

Historic 'Call to Action' conference in Detroit covers broad spectrum

BY JERRY FILTEAU

DETROIT—The first Catholic representative assembly in U.S. history, meeting here Oct. 21-23, has called for ordination of women, married priests, nuclear disarmament, and equal rights for women and minorities throughout the Church and society.

The 1,340 delegates at the "Call to Action" conference urged repeal of the "right to work" laws still existing in 20 states. They asked Catholic support

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for a human life amendment to the U.S. Constitution, the Equal Rights Amendment, and a constitutional amendment "if necessary" to guarantee an equitable share of educational tax funds for children in nonpublic schools.

Stating that the Church in the United States is "in a state of conflict and anguish arising from tension between the common understanding of Church teaching on contraception and the current practice of many Catholics," the delegates called on the U.S. bishops "to affirm more clearly the right and responsibility of married people to form their own consciences" and to decide what is right in their marriage in view of past Church

teaching, including Humanae Vitae, Pope Paul VI's encyclical reaffirming Church opposition to artificial birth control, as well as contemporary theology, biological and social scientific research and other factors.

They asked for wide-ranging re-evaluation of pastoral and financial priorities within the U.S. Church, saying that the Church must be more effective in serving the pastoral and social needs of families, youth, racial and ethnic minorities, the aged, the handicapped, the poor, divorced Catholics, laicized priests, sexual minorities, those in prison, the unemployed and those who are working for others or owners of businesses.

In a parallel vein they called for more intensive advocacy by the Church to achieve justice for such groups in the realm of public policy at every level.

THE THREE-DAY GATHERING, at Detroit's Cobo Hall, was called by the National Conference of Catholic Bishops (NCCB) to contribute to the U.S. bicentennial by helping the bishops establish a five-year social justice plan in the U.S. Catholic Church.

In its scope and style it was widely believed to be unique, not only in the history of U.S. Catholicism, but in the

history of any Christian church in the world.

It was preceded by a two-year nationwide consultation that drew more than 800,000 grassroots responses. In addition, it considered 500 pages of specialized testimony from a series of public regional hearings.

It was the broadest consultation of the laity that the U.S. bishops have ever engaged in. More than 100 bishops were among the 1,340 delegates at the Call to Action conference—but each delegate, bishop, priest, religious, or lay person, had an equal vote.

The conference had no legislative power, but its democratic thrust was seen by many as the logical development of the idea of collegiality or broadly shared decision-making that emerged from the Second Vatican Council.

Each diocese in the country was entitled to nine delegates, selected by the local bishop, and national Catholic organizations were allowed one delegate each. With 152 dioceses represented and about 100 organizations, the delegates representing dioceses outnumbered organizational representatives more than 10 to one.

As a result, some observers were

anticipating that the meeting might be timid about using strong or controversial language, particularly on issues directly involving the Church.

THE CONCLUSIONS of the conference were anything but timid or non-controversial, however. The preamble to the recommendations on racial and ethnic justice, for example, called the response of the Catholic community to Church teaching on racial and ethnic equality "a mockery of this teaching." Despite repeated official statements opposing ordination of women or a change in Church discipline on priestly celibacy, the conference issued a clear call for women priests and married priests. Catholic institutions in this country have often viewed unionization of their employees as a threat, but in speaking of the rights of employees in Catholic institutions, the Call to Action conference said, "The Church recognizes and supports the right of collective bargaining."

At the same time, the bulk of the conference's actions—110 pages of proposals in all—could easily be described as supporting more intense efforts in areas in which the Church is already involved to some degree.

Among these were resolutions supporting Catholic Charities work; social services; urban and rural ministries; advocacy for the poor and those suffering discrimination; education; family life; protection of human rights; advocacy of moral concerns in the formulation and implementation of public policy; promoting values; building community cooperation; and special ministries to a variety of groups.

Cardinal John Dearden of Detroit opened the conference with a plea to the delegates to listen to the needs of the people expressed in the two-year consultation and to take up the challenge "to respond by becoming a more caring, a more faithful, and more responsible community of men and women."

The cardinal, who is chairman of the NCCB Committee for the Bicentennial, sponsor of the conference, also chaired the meeting.

In a filmed message, Pope Paul VI, praising the aims of the conference, noted that action for justice is a response to the Gospel of Christ.

The assembly broke up almost immediately into sectional groups devoted to the eight topical areas: Church, humankind, nationhood, ethnicity and race, work, neighborhood, family, and personhood.

Over the next day and a half, in sections consisting of about 150 delegates each, and in smaller working groups, the resolutions were hammered out in detail and debated and voted upon.

As the assembly met in plenary session for the last day and a half of the conference, it approved all the major recommendations of the sectional groups. The general assembly made only a few additional resolutions and some minor changes in wording of existing resolutions.

The assembly ended with a symbolic signing of the resolutions by delegates and a presentation to Cardinal Dearden of the signatures by representatives of the delegations. As the signatures were being presented, the assembly sang, "This Is My Country."

Urges frequent Bible reading

WASHINGTON—Bishop James S. Rausch, general secretary of the U.S. Catholic Conference (USCC), has recommended that parish bulletins, homilies and the general intercessions at Mass be used to encourage Catholics to frequent and prayerful reading of the Bible.

The suggestion was made in a letter to the U.S. Catholic bishops in connection with the 36th annual observance of National Bible Week, Nov. 21-28, sponsored by the Layman's National Bible Committee in cooperation with the U.S. Center for the Catholic Biblical apostolate, a USCC subdivision, and Orthodox, Protestant and Jewish agencies.

This year's National Bible Week theme, "The Bible: Freedom's Holy Light," Bishop Rausch said, "provides us with the occasion for stressing the importance of the Bible in shaping the lives of our people and that of our nation, its tradition, moral principles, laws and government."



JOY IS LIKE THE RAIN—Despite rain and brisk winds, Cardinal John Krol of Philadelphia arrives on schedule for the cornerstone blessing at Assisi House, a new retirement facility in Aston, Pa., for Franciscan Sisters. As Sister Lydia Etter holds an umbrella, Father Hugh Dougherty, Assisi House chaplain, seems amused by the downpour. Minutes after the ceremony, strong winds leveled a canopy at the site (NC photo by Charles F. Sibre)

Rare concelebration is Institute feature

BY FRED W. FRIES

A rare concelebration of the Eucharistic Liturgy by all members of the state's hierarchy this (Friday) morning was to be a feature of the closing day of the two-day Indiana Catholic Education Institute.

The biennial meeting, which drew a crowd of some 4,000 delegates from all five dioceses and from neighboring states as well, was to conclude with a general session at which Sister Francesca Thompson, O.S.F. of Marian College was to be the featured speaker.

Dorothy Day, editor and publisher of the Catholic Worker, was to have addressed the 2:45 p.m. session in the Convention Center, but institute officials announced at Criterion press time late Wednesday that she would not be able to make the trip for health reasons.

Sister Francesca's topic will be "Prejudice and the Apostolate."

THE CONCELEBRATED Convention Liturgy, scheduled for St. John's Church, was to feature special music by the Schola Cantorum of St. Meinrad Archabbey, under the direction of Father Columbus Kelly, O.S.B. The host prelate, Archbishop George J. Bishop, was to be the principal celebrant of the Mass.

Between scores of general and workshop sessions on a vast variety of topics relating to education and Christian life, delegates could visit the Exhibit Hall, where more than 120 companies were represented in displays of church and education related products and services.

Also on display were some 60 award winners in an art contest conducted among the Catholic elementary schools throughout the state. Posters submitted treated the theme of the

Institute: "Justice is the Name of God."

JOSEPH SCHAEDEL, a member of the Institute's Executive Committee and chairman for the art contest, announced that more than 250 entries were judged—all by pupils from grades four through eight.

A \$25 savings bond was awarded as the top prize in each grade level and \$10 in cash for the second place winner. In addition, honorable mention certificates were awarded for the next 10 finishers in each grade.

St. Matthew School, Indianapolis, was the top vote getter with two first place awards, two second place awards and four honorable mentions.

Rome visit set by Canterbury

CANTERBURY, England—Anglican Archbishop Donald Coggan of Canterbury announced here that he will visit Rome next April and hopes to meet Pope Paul VI there.

The archbishop said the purpose of his visit will be to intensify the dialogue between the Anglican communion and the Catholic Church.

Archbishop Coggan thus confirmed reports in September of such a visit. The reports quoted a spokesman for the archbishop as saying in Minneapolis, Minn., during the general convention of the U.S. Episcopal (Anglican) Church, that Archbishop Coggan planned to visit Rome to meet the Pope next April.

Archbishop Coggan, who was enthroned as archbishop of Canterbury and primate of the Church of England in January, 1975, would be the third successive archbishop of Canterbury to meet the Pope.

Archbishop Geoffrey Fisher paid what was described as an unofficial courtesy call on Pope John XXIII in November, 1960, and in March, 1966, Archbishop Michael Ramsey made an official and public visit to Pope Paul.

REMINDER

St. Rita's parish, Indianapolis, will host a seminar on "The Church and World Needs" on Saturday, Oct. 30. Last minute registrations are being handled through the Catholic Charities Office, 634-1813.

Clergy stand on social issues shown in study

Archdiocesan priests strongly favor shared responsibility in the parish, agree unanimously on abortion and religious freedom issues, but differ widely on the public positions of their bishops on many other social and moral questions.

