

Pope Paul VI's way for Anglican reunion



VOL. XI, NO. 5 INDIANAPOLIS, IND., OCTOBER 30, 1970

SCHOOL THE YEAR ROUND

A parish experiment: Come, Josephine, try my teaching machine

BY B.H. ACKELMIRE

INDIANAPOLIS—“We found overwhelming support for the project and an eagerness to participate,” said Mrs. Michael C. Kramer, a St. Joan of Arc parishioner.

“It won’t be the solution for all our problems, but it will be a real asset for many of the children. Certainly it is exciting for the neighborhood,” said Sister Joseph, principal of St. Joan of Arc school.

“This is another instance in which private education has taken the lead. Parents, using their own initiative, can do a great deal to upgrade education on the local level,” commented Thomas L. Holtkamp, executive director of Learning Foundations, Indianapolis.

Triggering the above statements is an innovative, experimental, community-oriented learning laboratory which will be housed in the basement of the SJA grade school, 500 E. 42nd St. The lab or education center will be in operation shortly after the Thanksgiving recess and will be open to the public from 8 a.m. to 9 p.m., Monday through Friday, 52 weeks a year.

“Talk to Mona Kramer,” is the advice we received all along the line in conversations about the lab. Talk with her and you will find that she is not a member of the parish’s education committee but she has been more involved than any other single parishioner in working out the details for this unique parish activity.

HER REASONS ARE MANY: she has children enrolled in the parish school, one of whom has had remedial tutoring; she is concerned for the future of the school and the stability of the neighborhood. There is, too, a trace of parochial rivalry. “If we hadn’t been there first, St. Thomas would have grabbed at the chance.”

Mrs. Kramer is as enthusiastic a salesman and publicist as any product could desire. Knowing what individual tutoring can do for a child, she is convinced the parish has nothing to lose and everything to gain.

The lab will be furnished with 16 “teaching machines”—electronic equipment, much of it audiovisual—which can be programmed with courses ranging from pre-kindergarten to adult level and in almost every subject matter. A wide range of skills training also is available.

Since no other grade school in the country is known to sponsor a community learning center of this type, the SJA plan may well become a national model. An interparochial high school, Chamaine High School in downtown Dayton, O., staffed by Marianist Brothers, only last month contracted for a similar center to be established within the school. Like the Indianapolis arrangement, it will serve the surrounding neighborhood as well as students. These are the only projects of their kind in either public or private education existing in the United States.

Both schools have contracted with local franchised divisions of Learning Foundations, an educational systems corporation headquartered in Athens, Ga. There are two Learning Foundations branch offices in Indianapolis, one in the Glendale Shopping Center and the other in Lafayette Square. Both are under the direction of Holtkamp, who was with the

Parish sets jubilee

INDIANAPOLIS—Holy Cross parish, the “mother church” of the near eastside, will observe its 75th Jubilee of foundation on Saturday, November 7.

Archbishop George J. Biskup, who served as administrator for two years, will be principal celebrant at a Mass of Thanksgiving, to be offered at 7:30 p.m. Other concelebrants will include priests formerly associated with the parish and the pastor, Father James J. Biskup.

A reunion dance is scheduled at 8:30 p.m. in the parish hall.

Canonization rite statement seen guideline

VATICAN CITY—Pope Paul VI issued what might prove to be a charter of reunion between the Roman Catholic and Anglican Churches at the canonization of the 40 English and Welsh martyrs who died for their faith during the 16th and 17th centuries.

The Pope said that the devotion of the martyrs “toward their nation assures us that no offense to the honor and sovereignty of a great country such as England will be involved on the day unity of faith and of Christian life is restored, God willing.”

Nothing will be required in such a unity, the Pope added, “that would diminish the prestige due the Anglican Church or that would diminish the good patrimony of piety and customs proper for the Anglican Church, when this Roman Catholic Church, this humble ‘servant of the servants of God,’ can embrace her ever-beloved sister in the unique and authentic communion of Christ’s family.”

