking permission to accomplish something which will resound throughout the country. If they receive court approved permission, they will be able to do something that the euthanasist will then want to do as a policy. To allow Karen Quinlan to die naturally is just and merciful.

To transform that justice into a blanket permission to put to death those who may not be productive in our society is horrifying.

Plus XII in outlining principles in 1957 for not using extraordinary means in preserving life recognized that the moment of death had to be defined by a physician. "It is up to the doctor, and in particular to the anesthetist, to give a clear and precise definition of 'death' and of the 'moment of death' of a patient who dies in a state of unconsciousness."

Doctors in the United States use the Harvard criteria for determining absence of life. Basically this means the cessation of brain activity. That has not occurred in Karen Quinlan's case.

The Church is willing to apply a moral principle in favor of a right to die because, of course, for the Christian death is but a beginning. Physicians do not seem willing to apply a principle of a right to die. In fact, as of yet, they recognize no such thing.

In the face of malpractice suits, physicians seem unwilling to address the principles of the Quinlan case. We need doctors who will speak as boldly about the right to die as the right to live. We need doctors who will speak boldly about this right so there is no confusion with the intentions of the euthanasists. For doctors not to speak is a blot on the integrity of their profession. Not to recognize a right to die is consistent with not recognizing a right to live. Those who would kill life before it is born would not hesitate to kill life once it is "useless."—T.W.

Tuesday's elections

One of the most pronounced effects of Watergate has been the loss of faith in the political process.

As a nation we have never been markedly fond of exercising the right to vote. The percentage of Americans who go to the polls in any given election ranks far below that of many other free peoples. So the disaffection caused by the Watergate scandals may result—at least in the immediate future—in elections in which only a minority participate. That will be a sad turn of events and we hope it is not the case in the municipal elections this Tuesday.

The cities are, with rare exception, in trouble. Morale and money decline while the drain on available resources increases. Inspired government leadership and an active citizenry are sorely needed—more now than at any other time in the past 30 years.

Present difficulties will only be compounded if a large segment of the voting public decides to sit the election out. Even worse, civic default may permit the election of those candidates who are least worthy

and least equipped for office.

There are good men running for office this Tuesday, men who deserve an opportunity to direct the business of government. We urge every qualified voter to seek them out, to conscientiously determine which candidates will best serve the public interest, and then get to the polls to vote.

This is the way of free people, and the machinery they use to work their will. More often than not the process has been eminently successful.—B.H.A.

Divorce: law and the pastoral problems

BY FR. THOMAS WIDNER

What does it mean for the Church when we see the growth of a group such as Divorced Catholics? Is the official teaching Church, that is, the college of bishops and the Pope, now saying that it is okay to be divorced and remarried? Am I now a second class citizen because I am married and not divorced?

Two areas are important in understanding the plight of the divorced and remarried Catholic. One is law—the Church continues to teach the indissolubility of marriage. The other is pastoral—how should the clergy and laity regard the divorced or divorced and remarried person?

The law part is complex. Studying that is the worldwide Canon Law Society. The issue is whether or not the divorced and remarried Catholic should be admitted to the sacraments. That is not easily decided as some may think. The American Canon Law Society has studied the question and

said that withholding the Eucharist from such persons is not a "binding custom" and changing the practice would neither compromise Church teaching nor require new law.

THE SOCIETY is setting up machinery to study further the possibility of admitting divorced persons to remarriage in the Church. That it is studying these issues and making these proposals is important but obviously not final. The buck does not stop there.

A question that might be raised here is a "what is real?" question. The Church teaches the indissolubility of marriage and ought to be encouraging couples to fidelity to one another. The reality is that some marriages do break down. The reality of our own age is that marriages break down more often than we would imagine. In 1972, the divorce rate in some areas of the state of California was 70% or better.

It seems to me that it is one thing to acknowledge the reality of the situation—there are such a lot of divorces in this country. It is quite another thing to uphold such a reality as a norm on which to base the direction of one's moral and religious outlook toward marriage.

THE KEY WORD in marriage is fidelity—fidelity to one another. The human reality is the presence of infidelity. That does not, however, make fidelity an unreality. But it does make it a challenge. It is not something to take for granted. It is a goal, an ideal.

More than that, however, fidelity is for many married couples a chosen reality. It works for them because they work to make it real. Infidelity can be as easy as falling down. Fidelity is never easy. It takes courage and effort and prayer and hard work.

Many divorced persons have tried to be faithful. But fidelity to a partner is a two-way street. The divorced person has set before him what may be an even greater test of fidelity. Is it possible to consider a vastly more heroic kind of fidelity, a fidelity to a God not seen who speaks through Scripture? How does a divorced person respond to the words of Jesus, "What God has united, man must not divide?"

ANYONE CAN find reams written interpreting, misinterpreting and reinterpreting Jesus' teaching. However, the nitty gritty is the response of the individual who hears Jesus and hears him speaking in the

present day Church. No one can reasonably exclude the experience and tradition of the Church.

If the law part is complex, the pastoral part is very often sad. One can spend hours arguing the legalities of the problem. The real issue for me and for all clergymen is our response to the human situation.