These findings are contained in a study released on Oct. 22 by the Indiana Catholic Conference (ICC), statewide coordinating body for the five dioceses of Indiana. "The Church-Society Relationship: A Survey of the

Opinions of Indiana Catholic Clergy" gives results of an opinion survey made last year by the ICC to find out "where the Catholic clergy stands on particular issues and how they feel about Conference involvement in public policy matters."

DR. M. DESMOND Ryan, ICC Associate Executive Director, designed and administered the study. He said that 95% of Indiana priests completed the 73-question survey—a

"very high return rate" for a questionnaire of such length.

Of 629 priests who responded, more than half were pastors, nearly one-fourth were associates, and the remainder were educators, chaplains, or diocesan officials, Dr. Ryan said.

Data indicate that priests under 39 and those holding "liberal" attitudes toward change were most likely to agree with official positions of the bishops on social questions. About one-third of the priests, however, often did not seem to identify with their bishops' social justice positions. These were most likely to be older men in leadership positions, the survey showed.

A majority of priests (62%) view themselves as "moderately liberal" on changes in the Church, but 70% of all priests believe the laity are conservative in this area.

The study indicates that how a priest saw himself on change colored his perception of his own parishioners.

More than half of priests who were "extremely liberal" believed their people also were liberal, while 92% of "conservative" priests viewed their parishioners as conservative.

On shared responsibility, three-fourths of the respondents saw the parish council as a "valuable and necessary support system" in running the parish. Nearly two-thirds agreed that councils should participate in all parish decision-making, but well over half also believe that final responsibility rests with the pastor.

THE STUDY REVEALED six issues which drew virtually total agreement:

—The Catholic Church has a special responsibility to insure the basic rights of those who must depend on society.

—Even the wretched and unfortunate have a right to live.

—Abortion on demand is "ironic and tragic."

—There should be guarantees of religious freedom in penal institutions.

—The State Catholic Conference has a moral obligation to officially

(Continued on Page 6)

Apparition, miracle fail to materialize

SEVILLE, Spain—A much-heralded apparition of the Virgin Mary and a predicted "miracle" to restore sight to an irregularly ordained bishop failed to materialize at Palmar de Troya near here.

Advance publicity forecasting the apparition and the cure had attracted more than 1,000 persons to a Mass and procession held by the Carmelite Order of the Holy Face, which has been banned by the Church.

The ceremonies, followed by distribution of flowers, were to set the

stage for the restoration of the sight of "Bishop" Clemente Dominguez, head of the Order, who was blinded in an auto accident a few months ago.

BUT INSTEAD of apparitions and a miracle, pilgrims—many from France and Ireland—saw a spirited melee involving followers and opponents of Dominguez. The near-riot cleared the field where the services were held.

In September the Vatican Congregation for the Doctrine of the Faith suspended a group of irregularly ordained bishops and priests, and decreed excommunication reserved to the Holy See for those performing irregular ordinations. It also prohibited members of the order to perform priestly and other ministerial functions.

THE MAIN CHURCHMAN involved in the December ordinations at Palmar, retired Archbishop Peter Martin Ngo-Dinh Thuc of Vietnam, repented and had his excommunication lifted.

Dominguez and others have been fostering the cult to alleged apparitions of Our Lady of Palmar. The cult has been discouraged time and again by Church authorities in Seville.

Dominguez has professed to be a follower of traditionalist Archbishop Marcel Lefebvre of France, whose opposition to Vatican Council reforms has sparked an open conflict with the Holy See.

Episcopal shifts in U.S. announced

WASHINGTON—Bishop Marion Forst of Dodge City has resigned for reasons of health and will be succeeded, by Bishop-designate Eugene J. Gerber, a priest of the Wichita diocese.

The announcement on behalf of Pope Paul VI, by Archbishop Jean Jadot, apostolic delegate to the United States, also revealed that Father Raymond Pene, director of the Corpus Christi diocesan Committee for Mexican-American Affairs has been named auxiliary bishop to Archbishop Francis Furey of San Antonio.

According to the announcement, Bishop Forst will assume new duties as auxiliary to Archbishop Ignatius Strecker of Kansas City, Kansas.

Week's News in Brief

BY NC NEWS SERVICE

Missing Irish priest located

BUENOS AIRES—Spokesmen for the Embassy of Ireland here said Ambassador James Wilfred Lennon has located Father Patrick Rice, an Irish priest first reported kidnapped from his slum parish. He is a prisoner of the federal police. Observers of the Argentine situation in which a wave of violence has left close to 1,000 dead this year including priests and seminarians, said admission by authorities that they arrested the priest meant he would probably be safe.



BLOOD DRAWING PROGRAM—St. Jude parish in conjunction with the Magr. Downey K of C Council will hold its annual blood drawing program Monday, Nov. 1, at the K of C hall, 511 E. Thompson Road from 1 p.m. to 7 p.m. Members of all southside parishes are invited to participate in the program. The planning committee includes Carolyn Curry seated at the left, Madonna Smith, Father Gerald Burkert, co-pastor at St. Jude's, and George Kortzendorf, parish council president.

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Shun bigotry, nominees asked

NEW YORK—Representatives of the Catholic, Jewish and Protestant communities, including the editor of a Jesuit magazine, have called on President Gerald Ford and Democratic nominee Jimmy Carter to "repudiate appeals to religious bigotry" made in "vote-Christian" drives around the country. In a joint statement issued here, the religious representatives said that religious bigotry has "remained gratifyingly absent from the Presidential race, but it has become alarmingly evident in a number of Congressional contests."

2,000 attend Al Smith dinner

NEW YORK—Presidential candidates Gerald Ford and Jimmy Carter mixed in some Catholic humor with campaign philosophy as they appeared at the 31st annual Alfred E. Smith memorial dinner. The two candidates, who spoke 90 minutes apart and who did not meet, were warmly received by an audience of 2,000 including Cardinal Terence Cooke of New York and other prominent New York Catholic political and religious leaders. Hosted by the New York archdiocese, the \$100-a-plate affair is considered an important stop for presidential candidates seeking the support of New York's Catholics. Proceeds benefit 22 private, nondenominational hospitals.

New Immigration law signed

WASHINGTON—A major overhaul of the U.S. immigration law aimed at making it easier for families to reunite by establishing a preference system for Western Hemisphere countries has been signed into law by President Gerald Ford. Many provisions of the law had been backed in principle by the U.S. Catholic Conference (USCC). But a provision establishing an 80,000 per-country limit on the number of visas issued annually in the Western Hemisphere was not backed by the Catholic Conference and triggered strong opposition from Hispanic lobbying groups.

In capsule form . . .

A variety of Vatican officials have discounted as pure fiction the claim of an Italian newspaper that Pope Paul VI is about to appoint a "vice pope." The Milan daily reported that the Pope might appoint someone to help shoulder the burdens of the papacy when the pontiff turns 80 next September . . . Unveiling of a five-point plan aimed at reconciling the Catholic Church with its divorced and remarried members highlighted the fifth national meeting of the North American Conference of Separated and Divorced Catholics at Notre Dame University . . . Pope Paul VI told members and guests of the Pontifical Academy of Sciences that the methodology of modern science contributes to ways of thinking and acting that are helpful to the Church's mission . . . The United Nations' General Assembly has voted to hold a world conference on racial discrimination and has been asked to move against another form of discrimination, that directed against the handicapped.

Names . . .

Franciscan Sister Luanne Duret, a specialist in liturgical music, has been named administrative assistant in the secretariat of the National Conference of Catholic Bishops' (NCCB) committee on the liturgy.

Magr. Anthony J. Connell, 69, national president of the Blue Army of Our Lady of Fatima and pastor of St. Mary's Church in Rahway, N.J. died suddenly while celebrating Mass.

George Rand is the first layman to be named associate superintendent for religious education in the 30-year history of the Lansing, Mich., diocese.

Pope Paul VI has praised postage stamps for adding

"a touch of warmth and human color" to postal communications. "Stamps have given rise to an industry which has made them more varied and pleasing and has filled them with artistic and historical meaning."

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Remember them in your prayers

- BROOKVILLE**
† ELMER GALLE, 79, St. Mary-of-the-Rock, Oct. 28.
Mary, Oct. 23. Sister of Kell Mae Kelly of New Albany.
- RICHMOND**
† KEITH K. MARKLEY, 78, Holy Family, Oct. 23. Husband of Elizabeth; father of William Markley.
- ST. MERINAD**
† EARL L. GENTRY, 71, St. Merinad, Oct. 23. Father of Earl Jr., of St. Merinad; Eugene of Huntington; Mrs. John Hohler of Jasper; Mrs. Lorene Jackson of Tucson, Ariz.; and Mrs. Carl VanWinkle of Bristow; brother of Clara Abell of Jasper.
- SHELBYVILLE**
† HELEN JUSTIN, 67, St. Joseph, Oct. 18. Wife of Walter; mother of Helen Blakowski of Schenectady, N.Y.; and Mary Ann Beasley of Oakland; daughter of Mary Galla of Schenectady; sister of Chester, John and Walter Galla, all of Schenectady.
- TERRE HAUTE**
† JAMES J. BAKER, 68, Sacred Heart, Oct. 20. No survivors listed.
- MAUDE N. BURKE, 84, St. Margaret Mary, Oct. 26. Mother of William of Seattle, Wash.; Patrick of Fairfield, Calif.; Rose Hemmingshouse of Terre Haute; Rosanna Ferry and Mrs. Jean Lee, both of Indianapolis.**
- JOSEPHINE GESS, 70, St. Patrick, Oct. 26. Wife of Jacob; mother of Madelyn Schaeffer; sister of Cordelia Leonard of Champaign, Ill.; Ella Valdez of Los Angeles; Violet Garvey of Las Vegas; Leo and Gerald Mathieu, both of Chicago; and Frank Mathieu of Colorado Springs.**
- JEFFERSONVILLE**
† LAWRENCE R. FORD, 68, St. Augustine, Oct. 20. Brother of Edna Ford Sailer of Jeffersonville.
- MARGARET SWEENEY, 85, St. Augustine, Oct. 22. Sister of Evelyn S. Brown of Columbus, Ohio.**
- NEW ALBANY**
† MARY FRANCES (Mayne) CLARE, 96, St. Mary, Oct. 22. No immediate survivors.
- PAUL F. EGAN, 65, St. Mary, Oct. 23. Brother of Mary Edwards of New Albany.**
- ALICE W. GLOTZBACH, 82, Holy Family, Oct. 23. Mother of Robert Glotzbach of Macon, Ga.; John Glotzbach of Louisville, Ky.; Bill, Jerry, and Eileen Glotzbach, all of New Albany; Mary P. Bryant of Elizabethtown; and Judy A. Parker of Scottsburg; daughter of John B. Wisemann of New Albany.**
- BERTHA A. MCKNIGHT, 85, St.**