(In March, Auxiliary Bishop Christopher Butler of Westminster suggested that in a united Catholic-Anglican Church under the primacy of the Pope, the Pope would become patriarch of the Western, or Latin, rite and the Anglican archbishop of Canterbury patriarch of the English rite.)

(Bishop Butler was a participant in the first meeting of the Joint Anglican-Catholic Permanent Theological Commission, which met in England in January.)

The canonization of the 40 English and Welsh martyrs was attended by at least 10,000 English and Welsh pilgrims.

Gibault School breaks ground

TERRE HAUTE, Ind.—A symbolic groundbreaking for the first of a three-phase building and remodeling project at Gibault School for Boys was held last Sunday.

The event marked the opening of the institution’s 50th Jubilee Year observance.

Archbishop George J. Biskup of Indianapolis and Bishop Francis R. Shea of Evansville concelebrated the Mass of Thanksgiving on Sunday morning along with Father Robert Walpole, Jeffersonville pastor who serves as State Chaplain of the Knights of Columbus.

GIBAULT SCHOOL, operated by the Indiana Knights of Columbus and staffed by Brothers of Holy Cross, was founded 50 years ago as a protective institute for pre-delinquent boys.

A dinner held Saturday evening was attended by K of C officials, school trustees, board of advisers, present and former staff members. Presiding were Arthur Philion, of Mishawaka, president of the trustees, and Lawrence P. McFadden, of Jeffersonville, state K of C deputy.

PRINCIPAL SPEAKER was a former resident at Gibault, Dr. Franklin M. Osaka, associate professor and chairman of the department of sociology and anthropology at Northcentral College, Naperville, Ill.

The first phase of the building program, to cost an estimated \$150,000, will contain a living unit for 24 boys, the first of three similar centers, and extensive remodeling of present buildings. Construction will begin next spring and will be completed during 1971. The second living unit is expected to begin in late 1971.

Gibault director is Brother John Barrett, C.S.C.



AT BLOOMINGTON DEDICATION—Officiating at the dedication of the new St. John the Apostle Church in Bloomington on Oct. 21 were Archbishop George J. Biskup (right), Father Robert Mohrhaus (left), assistant chancellor of the Archdiocese, and Father Lawrence Weinzapfel, dean of the Bedford deanery. (Related story, Page 12).

Brazil prelate named to top mission post

VATICAN CITY—Cardinal Agnelo Rossi of Sao Paulo, Brazil, whose denials of police torture in Brazil have put him in apparent opposition to statements of the Vatican and even of Pope Paul himself, has been named head of the Church’s worldwide missionary effort.

Two trustworthy Vatican sources told NC News independently that Cardinal Rossi’s appointment (Oct. 22) as prefect of the Congregation for the Evangelization of Peoples was a move to take him from a center of controversy.

He succeeds 75-year-old Cardinal Gregory Agagianian, who resigned. Pope Paul, in accepting Cardinal Agagianian’s resignation, did not refer to the 75-year retirement age, but only to the cardinal’s health, which has been poor.

Cardinal Rossi’s appointment came one day after Pope Paul publicly denounced police tortures and other violations of human rights in the world. In this major speech, Pope Paul did not mention Brazil by name, but said the center of torture “is said... to be in a great country undergoing the stress and strain of economic and social development.” Commentators in the international press took this to be Brazil.

BORN IN BRAZIL, but of Italian descent, 57-year-old Cardinal Rossi was in Rome in mid-October to deliver to the Pope a report of the central commission of the Brazilian Bishops’ Conference, of which he is the president.

While at the Vatican, he tried to dissuade the Vatican from commenting on the use of torture by his government on political prisoners, sources told NC News.

Nevertheless, on Oct. 19 the Vatican city daily, L’Osservatore Romano, not only printed the report of the Brazilian bishops but followed it with a blast at police tactics in Brazil.