What I hear divorced and remarried Catholics saying is "Stop ignoring us, stop treating us like something unhuman." They are telling us to quit running from the human issues that men have to live with every hour of every day. They are telling us to stop spouting platitudes and start grappling with the fact of people in pain. They urge us not to build a world and shut them out. Show our care and concern, they ask. Be the Jesus who did not fear speaking with the Samaritan woman at the well.

We can do something for the divorced Catholic. We can encourage him to fidelity. We can encourage the heroic ones to live a broken life, as Jesus' life was broken by other men. But we can also listen to the many who are not capable of that. We can listen and learn and heal. The healing is simple enough. We have only to take our cue from the Master.

THE YARDSTICK

Both sides of strike need to be examined

BY MSGR. GEORGE G. HIGGINS

There are two major strikes going on as of this writing, in the greater Washington area. The pressmen are on strike at the Washington Post, the city's leading newspaper, and the police in neighboring Prince Georges County, Maryland, while not actually on strike, are providing a minimum level of service (e.g., by following the rule book to the letter) as a form of protest against the County's failure to meet what they consider to be legitimate collective bargaining demands.

I don't know enough about either dispute to take sides one way or the other. I would hate to think, however, that the highly publicized reaction of one suburban couple to the police slow-down and the frantic reaction of New York Times columnist, James Reston, to the Washington Post strike are typical of the general public's way of looking at the pros and cons of a particular strike or slow-down.

Both the aggrieved Maryland couple and Reston (with much less excuse) are railing against the offending strikers, but they have said not a word about the issues involved in the two disputes. It's clear that they are simply not interested in finding out what caused the disputes in the first place and how they might be resolved with fairness to all concerned.

THE MARYLAND couple's grievance is completely understandable. The wife had been receiving obscene telephone calls over a period of several days. Finally, by careful maneuvering, she and her husband tricked the caller into paying them a visit. The husband, armed with a revolver, and one of his friends or neighbors hid in a closet. As soon as the caller arrived, they put him under citizen's arrest, but, unable to

get the County Police to respond to their repeated calls for assistance, they eventually had to release him. No wonder they are so angry at the police. Who can blame them?

On the other hand, what were the police to think when they read in the papers the next morning that the couple, by their own admission couldn't care less about the grievances which led the police, in desperation, to initiate their slow-down?

The husband told the press: "I expect the police to protect me . . . and we really don't give a damn about their contract."

THAT'S A RATHER naive way of looking (or not looking) at this or any other labor-management dispute. Citizens have a perfect right to expect and demand adequate police protection, but they also have an obligation to inform themselves about the issues involved in a particular strike or slow-down before they start to knock it.

To tell the strikers that they don't

give a damn about their problems is irresponsible in terms of good citizenship.

Reston's highly emotional column on the Washington Post strike—a column replete with inflated doomsday rhetoric—was probably the least sensible piece ever written by their distinguished journalist. But first a word about the particular problem that prompted Reston's column.

THERE WAS sabotage and vandalism in the Washington Post press room the day the strike began. This was absolutely indefensible. Those responsible will undoubtedly be brought to trial as soon as the Grand Jury has completed its investigation of the case. The vandals deserve to be punished to the limit of the law.

Unfortunately, however, Reston is so concerned about the vandalism and sabotage committed by a few of the strikers that he seems to have lost his cool completely. He is well known in his profession for being the cool, calm, and collected pundit who never

goes off half-cocked. This time, however, he almost went berserk.

Reston said that the vandalism at the Post was a "planned" act of sabotage, clearly implying that the union itself had engineered it all. To the best of my knowledge, there is no verifiable evidence, at this time, to support such a serious allegation. This being the case, I think Reston would have been better advised to hold his peace and wait for the courts to rule on the case.

SECONDLY, RESTON said that the Post incident was more sinister and ominous than anything that the Communists have perpetrated in "the revolutionary turmoil of Portugal." In Portugal, he said, "nobody put the torch to the presses, or pulled the electrical guts out of the transmitter. They occupied the joint, but they didn't try to destroy it." I never thought I would live to see Jimmie Reston resort so crudely to scare tactics of this kind. That's not his usual style.

Thirdly, Reston makes it appear that the strike at the Post is not just another labor-management dispute but part of a calculated, nationwide assault on the principle of a free press as guaranteed by the First Amendment.

Again, one is used to reading this kind of inflated rhetoric in other columns in other papers I can think of, but not in a staid old paper like the New York Times and certainly not under the byline of such a sober-sided and sophisticated journalist.

Reston's frantic over-playing of his hand on the issue of sabotage and vandalism is bad enough, but worse than that is his failure to say a single word about the issues involved in the Washington Post strike. Like the Maryland couple referred to above, he apparently doesn't "give a damn" about the pros and cons of this dispute. No, I am wrong about that. Rather, it would seem that he has already made up his mind that the Post is absolutely right and the pressmen are absolutely wrong and is determined to do what he can, as an outsider, to break the strike at any cost—in the name of the First Amendment.

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The Vatican in Manila?

VIENNA, Austria—German Jesuit Father Karl Rahner, one of Europe's leading theologians, has said that an African or Asian Pope is a real possibility and that the Holy See could be transferred from Rome to any other country.

"I am not a clairvoyant predicting the future, and we may well leave to the year 2000 the concern about whether an African or an Asian becomes Pope," said Father Rahner in an interview with Alle Welt, an Austrian Catholic periodical.

