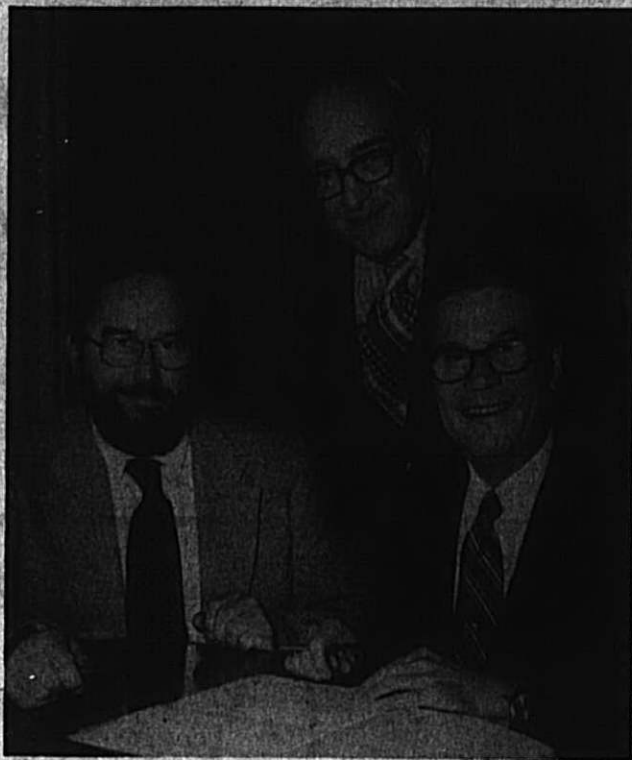


CRITERION

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INDIANAPOLIS, INDIANA

NOVEMBER 12, 1976



PLAN SERRA ANNIVERSARY—The Serra Club of Indianapolis will observe its 25th anniversary on Thursday, Nov. 18, with a Mass of Thanksgiving at 6 p.m. in St. John's Church, followed by a reception and dinner in the Indiana Convention Center. Archbishop George J. Blakup will be the principal celebrant of the Mass, and Msgr. Joseph Brokhage, Serra chaplain, will give the homily. Guest speaker at the dinner will be Bishop Francis R. Shea of Evansville. Attending the dinner will be clergy in the Indianapolis area, charter members of Serra, past presidents as well as present members and their wives. Shown above are, seated, Michael J. Garvey, left, and Robert J. Alerding, co-chairmen for the affair, and standing, Louis W. Krieg, who is in charge of the liturgy. See Tacker, page 3. (Photo by Sister Mary Jonathan Schultz)

CONNEERSVILLE'S EDWARD WILLIAM

'Slept in furnace room to keep school warm'

BY SR. MARY JONATHAN SCHULTZ

After 47 years serving the parishioners of St. Gabriel parish in Connersville, Edward E. William has retired.

Staying on one job for nearly half a century could be some kind of record, but retiring at the age of 87 is even more remarkable.

He is now among the many Archdiocesan retirees who are receiving retirement benefits under the recently initiated Archdiocesan Retirement Benefit Program.

Born on Oct. 10, 1888, at Oak Forest, Ind., a hamlet near Batesville, Mr. William plied the trade of a blacksmith as a young man. In some respects there was a similarity between the work of a "smithy" pumping the bellows to keep his fire going and hand-feeding a school furnace on wintry days—an assignment he carried out for many years at St. Gabriel.

IN RECOUNTING his furnace-tending duties, Mr. William added that he often "slept with the boilers" in winter months to stoke the furnace so that the school would be warm when the youngsters appeared each morning for class. That's dedication!

"When I began working at St. Gabriel's, I was paid \$66 a month and

given a house to live in," he recalled, "and to help with our income, my wife, Nora, took in laundry."

"She died two years ago," he added wistfully.

"It was not unusual in those early years for the pastor, Father Wagner, to pay my salary from his own pocket because the parish had no money," Mr. William added.

SINCE THE TIME of Father Wagner, seven other pastors have guided St. Gabriel's parish through the 47 years that Mr. William handled the maintenance of the church and school and care of the grounds. Father Harold Kneuen is the present pastor.

What does a man like Mr. William, who has been busy all of his life, do after retirement?

"I guess I haven't really retired completely,"

Father Kneuen explained that this gentle man still cares for the parish grounds in mowing, trimming and beautifying the area where flowers abound under the watchful eye and green thumb of his kindly old parishioner. Another avocation is his interest in conservation. Only recently he raised 16 pheasants for conservation purposes.

THE SPRY OCTOGENARIAN commented that his hobbies include bowling, gardening and travel. He's done extensive traveling, especially in the past few years. His face brightened as he talked about the 12-day, 4,120-mile bus tour he took to Canada with his son, Father Noel William, the past summer. "I've gone on most of my trips with Father Noel."

One can find Mr. William at daily Mass or driving his car (his license was recently renewed) or spending leisure time at home with another son, Arnie, a Connersville mail carrier. Father and son still live in the caretaker's house which the parish has provided the family in these nearly 50 years.

Besides Father Noel, a Franciscan priest who serves as pastor at St. Lawrence parish in Lafayette, and Arnie, Mr. William has a daughter, Mrs. Leo (Catherine) Ryan of Richmond.

EARLY IN OUR INTERVIEW, Mr. William mentioned that he didn't have much time for socializing. But in a sense, his entire life has been one of "socializing." For the hundreds—yes, even thousands—of lives he's touched has been his contribution to minister to the needs and the comfort of the children and parishioners of St. Gabriel's parish.

To Mr. William, small in stature, one could use the oft-used quote that "a man never stands so tall or so straight as when he stoops to lift up a child."

Indiana's hierarchy voices support for Bishop Lamont

The six Bishops of Indiana have sent a strong letter of support to Bishop Donald Lamont of Umtali, Rhodesia, recently sentenced to 10 years imprisonment at hard labor for allegedly failing to report black guerrillas in his diocese.

The Bishops' letter, sent also to the U.S. State Department, affirmed Bishop Lamont's "courageous appeal to the moral responsibility of the Rhodesian people to examine the racial discriminatory laws... In the light of Christian principles of justice and charity."

The letter protested the prison sentence and praised Lamont's decision to speak out against "unjust laws" and to champion an "underprivileged and repressed people."

ARCHBISHOP GEORGE J. Blakup of Indianapolis stated that the Bishops' letter was sent as "an expression of collegiality and brotherly concern."

"Basically," he said, "it is a matter of personal encouragement and backing of a man who is brave enough to stand up against great odds and to enunciate principles which are very important."

Archbishop Blakup said that several of the Indiana Bishops got to know Bishop Lamont during Vatican II, where he sat near them during the Council's four sessions.

Bishop Lamont, a 65-year-old Irish Carmelite, told the court he defied the law "because I, like many of my colleagues, cannot reconcile my Christian principles with the racial legislation in Rhodesia."

EARLIER, BISHOP LAMONT publicly blamed the Rhodesian government's "clearly racist and oppressive policies" for the escalating violence between guerrillas and the Rhodesian army. He has been in Rhodesia for 30 years.

Signing the letter to Bishop Lamont were Archbishop Blakup, Bishop Francis Shea of Evansville, Bishop William McManus of Fort Wayne-South Bend, Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend, Bishop Andrew Grutka of Gary, and Bishop Raymond Gallagher of Lafayette.

The action was taken at the quarterly meeting of the Board of Directors of the Indiana Catholic Conference.



OVER-ALL HOBBY SHOW WINNERS—Above are the five over-all winners in the recent CYO Cadet Hobby Show. In the front row are Karen Parsons, left, Kiti Crafts, and Michelle Guntz, Immaculate Heart of Mary, Sewing. Back row, left to right: Christy Heugel, Little Flower, Fine Arts; Cathy Coppinger, St. Luke, Collections; and Susan Barrett, St. Plus X, Baking.

FOR PRESIDENT-ELECT CARTER

'Catholic problem' minor

BY JIM CASTELLI

Jimmy Carter's "Catholic problem" generated a great deal of media coverage during the past campaign, and the final Harris pre-election poll seemed to confirm Carter's worst fears—it showed President Ford

leading by a 46-45% margin.

But when the votes were all in, Carter's "Catholic problem" proved to be not so great a problem after all.

A CBS-New York Times survey of tens of thousands of voters as they left the polls showed Carter winning 55% of the Catholic vote to Ford's 45%.

A similar NBC survey showed Carter ahead 56-41.

These results were still three to four percentage points below the average for Democratic candidates (excluding the Catholic John Kennedy) over the past 20 years. But they were still a significant increase over the 48% of the Catholic vote that went to Sen. George McGovern in 1972.

SOME POLLS SUGGESTED that a large number of Catholics were undecided in the closing week of the election. But pollsters said that the majority of those who decided during the final week of the election went heavily for Carter.

Patterns in 1972 also suggest that Catholics are more Republican outside the voting booth than inside it. While McGovern received only 48% of the Catholic vote on election day, a Harris poll the previous September showed him with only 27% of the Catholic vote.

Anti-abortion groups may claim that Carter's opposition to a constitutional amendment to limit abortion hurt him among Catholics, but polls suggest it was not a major factor.

A more important factor may have been that as Catholics move to the suburbs, they become somewhat more Republican. It is also always difficult to get people to vote against an incumbent President.

But the Catholic vote for Carter was part of a "coming home" of the old Democratic, Roosevelt coalition of Catholics, blue collar workers (many of them Catholic), Jews, blacks and liberals.

THE NBC POLL SHOWED Carter with 75% of the Jewish vote and CBS showed him with 68%, both higher than McGovern's support.

The CBS poll showed Carter with an

(Continued on Page 7)

A parish remembers . . .

NEW ALBANY, Ind.—Work is in progress on the demolition of Holy Trinity Church, and the construction

Cathedral's Irish, Roncalli in state football spotlight

The Irish of Cathedral and the Rebels of Roncalli could take another step toward state high school football championships as they compete this (Friday) evening in regional showdowns in the IHSAA play-offs.

Cathedral's Irish, who have been undefeated in 19 straight games and are city champions, will be taking on rugged Evansville Reitz, also unbeaten, in the Pocket City in the top Class AAA division. Coach Mike McGinley's team edged North Central, 7-6, last Friday to qualify for tonight's regional play-off.

Meanwhile, Coach Butch Branson's Roncalli Rebels, who have piled up a nine-game winning streak of their own, are competing in the Class AA category. They will be taking on powerful Jasper at Warren Central in tonight's regional shoot-out.