L’Osservatore Romano’s commentary on the report, published while Cardinal Rossi was still in Rome, was written by Archbishop Giovanni Benelli, substitute secretary of state, according to the Vatican sources.

As a top adviser to Pope Paul, the archbishop as a matter of routine would have cleared his views with the Pontiff before criticizing Brazilian authorities for responding to terrorism with coercion of prisoners, as well as resorting to “procedures which offend human dignity.” The commentary stated that “irrefutable facts” testified to the existence of torture by the government.

APPARENTLY UNFAZED by L’Osservatore Romano’s pointed condemnation of torture tactics, Cardinal Rossi returned to Brazil and told a press conference Oct. 20 that the Pope appreciates the efforts of the government “to stem the intense international campaign of defamation unjustly conducted abroad against Brazil.”

That apparently would include L’Osservatore Romano.

The next day, Pope Paul made his major speech during a general audience in St. Peter’s basilica, a speech that was admittedly phrased with much more diplomatic obliqueness than the commentary in the Vatican city paper.

In announcing Cardinal Rossi’s appointment, neither L’Osservatore Romano nor the Vatican press bulletin made any comment on torture in Brazil or on any apparent differences of view between the cardinal and the Holy See.

The day before the Pope spoke and the same day Cardinal Rossi made his statement in Brazil, Dutch Cardinal Bernardus Alphink, of Utrecht, in his capacity as head of Pax Christi, a Catholic peace movement, told the Dutch press that he had visited prisoners in Brazil and that torture is being used, both physical and mental.

The Vatican sources told NC News that the Vatican apparently felt that the diplomatic thing to do was to transfer Cardinal Rossi to Rome. Such a move offers an honor to all of Latin America, which does not have a cardinal in the Roman Curia, the Church’s central administrative offices.

ANOTHER CONSIDERATION is that it places at the head of the Church’s missionary endeavor a bishop of the Third World of underdeveloped nations and the mission lands.

Also, as one Vatican observer stated, “It has the advantage of getting the cardinal out of certain difficulties following a too close allegiance to the Brazilian government.”

As prefect of the congregation, better known in the past as the Propagation of the Faith, Cardinal Rossi will oversee certain phases of Church work in some parts of Europe and the Americas, almost all of Africa, New Zealand, Australia and Oceania, including a small part of the Philippines.

He is replaced in Sao Paulo by Bishop Evaristo Paulo Arns, one of his auxiliaries.

Urge expanded role for women in the Church

LOUISVILLE, Ky.—Resolutions calling for an expanded role for women in the Church, plus reforms concerning the sacrament of Penance, were among major actions taken at the conclusion of the four-day 1970 national convention of diocesan liturgical commissions here.

Some 500 delegates from various sections of the United States and Canada attended the (Oct. 19 to 22) sessions.

Concerning the role of women in the Church, a proposal made from the floor advocated women fill the positions of lector and acolyte at Mass even when men are present; a study be made of a proposal that women be admitted to the permanent diaconate, and a study also be made of women becoming members of the priesthood.

The resolution on Penance requested that the U.S. bishops establish an ad hoc committee, made up of persons from various fields and disciplines, to launch a six-month study of the tradition of Penance in the Church; and the cultural situation in the United States, with a view to producing a communal service of Penance, a new form of private confession and a teaching that the Eucharist is the primary point of forgiveness.

ANOTHER FLOOR resolution called for liturgies pertaining to particular regions and cultures of the United States be developed.

A series of other proposals also recommended liturgical study and experimentation at the grassroots level.

One suggested that committees be formed at the diocesan level to investigate children’s liturgy and that these groups consist of teachers, pastors, theologians and parents.

Another proposal urged establishment of liturgical centers in each of the 12 regions of the country which make up the Federation of Diocesan Liturgical Commissions. Another measure called for experimentation in the catechumenate (those taking instruction in the Catholic Faith) at the regional levels.