ITALIAN FIESTA—Mrs. Joseph Williams, president of the Women's Retreat League of Fatima Retreat House, checks plans with Mrs. Richard Pratt, decorations chairman, for the Italian Fiesta at Fatima on Sunday, Oct. 31, from 1 p.m. to 8 p.m. A spaghetti dinner and a variety of entertainment will be available. Tickets are \$3 for adults; \$1.25 for children under 12; and 50 cents for pre-schoolers. For further information call the Retreat House, 545-7681.

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THE TACKER

New time slot

BY FRED W. FRIES

The weekly Television Mass for Shut-Ins, seen each Sunday on Station WTHR-TV, Channel 13, Indianapolis, will be carried one hour earlier—at 7 a.m.—beginning this Sunday, Oct. 31.

Announcement of the time change was made this week by Charles J. Schiela, director of the Catholic Communications Center, under whose auspices the program is telecast.

A REARRANGEMENT of the station's Sunday morning schedule, occasioned by the annual shift from daylight savings time throughout the country, dictated the change, Schiela explained.

In connection with the announcement, the Communications Center director asked Tacker to express appreciation for the "generous cooperation" of the clergy and laity of the "various parishes, schools and organizations whose participation has made the program possible."

HE STATED ALSO THAT his office has received an "encouraging viewer response" from priests, Lay Eucharistic Ministers, members of the Legion of Mary and others who regularly visit shut-ins as part of their apostolates.

The Television Mass, which features a different celebrant and congregation each week, is aired free of charge as a public service by Station WTHR-TV.

'ROSES FOR LIFE' DRIVE SUCCESSFUL—The "Roses for Life" sale, sponsored by the Committee for the Preservation of Life and Concerned Nurses for Life, on Respect Life Sunday, Oct. 10, was reported to be "an overwhelming success." Thirty-six parishes in the Indianapolis area participated in the sale of 6,000 live, red roses. More than \$7,000 was raised in behalf of the two Pro-Life groups. CPL and the Nurses group will use the funds to purchase educational materials, rent booth space at local conventions and to cover operational expenses over the next year, officials said.

NEW SENIOR CITIZENS' GROUP—St. John the Baptist parish, Starlight, is the latest parish to set up an organization for senior citizens. Roselyn Huber is the charter president. Other officers include: Marcelle Huber, secretary; Marie Miller, treasurer; and Loretta Rosenberg and Elizabeth Koetter, sergeants-at-arms. The group meets on the third Monday of each month. Anyone interested in joining should contact the St. John the Baptist rectory.

'DEISS DAY' WORKSHOP—Father Lucien Deiss, C.S.Sp., world-renowned liturgist, will conduct a "Deiss Day" Workshop at St. Thomas More College, Fort Mitchell, Ky., on Tuesday, Nov. 2. The workshop, which is being co-sponsored by the Liturgical Commission of the Covington diocese and World Library Publications of Cincinnati, O., will begin at 3 p.m. and end at 10 p.m., culminating with a Eucharistic Celebration employing the famed French composer's own works. The registration fee of \$15 includes dinner and necessary workshop materials. The contact for reservations is World Library Publications, 2145 Central Parkway, Cincinnati, O. 45214, telephone 513-421-1090.

AROUND THE CIRCUIT—Sister M. Rachel Schulte, O.S.F., registrar at Marian College since 1946, was recently presented the Distinguished Service Award by the Indiana Association of Collegiate Registrars and Admissions Officers. . . . Representatives of a dozen Catholic societies including the Knights of Columbus, will be attending the 78th annual meeting of the Indiana Fraternal Congress to be held Oct. 31 and Nov. 1 at the Pilgrim Inn, 4514 S. Emerson Ave., Indianapolis. . . . The Fourth Degree, Knights of St. Peter Claver, will hold a Communion Breakfast on Sunday, Oct. 31, at St. Lawrence parish, Indianapolis, following the 6:30 a.m. Mass. A colorful procession will precede the Mass, at which Father Cyprian Davis, O.S.B. of St. Meinrad will be the homilist. . . . Lisa Yanes, first grader at St. Michael School, Indianapolis, won the "Best of Show Award" in a poster contest sponsored by the Indianapolis Cleaner Air Committee. . . . Father Joseph Riedman, pastor of St. Michael Church, Greenfield, was recently elected president of the Greenfield Ministerial Association.

WORTH PONDERING—One of life's deepest mysteries is how that idiot who married your daughter can be the father of the smartest grandchildren in the world.

THE LAST WORD—The following item from the Iberian Daily is reprinted by Patrick O'Donovan in his column in the London Catholic Herald: "Fire has partially destroyed a small altar in the Cathedral of Toledo (Spain). Firemen quickly snuffed out the flames. The blaze was blamed on an electric blanket which apparently short-circuited in a confessional box."



RECOLLECTION FOR NURSES—Father John Ryan, pastor of St. Anthony Church, Indianapolis, will direct a Day of Reflection at Fatima Retreat House for nurses and others connected with the nursing profession on Wednesday, Nov. 3. Father Ryan will focus on "the nurse as person, wife, mother and self as well as the professional person." The day will open at 9 a.m. and conclude at 4 p.m. For further information, call Fatima Retreat House, 545-7681.

Schulte sets Style Show

TERRE HAUTE, Ind. — "Schulte in Style" is the theme chosen for this year's Style Show-Bridge sponsored by the Schulte Mothers Club. The event will be held Wednesday, Nov. 10, at 8 p.m. in the school gymnasium. Fashions will be provided by the Meis Store.

An added attraction this year will be a boutique where many handmade and unusual items will be for sale.

The public is invited to participate, and tickets at \$1.50 may be obtained from any club member or at the door.

Indianapolis CALENDAR OF EVENTS

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus 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.; Secunia High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, 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 parish hall at 3 p.m.

Brebeuf plans Open House

INDIANAPOLIS — Brebeuf Preparatory School will host its annual Open House for prospective students, parents and friends on Sunday, Nov. 7, from 12 noon to 4 p.m.

As visitors tour the school, they will see teaching techniques, demonstrations, and displays in English, science, social studies, mathematics, foreign language and religious formation. Participants in extra-curricular activities will also demonstrate their skills. The music department has also planned brief presentations throughout the afternoon.

Brebeuf, located at 2801 W. 86th Street, is a college-preparatory school for grades 9 through 12, and is open to young men and women of all faiths.

Prospective students may

Plan Pre-Cana at Clarksville

NEW ALBANY, Ind. — A Pre-Cana Conference for Engaged Couples, co-sponsored by Catholic Charities and the Aquinas Center, will be held at Providence High School, Clarksville, in a two-day program on Thursday, Nov. 11 from 7:15 to 10 p.m., and the following Sunday, Nov. 14 from 12:45 to 5:30 p.m.

Interested couples are asked to pre-register with their parish priests.

Smorgasbord set

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Common sense and ability are the keys to good government. Forest Handlon knows this and has demonstrated this during his service as your District 46 State Representative. A southside resident, and a factory worker for 30 years, Handlon has been deeply involved in community and union affairs. Representative Handlon is running to continue to give the working people and small business people a voice in State Legislature. He cites as the issues our sadly declining economy, reducing violent crime, improving our schools and reducing the disgracefully high utility rates. Representative Handlon is a member of House Affairs and Labor and Economy. Handlon proved his effectiveness as a Legislator by having a record number of people-oriented bills signed into law in the last session.

Representative Handlon has earned your support.

Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Election

Because of the highly competitive nature of America, we expect the passing of time to bring us "bigger and better" products, all of them expected to be better and to outperform those which Grandma used to use. We even expect this kind of improvement.

Is it any wonder that the topic of conversation in this year's presidential campaign focuses less on a term of office more exciting than the last than it focuses on the lack of interest among voters in either major party? Neither candidate is a terribly exciting personality.

The assumption, of course, is that the more exciting the candidate, the better the leader. Like many assumptions in the democratic process, that one falls flatter than a month-old opened bottle of ginger ale. John F. Kennedy, was an exciting personality, but many then questioned and many now question his ability to ever have been an effective President.