The Rebels eliminated Noblesville, 27-7, in the District VII Sectional to advance to the regional level.

of Holy Trinity Heritage Court will soon get underway. The Court will preserve an outline of the century-old church that was destroyed by fire on Dec. 29 of last year.

The design of the Heritage Court is the work of Robert Applegate, architect, in consultation with Father Stanley Herber, pastor of St. Mary Church, and a committee made up primarily of former Holy Trinity parishioners.

The landscaped design calls for the walls of the church to be torn down to the level of the stone foundation except in the rounded sanctuary area where a major portion of the walls will be left standing.

Gothic window openings on either side of the sanctuary wall will serve as the focal point of the Court. The entire area will be filled with soil to within six inches of the top of the foundation stones, leaving an outline of the original church.

The square on which the church stood and where the rectory still stands will be bounded on all sides with three concrete steps and planted with Hawthorne trees.

Holy Trinity's two bells, one of which is in pieces, will be located at the main entrance of the church. A brick-paved walkway will trace the main aisle of the church from the entrance to the sanctuary.

Main issues pondered by U.S. Bishops

WASHINGTON—Among the highlights of the first two days of the Nov. 8-11 meeting here of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) were:

—Discussion of a pastoral letter on moral values to be approved by the bishops. The pastoral reaffirms Church teaching on divorce and remarriage, contraception, sex outside of marriage, warfare, racial discrimination, the use of nuclear weapons, and the protection of human rights.

—A report by Cardinal John Darden of Detroit, chairman of the NCCB bicentennial committee, on the committee-sponsored "Call to Action" conference in Detroit. Cardinal Darden urged the bishops to continue the process of consulting Catholics on issues of concern.

—An address by NCCB president, Archbishop Joseph L. Bernardin of Cincinnati. He said that reaction to the comments made after meetings between a committee of bishops and President Gerald Ford and President-elect Jimmy Carter during the presidential campaign had taught that "neither we nor the many Americans who oppose abortion and desire the remedy of a constitutional amendment can expect universal approbation for our efforts."

—An address by Archbishop Jean Jadot, apostolic delegate in the United States, who said a shortage of priests, the size of Church communities and the treatment of racial and ethnic minorities are three major problems facing the U.S. Catholic Church in the next few years.

—Presentation of a proposal for special funding of educational research and experimentation related to the bishops' educational concerns. The proposal included a suggestion to ask for 10 cents a year from each of the eight million pupils in Catholic schools and parish religious education programs, but bishops said it would not be "a Catholic March of Dimes."

—The election of two of the four NCCB delegates to the 1977 world Synod of Bishops in Rome: Archbishop Bernardin and Cardinal John Carberry of St. Louis, NCCB vice-president. The election of other delegates and alternates was to be completed before the end of the meeting.

—Presentation for approval of a statement on U.S.-Panama relations that calls for a new treaty respecting Panamanian territorial integrity and sovereignty and dissolving what it called a colonial relationship.

—Presentation of the proposed 1977 NCCB-USCC budget of \$3,672,000 down from the 1976 budget of \$3,676,000.

Doyle history now available in book form

The first six chapters of Monsignor John J. Doyle's history of the Catholic Church in what is now the state of Indiana (1686-1814) are now available in book form. The chapters have been serialized in *The Criterion* during the past five years under the title "Christian Heritage." The engrossing history—the first to appear since 1883—can be ordered direct from *The Criterion*. We suggest it as a possibility for those who are tackling their Christmas gift list early. The order blank appears on Page 2.



EDWARD E. WILLIAM

Week's News in Brief

BY NC NEWS SERVICE

'Family Hour' action rapped

NEW YORK—The head of the United States Catholic Conference's Department of Communication was critical of a federal judge's decision striking down the "family hour" agreement designed to keep sex and violence off television during the early evening hours. Robert B. Beusse, secretary of the department, did not restrict his criticisms to the ruling, however, but criticized television networks for the way in which they adopted the policy. That policy was ruled a violation of First Amendment guarantees of free speech by U.S. District Court Judge Warren J. Ferguson, who also said the Federal Communications Commission used "improper pressure" to get the networks to conform to the policy.

Catholics will 'enjoy Mass'

MEMPHIS, Tenn.—Only about 20% of church-going Catholics look forward to the liturgy today, a Jesuit liturgist said here. But within 20 years, "between 50 and 60% of those attending Mass will find it an adventure which they will anticipate and enjoy," said Jesuit Father John Gallen, executive director of the Murphy Center for Liturgical Research at Notre Dame university.

Archbishop Camara honored

PITTSBURGH—The Thomas Merton Center, a ministry for peace and justice here, will present its annual Thomas Merton Award this year to Archbishop Heider Camara of Olinda and Recife, Brazil. The archbishop will be in Pittsburgh Nov. 23 to accept the honor and to give a talk.

School 'meditation' required

PHILADELPHIA—The Philadelphia school board has voted to require a one-minute period of silent meditation at the start of the day at all public schools in the city. Pupils will also be required to recite the Pledge of Allegiance, restoring a practice scrapped as a requirement in the late 1960s and placed on an optional basis.

Marriages in parks banned

SAN DIEGO—Catholics may not be married "in parks or similar settings," according to one of the new marriage requirements issued by the San Diego diocese. The new policies also mandate a three-month preparation period before a couple can marry in the Church. Park weddings for Catholics have been performed here in the past, and given the generally excellent climate, the practice could be expected to grow. A diocesan official said the committee which formulated the rules wanted to emphasize the sacramental nature of marriage by forbidding such ceremonies.

Pro-life movement backed

WASHINGTON—The "vast majority" of U.S. Catholic dioceses have established pro-life committees to implement the Pastoral Plan for Pro-Life Activities approved by the bishops a year ago, according to a report from the Bishops' Pro-Life Committee. These committees coordinate educational and pastoral programs, the report said.

Hails 'Call to Action' thrust

WASHINGTON—Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee, said the recent "Call to Action" conference in Detroit sponsored by the U.S. bishops' bicentennial committee was a turning point in building "a just America and a more free and peaceful world." Rabbi Tanenbaum, invited to attend the conference as an observer, said he was impressed by the "democratization of Church policy-making in which the voices of lay people were taken as seriously as those of the clergy."



ST. FRANCIS AUXILIARY BAZAAR—Mrs. Homer McGill, left, and Mrs. John Gilliland, co-chairmen for the St. Francis Hospital Auxiliary Holiday Bazaar, display some of the handmade gift items they are featuring at the Auxiliary's Holiday Bazaar Monday and Tuesday, Nov. 15 and 16, from 10 a.m. to 5 p.m. in the hospital auditorium. On sale at the Bazaar will be a new Cookbook containing favorite recipes of auxiliaries, employees and friends of the hospital.

Installation held at the Knobs

FLOYDS KNOBS, Ind. — St. Mary-of-the-Knobs Senior Citizens have installed officers for the coming year. They include Alma Krueger, president; Mary Scharf and Grace Naville, first and second vice presidents; Helga Becht, secretary; Katherine Koetter, treasurer; Bernard Koetter and Harry Naville, sergeants-at-arms. Grace Naville was installing officer.

D of I to meet

INDIANAPOLIS — Members of Our Lady of Everyday Circle, Daughters of Isabella, will meet Monday, Nov. 15, at 7:45 p.m. in St. James parish hall. Co-hosting the meeting are Mrs. Clara Bauman and Mrs. Maxine Roemcke.

Guild to meet

INDIANAPOLIS — The Women's Guild of St. Vincent's Hospital will meet today (Friday) at the Sisters' home, 2141 Dugan Drive. The meeting will begin at 11:30 a.m. with a pitch-in lunch.

Thirty years ago Archbishop Paul Schulte was installed in solemn ceremonies as the second archbishop of Indianapolis.

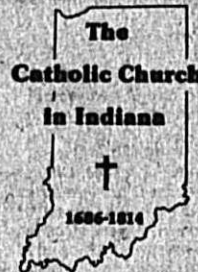
An Early Christmas Gift Idea

Now Available in Book Form!

We are proud to announce the publication of the first six chapters of Msgr. John J. Doyle's early history of the Catholic Church in what is now the State of Indiana.

Originally printed in The Criterion in serial form from 1971 to 1976 under the title "Christian Heritage," the present volume traces the development of the Church in mid-America from its earliest beginnings in the late 1800's, when French missionaries from Canada first visited the area, until 1814—the year in which the legendary Benedict Joseph Flaget, then Bishop of Bardonia, Kentucky, visited the scene of his early priestly labors on Pentecost to administer the Sacrament of Confirmation. This move laid the groundwork for the establishment of the Diocese of Vincennes 20 years later.

Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1893. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.



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Campaign Collection Sunday
November 21

CAMPAIGN FOR HUMAN DEVELOPMENT



THE TACKER

The lady objects

BY FRED W. FRIES

We got our come-uppance this week from a woman reader who took exception to our item last week on telephone etiquette.

The letter writer—a long-time secretary herself—defends secretaries who answer the phone by giving the telephone number or who ask: "May I say who is calling please?"

We shall let the letter speak for itself:

Dear Mr. Fries:

As a secretary for 30 years, I cannot let your column of November 5 pass without coming to the defense of the "her" in "SERVES HER RIGHT."

I have worked in several states for more than several bosses. Only one of those men allowed me to put through calls without first ascertaining who was calling. All of the rest talked with any and all callers, but only after I had given them the name of the caller.

Your acquaintance should realize that when he is asked, "May I tell him who is calling?" the girl is doing exactly what she has been told to do.

It has been my experience that callers with any degree of sophistication begin by introducing themselves—e.g., "This is Bill Hudnut. May I speak with Mr. Fries, please?"—thus saving time on both ends of the line.

Since I always worked for only one man, I was never asked to answer the phone by giving the telephone number. When the phone is answered in this fashion, I have found it is usually because three or more people are served by that one phone. For instance, when I call my physician, who shares his office with two other physicians, the phone is answered with the telephone number. This is understandable, since the alternative would be for her to say, "Doctors Auchincloss, Peckinpach, and Gramelspacher" (not their real names, which are equally jawbreaking).

I suggest your friend exercise a little more charity in dealing with people who are answering business phones as they have been instructed to do by their superiors.

Sincerely,
"BEEN THERE"

Indianapolis

Tacker replies: We are not altogether convinced. We know of one multiple physicians' office, where the secretary avoids the anonymity of answering with a phone number by simply responding: "Doctors' office."