"HOWEVER, basically it is absolutely conceivable and sensible that

a colored man becomes Pope. I'd like just as much an African as Pope as an Italian."

Father Rahner, 71, who currently holds posts at an Austrian and several German universities, recalled that the theologians attending the First Vatican Council in 1869-70 agreed to differ on whether the papal See had to be in Rome or could be moved elsewhere.

"AT THAT TIME," he said, "there were theologians who tied the Pope's primacy indissolubly to the Roman See."

"But where the concrete seat of the supreme shepherd is—that is a question which is left to the Church itself and which must be decided in a given case by the holder of that office. I believe the Pope might easily declare for example: 'I transfer now the primal See of the Church to Manila.'"

Where's the nail?

To the Editor:

I am writing in response to Father Thomas Widner's Living the Questions column on schools (10/24/75).

It seems the day is nearing when we adult Catholics have as much of, if not more than, the education dollar as the children.

To be most effective, to what door do I nail this article?

Donna Abrams

Indianapolis

Applauds column

To the Editor:

I could write reams about the schools, but will confine myself to thanking Father Thomas Widner for his article (10/24/75) on the spiritual expense they entail. It took a great deal of courage to write the article and I for one greatly appreciate it.

Rose M. Baer

Terre Haute, Ind.

knows that he loved the poor. Most of the saints were poor, yet Jesus certainly smiled on them.

Shirley Ann Larner

New Albany, Ind.

Father Widner 'excellent addition' to staff

To the Editor:

I want to congratulate you for the addition of Father Thomas Widner to your editorial staff. In a short time he has made some excellent additions to your format.

In this week's issue (10-24-75), his "Living the Question" column shows him to be one whose head is not buried in the sand. He has journalism

in his blood.

As a reader of The Criterion since the "Mahoney days," I think you now have a most capable team. To those who may not have been enthusiastic readers, they would do well to get the habit.

J. Earl Owens

Indianapolis

LETTERS TO EDITOR

Ms. Larner objects to 'envelope' tuition

To the Editor:

"Therefore when thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and streets in order that they may be honored by men. Amen I say to you, they have received their reward. But when thou givest alms, do not let the left hand know what thy right hand is doing, so that the alms may be given in secret and thy Father who sees in secret will reward thee." (Matthew, Chapter 6, Vs. 1-4.)

In view of the above quotation I was shocked and appalled recently to learn that some of the Catholic parishes are now using what a person puts in his church envelopes as a basis for allowing children to attend Catholic schools.

I have for some time had a great deal of difficulty in accepting the use of church envelopes since it seems to be quite contrary to the Bible to do so. I don't think a priest or anyone else really has the right to know what a person is putting in church envelopes; the fact that the amount put in them should be a determining factor for anything seems to me to indicate the wrongfulness of their use. I have heard this is done in lieu of paying tuition; I feel the use of tuition would be a more honest method than this.

The Catholic Church is quite strong in its preaching against discrimination but apparently some parishes see nothing wrong with discriminating against the poor (naturally this includes a great many black people).

I can find many references in the Bible indicating that what a person may or may not give to the Church or any other charity is not always ample indication of how pleasing that person is to God or how good a Christian that person is. This is clearly set forth in Luke, Chapter 18, Verses 9-15. The selection ends, by the way, with the well-known "Suffer the little children to come unto me," but apparently some parishes have added "but only if their parents can put X amount of dollars in their church envelopes."

We also hear quite frequently that when the state overrides its lawful authority and makes laws which are contrary to moral principles or the teaching of Jesus Christ, one is not obliged to obey those laws.

If this is the case, then surely the Catholic Church has no right to make laws which are contrary to the teaching of Jesus Christ. Anyone who knows even a little about Jesus Christ

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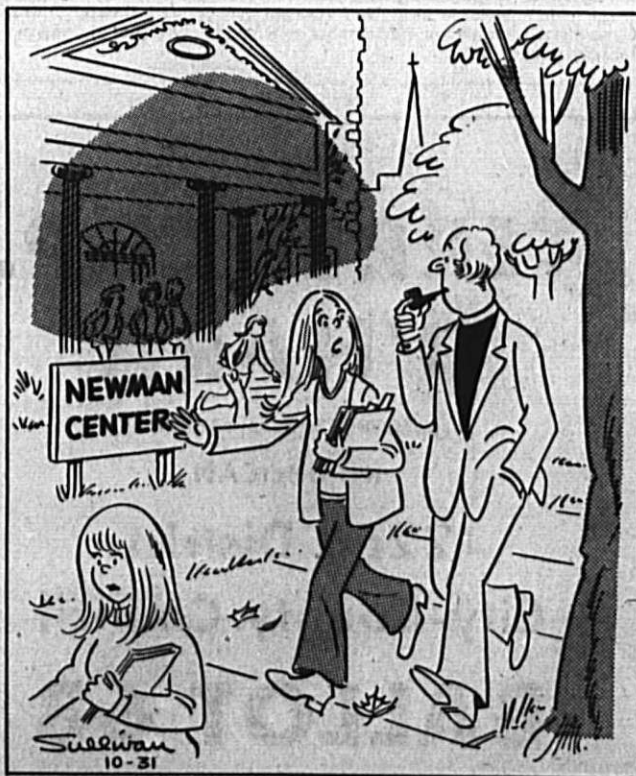


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OLD TESTAMENT

LITURGY

IN ISRAEL

BY FR. JOHN J. CASTELOT, S.S.