Voters would do well to study the candidates more in terms of their records as political leaders and their beliefs on basic

issues. Some do this. But our humanness all too often is folly and our reasons for choosing Presidents depend less on a rational and disciplined study of the candidates and the issues than it does on the image we have of a candidate or a feeling we harbor for or against him. Images and feelings are not in themselves bad. It would appear, though, that the current campaign has produced two major party candidates whose images provoke in us feelings somewhere to the left of indifferent and to the right of dull. All the more reason then to know the man and what he stands for.

It would be an abdication of citizen responsibility not to vote at all. It would also be an abdication of citizen responsibility to vote only against a candidate. If the candidates do not seem to be the best we have to offer, citizens would do well to remember that they do come from within our ranks. The process has not failed. Some of us have not allowed our leadership abilities to come forth.—T.W.

Children

In connection with the annual National UNICEF Day (Oct. 31), an international collection of children's drawings is being exhibited at the Children's Museum in Indianapolis through Nov. 15. Two hundred drawings, in a variety of media depicting aspects of the culture of children who contributed them, are on display. The occasion gives us pause to consider the work of UNICEF.

An international agency outside the budget of the United Nations, UNICEF is a non-political, non-discriminatory, voluntarily supported, child-centered agency which considers the needs of children worldwide by contributing supplies, equipment and training assistance in emergencies and long range programs to help children throughout the world. It aids developing countries, not the developed ones. Its program are programs of the countries themselves. Monetary contributions are counted into such tangible things as water pipes and pumps, high protein foods, medical supplies and vaccines, chalkboards and pencils, bicycles and boats. Donations help countries plan and establish services for the young. They also support the training of national staff by equipping training institutions and by providing grants for teachers, nurses, midwives,

and other child-care personnel.

In 1975 more than 50% of UNICEF funds were allocated to child health and nutrition programs with the balance committed to educational, social welfare and emergency aid. The organization is currently assisting Israel in a pilot project to train headmasters for innovative, community-integrated pre-school centers. In 1974 it provided grants for refresher training of nearly 100,000 teachers.

On National UNICEF Day a variety of education and fund-raising programs occur throughout the United States.

Go to the Children's Museum, and see the exhibit of drawings. And when someone knocks on your door and says "Trick or Treat for UNICEF," consider that three cents can prevent Vitamin A blindness for an entire year in a child under five and that one dollar can deliver enough high protein food to feed three hungry children for a month.

The Gospel for Sunday, Oct. 31 reveals Christ expressing the commandments to "love God and neighbor above all else. Contributing to UNICEF is one effective way in which many people express that love.

The U.S. Committee for UNICEF is based at 331 E. 38th St., New York, New York 10016.—T.W.

Letters to the Editor

Helen Sanders offers tribute to a devoted teacher

To the Editor:

One of my former teachers, Sister Mary Otto (Sister Phyllis Marie Martin), recently passed away. I was very disappointed to find the only remembrance by The Criterion of this great lady was tucked away in the second last page among the ad-

vertisements in the October 15th issue.

Although it has been over 20 years since I was fortunate enough to be in her class, I still remember her as being one of the best teachers I ever had. It seems to me that she deserved at least a more prominent spot in which to be remembered for the many years which

she had devoted to her teaching career.

I wonder how many other such persons who have devoted their lives to God have been lost in the advertisements in death?

Helen A. Sanders

Indianapolis

Seminarists' article done in 'bad taste'

To the Editor:

I found the article on the new Indianapolis seminarians "How do you like the seminary today, young men?" (Oct. 22) to be in bad taste. Statements were made that were not true and in one case what I said was taken completely out of context. The article said, "Kenter felt the St. Meinrad atmosphere gave the seminarians a trapped feeling." My statement was no where near that implication. By printing such a remark you have caused me much embarrassment. This may seem a bit extreme but I feel very strongly about what I have said.

Thomas J. Kenter

St. Meinrad College

Editor's Note—Since we carry obituaries of many former teachers throughout the course of the year, we are not in a position to weigh the relative news value of such stories, though we appreciate and are grateful for the inestimable contributions of our Religious teachers to Catholic education. However, we are happy to print the above tribute of a former pupil of the late Sister Mary Otto Martin.

To the Editor:

Thank you for your excellent publication of October 1, marking the occasion of the 750th anniversary of the death of St. Francis of Assisi. As Prefect of the Third Order of St. Francis, Sacred Heart Fraternity, I am pleased to report many favorable comments and reactions to the editorial. Your presentation of the

many charities and services of the three Franciscan Orders is greatly appreciated by the members of our council and fraternity.

Theodore R. Schott
Third Order of St. Francis
Sacred Heart Fraternity
Indianapolis

LIVING THE QUESTIONS

Is sin only a failure to observe a set of rules?

BY FR. THOMAS WIDNER

If we sense a need to be forgiven in our lives, then we must be aware of our own sinfulness. When we say "I'm sorry" to someone, we have recognized a wrongdoing. Not all wrongdoings are sinful. As I pointed out last week, Dr. Karl Menninger, the noted psychiatrist, defined sin as being selfish behavior in which I knowingly and willingly hurt another by my aggressive behavior or injury myself by my own self-destructive behavior.



Anthony J. Wilhelm's book *Christ Among Us*—a work many priests use for convert instructions—describes sin as a rejection of God's love, a refusal of an opportunity to accept his love and pass it on to others. It is ultimately, he says, a failure to fulfill ourselves, to grow, to develop, to

realize our potential. The emphasis, please note, is on my action or inaction. Sin is something I am responsible for—no one else.

In a small booklet entitled *Preparing for the New Rite of Penance*, Magr. Joseph Champlin points to the Genesis story of Adam and Eve to understand the effects of sin. We can get hung up on the notion that the worst thing Adam and Eve did was to disobey a rule set for them in their lifestyle. Of course, that's part of it, but if we look at sin only as a failure to live up to a set of rules, then we can never really appreciate what we lose when we do sin. It is possible then to disregard sin or to think of it as non-existent.

THE PROBLEM FOR Adam and Eve was the same problem we ourselves face. We are born men and women into the world. To be anything less than fully mature human beings is to fail at being what God created us to be. The point is that God created us because he loved us and wanted us to

love him and one another. The worst thing any of us can do is to be someone less than we really are—men and women who are loved by God.

The temptation thrown at Adam and Eve, then, when the serpent suggested "You shall be like God if you eat the fruit of the tree," was the temptation to be someone other than themselves. The temptation was to be someone they could not be. The temptation was to ignore their own humanity. God made us human—it is our humanity he loves in us. It was because Christ became fully human and lived that out even in death that he was able to save us. Christ is the example. Where Adam and Eve failed to be fully human, Christ succeeded.

What is sin for me then? I sin when I decide not to be Father Tom Widner, the man by birth and priest by vocation. How do I sin? I sin in not being fully human when, for example, I give in to my impatience and curse the woman driver in front of me who has made a right turn at an intersection after signalling a left turn. I

sin by my failure to pray when I decide I am too tired to control my thoughts and turn my attention to Jesus. I sin by deciding that someone else's opinion is stupid—nay, not just the opinion, but the person also.

IN ALL THESE EXAMPLES, I fail to be fully human because I fail to regard the woman driver, my own tired self, and the opinionated in the way that God himself regards them. I can never perfectly imitate God in His regard for these three people, but to sin is not even to try or to reject them altogether. To be fully human is to be the person God wants me to be. Indeed, to be fully human is to be the best I know I can be.

So although I may break a rule by sinning, I am actually doing far worse. I am at least hurting, if not destroying my relationship with myself, with someone else, with God. If I look only at the rule I have broken, well—one can change rules. But if I look at the relationship that has been broken, then I have some work to do.

(To be continued)

THE YARDSTICK

Unionization extends gains of civil rights era

BY MSGR. GEORGE G. HIGGINS

Civil rights leader, Bayard Rustin, who organized the famous march on Washington in 1963, has given credence to the current saying that "small is beautiful." His new 78-page book, "Strategies for Freedom: The Changing Pattern of Black Protest," (Columbia University Press, New York, N.Y., \$5.95) is one of the shortest treatises ever written on civil rights in the United States, but also one of the best.



Rustin goes to the heart of the matter which, in his view, is the overriding importance of economic democracy in the continuing struggle for civil rights.

The struggle to achieve a more democratic and humane economic order, he says, will not be fought along racial lines but will be defined by broader class realities. He adds that the degree to which this struggle is won will determine whether the goals for which so many in the civil rights movement sacrificed and died will be fulfilled in their entirety, or whether the high hopes which galvanized this profoundly important movement will be half-realized.

SHORTLY AFTER HIS BOOK WAS

published, Rustin expanded upon its central theme in an interview with Robert J. Donovan of the Los Angeles Times. The black problem of a decade ago, he told Mr. Donovan, has turned into a class problem. Poor whites, blacks, and Hispanics, he said, "are all fighting for their own causes when, in fact, because this is a class problem that cuts across racial lines, we should all be coming together to work for a common economic objective."

Rustin has been pilloried by a number of left-liberal and radical-chic reformers for pursuing this line of argument and for saying, as he has done in season and out of season, that organized labor is "the only significant social force which (can) be depended upon to press the safeguarding of the social and economic rights achieved (by blacks) through protest and struggle."

Rustin has not been intimidated by his critics. More and more people are beginning to echo his central thesis that, in the struggle for racial justice, "blacks must have allies who share common problems and pursue common goals."

A lengthy article in the Oct. 2 issue of The Nation by Ed McConville, "The Southern Textile War," is an in-

teresting case in point.