MEMORIAL MASS—A Memorial Mass will be celebrated at 12 noon Saturday, Nov. 20, to mark the second anniversary of the death of Anne Dugan, long-time official of St. Vincent Hospital, who died on Nov. 22, 1974. The Mass is being sponsored by the Alumnae Association. Miss Dugan was an employee of the hospital for 49 years and for 34 years served as Assistant Director and Registrar of the School of Nursing. She retired in 1971. She was one of only five persons in the United States who was named a Lay Associate of the Daughters of Charity and was the only St. Vincent graduate to serve as president of the Indiana State Nurses Association. Dugan Drive, near the hospital, is named in her honor.

CONGRATULATIONS, INDIANAPOLIS SERRANS—In its 25 years of existence, the Serra Club of Indianapolis has included among its presidents Church and community leaders from many walks of life. (A number of them are now deceased.) We list them below, as we salute the organization on its Silver Anniversary and pray for God's blessing on its work of promoting priestly and Religious vocations.

John M. LaRosa, 1951-52; Robert M. Langenkamp, 1952-53; Charles E. Stimming, 1953-54; Robert J. Aldering, 1954-55; George J. Blechoff, 1955-56; Norbert E. Smith, 1956-57; Herbert P. Kenney, Jr., 1957-58; Hugh Knoll, 1958-59; Robert J. Boyle, 1959-60; Dr. Paul F. Muller, 1960-61; Raymond F. Albers, 1961-62; John C. O'Connor, 1962-63; Clara F. Falkner, 1963-64; William S. Sahn, 1964-65; Tai W. Denny, 1965-66; Robert V. Welch, 1966-67; James W. Loughery, 1967-68; Charles G. Wagner, 1968-69; Robert B. McNamara, 1969-70; Thomas J. Murphy, 1970-71; Robert J. Cook, 1971-72; Joseph W. VanCamp, 1972-73; Dr. Joseph Fitzgerald, 1973-74; Michael O. Garvey, 1974-75; Norman Wolf, 1975-76; and Norman Hipekied, 1976-77.

"OPERATION SANTA CLAUS"—Some 20 parishes have been invited to participate in this year's "Operation Santa Claus," the annual project sponsored by St. Philip Neri parish, Indianapolis. Goal is to collect toys for youngsters, gifts for the elderly and shut-ins and canned goods for needy families in the immediate community. Last year—the first for the program—more than 2,000 toys and gifts were distributed to about 250 recipients. Father Carlton Beaver, associate pastor of St. Philip's and "Operation Santa Claus" coordinator, announced that this year's goal is 3,000 toys and gifts. Donations may be sent or brought to: St. Philip Church, 550 N. Rural St., Indianapolis, Ind., 46201. Pick-up of donations can be arranged by calling 631-8748. To raise seed money for "Operation Santa Claus," the parish has announced a Chili Supper and Monte Carlo Night on Saturday, Nov. 13, in Busad Hall. The "all-you-can-eat" supper will begin at 5 p.m. at \$2.00 for adults and \$1.00 for children.

AROUND AND ABOUT—Father James Sweeney, pastor of Our Lady of Perpetual Help, New Albany, was recently named vice-president of the Floyd County Ministerial Association. . . . Tom Morgan, Director of Archdiocesan Social Ministries, was a speaker at last Friday's breakfast meeting at the Indiana Interchurch Center in Indianapolis marking the 30th anniversary of the Indiana Social Welfare Associates in Religion. . . . "Alcohol—Friend or Foe?" is the title of an informational program on alcoholism to be presented at 1:30 p.m. Sunday, Nov. 14, at the Monsignor Downey Council #3680, Knights of Columbus, 511 E. Thompson Road, Indianapolis. Admission is free. . . . Sister Barbara Doherty, S.P., co-provincial for the Sisters of Providence in Illinois, was the keynote for the recent national meeting of the Conference of Religious Treasures in Chicago. Sister Alice Ann Rhinesmith, S.P., of Indianapolis, was on the planning committee.

Remember them in your prayers

AURORA
† WILLIAM FAHEY, 87, St. Mary, Oct. 31. Husband of Mary Ann; father of William J., Richard, Virginia and Dan; and brother of Martin Fahey.

BLOOMINGTON
† JOHN KERR, 82, St. John the Apostle, Nov. 9. Father of Judy Helton of Mooresville; Mary Baxter and Roger K. Kerr, both of Bloomington.

CLINTON
† JULIA COSTELLO, 94, Sacred Heart, Nov. 4. Mother of Adeline Giovanni, Eugene and Maurice Costello, all of Clinton.

† WILLIAM VICTOR FUCHS, 89, Sacred Heart. Husband of Helen; father of Jayne A. Baldwin of Clinton; and Alice R. Mitchell of Batesville, Ark.

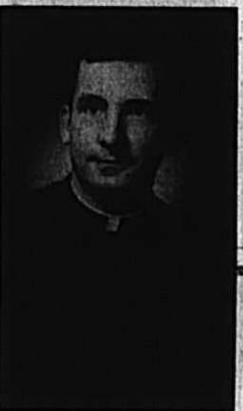
CONNEERSVILLE
† JULIUS D. RICH, 80, St. Gabriel, Nov. 4. Husband of Cecelia; father of Rita Halstead of Connersville; Rosemary Smith of Indianapolis; Betty Plim of Brookville; and Wilbert Risch of Hagerstown; brother of Jacob of Cincinnati; and Harry of Cambridge City.

† MADELINE MCCORMICK, 89, St. Gabriel, Nov. 6. Wife of Leonard (Pete); mother of Kate Meyers of New Castle; Ralph McCormick of Evansville; Martin McCormick of Alameda, Calif.; and Robert McCormick of Franklin; sister of Matilda Plim, Olive Cooley and Marie Ripberger, all of Connersville; Louis, George and Martin Plim, all of Fayette County.

† B. J. KAVANAUGH, 81, St. Gabriel, Nov. 9. Father of Agnes Johnson of Indianapolis; Louise Ward of Cincinnati; Thomas and Kenneth Kavanaugh, both of Connersville.

FRENCHTOWN
† JOSEPH MCCUTCHEEN, 24, St. Bernard, Nov. 8. Husband of Sharon; father of Karen and Tina McCutchen, all home in New Albany; son of Mr. and Mrs. Phillip McCutchen of New Albany.

INDIANAPOLIS
† PAUL B. HESSELDENZ, 84, Little Flower, Nov. 4. Father of Donald and John H. Hesseidenz; brother of Lucy, William, Carl and Anthony Hesseidenz.



RETREAT FOR LEGION MEMBERS—Father William R. Grady, director of the Legion of Mary for the Lafayette Diocese, will conduct a retreat for Legionaries at Fatima Retreat House the week-end of Nov. 19-21. The retreat, "Mary, the Mother of the Church," will begin at 7:30 p.m. on Friday and close at 3 p.m. on Sunday. For information and/or reservations call Fatima Retreat House, 545-7661.

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Fall Confirmation Schedule

Sunday, Nov. 14	2:00 p.m.	Corydon
	4:30 p.m.	New Middletown and St. Peter, Harrison Co.
	2:00 p.m.	Salem
	4:30 p.m.	Scottsburg
Tuesday, Nov. 16	7:30 p.m.	St. Mary, Richmond
Thursday, Nov. 18	7:30 p.m.	Little Flower, Indianapolis
Sunday, Nov. 21	2:00 p.m.	Lanesville
	5:00 p.m.	St. Mary-of-the-Knobs
	2:00 p.m.	Charlestown
	5:00 p.m.	Clarksville
Tuesday, Nov. 23	7:30 p.m.	St. Pius X, Indianapolis
	7:30 p.m.	St. Nicholas, Ripley Co.
Tuesday, Nov. 30	7:30 p.m.	St. Philip Neri, Indianapolis
Thursday, Dec. 2	7:30 p.m.	St. Barnabas, Indianapolis
Sunday, Dec. 5	2:00 p.m.	St. Augustine, Jeffersonville
	5:00 p.m.	Sacred Heart, Jeffersonville
	2:00 p.m.	St. Andrew, Richmond
	5:00 p.m.	Holy Family, Richmond
Thursday, Dec. 9	7:30 p.m.	Greenwood
Sunday, Dec. 12	2:00 p.m.	Holy Name, Beech Grove
	5:00 p.m.	St. Jude, Indianapolis
	2:00 p.m.	St. Anne, Jennings Co.
	4:30 p.m.	St. Joseph, Jennings Co.

Recollection

Is scheduled at Brookville

BROOKVILLE, Ind. — A Recollection will be held at 2:30 p.m. Sunday, Nov. 14, at the K of C Hall here with Msgr. Joseph Brokhage, director of the Archdiocesan Clergy Personnel Board, in charge of the program.

A celebration of the Eucharist at 5 p.m. will be followed by a covered dish supper.

Members of St. Michael's Church and Holy Guardian Angels Church, Cedar Grove, are invited to attend as well as members of other parishes in the surrounding area.

BENEFIT

INDIANAPOLIS — The Northside group of the St. John Bosco Guild will present "The Best of Mickey Finn" Friday, Nov. 19, at 8:30 p.m. The Christ the King Drama Club is in charge of the program in the parish auditorium. All proceeds will go to support the programs and activities of the CYO. For ticket information, call the CYO office, 632-6311.

A POSITIVE IMAGE

WE READILY admit that in our performance of a funeral service, we are trying to create a positive "image" which people will remember. We know that if each member of our staff is meticulously attired, if our premises are immaculate, and if our spotless motor coaches function smoothly, this image will have no discordant notes. Then the spiritual values inherent in the service will stand forth, because the physical setting contains no distracting elements.

LAUCK Funeral Home

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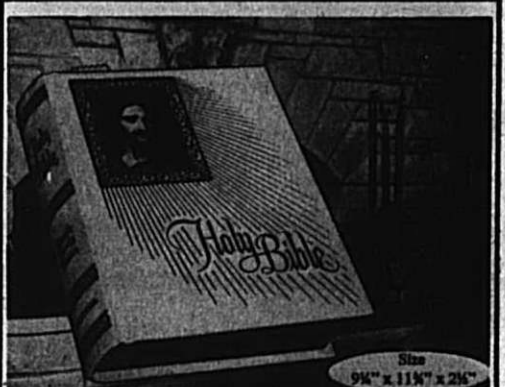
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Commentary

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.

A unique authority

The following comment appeared in the Nov. 5 issue of *The New World*, official publication of the Archdiocese of Chicago. It was written by editor A. E. P. Wall.