After the descendants of Jacob escaped from Egypt and made their way back to the land of the patriarchs, many sacred shrines came into prominence. During the Exodus, however, the Israelites had a portable sanctuary: the Tabernacle or Tent.

In the earliest traditions, it was a place where Moses consulted Yahweh to learn His will (Ex. 33:7, 11; Nm. 12:8). This role appears in the later tradition as well, but there a new word is used in preference to the ordinary word for tent. This new term (mishkan) emphasizes the abiding presence of Yahweh among His people. The two traditions vary also on the matter of the location of the Tent. In the earlier

texts it was outside the camp; in the later, it was in the center of the encampment.

IT IS VERY difficult to say, with any degree of assurance, just what the desert Tent looked like for the oldest traditions offer no information.

The latest tradition (P) seems to give an idealized reconstruction, making the Tent a sort of portable scale model of the Temple of Solomon, which was the center of worship when this tradition was on its way to definitive formulation.

On two occasions the P editors describe the Tent in detail: first, when Yahweh gives the specifications for its construction (Ex. 26) and again, when Moses has it built (Ex. 36:8-38). It is

significant that the dimensions of the Tent as reconstructed by the P editors are exactly half of those of the Temple. This fact, plus the evidently idealistic elements of the descriptions, points to the conclusion that the Tent (as conceived by the Priestly editors) was reconstructed with the Temple as a model rather than vice-versa.

In spite of all these conflicting data, one basic truth stands out: There was a Tent that served as a center of worship during the sojourn in the desert. God's people lived around their God; He was the center of their existence.

From parallels discovered by biblical archeologists as well as from the constant biblical traditions themselves, it is very probable that the movable sanctuary of Israel's desert wanderings was fashioned like their own tents.

The last clear mention of it occurs in Nm. 25:6, which tells of the Tent's being put up in the plains of Moab, the last stop before the invasion of Canaan. Once the Israelites had settled in the promised land and were no longer living in tents themselves, the Ark, too, would have been housed in a more permanent abode.

The sanctuary of Shiloh was a building of some sort (Sm. 1:7, 9; 3:15) and later traditions that speak of the "Tent" of Shiloh do so by a sort of poetic archaism. When David brought the Ark to Jerusalem, he housed it in a tent, but this was not the Tent. It was a temporary arrangement, meant to recall the days of wandering in the desert (2 Sm. 6:17).

EVENTUALLY, David's son and successor, Solomon, built the Temple, the solid Tent which was to house the Ark of the Covenant and to become the more or less abiding symbol of Yahweh's presence in the midst of His people.

Here, in the course of time, a very rich liturgy developed, involving various types of sacrifice and sacred music. This music (the psalms) expressed in song all the sentiments of religion, the noblest of which is that of praise. Conscious of being God's people, the Israelites loved to extol Him as their king. Here, for example, are the first two strophes of Ps. 99:

The Lord is king, the people tremble
he is throned upon the cherubim
the earth quakes.
The Lord in Zion is great,
he is high above the peoples.
Let them praise your great and
awesome name;
holy is he!
The King in his might loves justice
you have established equity;
justice and judgment in Jacob you
have wrought.
Extol the Lord, our God,
and worship at his footstool;
holy is he!

OF COURSE, one must remember that the psalms are essentially poetic, and that their descriptions are rarely to be taken literally. They are human attempts to express the inexpressible, to describe the indescribable. A case in point would be Ps. 97, which extols the Lord as the king of all creation:

The Lord is king; let the earth rejoice;
let the many isles be glad.
Clouds and darkness are round about
him,
justice and judgment are the founda-
tion of his throne.
Fire goes before him
and consumes his foes round about.
His lightning illumine the world;
the earth sees and trembles.
The mountains melt like wax before
the Lord,
before the Lord of all the earth.
The heavens proclaim his glory,
and all peoples see his glory.
(Ps. 97:1-6)

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MODEL OF TEMPLE—Dr. Conrad Schick's model of Solomon's temple shows the porch through which entry was made. Inside are the Holy Place and the Holy of Holies. [NC photo copyright 1975 by Matson Photo Service]

Work of the people defined in 'liturgy' for Hebrew worship

BY FR. PAUL F. PALMER, S.J.

The Greek word "liturgy" conveys the meaning of the Hebrew word for the public worship celebrated in the temple of Jerusalem. Literally, the word liturgy means the work of the people of community, a public works project in which everyone has an assigned and proper task. The building of walls to protect the city state, the building of ships to promote the trade of coastal cities, the building of Solomon's temple in which to celebrate a liturgy were all liturgical works in the secular meaning of the word.

Before the Israelites settled in Canaan, they were a wandering people who pitched their tents in the desert. They had no time to build a temple to house their God. But Yahweh, the God of Israel, was more than content to live in a tent, so long as the worship of the people was "worthy" or appreciative of God's worth.