For more than 30 years, the labor movement has tried unsuccessfully to organize the 600,000 workers employed in the Southern textile industry. In recent years, its organizing efforts have been directed primarily at the J. P. Stevens Company, one of the giants in the industry. In August, 1974, the Textile Workers Union (which recently merged with the Amalgamated Clothing Workers) won its first election over Stevens in Roanoke Rapids, N.C., a dreary mill town of 15,000. Two years later, the company has yet to sign a contract with the union. So the battle goes on.

FOR PRESENT PURPOSES, however, that's not the point at issue. The point is that Mr. McConville, echoing Bayard Rustin's long-standing thesis, sees the Roanoke Rapids election as a major victory not only for the cause of trade unionism but for the cause of civil rights.

"Unionization . . .," he says, "represents nothing less than the economic consolidation and extension of the limited legal and political gains won by the civil rights movement in the 1960s. By alleviating the poverty of both blacks and poor whites, unions can ally the economic enemy which lies at the roots of so much of the South's racial tension."

"The labor movement's self-interest lies in aggressively promoting integration in the region." And that's what is happening in Roanoke Rapids and in other Southern textile centers.

"I had never been with blacks socially," says Danny Blackwell, who works in one of Stevens' Roanoke Rapids mills. "Then George (a union organizer) started taking us fishing together . . . and we really got along good. That's where I first got my feeling about blacks and whites being together in the union. They've all got pretty much the same problems and a lot of the same ideas about what to do about them. It's just a question of getting them together so they can find that out."

I submit that Mr. Blackwell makes more sense in this regard than many of Bayard Rustin's ivory tower critics in and out of civil rights movement. Blackwell knows from his own experience what these people have yet to learn from reading one another's articles and books; namely, that the struggle to achieve a more human economic order will not be fought along racial lines but will be defined by broader class interests.

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Reaction to 'Action' a mixed bag

BY JERRY FILTEAU

Attending the "Call to Action" conference this past week were many of the Church's current leaders in social justice. Their reactions to its conclusions were mixed.

At a press conference afterwards, Msgr. George Higgins, secretary for research of the U.S. Catholic Conference (USCC) and a national leader in Catholic social action for more than a quarter century, said he wished that some of the resolutions "had been more nuanced." He said he was concerned that "middle America" might easily dismiss the conference as unimportant and unrepresentative because of some of the more extreme resolutions. He cited as an example the resolution calling for a total ban on

arms sales to foreign countries. As a defender of the right of Israel to exist, he said, he could not back such a resolution.

Bishop James Rausch, general secretary of the NCCB and USCC, who is generally recognized as the original force behind the program that culminated in "Call to Action," told NC News midway through the conference that what was beginning to emerge seemed to him to be unrepresentative—not only of American Catholics as a whole, but of the majority of the delegates as well.

Bishop Rausch argued that much of the language in the resolutions was being framed or strongly influenced in the smaller groups by "lobbyists"—observers representing special interests who were allowed to join in the discussion in most of the smaller working groups—or by representatives of national organizations.

He suggested that the national organization leaders were not in tune with the thinking of American Catholics as represented in the two years of consultation. "I'd like to know how many of the national organization heads who are here have read all the volumes of the (regional) hearings so they are aware of the broad concerns that are being expressed in this country," he said.

At the same time, Bishop Rausch expressed happiness with the process as a whole. He noted that almost every bishop who had attended any of the regional hearings "came away enthusiastic," and he said that he was "almost overwhelmed by the fact that 152 dioceses sent delegates to this meeting, that they felt responsible for this process to that degree."

Nothing that what is done with the conclusions of the conference "is up to the body of bishops to decide," Bishop Rausch said he was very happy with the attitude

of listening that the bishops have taken throughout the process.

Cardinal Dearden told NC News that he was quite happy with the process as a whole. He said he was not surprised to see some vagueness or imprecision in the resolutions aimed at national and international issues. He said that resolutions directed towards such areas as community, neighborhood, and family could be expected to be "more realistic" because "that's where the people are living."

Msgr. John Egan, director of the Institute for Urban Studies at the University of Notre Dame, another longtime social activist, took a more optimistic view than Msgr. Higgins or Bishop Rausch did, arguing that the weaknesses of some of the conference's conclusions were negligible

in comparison with the "positive values" that came out.

FATHER CHARLES CURRAN, professor of moral theology at the Catholic University of America and the delegate of the Catholic Theological Society of America to the conference, called the conference's documents "a disaster."

"There's a certain discipline that must go into the formulation of documents" which was lacking at the Call to Action conference, he said.

But he quickly added, "You and I know that these documents won't mean that much. They probably won't even be read five years from now."

"But the real thing here is the process—and that's been tremendous."



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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

HOW DO WE KNOW GOD FORGIVES US?

BY DEACON STEVE LANDREGAN

It has been said that the one sign that could be honestly displayed on the entrance to every church in the world is "For Sinners Only." It would be difficult to argue the point. All of us are sinners. Not all of us have been forgiven—but we all can be.

Theologians refer to "salvation history." By the term, they mean the critical path through human history that reflects God's determined efforts to reconcile sinful man to Himself. Far from being a God who is



satisfied in justice to condemn errant humanity, God is reflected throughout history as a God who consistently refuses to take humanity's repeated and resounding "no" for an answer.

Revelation has as its purpose to make known to men and women that God seeks to reconcile them to Himself. Scripture reveals God as a saving God, not as a condemning God. Man is shown as a debtor whose pardon is available for the asking.

THE MESSAGE OF SCRIPTURE is so clear that it is difficult to understand how we can consistently fail to hear it.

Perhaps the reason is that we as men and women continue to see God through the prism of our own

humanity. Vindictiveness is one of our nastier qualities. Shakespeare's reference to revenge as sweet was an accurate assessment of human nature.

It is another trait of ours that we tend to create or, more accurately, to reshape God to our own image and likeness. That is why we continually ask the question, "Will God really forgive me?" It simply reflects our own admission that in similar circumstances we would probably be far more likely to seek the sweetness of revenge than to offer forgiveness.

We are wrong, of course. Revelation throbs with the message of pardon and reconciliation.

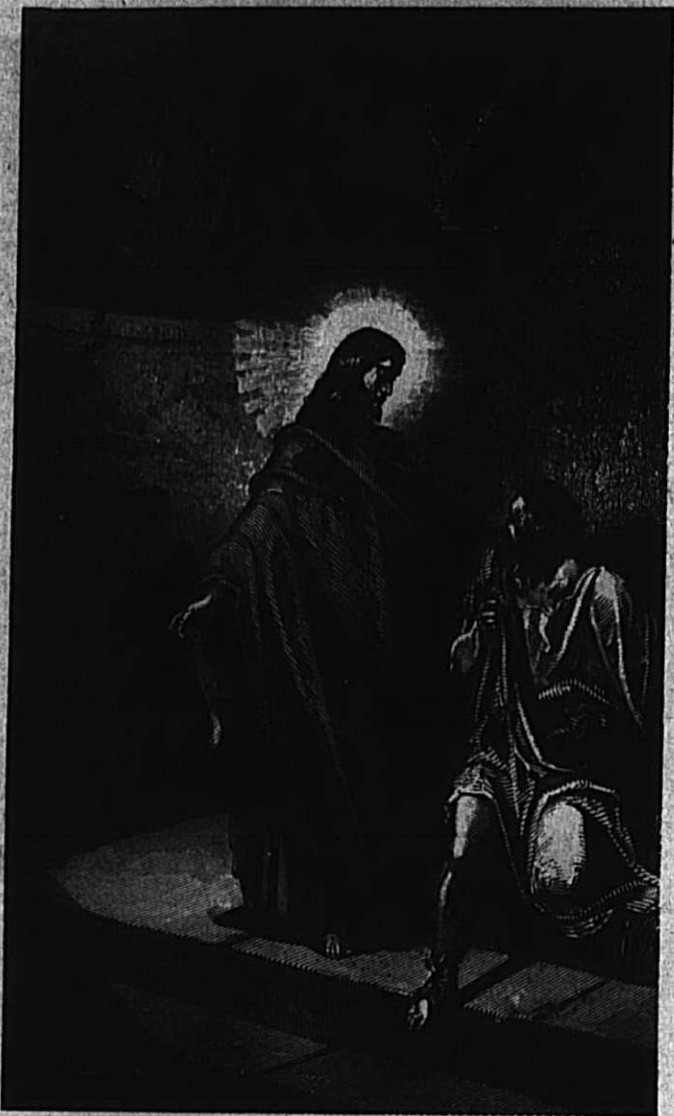
God is revealed as merciful and gracious, slow to anger, rich in kindness and forgiving wickedness and crime (Ex. 34, 6-7). A God whose heart is not like a man's heart (Ho. 11, 9), who instead of seeking the death of the sinner seeks his conversion (Ez. 18, 23) so that he might be pardoned and reconciled.

It may console us to realize that our own vindictiveness was shared by many of our Old Testament ancestors. The Book of Jonah depicts a prophet who had little enthusiasm for being the instrument through which Israel's hated enemies, the Ninevites, were to be saved. The reluctant prophet would much rather see God rain fire and destruction on them.

WHEN JESUS FULLY revealed the loving forgiveness of the Father, His ministry caused great consternation because He proclaimed forgiveness and pardon for sinners and said that God was a Father whose joy was to welcome back the prodigal son, and wills that no man be lost (Mt. 18, 12-14). Fortunately for us, God's ways are not our ways and instead of vengeance there is forgiveness for us. Not only are we reconciled to the Father through Christ, but the Holy Spirit makes us ministers of reconciliation (2 Cor. 5, 18), channels through which God's mercy can reach others and move them from rebellion to reconciliation.