There are some democratic processes at work within the Church—in parish councils, for example—and the Church is influenced in various ways by popular thinking. But the Church is not a democracy, and its teaching mission cannot swerve from one direction to another in response to the changing whims of a massive electorate.

The Church is a good listener, but when it moves it does so with a unique authority. The fact that it moves is plain to anybody who ever heard about the Second Vatican Council.

The teaching authority of the Church does not come from a ballot box, and for good reason.

In this country, the federal judiciary has an impact on day-to-day living that sometimes is more profound than decisions reached in Congress or the White House. The judges are not elected, however, and their decisions are not the result of polls. The federal judicial hierarchy has been given great power, and its judgments are with constitutional wisdom not submitted to the electorate.

There's nothing anti-democratic about the court system, and there's nothing anti-democratic about the Church, although neither operates at the level of ballot boxes and political campaigns. And neither should.

There is, of course, no such entity as the United States Catholic Church. There are many Catholic Churches, each presided over by a bishop or archbishop and each in union with the Holy See. There is a National Conference of Catholic Bishops (NCCB) and there is a United States Catholic Conference (USCC). Archbishop Joseph L. Bernardin of Cincinnati is president of both conferences.

It was the NCCB that called together the recent national "Call to Action" meeting in Detroit, and it is the NCCB that will ponder the recommendations of that conference.

Was the Detroit conference actually representative, in a scientifically demonstrable way, of the grass-roots Catholics of the country?

Probably not. Some of the delegates have complained that it operated as though it were an assembly of pressure groups rather than a conference of individuals. That is understandable, but it may weaken the influence of the conference and dilute the meaning of its recommendations.

The bishops acted in good faith, soliciting the views of American Catholics on many issues. Hearings were conducted in various parts of the country, and in general the response was encouraging. It is an unhappy fact, though, that hearings of any sort do not necessarily draw an accurate cross section of grassroots thinking. They are likely to draw the attention of those who feel deeply enough about the issues to want to be heard, and from those who are geared to participate in such gatherings.

Public hearings on electric rates, tax structures and highway routes are notoriously avoided by many of the millions most directly affected by the outcome. But those with special interests in the outcome are there.

Even so, the hearings conducted in different parts of the country produced some good ideas and much of the participation was both reasonable and enthusiastic.

The national gathering in Detroit, a sort of culmination of the regional hearings, apparently was subjected in some instances to manipulation by groups prepared in advance to push their ideas, groups with sufficient parliamentary and organizational savvy to get what they went after.

Perhaps that's what Archbishop Bernardin had in mind when he spoke of "special interest groups" that seemed to have "a disproportionate role" and that "dominated the conference as a whole."

It is now up to the NCCB, whose president has said that the Detroit conference's recommendations "must be evaluated very carefully in light of a number of different criteria."

Perhaps the procedures should be evaluated, also, in the interest of continuing to encourage grass-roots contributions to the life of the Church while making certain that the roots are real.

Reconciliation begins with one's confession

BY FR. THOMAS WIDNER

An awareness of sin occurs in the recognition of being accountable to someone other than ourselves. Accountability begins with ourselves. It is the knowing that I must be the best possible human being I can. But accountability moves beyond that in the knowing that I must be the best possible human being I can for others. We sin when we set into disorder a certain order in the world.

Because sin destroys our relationships, we must have a means of reconciling those relationships. Speaking of the sacrament of penance merely as "confession" is, therefore, to miss the essential part of the sacrament. Confession is something I do. Reconciliation is something that

occurs between two people. Confession is a part of reconciliation, but it is not the whole thing.

WHEN I SIN AND I recognize it and I need to repair the damage that has occurred, I make use of the sacrament of penance. When I have lied to someone and I see the need to be forgiven, for example, I go to the person to whom I have lied and confess it. If the person forgives me, I am reconciled to that person. If he doesn't forgive me, he now has a problem of his own, but he is also frustrating my need for forgiveness.

The process involved is very clear from the Gospel of Matthew: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift." These are the words of Jesus which say to us that in the life

of faith we cannot do anything unless we are first reconciled to those against whom we have sinned or vice-versa. Not only is love very definitely asking for forgiveness and saying "I'm sorry," it is also letting someone else know that you forgive them even though they have not yet said "I'm sorry."

The sacrament about which we are concerned, then, is the Sacrament of Reconciliation, the Sacrament of Penance. It is that sacrament by which a person corrects the broken relationship he has with God. And remember, a relationship with God is broken by our inadequate relationships with people. Only two Sundays ago we heard the Gospel of Jesus command us to love God and love neighbor. We cannot do one without doing the other. We cannot truly say we love God if we have not shown love for those with whom our relationships are in need of healing.

SO WE NEED TO BECOME aware in

our own lives of our need for forgiveness. We need to understand that we are sinners and that we do sin. We need to see that we need, therefore, to be reconciled to one another and to God. We need to know that not being reconciled to our fellow man means that we are not reconciled to God. It means that we are probably only going through the motions when we claim to be worshipping him at Mass.

Confession is a key part of forgiveness and reconciliation. But it is only one part. We have to know our sins and confess them in order to be forgiven. But the most important part of the sacrament is the forgiveness which comes from God. The most important part of any healing are the words "I forgive you" which come from the person against whom we have sinned.

[To be continued]

DALE FRANCIS SAYS

'Assembly lacked prudence, common sense'

BY DALE FRANCIS

When I wrote of "A Call to Action," that assembly called to climax the Bishops' bicentennial observance, I said there were risks but the risks were worth taking. While there were things

in the working papers that seemed to me unfortunate, the general tone of the papers seemed responsible. I expressed the hope that the prudence, common sense and responsibility of the delegates would winnow out of the recommendations those things that did not belong.

It turns out my hope was not justified. What the assembly lacked most of all was prudence, common sense and a sense of responsibility to the whole Church.

So it will be understood that I am not making a blanket condemnation of everything that took place at the assembly at Detroit, let me say that there were among the 110 pages of resolutions some that were worthy. Nor am I condemning the delegates. I do not doubt their sincerity nor the intensity of their dedication.

But from the assembly there came resolutions for the ordination of women; optional celibacy of priests; a call for a change of the pastoral practice in the teaching on contraception; a resolution asking that the preaching office of the Church be opened to women and other non-ordained laity; a call for the return of the divorced and remarried to reception of the Eucharist; and a resolution asking that the laity, clergy and Religious be involved in the choosing of bishops.

THE NC NEWS SERVICE reporter who covered the assembly noted with dismay that the secular press stressed these more sensational resolutions rather than the hundreds of other resolutions passed by the assembly. Of course, they did. Newspapers are supposed to look for news, and it was these resolutions which made the news.

The NC News commentator complained that, after all, the controversial resolutions made up only 2% of the total of some 20,000 words in the 110 pages. He insisted that it was unfair to judge the assembly on the basis of the few controversial resolutions when they passed so many other resolutions of a less sensational nature. That is a little like asking no judgment be made on Lizzie Borden because there were so many occasions when she didn't use the ax on the heads of her parents.

It is quite all right to contend that

there were some good things that came out of the assembly in Detroit. No one is going to argue against that, and it is certain that when the bishops consider the resolutions before and at the spring meeting next May in Chicago they will be able to use many of the resolutions to form the pastoral plan for social action that will guide the Church for the next five years. But it is necessary to state that the assembly was badly flawed, and the proof of this is found in resolutions that were clearly outside the area proper to the assembly, some of

which were in confrontation with the doctrine and discipline of the Church.

What must be understood, most of all, is that this was not accidental, but that it came organically from the flawed structure of the process.

The principle of consultation with the whole People of God is valid and one that needs to be implemented in the Church. But when it is done, two things are necessary. First, the lines

(Continued on Page 7)

THE YARDSTICK

Collective bargaining in schools

BY MSGR. GEORGE G. HIGGINS

The controversy over collective bargaining in Catholic schools, referred to in this column two weeks ago, was aired again in a lengthy article by Janis Johnson, "Catholic Bishops Squirming on Horns of Labor Dilemma," in the Oct. 17 issue of the Washington Post. Miss Johnson's piece, like my earlier column, was occasioned by the National Catholic Educational Association's (NCEA's) recent symposium on collective bargaining.

Miss Johnson is an experienced, competent journalist. I thought her report was substantially accurate and, on the whole, fair to all concerned.

On the other hand, I would have to question her statement that "most speakers" at the NCEA symposium—"superintendents and diocesan school lawyers"—were critical of unions. By my count, at least half of the major speeches were either strongly in favor of collective bargaining or, at the least, completely open to it.

My own keynote address and the concluding paper by Dr. Anthony Greenwell of Northwestern University could hardly have been more pro-union if they had been written by union representatives. At least two major papers and two or three of the shorter workshop papers, if not explicitly pro-union and pro-collective bargaining, were certainly unobjectionable from the trade union point of view.

TO BE SURE, some of the superintendents and diocesan school lawyers were, as Miss Johnson reported, critical of unions and collective bargaining. In fact, one lawyer delivered the most blatantly anti-union speech I have heard in many years. It should be noted, however, that his talk, precisely because it was so extreme, turned many delegates off.

I have cited these few facts about the NCEA symposium, not to try to whitewash the proceedings, but to show that the symposium was not a one-sided affair. It was a mixed one. As I told the National Catholic Reporter, the unions are a new thing for many NCEA delegates. Some are confused

simply to keep the record straight.

The symposium may have been one-sided in the sense that official union representatives were not invited to address the delegates or to take part in the general discussion. For this reason the meeting was picketed—in an orderly manner, I might add—by several local union officers.

Though I can understand why the organizers of the meeting decided to limit attendance at this first symposium to school administrators, I think they made a mistake in not including union speakers on the program.

They did, in fact, invite one such speaker—a lawyer from the national office of the American Federation of Teachers—but he cancelled at the last minute, presumably in a show of support for the pickets. I think that was a tactical mistake on his part. On the other hand, I think the pickets, once they had arrived, should have been asked to come into the meeting and to take part in the discussion.

In any event, whether the organizers of the meeting did or did not make a mistake in the way they planned and organized the proceedings it would not be fair to say that the program was rigged against the unions and against collective bargaining or that all of the delegates were anti-union.

I would be more inclined to say that the symposium was a mixed one. As I told the National Catholic Reporter, the unions are a new thing for many NCEA delegates. Some are confused

and uncertain about the impact of collective bargaining. Some are naive, and some are honestly asking whether there can be an adversarial relationship with a union without disrupting the school community.