THE ABSENCE OF A temple did not mean that the Israelite had to worship in the privacy of his own soul. Man is not only an individual, he is a member of a community. Again, man is not a disembodied spirit, he is a spirit enfolded. Accordingly, "to worship God in spirit and in truth" meant to celebrate the great feasts of the year in procession and dance, in sacred song, in psalm or hymn, accompanied by stringed instruments and punctuated by trumpets and the clash of cymbals.

Liturgical or public worship also meant for the Israelites the offering of gifts to God, not that God needed them but because man needed to show his gratitude.

Sacrifices of thanksgiving were offered, the first fruits of the harvest, peace-offerings and sacrifices of atonement were offered by which the people were made one with God in God's acceptance of their gifts.

Before the Israelites settled in the land of Canaan, the patriarch or head of the family was the recognized liturgist. He kept alive the memory of God's past favors towards his people and offered sacrifice in their name. Even after the building of the temple and the transfer of priestly functions to the Levitical priest, the family liturgy of the Sabbath meal and the Passover of "Seder" continued to be celebrated, as it is today, by the head of the Jewish family.

IT IS IMPORTANT to note that liturgy embraces more than the liturgy of sacrifice. "Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins" (Heb. 5:1). But even the Levitical priest was more than a liturgist of sacrifice; he was also a liturgist of the Word.

The priests of Levi were called upon "to put incense before Thee and a whole burnt offering upon Thy altar." But they also "shall teach Jacob Thy ordinances, and Israel Thy law" (Deut. 33:9, 10). It was only after the destruction of Herod's temple that the synagogue liturgy of the Word was completely divorced from the liturgy of sacrifice, with the role of liturgist taken over by the rabbi or teacher instead of the Jewish priest.

For a short time the early Christian community celebrated a separate liturgy of the Word, modeled on the synagogue service of the Jews, with an opening greeting, the reading of the Law and the Prophets, the

chanting of psalms, a homily and a dismissal. But liturgy of the Word became an integral part, along with the liturgy of the Eucharist, of the Sunday service.

St. Justin, Martyr of Rome (c. 150), describes the liturgy of the Word, in which "the memoirs of the Apostles or the writings of the Prophets are read" (The First Apology, 67). But the Sunday service of Christians continued with "the Eucharist of the bread and the chalice, which are offered by us Christians in every part of the world, and which are pleasing to Him" ("Dialogue with Trypho," 117).

TRUE, THE WRITERS of the New Testament do not call the liturgists of the Word and the Eucharist "priests." The term "priest" is reserved to Christ, our High Priest who is "the liturgist in the sanctuary and the true tent which is set up not by man but by God" (Heb. 8:2). But early Christian reflection on the sacred ministry or liturgy of the Apostle Paul and the Twelve led the Church to see in those whom she came to call priests the continuation of Christ's own ministry of teaching, of preaching, of offering a sacrifice for sin and of forgiving sins in what will come to be called the sacrament of Penance.

In his letter to the Romans, the Apostle Paul refers to himself as "the liturgist of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (15:16).

But the proclamation of the Gospel or Good News is not restricted to the word preached or homilized. At the Last Supper Jesus told the Apostles: "Do this in remembrance of me . . . For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Cor. 11:25, 26). The priest is called upon to be a minister or liturgist of the Word, but he is pre-eminently and most effectively so when he gives sacramental and sacrificial proclamation to the death and resurrection and coming again in glory of the risen Lord, "the mystery of faith."

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THE WORD THIS SUNDAY

By Indianapolis area priests

FEAST OF ALL SAINTS

"Blessed are they . . ."

1 John 3:1-3
Matthew 5:1-12a

Blessed are they who seek the face of the Lord and who constantly try to do his will the best they can at the time. They are the ones who put first things first. They are the ones who are becoming like him now by being the way he was; caring, at times alone; not giving up even when it seemed hopeless. God is making us into his image now and those who live in his image are saints!

Multi-purpose church a 'lovely dwelling' for Lord of hosts

BY FR. JOSEPH M. CHAMPLIN

"How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. My heart and my flesh cry out for the living God."

For centuries believers have prayed those phrases of Psalm 84. Parishioners and visitors to the new Church of the Resurrection in Solon, Ohio do so today with special enthusiasm. This multi-purpose church structure is indeed a lovely dwelling place both for the Lord of hosts and for God's pilgrim people.



Despite the multi-purpose arrangement and modern architectural style, its huge, contemporary tower and lofty cross clearly tell those who view the exterior from near or far that this is primarily a church. A magnificent black and white photo of that roof, tower and cross against a cloudy sky and dark foreground evokes thoughts of Calvary and Jesus' words: "If I be lifted up I will draw all men to myself."

Inside the main entrance a visitor notices office spaces on either side and a small chapel directly in front. The latter contains the Blessed Sacrament, thus reserved in an area apart from the place where Mass is celebrated, and two reconciliation rooms for the sacrament of Penance in which penitents have the option of sitting face-to-face with the priest or kneeling behind the traditional screen.

BEHIND AND BEYOND this section is the main worship area. Upholstered, color-coordinated chairs, placed in a fan-shaped arrangement, provide seating capacity for 600 with no person more than 50 feet from the altar. These comfortable seats, easily rearranged or compactly stored in corner rooms, likewise offer parish leaders the possibility of using that space for other purposes.