How do we know that God forgives us? He sent Jesus to tell us so, and Jesus sent the Church to insure that we got the message and the means.

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Among the people of biblical times, according to Father John Castelot, "there was a very strong feeling . . . that sin and misfortune went inescapably hand in hand." He says "one of the outstanding features of Jesus' ministry was His compassion for sinful humanity," which showed itself in curing their physical ills, such as that of the man suffering from palsy. [NC sketch by Gustave Dore]

Word reveals presence

BY MSGR. JOSEPH M. CHAMPLIN

One of the finer homilies my partner at Holy Family, Father David Baehr, has given, since his arrival a year ago touched on the question of God's presence in our midst.

He captured the congregation's interest very cleverly at the beginning by citing several instances in which we can be present to another person even though not physically before that individual.

A long distance, low rate, late night telephone call between two persons who care about each other is an example. In a sense we become present to one another in that fashion through the sound of our voices.

A letter from me to you serves as another illustration. I become present before your mind and imagination as you read the words I have written.

NEITHER OF THESE WAYS measures up to the richness or intensity of actual physical presence, but there can be no doubt I am really present to you through a telephone visit or a lengthy letter.

The following critical paragraph 7 from Vatican II's Constitution on the Sacred Liturgy about Christ's divine presence in our midst makes better sense when considered in the light of those parallels involving different human presences.

"To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of His minister, the same now offering, through the ministry of priests, who formerly offered Himself on the cross, but especially in the Eucharistic species.

"By His power He is present in the sacraments so that when anybody baptizes it is really Christ Himself who baptizes. He is present in His Word since it is He Himself who speaks

when the holy Scriptures are read in the Church. Lastly, He is present when the Church prays and sings, for He has promised 'where two or three are gathered together in my name there am I in the midst of them.'"

These doctrinal statements have ramifications. Because we believe God speaks to us in a unique way through sacred Scripture, becomes present to and in the congregation, every Eucharist contains a Liturgy of the Word prior to the breaking of bread.

In the Biblical readings of that section, "explained by the homily, God speaks to His people of redemption and salvation and nourishes their Spirit; Christ is present among the faithful through His Word. Through the chants, the people make God's Word their own and express their belief through the profession of faith."

Weak, doubting, flesh and blood creatures that we are, the Church surrounds the proclaiming of God's holy words of Scripture with visible symbols and gestures which help remind us of Christ's powerful, although invisible presence in the Biblical texts.

* The Scriptural passages should be

read by the lector from large, handsome, ritual books (the Lectionary), not off a piece of typed paper or out of a pamphlet.

* "By standing to hear the reading and by their acclamations, the people recognize and acknowledge that Christ is present and speaking to them."

* We sign ourselves on forehead and lips as well as over the heart indicating our mind is open to receive Christ's Word, that we are ready to confess it with our lips and, above all, we believe the message in our hearts.

* A procession with candles and incense speaks silently of the scriptural passages' dignity and importance.

* The people's acclamations before and after the Gospel are addressed directly to Christ, explicitly acknowledging His presence in the Word.

"Glory to you, Lord."

"Praise to you, Lord Jesus Christ."

If we believe the Lord Jesus Christ is truly present in His Word, then when that Word speaks, as it often does, of mercy and compassion, we can know with certainty God forgives us.

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Clergy stand on issues

(Continued from Page 1)

defend human dignity and social justice.

—The ICC is a necessary organization.

Priests gave strong backing to Catholic Conference involvement in social problems and in developing social action programs to help solve these problems. But generally, they favored lobbying only as a last resort.

Although the clergy solidly supported their bishops' position against abortion, only 42% agreed with them that the death penalty should be abolished.

This issue was one of three which surfaced the greatest disagreement among the various categories of priests. The other two dealt with parish decision-making and pastoral authority. Priests over 60 and those who labeled themselves "conservative" favored an organizational model which places prime authority in the pastor's hands. Younger priests and those more inclined toward change favored broader parish participation.

FOUR OUT OF FIVE priests supported the following social action positions:

—State legislation to bring about a massive program for employment and advancement of minorities.

—ICC initiation of broad education to erase public rejection of the retarded, the mentally ill and the physically handicapped.

—Expansion of work-release programs by correctional institutions.

—Programs to provide welfare benefits for the unemployed or underemployed father.

—Programs of preventative welfare to create jobs for employable people on welfare.

—Laws to include farm workers under current minimum wage legislation.

—Laws to provide people with adequate psychiatric treatment and rehabilitation.

Several other social justice issues received majority backing from priests although by lesser margins. These included human relations in-service training for state employees, change of laws that restrict job opportunities of ex-offenders, and mandatory food stamp programs.

More than half of priests rejected abolition of the death penalty, a national health insurance program, or replacement of the township trustee system.

THE SURVEY ESTABLISHES that although most priests are committed to human life and social justice principles, few of them are activists. Most said they communicated the Church's stance on moral issues chiefly through homilies and in private counseling.

Few priests were involved in organizations that dealt with the issues nor did they speak publicly on these questions. Ninety per cent of them felt that their fellow priests would support civil rights in principle, but would also avoid active involvement.

Copies of the 121-page study, which includes tables and commentary, are available from the Indiana Catholic Conference, Suite 315, 5435 Emerson Way North, Indianapolis, IN 46226. Cost is \$2.95 prepaid.

Cain and Abel revisited in L. A.

BY AL ANTCAK

The violent story of Cain and Abel is repeated live about every ten days on Los Angeles County streets.

Every ten days a young man is murdered. His killer is usually another young man. Usually, killer and victim are practically brothers.

The majority of the time, they are of the same ethnic descent, social and economic level, educational background, neighborhood, religion and sometimes belong to the same parish.

"The motive for killing, if there is one, is often revenge," explains a Los Angeles County sheriff's spokesman.

"The revenge is often for a previous revenge killing. Sometimes the killing is for no reason at all—just because the victim happened to be where he was."

BY THE END OF SUMMER 1976, 27 juveniles had been murdered in Los Angeles County.

Young Brother Modesto Leon is a Claretian who works with gang members in his East Los Angeles parish.

Our Lady of Soledad has four major gangs: Maraville, Lote, Lopez and Arizona. They are well into their third generation of members.

Brother Modesto's work is pastoral, an apostolate of education, peace and, most difficult of all, an apostolate of encouraging forgiveness.

BY FR. JOHN J. CASTELOT

The psalms are the prayers of the people of God. Composed over a span of several centuries, in all sorts of personal and national situations, they express a wide variety of religious sentiments.

Many bespeak an awareness of sinfulness and a longing for forgiveness. At the same time they reflect a sure confidence that the longed-for forgiveness will be forthcoming.

Often times the psalmist's plea is aimed directly at deliverance from some misfortune or other. But there was a strong feeling among the people that sin and misfortune went inseparably hand-in-hand. Consequently, a prayer for deliverance from the one was also a prayer for deliverance from the other.

The first of the so-called Penitential Psalms is a good example of this: "O Lord, reprove me not in your anger, nor chastise me in your wrath. Have pity on me, O Lord, for I am languishing; heal me, O Lord, for my body is in terror; My soul, too, is utterly terrified; but you, O Lord, how long . . . ?" (Ps 6, 2-4).

VERSES 5-8 CONTINUE this cry for deliverance-forgiveness, but then

comes an abrupt and dramatic switch: "Depart from me, all evildoers, for the Lord has heard the sound of my weeping; The Lord has heard my plea; the Lord has accepted my prayer" (2-10). This is a recurring pattern: prayer for forgiveness followed not only by confidence that the prayer will be heard but that in fact it has already been heard.

For an especially moving act of contrition, read Daniel 9, 3-19. Toward the end, in 18b, Daniel says: "When we present our petition before you, we rely not on our just deeds, but on your great mercy." And he receives this assurance: "Seventy weeks are decreed for your people and for your holy city; Then transgressions will stop, and sin will end, guilt will be expiated, everlasting justice will be introduced, vision and prophecy ratified, and a most holy will be anointed" (Dn. 9, 24).

This is just one of many divine promises of forgiveness and restoration in the Old Testament. The perfect fulfillment of those promises was to be realized with the coming of the Savior.

AN OUTSTANDING feature of Jesus' ministry was His compassion for sinful humanity. He was the embodiment of divine mercy, the answer to all the longings for forgiveness and reconciliation. His

companionship with sinners became notorious, and many of His smug, complacent compatriots, who felt no need for forgiveness, were scandalized because He welcomed sinners and even ate with them, a point on which they were especially sensitive. "Here is a glutton and a drunkard, a friend of tax collectors and sinners!" (Lk. 7, 34).

Read the wonderful story of the penitent woman in Lk. 7, 36-50. It ends as follows: "He said to her then 'Your sins are forgiven'; at which his fellow guests began to ask among themselves, 'Who is this that he even forgives sins?' Meanwhile he said to the woman, 'Your faith has been your salvation. Now go in peace'" (Lk. 7, 48-50).

Once, when Jesus was at table with a rather mixed crowd, "The Pharisees saw this and complained to his disciples, 'What reason can the teacher have for eating with tax collectors and those who disregard the law?' Overhearing the remark, he said: 'People who are in good health do not need a doctor; sick people do. Go and learn the meaning of the words, "It is mercy I desire and not sacrifice" I have come to call, not the self-righteous, but sinners'" (Mt. 9, 11-13).