WHILE I FIND it difficult to gauge the delegates' overall reaction, I have the impression that many of them, despite their confusion and concern about the impact of "collective bargaining," are prepared to live with it if and when they are required to make a decision. I am afraid, however, that some administrators will go down fighting and will be tempted to adopt a negative and legalistic approach to unionism and collective bargaining.

Because the question as to whether or not the National Labor Relations Board (NLRB) is constitutionally justified in exercising jurisdiction over Catholic schools is now before the courts, they might try to stall for time while this matter is being litigated. This would be a serious mistake on their part.

If the courts eventually decide, on constitutional grounds, that the NLRB cannot claim jurisdiction over Catholic schools, that will not be the end of the collective bargaining controversy but, in a sense, only the beginning. In other words, with or without NLRB jurisdiction, our schools will still have to face up realistically to the collective bargaining issue. If they fail to do so, they will be asking for serious trouble and will do irreparable harm to the reputation of the Catholic school system and of the Church as a whole in the United States.

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Letters to the Editor

Christian kindness dictates discretion, says George DeKalb

To the Editor:

I was astonished to read in *The Criterion* (10/22/76) Father Stephen Jarrell's criticism of the newly renovated St. Boniface Church in Fulda, Ind. I too saw the picture in the previous week's issue and while I prefer the more modern liturgical settings, I do not think it is the duty of the Director of the Office of Worship

to publicly chastise a pastor and his people for what they consider their choice of appropriate taste. At the very least, Christian kindness would have dictated that Father Jarrell make discreet inquiries and even more discreet, his reprimand.

Father Jarrell should have recalled that very often furnishings in older churches were given at great personal

sacrifice by persons still living. As eclectic as these furnishings may seem to Father Jarrell, ripping out these cherished objects often leave heartbreak and sorrow with whole families. Is "artistic conformity" to "official" guidelines more important than human compassion? Not very much, I expect.

Father Jarrell's semantic gamesmanship with the words "restoration" and "renovation" reminds me of some clever tidbit one might pick up at an obscure, esoteric liturgical meeting. Rather shallow.

Perhaps the people of Fulda are more advanced in the ways of the new and democratic Church than is Father Jarrell. His attitude is even older than the "candles, flowers and angels which decorate the old high altar" that he finds so horrendous. That kind of dictatorial high-handedness went out with Vatican II. Those were the days when Catholics everywhere were expected to pay up and shut up.

Sad as it is, it is exactly that kind of

discretion that is needed. I have cited these few facts about the NCEA symposium, not to try to whitewash the proceedings, but to show that the symposium was not a one-sided affair. It was a mixed one. As I told the National Catholic Reporter, the unions are a new thing for many NCEA delegates. Some are confused

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George B. DeKalb
Bloomington, Ind.

Should a minority report be filed?

To the Editor:

Either the representatives at the Detroit "Call to Action" conference were not listening at the Listening Sessions or the participants from Our Lady of Perpetual Help and the New Albany deanery should file a minority report regarding the concerns of Catholics today.

How did resolutions on "right to work" laws, marriage for priests, and ordination of women come out of the conference without being controlled by special interest groups? The concerns of Catholics at our

Listening Sessions were with poverty, abortion, euthanasia, and social injustice, which, if discussed in Detroit, which is reported in the *Criterion* or local newspapers.

The Listening Sessions were intended to give the bishops an opportunity to hear our voices. The sounds that came from New Albany were sure different than the noise from Detroit.

Louis M. Rann
Our Lady of Perpetual Help parish
New Albany, Ind.

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"HOW ABOUT A LITTLE HELP FOR ONE
OF THE CHILDREN OF LIGHT WHO'S
HAD A POWER-FAILURE?"

ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

How can a loving God 'punish'?

BY DEACON STEVE LANDREGAN

On the highway outside the southern Indiana town where I grew up there was a sign that has always stayed with me . . . It said simply "Don't Blame Jesus if you go to Hell!"

What it was that made me remember that particular sign I can't say, but years later it was to provide me with the key to unlock the solution to the problem of a punishing God: a God who would condemn anyone to eternal suffering.

Two weeks ago we wrote about Christians who recognized their own

sinfulness and asked "How do we know that God forgives us?" They have real difficulty understanding how love can be so great as to be always ready to forgive and forgive and forgive.

THE OTHER SIDE of this coin, so to speak, is occupied by those among us who are unable to understand how a truly loving God can punish sinners. To them, it seems that if God really loves us so much, the most loving thing He could do is to overlook all our transgressions.

Perhaps a good starting place on this question would be the concept of free will. Free will is that freedom that God chose to give to His creature, man, that no other earthly creature received.

All of the rest of earthly creation, animate and inanimate, reflects the will of God in its existence. No tree or plant or animal is free to go against the will of God. But we men and women are.

In the Book of Genesis we read of how the inspired writers depicted the way of humanity, created to share intimately the life of God, used the gift of free will to turn away from God and turn toward selfishness and sin.

The gift of free will once given by God was irrevocable. Man had to use the same gift to return to God.

In the Book of Deuteronomy, Moses eloquently implores the Israelites who are about to enter the promised land to "choose life!"

His statement, "Here, then I have today set before you life and prosperity, death and doom" was made to Israel but it echoes through human history reminding men of their options . . . life with God or death apart from God.

THE JUSTICE of God could have left the human race severed from Him by sin, but His mercy caused Him to pursue His beloved if erring creatures seeking to reconcile them to Himself and to restore broken humanity to its original wholeness.

Revelation is filled with God's love and faithfulness reaching out to man, and culminates with Jesus, the man who is also God, finally responding freely and lovingly to the Father.

Jesus' love for us and the Father provides the means for broken men to be mended but it doesn't take away men's freedom. A gift can be given but it must also be accepted.

Each of us must choose the renewed life that Jesus has offered to us. Not to do so is to choose death apart from God and all the punishment that such a choice implies.

How can we say that a loving God punishes? He punishes by responding to sinful man's choice, freely made, to live apart from Him forever.

It is to such a man that we might well direct the warning contained on that old highway sign. "Don't blame Jesus if you go to Hell."

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Old Testament attitudes toward the afterlife are vague and confused, Father John J. Castelot writes. "For them it was sort of a non-life. All, good and bad alike, went, after death, to a place called Sheol, the 'Pit,' a dark, mysterious region beneath the subterranean waters. It was the end of the road for everyone, an uncharted, terrifying place." This 17th-century illustration by John Baptist Medina is one concept of the afterlife. (NC photo)

Fidelity brings happiness

BY FR. JOHN J. CASTELOT

Given our concern with the hereafter, our conviction that we are moving toward an eventual share in the eternal bliss of the risen Lord, it's a bit surprising that the Old Testament attitudes toward the afterlife are so vague and confused. For centuries Israel lived according to a simple, and simplistic, principle: fidelity to God brings happiness; infidelity spells misfortune and disaster.

While this principle seemed to work out fairly well on the national level, human experience and reflection made it painfully clear that, as far as individuals were concerned, it would not hold water. Many good people suffered in numerous ways, while many notoriously wicked people lived untroubled lives in the lap of luxury. This was the problem over which the author of Job agonized. He set up a situation in which an extraordinarily upright man suffered many disasters and was left with nothing but a horrible skin disease. Why? In the end he reaches no satisfying solution to the problem. But how could he, when

his horizons, too, were limited to this life?

HOW DID THE Israelites envision afterlife? For them it was a sort of non-life. All, good and bad alike, went after death to a place called Sheol, the 'Pit,' a dark, mysterious region beneath the subterranean waters. It was the end of the road for everyone, an uncharted, terrifying place. The unknown, the terrifying excites the imagination, and so Sheol and existence therein are pictured with vivid and variegated imagery.

In Isaiah 14, 9-11, for example, Sheol is aroused to greet the deceased tyrant, Sargon. The shades of earlier kings, who sit motionless on their thrones, acclaim his coming because he is now as powerless as they; maggots are his bed, and worms his covering. Such examples could be multiplied over and over.

The important thing is to recognize that it is imagery, an attempt to picture the unknown and frightening. It is equally important to recall that references to God's "anger" and His "punishing," frequent in both Testaments, also involve imagery.

We can speak of God only in human terms, and we tend to interpret our existential relationship to Him by attributing human emotions to Him. If we treated a fellow human the way we often treat God, he would get angry and strike back, and so we speak of God as "being angry" and "punishing."

But God does not feel human emotions. If He did, in the face of billions of sinful human lives, He would be almost infinitely angry, infinitely vindictive. In a passage from Hosea, where God is pictured as torn by conflicting emotions—to punish or not to punish—there occurs a line which is profoundly significant:

"I will not give vent to my blazing anger, I will not destroy Ephraim again; For I am God and not man, the Holy One present among you . . ." (Hos. 11:9)

"FOR I AM GOD and not man." How

simply stated, yet how richly meaningful! Does this mean that sin goes unpunished? By no means. But the punishment is not something imposed from outside; it is inherent in the sin itself. The truth is that we punish ourselves. To a greater or lesser degree we alienate ourselves from God; we have it in our awful power even to alienate ourselves from Him completely. Irrevocably. This is hell.

In any event, as the Old Testament period drew to a close, the concept of eternal retribution emerged with some clarity. In extra-Biblical writings especially, but also in the Bible. There is a glimmer of it in Deuteronomy 12:2-3, and a brilliant statement of it (under the influence of Greek notions of soul-body) in Wisdom 3:1-12, which you should read.

The New Testament teaching on afterlife, beginning with Jesus, is clear, but only in the essentials: the just will enjoy eternal happiness, the wicked will suffer eternal loss.

Especially in Paul's letters, we find the positive assurance of Christian resurrection modeled on Jesus' resurrection. See especially 1 Corinthians 15.

But when it comes to details, both Jesus and the apostolic writers fall back upon the imagery already current in the Old Testament and in popular non-Biblical works: the Messianic banquet, the bosom of Abraham, Gehenna, unquenchable fire, weeping and gnashing of teeth, etc. And it is nonetheless imagery simply because it appears in the New Testament.

The essential doctrine, however, far transcends that of the Old Testament, and the reason is the resurrection of Jesus. Accordingly, Paul can make the triumphant statement: "When the corruptible frame takes on incorruptibility, then will the saying of Scripture be fulfilled: 'Death is swallowed up in victory.' 'O death, where is your victory? O death, where is your sting?' The sting of death is sin . . . But thanks be to God who has given us the victory through our Lord Jesus Christ!" (1 Cor. 15:54-57).