A folding, wooden, floor-to-ceiling

door can close off a smaller unit around the sanctuary, reducing it to a space with seating for 200—much more suitable for weddings, funerals, special Masses, etc., in which a fewer number of worshipers will participate.

Wheeled 6 feet by 8 feet partitions can further divide the outer area into units suitable for meetings, instruction classes, discussion groups and the like.

This handsome Parish Center of the Church of the Resurrection is not the proud accomplishment of a single individual nor the lasting monument erected by an energetic, forward-thinking pastor. Rather it represents the fruit of many parishioners' planning and cooperation under the leadership of a pastoral team which includes Sisters of St. Joseph Rosemary Kuhns, Mary Lou Misciasci, and Patricia Ross together with Fathers William Plato and Louis Trivison.

Their efforts were seasoned by prayer, especially on Thursday, or "Prayer Night." No meetings or parish events are scheduled for that evening. Families are encouraged to participate in Mass then join with the pastoral team in prayer as the Blessed Sacrament is exposed until 10:00 p.m.

WHY SUCH A "multi-purpose church?" In a foreword to the dedication booklet entitled, "The People Are the Church," the parish leaders explain the philosophy behind that concept:

"The term 'multi-purpose church' refers to a building planned to permit diverse uses of the same space or area; it does not mean 'all purpose.' For example, a multi-purpose church might serve as a parish educational center, as well as for parish or community meetings, but not as a gymnasium. It does not mean a room designed primarily as a gym or auditorium that is also used for Mass. The first consideration should be a proper setting for the church's worship."

The multi-purpose church allows what is now used for a few hours a week to be used triple that time and more. The same space can be converted into classroom areas, used for parish or community socials, serve as a gathering place for the elderly or for youth, and become a lecture hall or simple theater.

Another important consideration is the responsibility to use money sparingly in parish building programs. This is not simply an economic consideration, but a religious one. In a day when society looks to the Church to show concern for the masses of underprivileged people, it is not wrong to build churches but they must be artistic signs of the Church's mission to build a people, to call them together in order to nourish their faith in all the ways needed, not only through worship but through talks, discussions, plays, formal teaching

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How know the Bible? Learn the five P's

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

"Not to know Scripture is not to know Christ," wrote St. Jerome 25 centuries ago. That's a strong statement and one worth pondering.

But if it is true, Jerome's conviction is our challenge. How do you get to know the Bible? It seems such a difficult book. Where do you begin? How can you be sure you are understanding it right?

These are very real questions. They have no simple answers. Rather, there are many ways of getting to know the Bible. One approach may appeal to you; another way appeal more to someone else. But recently a friend shared with me a way that you might also find helpful. It is the way of the five P's.

Take a Bible passage, —e.g., from Sunday's readings at the liturgy, from your children's religion lesson, for the week, or from the Know Your Faith columns. Then follow the five P's in trying to come to grips with God's word in that Bible passage as it relates to your life.

1. PREPARE: Put your work and worries aside for a few moments. Still your mind and quiet your heart. It may help to find a quiet place inside or outdoors. Recall that God is present with you and wants to speak to you. Ask His help in hearing His Word.

2. PONDER: Once you are somewhat quiet, read the passage through. Then go back and read it more slowly. Focus on particular words, phrases that strike you. Notice how it makes you feel. What ideas strike you most? What questions does it give rise to? What does it seem to mean? Does it make sense? What does it say to you? What does it mean in terms of daily life? If you are so inclined, you might like to read something about it by an expert, like in the KNOW YOUR FAITH columns, or in the "Jerome Biblical Commentary." Really ponder the passage.

3. PICTURE: Next try to picture what the passage talks about. Use your imagination. See what the people



are doing. Hear what they are saying. Imagine the scene, the place, the situation. Here you may find words of sacred art helpful. Some Bibles contain many good reproductions of great Christian art. There are many books of Christian art available in most bookstores, usually at reduced prices! You need really look no further than your own imagination. Cyril of Jerusalem, one of the great Christian educators in the early Church, taught that faith comes more from seeing than from hearing. So picture the passage.

4. PRAY: Then enter more fully into relationship with God who speaks through the Scriptures. Pray. Open yourself to His presence. Allow your thoughts and feelings to bring you into relationship with a loving, caring God who is present with you. Be silent in your heart and mind. Listen with your real self, that core of you that is really you. As the Psalm urges: "Be still, and know the Lord, your God." The Scriptures are not magic. They provide few panaceas. But through them God tries hard to reach our hearts. Prayer is relaxing enough in His presence to allow Him to help us respond to Him.

5. PROMISE: And, finally, promise to do something about what you have pondered, pictured, and prayed over. Make God's word your own by translating it into a concrete action or attitude. God's word to us through the Bible is always an invitation, a call, a challenge. It is not just theory or abstraction. God wants to communicate with us in order to help us discover life's meaning. He wants to help us find our way toward a fuller, richer life. His Word is a word of wisdom, of practical knowledge about life. Such knowledge is learned only as it filters into our lives, touches our basic attitudes, challenges our goals, makes us question our values, sparks actions that are deeply human, Christian. We need to respond, to promise.

Take up your Bible. Try the way of the five P's: Prepare, Ponder, Picture, Pray and Promise. It may not be easy. But it will be rewarding and enriching. Try it. You may like it.