Another dramatic example is the cure of the paralytic, whose friends had to lower him into the presence of Jesus through a hole in the roof.

Before he cured the physical paralysis, Jesus tells the man, "My son, your sins are forgiven" (Mk. 2, 5) and is accused of blasphemy: "Who can forgive sins except God alone?" (2, 7). The Evangelists formulate the reaction of the bystanders rather differently.

Matthew's version adds an interesting note: "At the sight, a feeling of awe came over the crowd, and they praised God for having given such authority to men" (Mt. 9, 8). Why "men"?

Only Jesus forgave in the actual situation. Yes, but the Gospels are interpretations of the Christ-event and are colored by the situation of the churches in which and for which they were written. Matthew's formulation of the reaction may well reflect the amazement of the early Church that Jesus' ministry of forgiveness was continued in the ministry of men. (See Jn. 20, 22-23).

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THE WORD THIS SUNDAY

By Father Donn Raabe

THIRTY-FIRST SUNDAY OF THE YEAR

"God, do I love You!"

Deuteronomy 6:2-6
Psalm 18:2-4, 47, 51
Hebrews 7:23-28
Mark 12:28-34

The psalms can sometimes add a "feeling" dimension to the "thought" content contained in the other Scripture readings at Mass. Today's psalm does it especially well: "O Lord, boy can I count on You! Remember when I never thought I was going to make it? You were there with me, and I made it. Remember the times I felt I would never know what to do? Well, You were unshakable, rock-solid, for me. I thought I would be overwhelmed, but somehow You helped, and I came through it o.k. You know Lord, as I look back on it all, You have been there in the ways I most needed You. Thank you, Lord. Lord, do I love You! With all my being I thank you and can't help but be for others as You have been and continue to be for me."



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Decline in vocations seen as 'time bomb'

DAYTON, Ohio—Fifteen years of declining religious vocations have planted a "time bomb with a delayed action of about three decades" that threatens the Church in the United States, a Marianist priest involved in vocational recruitment said here.

In a report on the vocation crisis, Marianist Father William J. Ferree, director of the Second Career Vocation Center here, pointed out that in the last 15 years the number of novices in

Religious communities has declined by 90 percent.

The vocation center he heads was established to recruit and train middle-aged and older men for careers in the Religious life and the priesthood.

IN THE REPORT, Father Ferree cited a study of the lives of the saints showing that 19 percent of the priests and Religious responded to their vocations as youths, 54 percent as adults and 27 percent as "senior citizens."

Criticizing "our present rather blind and exclusive commitment to youth vocations," Father Ferree suggested that "it will take considerable reeducation of the Catholic people to get the idea of a possible second career in the Church back into their life planning."

The idea of entering the Religious life or the priesthood after "a lifetime of secular living" is only "a return to the age-old tradition of the Church which down through the ages accepted a vocation response at any mature age," the report declared.

"Our exclusive preoccupation with a youth response only is a very modern development which had its beginnings with the cathedral and monastery schools but which became universal only in very recent centuries after the

foundation of the teaching orders and the universalization of the school."

MOREOVER, THE REPORT continued, "the modern second-career period, reaching from eventual retirement in the late 40s or 50s to well into the 70s contains as large a span of active service as even youth could offer in fairly recent centuries when the average life-span was in the 40s."

And this extended service, the report added, "brings with it great maturity, experience, competence, resources and stability."

Although recruitment of the young "will continue for some time to be radically insufficient," it will remain necessary to go on with recruitment efforts, and they should be aimed at "keeping open the vocation question into the 'late vocation' period," the report stated.

It also referred to Christ's "original and literal invitation ('leave wife and children') as one that was given 'to adult maturity.'"

Father Ferree also announced that a three-day workshop on second career vocations will take place Nov. 12-14 at the Bergamo Conference Center here during which "our whole research and practical experimentation will be reviewed."

Chairman re-elected by Marian trustees

Trustees of Marian College have re-elected Mother Miriam Clare Heskamp, superior-general of the Sisters of St. Francis, Oldenburg, as board chairman at its recent meeting. Indianapolis attorney John Dillon was re-elected as vice-chairman.

Named to three-year board terms were: Msgr. Raymond T. Bosler, Ben Domont, Mrs. M. C. Mattingly, J. Joseph Tuohy and Dillon.

One-year board appointments were extended to Mother Miriam Clare, Sister M. Patrick, O'Connell, Sister Rosita Purier, Sister M. Norma Rocklage and Sister M. Carol Schroeder.



YOUTH HELP IN MISSION AREAS—Two young men from Indianapolis were among 400 high school and college students who gave up summer vacations to live and work among the poor in mission areas of 12 states of Appalachia and the South where Glenmary Home Missioners serve. Joe Taitman, of St. Joseph parish and a student at Notre Dame University, right, and Thomas J. Neylon, of St.

Catherine parish and a Butler University student, worked in the volunteer program. Included among the various assignments were manual labor, Bible schools, tutoring, and the supervision of recreation programs. The young volunteers are shown chatting with an Appalachian mountaineer.



CHRISTMAS BAZAAR—Carolyn Fellowfield models a milk stole while Pat Donovan looks on. These women and members of the St. Malachy Altar Society at Brownsburg are planning for the fifth annual Christmas Bazaar to be held Saturday, Nov. 13, from 9 a.m. to 7 p.m. and Sunday, Nov. 14, from 10 a.m. to 1 p.m. Booths will feature all kinds of gift items. Prizes will include handmade articles and the milk stole. The public is invited.

Nine are given Bosco Medals

BY DENNY SOUTHERLAND

Nine adults received the Catholic Youth Organization's St. John Bosco Medal last Tuesday at the 24th Annual CYO Banquet at Secena Memorial High School. Archbishop George J. Skup made the presentations.

Recipients of the highest honor given to lay volunteers in the CYO program were Mrs. Richard (Roselle) Darragh, Holy Spirit; Robert P. McQuinn, St. Christopher; James B. McKenzie, Holy Name; Anthony P. Corsaro, Jr., St. Catherine; Paul C. Deery and Mrs. Paul C. (Mary Jane) Deery, Our Lady of Lourdes; James A. Scharfenberger, St. Michael; Mrs. Henry K. (Sally) Engel, St. Joan of Arc; and James Richardson, St. Ann.

Also, St. Catherine parish won the Nicholas J. Connor Memorial Trophy as the Outstanding CYO Unit of the Year.

Other awards were presented to: St. Catherine for CYO of the Year; Our Lady of Lourdes for Class "A" Winner; Sacred Heart for Class "B" Winner; Sacred Heart for Most Improved Unit for 1975-76; Outstanding Achievement Awards went to St. Catherine, Our Lady of Lourdes, Holy Spirit, St. Joan of Arc, St. Christopher, St. Lawrence, St. Andrew, St. Barnabas, and St. Michael, all in Indianapolis.

Awards for Distinguished Participation were given to Immaculate Heart of Mary, and Sacred Heart, Indianapolis, and St. Malachy, Brownsburg.

Turkey Dinner to aid missions

ENOCHSBURG, Ind. — St. John parish will sponsor a Turkey Dinner on Sunday, Oct. 31, for the benefit of the Franciscan New Guinea Missions.

Turtle soup, sandwiches and homemade pies will also be featured. Serving hours will be from 11 a.m. until 4 p.m. The cost of the dinners will be \$2.50 for adults and \$1.50 for youngsters with children under six free.

A sidelight of the affair will be a turkey shoot for turkeys on the parish grounds.

CYO STANDINGS

CADET FOOTBALL

(Final Standings)

DIVISION I—St. Simon 8-0, Champion; Central Catholic 6-2; St. Michael 6-2; Holy Name 4-3; Christ the King 4-3; Little Flower 1-7; St. Jude 1-7.

DIVISION II—St. Philip Neri 7-1; Champion; St. Matthew 5-3; St. Joan of Arc/St. Andrew 4-4; St. Plus X 3-5; St. Barnabas 3-6; St. Lawrence 0-8.

DIVISION III—Our Lady of Lourdes 7-0, Champion; Mt. Carmel 5-2; St. Malachy 4-3; St. Gabriel 3-4; Holy Spirit 1-6; St. Rita 0-7.

DIVISION IV—St. Luke 7-0, Champion; Immaculate Heart 7-0; St. Monica 5-2; All Saints 3-4; St. Mark 2-5; Nativity 0-7.

TOUCH FOOTBALL

(As of Oct. 24)

DIVISION I—St. Barnabas 5-0; St. Andrew 3-2; St. Simon 2-3.

DIVISION II—St. Malachy 5-1; St. Gabriel 5-1; St. Michael 4-2; St. Joan of Arc 1-3; St. Monica 1-4; Holy Name 0-5.

1976 CYO "56" FINAL FOOTBALL STANDINGS
(From Sept. 12-Oct. 24)

DIVISION I—St. Malachy 7-0; Champion; St. Christopher 5-2; St. Michael 4-3; St. Gabriel 3-4; St. Monica 3-4; Holy Angels 1-6; All Saints 0-7.

DIVISION II—St. Plus X 7-0; Champion; Mt. Carmel 5-1; Immaculate Heart 4-3; St. Luke 4-3; St. Matthew 3-4; Christ the King 2-5; St. Andrew/St. Joan of Arc 0-7.

DIVISION III—St. Jude 7-0; Champion; St. Barnabas 6-1; Holy Name 4-3; St. Mark 4-3; St. Roch 2-5; Our Lady of Greenwood 1-6; Nativity 0-7.