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Worldly contrast of good and evil raises issue of goodness of God

BY JOHN McHALE

Our technological age has brought with it power to alleviate much suffering: vaccines against some deadly diseases, expertise and modern tools for farming, medical advances that would boggle the minds of people who lived a hundred years ago.

Yet we have not mastered natural disasters: earthquakes, floods, tidal waves, hurricanes, tornadoes, volcanic eruptions. And we recoil when they strike for they bring with them dreadful suffering.

BUT OUR EARTH abounds with beauty too—beauty that delights us: warm sunshine, cool water, soft breezes. People who devote their lives to making the world a better place.

And then there is evil: wars, crime, hatred.

Yes, earth is filled with pleasure and pain, goodness and evil.

And what about God? Our faith tells us that He is all good, all loving, all powerful. But if He is the personification of love, how can we

assert boldly that He punishes His creatures? How can He allow illness, natural disaster, hunger, all kinds of injustices, to envelope us?

In the Old Testament, the classic story of Job, a just man, tells us a great deal. Tormented and plagued with every disaster under the sun, he engaged in a long tirade with philosophical friends, trying desperately to explain his sufferings. In spite of his afflictions, he accepted everything as coming from the Lord and relied upon His goodness. At last, God rewarded him.

Finally, when Jesus, the Son of God, came to live among us, even a brief look at how He responded to sin, suffering and evil perfects our guide for how we should conduct our lives.

The story of Lazarus tells of Jesus weeping upon finding Lazarus dead. Mary and Martha, Lazarus' sisters, reacted much the same way we do when we are confronted with tragedy. They insisted that if Jesus had been there, their brother would not have died.

In this instance, Jesus demonstrated His divine power by bringing Lazarus back to life. But before the miracle, he impressed upon His friends that all of us must suffer.

Lazarus' death, of course, was not a punishment from God, but a simple, sad fact of existence in our imperfect world.

IN THE GARDEN of Olives, Judas and his cohorts came to apprehend Jesus. Peter and the fiery apostles wanted to take swift, violent action, but Jesus was a paragon of permissiveness and restraint: "Do you not suppose I can call on my Father to provide at a moment's notice more than twelve legions of Angels? But then how would the Scriptures be fulfilled which say it must happen this way?" (Mat. 26, 53, 54). Earlier, He had prayed while His apostles slept. Having accepted a human nature, He suffered as we suffer. And He said, "My Father, if it is possible, let this cup pass me by. Still, let it be as you would have it, not as I" (Mat. 26, 39).

When we remember that Jesus was not only God but human as well—an absolutely guiltless, perfect being—who accepted pain and suffering, our own lives become bearable. Because of the human part of His nature, He found it necessary to pray for strength to allow God's will to be done. His father's will, even for Him, was difficult to accept.

This is the very core of our faith: acceptance of God's will. But this is often far from easy. So we often pray, "Our Father, who art in heaven . . ."—the prayer that enables us to accept His will and leads us to salvation.

Sin, suffering and punishment all have their origin in man's incomplete nature. Although God made us like Himself and gave us the awesome gift of free will, the ultimate in human dignity, we are still prone to sin and negligence.

Free will permits us to make our own choice. We are free even to deny God. But if we did not have this freedom, there would be no merit to any of our actions. We would deserve neither reward nor punishment.

If we can admit that mankind is the source of many of its woes, then perhaps, too, the created world which is battered, frail and vulnerable can be perceived as we are ourselves: incomplete, in the process of growing and thus subject to inherent weaknesses, cracks and flaws in structure.

While we know God has the whole world in His hands, we still do not understand fully what this means. We do accept God as the first cause, the Prime Mover, but does this mean God sends every little mosquito bite that comes into our lives? Or rather does He simply let nature glory in its own existence and handle its own affairs in a fathomable, programmed, but unfathomable, pattern?

The best we can do is bow our heads humbly, and like Job, reach out and let Him fold us in His arms. God is there—waiting.

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THE WORD THIS SUNDAY

By Father Donn Raabe

THIRTY-THIRD SUNDAY OF THE YEAR

"The Future is Now"

Daniel 12:1-3
Psalm 10:5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32

If you followed the recent election returns on one of the national TV networks, an insurance company reminded you that "The Future is Now." In a sense that's the theme for today's Scripture. (We're getting toward the end of the Church's year, so the readings for the next few Sundays will have an end of the world tone to them.) In Jesus' passion, death and Resurrection the cosmic duel between good vs. evil has taken place. The Son of Man has won for God. However, Hebrews says it's going to take time to work out the inevitable victory. It's like a wound healing slowly but steadily inside-out. It takes time for the surface to show what's going on the inside. The healing is going on within, even though the skin hasn't healed over. Eventually it does, and this is a sign that healing has been thorough. We live in the meantime. The apocalyptic style of today's readings is not used to describe the way the end is going to happen (only the Father knows, as Jesus said) but to help us see the present struggle in perspective—it's not just evil around me and within me. But I'm one of many in a cosmic struggle whose victory has been assured. As the psalmist says: "I can be at peace because the Lord is pulling it off." But that future is now, and I'm part of it.

Homily—integral and necessary part of Mass

BY MSGR. JOSEPH M. CHAMPLIN

Many preachers today still have the habit of beginning a homily and concluding it with a sign of the cross.

In some ways that seems a praiseworthy practice. After all, this gesture is probably the most common Catholic symbol and contains within it our major beliefs—the oneness of God, the Trinity, the coming of Christ into the world, the Lord's death and resurrection, the dignity of Baptism.

However, there were sound reasons why the Vatican's Office for Divine Worship, in a commentary several years ago, discouraged starting and ending sermons with a sign of the cross. Such a procedure gives the impression a homily is distinctly separate from, rather than, an integral part of the total liturgy.

The Church, on the contrary, suggests the preacher's words should flow from the Gospel and lead into the Creed or prayer of the faithful.

THUS ARTICLE 9 of the Roman Missal's General Instruction reads: "In the Biblical readings God's Word is addressed to all men of every era and

is understandable in itself, but a homily, as a living explanation of the Word, increases its effectiveness and is an integral part of the service."

Section 41 speaks in similar terms: "The homily is strongly recommended as an integral part of the liturgy and as a necessary source of nourishment of the Christian life."

Should the homily tackle current topics or restrict itself to an explanation and exegesis of the Scriptural texts? Are sermons centering on a Mother's Day theme, or treating lay ministers of Communion or explaining the new Rite of Penance out of order? Must the preacher concentrate on the Mass's Biblical passages and simply try to develop a point or two from those excerpts?

The Roman Missal answers those questions with these words of Article 41: "It should develop some point of the readings or of another text from the Ordinary of the Mass of the day. The homilist should keep in mind the mystery that is being celebrated and the needs of the particular community."

That response would appear to offer the preacher considerable freedom in fashioning his homily. There ought to be a connection with the Scriptures of the liturgy, but matters of immediate

concern to the worshipping community are certainly appropriate topics for the sermon.

In our liturgy-planning sessions at Holy Family we have followed both patterns. Sometimes we simply go to the Biblical texts and draw from them a point or two as the main theme for that week-end's Masses and homilies. On other occasions, we fit subjects which need consideration, e.g., death and dying or the question of God's love and human suffering, into Sundays that Scriptural passages bear a certain relation to those particular issues.

LAY PERSONS in the parish can serve as invaluable resource people for the homilist as he prepares his next week-end's sermons.

For instance, prior to Father's Day, I asked Jack and Joan Pauline if they would assist me in developing a suitable homily for the occasion. This couple in turn asked a neighbor to join them in gathering ideas.

One evening, after appointments in the rectory were finished, I stopped at their home (a little after 9:00) and we spent the next hour-and-a-half in an extremely beneficial discussion of what is or ought to be a "father."

They had done their homework. Jack took out a list of points he had jotted down since my phone

call; his wife and the neighbor, Julie Patrick, likewise showed through their responses the lengthy reflection they had given the issue.

I took notes of ideas and suggestions and stories. On Saturday morning, an hour or two in prayer enabled me to sift through all those notions and pull them together in a homily.

The sermon's conclusion was really Jack's: "Be good to your father before it is too late. For sooner than you think, he will be gone. Then he will not see your tears as you stand by the tomb nor hear your apologies at the side of his grave."

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YOUNG WORLD

Every spark of goodness and every act of evil have eternal meaning

BY TOM LENNON

Poets and saints have written skillfully of the matchless beauty, goodness, and wonder of the God who made our universe. The good man of the Psalms cried out, "The Lord is great and must be highly praised; his greatness is beyond understanding" (Psalm 145, 3).

But then along comes someone who speaks of hell—and raises all sorts of disturbing questions. How can a good and loving God build a torture chamber some place and listen with pleasure to the screams of maybe millions of people forever and ever? Instead of being great, is the Lord a petty, vengeful God? Have all our sins been fed into a divine computer that at any moment can print them all on a readout sheet?

THIS IMAGE OF A Nasty God has troubled many people of many eras.



Their anxious question seems to be, "How can we say a loving God 'punishes' people?"

The answer is connected with language. When we speak of God, we can speak about Him only with human words. We say He "hears" our prayers although He has no ears since He is a pure spirit. We say that He "sees" all that we do, even though He has no eyes.

So, too, we speak in human terms of God's attitudes. We imagine Him reacting in the same way people do, getting angry, striking back, punishing. The truth, however, is that God does not feel human emotions since He is a divine spirit. If He reacted the way we do, He would experience almost unbearable anger in the face of all the sin in the world. He would feel almost infinitely vengeful.

In a passage from Hosea, where God is pictured as torn by conflicting emotions, there occurs a most important line:

"I will not give vent to my blazing anger, I will not destroy Ephraim again;

For I am God and not man, the Holy One present among you" (Hosea 11:9).

How rich in meaning are the words, "For I am God and not man!" Our Father is pure love and lives a hundred miles from the state of mind that is petty and vengeful. He is the Holy One, the Person who is 100% kind.

Does this mean we are never punished for our sins? Not at all. But God is not the torturer. Sin has built-in punishment. We are the ones who punish ourselves. And often enough the punishment begins in this life.

Imagine, for example, an eighth grader who gets his kicks from drinking lots of beer. This becomes such a strong habit for him (or her) that he is unable to study in high school; he flunks out. Then, still drinking heavily, he can't get much of a job. The boozing continues, and, little by little, he drops out of life, leading a miserable existence that is a kind of hell on earth.