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know
your
faith

Football play-offs on Stadium calendar

Four teams remain in both the Cadet and "56" Football Leagues as the season roars into the final two week-ends of play-off action at the CYO Stadium.

St. Luke and St. Barnabas will kick off the action Sunday when they meet for the "56 B" League crown. St. Gabriel, "56" Division I Champion meets St. Lawrence, Division IV Title holder in the noon game,

followed at 1:15 p.m. by the clash between St. Plus X and St. Barnabas, winners of Division I and III, respectively.

At 2:30 p.m., Central Catholic plays Nativity, representatives of Division I and IV, respectively. Division II champion St. Roch will play the Division II winner at 4 p.m.

In Division II, St. Matthew and Christ the King tied for the title. They played Wednesday night at 7 p.m. at CYO Stadium.

Consolation and Championship games will be played Sunday, Nov. 9.

St. Mark takes kickball honors

St. Mark captured the "56" Kickball Championship last week by beating St. Luke 22-12 at Little Flower.

Each team had been unbeaten Division Champion. Delores Boyce coached the victors and Maureen O'Brien coached St. Luke.

In Cadet "B" action, Carroll Schmitt's Little Flower teams edged League Champion Immaculate Heart of Mary for the post-season tourney title. The score was 20-12. Kathy Sahm coached the northside Immaculate Heart squad.

St. Malachy held Holy Name to one run as they tallied seven in the Junior title game. Lori Fisher coached St. Malachy and Herb Devore guided Holy Name.

Men's Club plans parish benefit

INDIANAPOLIS — The Men's Club of St. Barnabas Church, 8300 Rahke Rd. cordially invites parishioners and the general public to its eighth annual Monte Carlo and Dinner. The night of Nov. 15 has been selected for the fund-raiser, organized to provide support for the parish athletic programs.

The evening begins with dinner at 7 p.m., followed by the Monte Carlo games until midnight. Chairman Fred Staggs can provide additional details at 881-6110 or 241-5220.

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TROPHY WINNERS—The group photographed above are representatives of the St. Catherine CYO, which last week received the CYO of the Year Award and took possession, for the fourth consecutive year, of the Nicholas J. Connor traveling trophy symbolizing excellence. Pictured are, front row, left to right, Karen Noe, Archdiocesan CYO vice-president; Angie McHugh, treasurer; Maria Cantwell, Deanery secretary; and Bernie Price, adult moderator. Second row, left to right, are Mike Davis, vice-president, and Kevin Phelan, president. Back row, left to right, are Jack Price, adult moderator, Father Herman Lutz, priest moderator; and Ann Papesh, secretary. The awards were presented by Father Robert Mohrhaus, Chancellor, during the Annual CYO Banquet.

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Alverna books programs

INDIANAPOLIS — The five week-ends in November are marked with varied programs at Alverna Retreat House, beginning on Friday evening, Oct. 31, with a Charismatic Retreat for men and women. This is new on the schedule this year. The objectives of a Charismatic Retreat are to guide the person to develop in spiritual growth as well as to have a deeper awareness of and

cooperation with the special gifts of the Holy Spirit.

Central Indiana Marriage Encounter will conduct a Marriage Encounter week-end on Nov. 7-9. This program is designed to bring couples into closer communication with one another within a Christian approach to marriage.

A retreat for men and women is to be offered on the week-end of Nov. 14-16. Father Maury Smith, O.F.M., will conduct this discussion type retreat, which encourages the retreatants to take an active part in the conferences and the prayer exercises.

Father Martin Wolter, O.F.M., will conduct a traditional, or silent, retreat for men on Nov. 21-23. This spiritual exercise is marked by quiet time, receptive listening to the conferences and by prayer.

A Tobit week-end, a program for engaged couples to help them grow in knowledge and understanding of one another, will be conducted by Father Martin on the week-end of Nov. 28-30.

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TOPS IN HOBBIES—The youngsters above were Over-All winners in the various categories of the Cadet CYO Hobby Show held recently. In front are (left) Sandra Bright, Little Flower, Skilled Crafts, and Nancy Langeman, St. Lawrence, Baking. In the rear are, left to right, Mike Froehlich, St. Joan of Arc, Collections; Steven St. Peters, St. Lawrence, Fine Arts; and Dan Fillenwarth, St. Mark, Kit Crafts.

CYO NOTES

Athletic Directors will meet Thursday, Nov. 6, at 7:30 p.m. in the CYO Office.

The Cadet Girls Basketball League starts Sunday, Nov. 2. All rosters, eligibility blanks and physicals are due no later than Wednesday, Nov. 5.

Entries for the Criterion Quiz are due not later than Monday, Nov. 3.

Entry deadline for the Baking Contest is Thursday, Nov. 6.

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VIEWING WITH ARNOLD

Funny 'Flash' fizzles fast

BY JAMES W. ARNOLD

"Royal Flash" is part three of director Richard Lester's zany and irreverent film tour through the swashbuckling classics of popular literature. It follows two films on Dumas' "Musketeers" and precedes his forthcoming "Robin Hood and Maid Marian." All this may not be too much for Lester, but it's beginning to wear on me.

The original of "Flash" is not itself a classic, but

rather of a series of spoof adventure novels by George MacDonald Fraser, built around a character named Captain Harry Flashman, an 1840's British officer who acts like a hero but is really a coward.