DIVISION IV—Little Flower 7-0; Champion; St. Lawrence 6-1; Holy Spirit 4-3; St. Simon 4-3; Central Catholic 3-4; St. Philip Neri 1-6; Our Lady of Lourdes 0-7.

'Marching Rebels' win awards

INDIANAPOLIS — The "Marching Rebels" of Roncalli High School are pointing toward their fourth fall contest Saturday, Nov. 6, in Jeffersonville.

For their previous efforts the 84-member band received two trophies and a first division honor. Competing in Class C of the Indiana State Music Association's Marching Band Contest, held in Terre Haute on Oct. 16, the Rebels took third among 18 bands.

Two weeks earlier Roncalli won a first division in ISMA District competition held at Lebanon. They also won the Class C division sweepstakes of the CYO Band Contest this fall.

Bernard Welmer directs the Roncalli Marching Rebels. Drum majors are

Tammy English and Chris Shewman.

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ST. MARY ACADEMY FISH FRY—The annual Fish Fry and Festival sponsored by the Parents Club and the Student Council will be held at St. Mary Academy cafeteria and auditorium Friday, Nov. 5, from 5 p.m. to 11 p.m. In charge of arrangements are, from left, Sheri Martin, Student Council vice-president; Wallace Clapp, Parents Club president; and Kathy Russell, Student Council president.



HARVEST CARD PARTY—The women pictured above are making preparations for the Little Flower Parish card party to be held Thursday, Nov. 4, at 1 p.m. and at 8 p.m. The committee includes from the left Mrs. Robert Ross, Mrs. Dorothy Cook, Mrs. Robert Dangler, Mrs. Louis Nally and Mrs. Gene Gandolph. The dual party will be held at Riedinger Hall. Tickets are \$1.25.

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VIEWING WITH ARNOLD

Cinderella myth a mush

BY JAMES W. ARNOLD

"A Matter of Time" is a mushy retelling of the Cinderella myth, with the heroine (Liza Minnelli) as a country girl chambermaid in an elegant but aging Roman hotel, and the fairy god-mother (Ingrid Bergman) as a batty old ex-courtesan who inspires her to go out and become a lover of life and a star.

Whether the idea strikes you as totally or only partly silly depends pretty much on your reaction to the Bergman character, a bizarre creature whose lineage can be traced to Gloria Swanson's mad silent film star ("Sunset Boulevard") and Vivien

Leigh's neurotic Blanche DuBois ("Streetcar Named Desire").

Like them, she lives in an idealized past—the Europe of the early 20th century, when she was (as the script modestly puts it) "the greatest love goddess of her generation." In less fanciful terms, that means she was kept by most of the richest and artistically talented men on the continent.

and Blanche, the Contessa is really a tragic figure who has fallen for an illusion, and in her old age she has caught up with her and swallowed her sanity.

THE BASIC MORAL trouble with "A Matter of Time" is that the tragic sense is missing. The Contessa is a sad figure, not

because she is deluded but only because she is old and broke.

We're expected to rejoice in her symbolic rebirth through the chambermaid, to really believe that the girl, as she goes on to be a courtesan and movie star, is at last going "to be somebody." That's the stuff, as they used to say, of

shopgirl's daydreams, the cheapest fan magazine fantasy.

Besides the shallow and surprisingly dated values—does the ideal of status through serving as a kind of set decoration for the man-who-has-everything have any appeal for the modern woman?—the movie has other problems. There are fantasy scenes where Bergman describes her memories and Liza projects herself into them—that are clumsy and off-key. Like the rest of the movie, they seem in search of a mood they never quite find.

Bergman's Contessa is supposed to be charming and at least admirable (if not lovable), but the stress on her looniness and haughtiness makes her seem like a harrier. In turn, Miss Minnelli is a limited actress, and has the unfortunate habit in her most earnest moments of sounding just like mother Judy's Dorothy in "The Wizard of Oz." All that's missing is "Golly, Auntie Em."

JOHN GAY'S SCRIPT, from the book by Maurice Druon, isn't much help either. There is the terrible cliché of having the old lady hit by a car to set up the death scene, and another when Liza is spotted by a producer in the hotel restaurant and signed up for a screen test.

At the end, Liza walks bravely out of the deathroom inspired, music swelling, into her Rolls Royce. Then she passes on the Contessa's words of wisdom, "If you're not an original—you're nothing"—to a little girl autograph hunter. Yeoch. To say something positive, "Time" is a picture with challenging women's roles, a rarity these days. The direction by Liza's gifted, semi-retired Dad, Vincente Minnelli, is generally superior to the material. The screen test sequence is intriguing and almost Felliniesque in mood. There is a lovely tight

The week's TV network films

BADLANDS (1974) (CBS, Friday, Oct. 29): Very bright, young director Terrence Malick takes us on a symbolic tour of American culture and values, while ostensibly telling the story of a couple of teen-agers on a spree of violence in Dakota and Montana in the 1950's. A complex, rewarding film for attentive viewers, and not easy to take on the level of melodrama. An extraordinary first film, recommended for mature viewers.

MCO (1974) (NBC, Saturday, Oct. 30): Routine John Wayne late career melodrama, in modern big city police setting instead of the Old West. Old Duke

flights high-level political corruption to track down a drug dealer responsible for killing his best friend, a fellow officer. Not recommended.

LIFE GOES TO THE MOVIES (NBC, Sunday, Oct. 31): A three-hour retrospective of the films, stars and legends of the movies in the period 1938-72. The emphasis is on nostalgia. Based on the book published in 1975.

JUGGERNAUT (1974) (CBS, Wednesday, Nov. 3): Richard Lester's superbly hokey, tricky and amusing thriller about a huge ocean liner that will be blown up unless a ransom is paid, or the bomb is dismantled, or the police find the extortionist. Literate, suspenseful, nicely acted by Richard Harris, Shirley Knight and others, this is a fun film, and a little bit more. Recommended for mature viewers.

PLAY IT AGAIN, SAM (1972) (CBS, Friday, Nov. 5): Woody Allen in the bright film version of his Broadway play about a shy, intellectual young movie nut who finds that his admiration of Humphrey Bogart gets in the way of his romantic life. While the subject is occasionally risqué, the film is very moral, with the playboy ideal and mixed-up sex mores as clear targets of the fun. Solid movie comedy, but don't expect the Marx Brothers. Satisfactory for adults and mature youth.

Lourdes festival includes dinner

INDIANAPOLIS — Our Lady of Lourdes Fall Festival will be held today and tomorrow, Oct. 29 and 30. Dinners will be served beginning at 4:30 p.m. The dinner menu includes roast beef, ham, turkey and fish. There will be games and amusements for young and old. Cash prizes of \$5,000 will be given away including a top award of \$5,000.

The public is invited.

Slate Gift Fair

INDIANAPOLIS — A Holiday Gift Fair will be held Sunday, Nov. 7, from 1:30 p.m. to 5 p.m. at St. Simon parish. The Women's Club, sponsor of the Fair, will have a wide variety of gift items that will be appropriate for holiday gifts.

St. Lawrence plans bake sale

INDIANAPOLIS — The Ladies Club of St. Lawrence Church is completing plans for its annual Boutique and Bake Sale. Metalcraft, quilting, macramé and paintings are among the array of gift items to be offered for sale. The sale will be held in Father Conen Hall on Saturday, Nov. 6, from 3 p.m. to 9 p.m. and on Sunday, Nov. 7, from 8 a.m. to 2 p.m.

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Our Lady of Greenwood Annual

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Children — Advance Tickets \$1.25, at Door \$1.50
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Advance Tickets may be Purchased through School Office.

POSITION OPEN

CYO Camp Manager wishes to announce that the position of Maintenance Director and Caretaker is now open at CYO Camp Rancho Framasa in Brown County.

Resumes are being accepted at the CYO Office, 1502 West 16th Street. These should be sent in by October 31.



HOLIDAY BAZAAR—The women's annual Holiday Bazaar at St. Roch parish will be held from 10 a.m. to 6 p.m. on Saturday, Nov. 6, and from 11 a.m. to 5 p.m. on Sunday, Nov. 7. Crafts, handmade items and goodies will be featured. The St. Roch Sewing Guild, a group that has been quilting together for 22 years, has donated a quilt for the Bazaar. Working on the committee are from the left Mrs. Patti Macari, Mrs. Rosie Heidelberger and Mrs. Betty Nalla.

little scene with Charles Boyer as Bergman's ex-husband who can't understand why she still hasn't grown up at 72. Liza sings three songs, one by Gertrude and two by "Cabaret's" Kander and Ebb. The photography by Geoffrey Unsworth ("2001," "Lucky Lady") is lush and dreamy, although the Roman tourist spots get hasty treatment.

Overall there is the feeling that the right people are doing the wrong thing at the wrong time. I understand that director Minnelli has disowned the prints currently in release as not reflecting his own creative decisions. [Not rated]

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St. Malachy's SPAGHETTI SUPPER Saturday, November 6 — 5-9 p.m. St. Malachy School — Brownsburg

St. Simon's HOLIDAY GIFT FAIR Sunday, November 7 — 1:30-5 p.m. Feltman Hall — 8400 E. Roy Rd.

St. Catherine's ANNUAL FALL CARD PARTY Sunday, November 7 — 2-5 p.m. Lunch, Social and Door Prizes Corner of Shelby and Tabor

St. Anthony PARISH SMORGASBORD Sunday, November 7 — 12 Noon-3 p.m. Adults, \$2.50 — Children under 12, \$1.25

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Democratic Candidate — House of Representatives District 46

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