A PERSON CAN begin to drop out

of God's kingdom of grace in many ways—by lying, cheating, stealing, disobedience, hatred, and so on. It can happen that his sins mount, and he chooses to turn his back on God. If that is his final choice in life then he cuts himself off from God forever. He has built hell for himself.

The New Testament is quite clear about the afterlife. The good people who have struggled to love God and

the persons around them will enjoy eternal happiness. Truly wicked people, however, will suffer eternal loss.

We do not know exactly what this happiness and this suffering will be like. The New Testament images of a great banquet and of unquenchable fire are not exact photographs of the next world. They are only ways of suggesting happiness and punish-

ment. What is important is that our life after death is closely connected with our present one. "A man will reap only what he sows," says St. Paul (Galatians 6, 7). So every spark of goodness in this life has eternal meaning. And every act of evil is dangerous beyond all telling.

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Parish workshops offered in spring

The Office of Worship, in cooperation with the Center for Pastoral Liturgy of the Catholic University of America and Time Consultants, will offer for liturgy committees in parishes three one-day workshops and related projects in the spring of 1977.

In addition to the three workshops, the package will include three directed projects (with evaluations and recommendations), and a continuing printed service to the participating parishes which will provide resources and suggestions for assimilating the learning that took place in the workshops and projects. The package of activities is designed so that both long standing committee members and newcomers will benefit from their participation.

The three workshops, to be presented by nationally known speakers and professional liturgists, will deal with topics of parish life and spirituality, the nature and purpose of liturgy, and processes and techniques for liturgical planning.

The workshops will be scheduled at times mutually convenient to the parishes involved and the Center for Pastoral Liturgy.

From four to eight weeks will intervene between each workshop to allow the participating committees to

complete the directed project that will follow from each workshop.

The Center for Pastoral Liturgy will evaluate the results of each parish's work and return a set of recommendations directly to the parish before the beginning of the next workshop.

Each parish that chooses to participate may register up to ten members. The fee for the institute, to be paid by each parish, is \$275.00. Address all inquiries to Rev. Steve Jarrell, Office of Worship, 1350 N. Pennsylvania St., Indianapolis, IN 46202.

Detroit assembly lacked prudence

(Continued from Page 4)

of demarcation between what is proper to consultation and what is not proper to it must be clearly drawn. It should have been obvious to an assembly called upon to prepare a pastoral plan of social action for the Church that the assembly should not have entered into the areas of doctrine and discipline.

Secondly, if there is to be a representative assembly, then that assembly must be representative in fact. The delegates to this assembly were appointed, and, while there were probably exceptions, the appointments were not made on a basis of representation of the makeup of the diocese, but more of those who might have special interests and concerns within the diocese.

I DO NOT INTEND any kind of judgment on the delegates themselves nor on their sincerity and the depth of their commitment. But the truth is, I believe, that the great majority of Catholics, the middle Americans who are neither progressives nor conservatives, were grossly under-represented.

Another structural flaw in the assembly was the very breadth of the consultation. In three days the assembly attempted to cover literally hundreds of problems, any one of which could have required the full attention of the assembly for three times as long a period.

There have been some connected with the assembly who have said many of the resolutions in areas

proper to the assembly were superficial and simplistic. That is true, but it must be understood that it is true not by some accident but because of the very nature of the assembly.

It has been said, too, that the assembly was unduly influenced by lobbyists for special causes. That's certainly true, but it again must be understood that this was made possible by the structural flaws in the process.

There were 1,300 delegates at the assembly and some 1,000 observers. The observers were those who had come to lobby for special causes ranging from ordination of women, and rights of homosexuals, to nuclear disarmament. They included those both on the left and right of the Catholic spectrum.

Unbelievably—for you would have thought this would have been something determined before the conference—it was decided on the floor of the assembly that the observers should be allowed to participate in the subcommittee discussions where decisions were made concerning the resolutions that were to be brought to the floor.

While they did not have a vote in the final assembly, this meant that the observers were placed in a position in which they were able to dominate the subcommittee deliberations. So an unrepresentative assembly was made even more unrepresentative by the inclusion of lobbyists for special causes who were placed in a position

in which they could have a disproportionate influence.

THERE ARE SIGNS THAT leaders in the Church recognize that the assembly reached conclusions which do not reflect the views of a majority of Catholics; that they recognize that resolutions which were proper to the assembly were often superficial; that they recognize lobbyists for special causes had a disproportionate influence on the assembly.

But it will be of no use to recognize these failures in the assembly unless it is recognized that they came from the flaws in the structure of the whole process. Since the principle of consultation is valid, since the assembly itself recommended it be institutionalized into the future of the Church, it is vitally necessary that the flaws in the process be recognized and rectified.

There are going to be tremendous pressures on the bishops to ratify what was accomplished at Detroit. Many are praising the assembly as a giant leap forward for the Church in the United States. Some have already stated that if the bishops do not ratify the recommendations of the assembly, they will lose their credibility.

What is an absolute necessity is that it be understood the assembly at Detroit was not representative of the whole Catholic people, that the credibility of the bishops rests not on ratification of the assembly, but on firm fidelity to the teachings of the Church.

Guild to hold Rummage Sale

BEECH GROVE, Ind. — The Ave Maria Guild's Fall Rummage Sale for the benefit of St. Paul Hermitage will be held at the Hermitage on Friday, Nov. 12, from 9 a.m. until 3 p.m. and on Saturday, Nov. 13, from 9 a.m. until noon.

Mrs. Alois Buehler is chairman for the event with Miss Josephine Cudahee assisting her.

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The Retirement Plans Committee of the Archdiocese of Indianapolis is attempting to contact all persons who retired prior to July 1, 1970 and who worked for any parish or Archdiocesan institution for 10 years or longer.

If you fit this description or you know someone who does, please complete this coupon and return to the address listed below no later than December 15, 1976.

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St. Simon, St. Jude cop grid crowns

BY DENNY SOUTHERLAND

St. Simon captured the 1976 CYO Cadet League title in football by beating St. Luke, 14-6, Sunday, Nov. 7, at CYO Stadium.

The "56" League championship game found St. Jude coming from behind to edge defending champion St. Plus X, 12-7.

BOB DEAL RAN for both St. Simon touchdowns.

Youth Council reps to meet

Parish representatives for the CYO Youth Council will meet Monday, Nov. 15, at 7:30 p.m. at the CYO office. Maria Cantwell, Council president, will be in charge of the meeting to finalize late fall and winter activities.

The Council has planned a Mass for the Feast of Christ the King, on Sunday, Nov. 21, at 5:30 p.m. at Holy Spirit Church. A supper at 7 p.m. will follow the Mass.

Reservations may be made at the CYO office until Thursday, Nov. 18.

38 and 40 yards, respectively. Deal added one PAT, and Ron Jacobs tallied the other. John Young ran 91 yards in the fourth quarter for St. Luke's only score.

Both St. Jude scores came on runs by speedster Ken Gillum. He scampered 44 yards in the first quarter for a score and 76 yards in the third quarter for the game-deciding touchdown. Steve Battreal scored St. Plus' sole touchdown on a 64-yard run. John DuBols added the PAT.

OUR LADY OF LOURDES took the measure of St. Philip Nerl, 12-0, in the Cadet League consolation game preceding the championship tilts.

Phil Lauer raced 43 yards for the first score while teammate Marty Cole added the final tally on a six-yard run.

In the "56" League consolation game, Little Flower derailed St. Malachy, 21-0. Tim Jeffer ran 31 yards for the Eastsiders' first score. McCahill completed 27 and 20 yard passes to Adrian Moriarty for the second and third tallies.



JUNIOR KICKBALL WINNERS—Above is the team from Holy Name, Beech Grove, which defeated St. Roch for the Indianapolis city championship in the Junior CYO Kickball League. In the back row at the far left are Coach Herb DeVore and Coach Tom Goalsby. In the back row at the far right is Father James Wilmoth, Holy Name associate pastor.



CADET 'A' KICKBALL WINNERS—Pictured above is the Cadet "A" kickball team from St. Jude, which took the measure of Holy Spirit for the city championship. Coach Sue Gibbons and Athletic Director Dave Caskey are shown in the back row at the left. At the far right is Coach Barbara Henninger.



CADET 'B' KICKBALL WINNERS—This Holy Spirit team defeated St. Jude for both the League and Tournament championships. Coach Judy Feltz is in the back row at the far left.



'56' LEAGUE KICKBALL WINNERS—These young ladies from Immaculate Heart outscored St. Lawrence to grab the trophy in the "56" League. Coach Carol Boyle is in the back row at the left. The little tot being cuddled in the front row is Maureen Boyle, the team's mascot.

CYO NOTES

All CYO Basketball coaches must attend the pre-season coaches meeting Monday, Nov. 22, at 7:30 p.m. at Brebeuf High School. Schedules will be distributed at that time.

CYO basketball officials will meet Thursday, Nov. 18, at 7:30 p.m. in the CYO Office. Anyone interested in officiating is invited to attend.

Members of the CYO Priests' Advisory Board will meet Thursday, Dec. 2, at 8 p.m. in the CYO Office.

Roncalli wins band awards

INDIANAPOLIS — The Marching Rebels from Roncalli High School, competing against 22 bands from three states, captured a first place trophy in their division at the Southern Indiana Band Concert held last Saturday at Jeffersonville.

In addition, the school's crack Rifle Corps was awarded the Grand Prize First Place Trophy in that competition, and Roncalli's Bernard Welmer was named as Best Director of Bands in Class C.

Open House set Sunday

INDIANAPOLIS — The Sisters of Providence announce an Open House for young women in the Indianapolis area to be held Sunday, Nov. 14, at St. Patrick Convent from 3 p.m. to 5 p.m.

Girls of junior and senior high school age or older are invited to meet informally with the Sisters and acquaint themselves with religious life and the various works of the Sisters and novices who have recently joined the Sisters of Providence.

For further information, call Sister Pat McGlynn, 255-4242.

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Social Ministries' workshop probes problems of poor 'in light of gospel'

BY RUTH ANN HANLEY

"What really bothers me is to see this woman in need and using food stamps while in her house are stacks of soft drink bottles."

"The poor have so few choices anyway. Their choices are so limited, I could never tell them how to spend their food money."

"I grappled with this problem early in my work with St. Vincent de Paul. I feel the important thing is the way I GIVE, not the way the other party RECEIVES."

"Wouldn't it help to give some nutritional advice along with the food stamps?"

The above statements were made by four different people from four different parishes, each speaking from some base of experience in providing assistance to poor people.