This particular tale is a sendup of "The Prisoner of Zenda" genre, with Flash blackmailed into going to

Bavaria to impersonate a duke at the duke's wedding, and eventually to assault a castle to rescue the real duke from the dungeon. Fraser has done the screenplay himself, and since he also adapted Dumas for "The Four Musketeers," you know what to expect.

THE LESTER approach to

costume melodrama is essentially to reduce the heroes to human size by giving them moral flaws and physical clumsiness (Malcolm McDowell as Flash has no success at all trying to swing on a chandelier during a swordfight). They are also not very bright, and they usually win less from skill and bravery than by dumb luck. In the background are real historical personages (Lola Montez, Otto von Bismarck) who act more like ordinary crass mortals than legends, and of course the Lester

specialty—the spear-carriers and valets who do all the grubby work and get none of the credit.

The final ingredient is a sort of silliness, which is sometimes close to social comment (overdressed aristocrats at the castle playing musical chairs to chamber music) and often sheer slapstick (a bottle of ceremonial champagne at the christening of a locomotive hits a bystander instead of the train). When all this is added to the exuberant derring-do of the swordplay, you should end up with something appealing both to kids and to the sense of outrageous fun in adults.

St. Ann parents dance to autumn

TERRE HAUTE, Ind. — The Parents Group of St. Ann School will sponsor a Fall Dance on Saturday, Nov. 15, at Schulte High School. The "Mourning Missed" will provide the music beginning at 9 p.m. Tickets are \$5.00 a couple. Sheila Lachajczyk and Sally Lowery are in charge of arrangements.

will probably be heavy trimming for the tube. Not recommended.

MR. MAJESTYK (1974) (CBS, Thursday, Nov. 6): Charles Bronson again, as an honest fellow who has to take the law into his own hands to beat the Mob. The main distinction is the setting, rural Colorado, and the occupation, melon-farming, which leads to at least one unique shootout in which the victims are melons instead of people. Not recommended.

The week's TV network films

THE ABSENT-MINDED PROFESSOR (1981) (NBC, Saturday, Nov. 1): The minor Disney classic in which a delightfully obtuse professor (Fred MacMurray in a prime MacMurray role) invents flubber, a rubbery substance that defies gravity and sends people and objects soaring, including the local basketball team. With Nancy Olson, Keenan Wynn and Ed Wynn. Recommended, especially for children.

THE OWL AND THE PUSSYCAT (1970) (NBC, Monday, Nov. 3): The Broadway farce about the forced co-habitation of a bookish would-be writer (George Segal) and a brash, sexy would-be actress (Barbra Streisand) suffers in film translation. It is often funny, but loud, vulgar, and essentially shallow. There

Students perform Shakespeare saga

ST. MEINRAD, Ind. — Students of St. Meinrad College will present Shakespeare's "Richard III" on November 15, 16, 22 and 23 in the St. Bede Theater on campus. All performances will begin at 2 p.m. EST.

Paul Biver, a senior from Belleville, Ill., will play the title role. The production is under the direction of Father Gavin Barnes, O.S.B., of the Speech and Theater faculty, and Steve Renauer, a student of the School of Theology.

Thomas Hill, freshman, a member of Holy Name parish, Indianapolis, is a member of the cast.

Tickets may be purchased at the door or reserved by phoning (812) 357-6611.



SCHOOL BENEFIT—All Saints Consolidated School will benefit from a dance to be held 9 p.m. to midnight, Saturday, Nov. 15, in the St. Anthony parish hall, 379 N. Warman St. Assisting with arrangements are, left to right above, Barb Easton, president of the Home and School Association; Bernice Doyle, general chairman; and Lillian Watson, co-chairman. Music will be provided by "The After Five." Tickets will be \$4 per couple, available at the door. A choice of \$250 in groceries or a side of beef will be given away.

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Mike Feeney



Into the abyss. ("Flash" will appeal to those who adore the Monty Python Flying Circus). Finally, it may be that the inclusion of the characters' sex life in the satire is offensive and distracting, at least to customers who'd like to bring along little brothers and sisters.

In any case, the assets are evident—an explosive and terrifically photogenic production, including location shooting in the walled city of Rothenburg and Linderhof Palace in Bavaria, and genial performances by Alan Bates and Oliver Reed (as the villainous Germans), Florinda Bolkan (as the infamous Lola) and Britt Ekland (as the all too literally frigid Duchess Irma of Strakenz).

'Dracula' strikes terror at Ritter

INDIANAPOLIS — Ritter High School will present "Dracula: A Vampire" at 8 p.m., Friday, Nov. 7, and Saturday, Nov. 8, in the school auditorium.

Chris Michael, a sophomore, will have the title role. The production is being directed by John Hannan, head of the drama department.

Tickets will be available at the door for \$1, adults, and 50 cents, students.



FESTIVAL SLATED—St. Mary Academy will hold its Annual Fall Festival and Fish Fry on Friday, Nov. 7, from 5 to 11 p.m. at the Academy, 429 East Vermont St. Members of the planning committee pictured above are, left to right, Patti Jardina, Sister Carol Slinger O.S.F., Angie Buford and Carol Leonard.

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