The remarkable fact is that such varied and diverse opinions could be heard and shared without rancor at a recent meeting sponsored by Archdiocesan Social Ministries on the programs of the Campaign for Human Development and St. Vincent de Paul Society. All involved have a common goal—to help alleviate the problems of world needs in the light of the Gospels.

APPROXIMATELY 50 people including Vincentians, CHD supporters

Charismatics meet Sunday

INDIANAPOLIS — The city-wide Charismatic Prayer Meeting will be held at St. Monica's Church on Sunday, Nov. 14. Registration will begin at 1:30 p.m. The meeting is scheduled for 2 p.m.

Father Herman Lutz will serve as leader for the meeting. The celebration of the Liturgy will conclude the afternoon session.

CANCELLED

INDIANAPOLIS — St. Patrick's parish will not have a card party this coming Sunday, November 14, but they will have a big Thanksgiving Poultry Card Party the following Sunday, November 21.



ST. MONICA SPEAKER—Valerie Vance Dillon, communications director of the Indiana Catholic Conference, will speak on "Being a Successful Parent" at 7:30 p.m. Thursday, Nov. 18, in the St. Monica cafeteria, 8131 N. Michigan Road, Indianapolis. The public is invited. Ms. Dillon's talk is the first in a series of lectures concerning family life enrichment, sponsored by the St. Monica Board of Education.

and others interested in social justice traditions came out on a rainy Saturday to attend the workshop at St. Rita's parish, Indianapolis.

They listened to Kathleen Desmond, national staffer for the Campaign for Human Development, fill in for Father Larry McNamara, National Executive Director of the Campaign for Human Development.

Miss Desmond spoke of some of her three years in North East Brazil, where the Church is coming to grips with the social order. "How can you possibly call it Social order when millions do not have what they need?" she asked. "Let's give it a more accurate title than poverty. Don Helder Camara, Recife's Archbishop of the poor, calls it 'oppression.'"

Miss Desmond described two kinds of compassion, the first based on pity. "This implies superiority," she said, "and leads to paternalism. The poor do not like this either in Brazil or in the United States."

"True compassion, on the other hand, means to suffer with—to wait, listen, and to be respectful. To accomplish this, of course, we must examine ourselves and have the courage to present an alternate version of society. If Christians read the gospel they will become aware that there is such a thing as social sin. Most really do not know Christ's teaching," she claimed. She placed great emphasis on the social justice traditions of the Church as expressed in papal documents and statements of the United States Bishops.

"The way to succeed is to see the face of Christ in everyone in need," according to Joseph Smith, President of the Indianapolis Council of St. Vincent de Paul. Smith expressed the core of Vincentianism: no form of poverty is foreign to the Society and there must be a person-to-person care and respect for the poor person's situation and dignity. He expressed confidence that the Vincentians would grow in the Indianapolis Archdiocese and voiced the ambitious goal of a conference in every parish. He felt that co-operation between the St. Vincent de Paul and Campaign for Human

Development was helpful to all.

"I have been told that there are no poor in certain Northside parishes," he says. "But I know better. St. Vincent de Paul has gotten calls from within those parishes."

STEPHEN KRAMER, Program Convener for the Archdiocesan Social Ministries and active in the extension work of St. Vincent de Paul, spoke of plans for the Annual Thanksgiving Clothing Drive

in the Archdiocese. St. Vincent de Paul trucks will pick up the bundled clothing and Wilson Freight will send it to New York free of charge. Both Kramer and Smith are hopeful that many parishes will be able to participate.

With the Campaign for Human Development also scheduled to hold the annual collection in November, the meeting provided an opportunity to explain its purpose, methods, and successes.

Father John Beltano, of the CHD and associate pastor of St. Patrick's, Terre Haute, spoke of a project in which he was personally involved—seed money from the CHD, a grant of \$3,000, proved the lever which eventually realized \$1,000,000 for sewer and sanitation development in a neglected area of Jeffersonville. He described five case studies from around the country that represent the work of the Campaign.

Doris Parker, National Chairman for the CHD, from

St. Lawrence parish, Indianapolis, said that this organization tries hard to avoid an image of being "like government programs." Every project proposed is inspected by our local committee . . . all nine members are volunteers. The key goal of the Campaign is to provide money and support to new and self-determining programs established by or for the poor themselves.

Father Stephen Jarrell, Director of the Archdiocesan Office of Worship, drew the last spot on the program after a panel from the Human Justice Commission, Community Service Council, Indiana Nutrition Campaign, and the Legal Services Organization which answered many practical questions for the audience.

Priest's mother dies

TELL CITY, Ind. — Mrs. Lawrence (Dorothy) Peter, 69, died Sunday, Nov. 7. She was the mother of Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis.

Mrs. Peter, the daughter of the late Louis and Elizabeth Fournier, was a life-long resident of Tell City. Her husband preceded her in death.

Funeral services were held Tuesday, Nov. 9, at St. Paul Church. Burial was in St. Mary's Cemetery.

Survivors in addition to Father Peter include two other sons, Gene Peter of Frankfort, Ky.; Larry Peter of Louisville; a daughter, Patricia Stenfasenagel of Tell City; and four sisters, Helen

Hagedorn, Anna Jean Webb and Eleanor Herrmann, all of Tell City, and Maureen DeLoria of Evansville.

Dance slated

STARLIGHT, Ind. — St. John the Baptist Men's Club will have a dance on November 13 from 9 p.m. to 1 a.m. at the parish hall. The Sophisticates will provide the music.

Study Club

INDIANAPOLIS — Members of the Irvington Catholic Women's Study Club will meet at 1 p.m. Wednesday, Nov. 17, with Mrs. Bernard Griffin acting as hostess in her home.

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VIEWING WITH ARNOLD

Unimpressive but solid

BY JAMES W. ARNOLD

The sequel to "Sounder" is not quite as impressive as the 1972 original, probably because the whole Show Biz concept of a sequel works best when you have lots of characters, hopefully psychotic, varying conflicts and souped-up melodrama.

Sequels can go on forever if you can invent enough improbable plot developments and run characters

through interminable series of murders, suicides, diseases, love affairs, and confrontations with bad guys.

"The Omen," "Airport," "Jaws" and similar trash are easily sequels. But real art is not, and that covers "Sounder."

THE MORGAN family, the black sharecroppers in Louisiana in the mid-1930's, are not like most movie or TV

"families." They are ordinary folks with ordinary problems, struggling to (1) survive and (2) get a little bit ahead. The first "Sounder" told their story so well and with such classic bucolic beauty that a return seems unnecessary and even unseemly. The first film defined them, their love for each other and their land, and their modest determination to see that son David Lee got an education. "Part 2" is more of the same, only this time we're sure how it will come out.

Like its predecessor, the new film has solid values. It describes the lifestyle of a relatively poor, working farm family with touching fidelity and an affection for the locale and its visually poetic qualities. It offers uplifting yet realistic models for fathers, mothers, children and friends. It is warm, humane and non-violent. On all these counts it stands out from other films like an apple tree in a field of rutabagas. But to get an audience to a theater and keep it there, you need just a touch more excitement. The local rednecks don't have to burn down the farm or assault it with tanks. But it sure perked up interest in the first film when they sent the father, Nathan, to jail unjustly, and shotgunning the family dog.

The problem in "Part 2" is that David Lee still wants to go to school, but the young teacher (Annazette Chase) is fed up with harassment from the crackers and lack of support from black parents. She wants to move on to Cleveland. In a rash moment, Nathan promises to give her everything she needs, including a schoolhouse.

The film's total narrative is the struggle of Nathan and his friends to build the school, despite their poverty and the desperate pressure of their own farm work. The crisis comes when they run out of money and credit, and Nathan decides to sink all his savings into the project, to the dismay of his wife, the formidable but loving Rebecca. She fears his obsession will destroy the precious core of their life, the family.

NATURALLY, it turns out well—did you ever think the

movie-makers would fail to let them open that school? The inspirational quality is evident. The film, in fact, is virtually a metaphorical editorial extolling perseverance and hard work, and promoting education as a roadway out of poverty. But in terms of dramatic suspense even an episode of "The Waltons" has more going for it than this.

The Louisiana location appears to be the same, and its pictorial qualities are again gorgeously exploited. This time producer Robert

Radnitz works with director William Graham, with whom he collaborated two years ago on "Where the Lilies Bloom." The new film also has the same writer, Lonnie Elder, and the lively guitar and banjo music of Taj Mahal. But the actors are mostly new, and their relative inexperience prevents some of the emotional power of the original. Ebony Wright and Harold Sylvester simply cannot replace Tyson and Paul Winfield, although Darryl Young is appealing as

David Lee and Ms. Chase's schoolmarm is the film's strongest performance.

DIRECTOR GRAHAM has an intuitive feeling for the beauty and pace of the countryside. He directed the pilot of that memorable TV series, "Then Came Bronson". There are lovely evocations of work scenes, both at the school and in the fields, and a deft selection of character faces that seem native to the region. The pleasures of "Sounder II" are in these small things and of course in universals, such as family love and sacrifice.

Making one "Sounder" was a miracle enough. The second one is less miraculous, but it's worth supporting. The title character, the Morgans' flapping hound dog, is again on hand, incidentally, mostly as a friendly observer. He is the least obtrusive dog star in movies since canine celebrity began with Rin Tin Tin. (Rating—A-1: morally unobjectionable for all)



FIFTH WHEELERS PLAN SOCIAL—The Fifth Wheelers, an organization of Catholic widows and widowers, will hold a Bicentennial Celebration on Saturday evening, Nov. 20, at the K of C Hall, 13th and Delaware St., Indianapolis. Shown above in appropriate costume are Mrs. Anne Galtner, left, general chairman, and Mrs. Betty Martin. Caught in the middle is Charles Lark. A reception at 5 p.m. will be followed by a covered dish dinner at 6 p.m. and entertainment at 8:30 p.m. Admission is \$6.00 for gentlemen and \$4.00 for ladies.



PLAN CHRISTMAS BAZAAR—St. Andrew parish, Indianapolis, will sponsor its annual Christmas Bazaar on Saturday, Nov. 20, and Sunday, Nov. 21, in the gymnasium. Saturday hours are 6:30 p.m. to 9 p.m. and Sunday, 9:30 a.m. to 6 p.m. A variety of booths will be featured. Committee members shown above are, left to right, seated: Mary Dunson and Mona Long, general chairman; and standing, Gladys Kirohner, left, and Beverly Brown. The doll, complete with trousseau, is one of the major awards to be given away.

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