OTHER PROPOSALS made included: That the U.S. bishops establish a national policy concerning instruction for parents and godparents before an infant is baptized.

That responsible members be given permission to bring the Eucharist to sick members of their families.

That special provision be made for prayers and texts for the mentally ill.

That bishops meet with clergy and laity at the regional level.

That an office of Christian worship be established in the United States Catholic Conference.

The resolutions now go to the proposals’ committee of the Federation of Diocesan Liturgical Commissions, then to the 24-member board of the directors of the federation. If approved by the federation’s board in December, they will be presented to the U.S. Bishops’ Committee on the Liturgy next February.

Will a priest win Congress post Tuesday?

BY SUE CRIBARI

WASHINGTON—Three priests—primary election survivors from an original field of eight—are in the running to be the first American Catholic clergymen ever elected to Congress.

Father John McLaughlin, S.J., former associate editor of America magazine, is the Republican candidate for the U.S. Senate seat currently occupied by Rhode Island Senator John O. Pastore.

Father Robert Cornell, O. Praem., associate professor of history at St. Norbert’s College in DePere, Wis., is challenging Republican Congressman John Byrnes in Wisconsin’s eight district race.

Father Robert Drinan, S.J., on leave as dean of the Boston College Law School, faces a relatively unknown Republican, John McGinnis, in Massachusetts’ third congressional district race.

Though 91 Protestant clergymen have served in Congress, the only semi-president in the Catholic Church is Father Gabriel Richard, appointed a non-voting delegate from the Michigan territory in 1822.

ALL THREE currently campaigning priests are articulate authors and educators who see elective office as a creative extension of their previous roles. All three belong to religious orders and have never been assigned to a parish—something they consider a selling point.

“If I were a parish priest,” Father Cornell told NC News, “I would never run for public office because I wouldn’t want to divide my congregation on a political issue.”

All three have occupied leadership positions in state or local political party activities. In their campaigning, all have come out against the Vietnam War, but in the case of the two lower house races, they would hope every candidate is a peace candidate,” Father Drinan has said.

The Boston priest, who won an important Democratic primary contest against veteran Congressman Philip Phillips, has the best chance of winning in the general election. The political going

(Continued on Page 9)

Know Your Faith series to treat moral issues

With this week’s issue of The Criterion, the KNOW YOUR FAITH series concludes the series on “Development in Doctrine.” Next week begins a seven-week series on “Development in Moral,” featuring special articles written by Father Carl J. Pfeifer, S.J., and Father Kevin O’Rourke, O.P.

Father Pfeifer, who is familiar to readers, will be commenting on catechetical developments in moral theology while Father O’Rourke, of the Aquinas Institute in Dubuque, Iowa, will concentrate on contemporary dilemmas.

The O’Rourke articles appear to be particularly timely and of interest to parish education and discussion groups using the KNOW YOUR FAITH pages. The following schedule of subjects and publication dates may be helpful to discussion leaders: Conscience, the

Church and You—Nov. 6; Politics and Christian Responsibility—Nov. 13; War, Peace and Conscientious Objection—Nov. 20; Private Property and Public Starvation—Nov. 27; Marriage in a Personalistic Era—Dec. 4; Moral Sin—Myth or Reality—Dec. 11; and Humane Vitae and the Pastoral Approach—Dec. 18.

Continuing on the centerspread pages will be articles on Scripture (Father Walter M. Abbott, S.J.), Worship and the World (Father Joseph Champlin), the new column by Frank Sheed and The Question Box by Msgr. R.T. Bosler.

KNOW YOUR FAITH, distributed by the National Catholic News Service, has the endorsement and encouragement of the Department of Education of the United States Catholic Conference of Bishops.



YOUNGSTERS “PLUG IN”—Mrs. John Niemeyer, a teacher in the Indianapolis public school system, monitors four youngsters as they “plug into” a Hoffman program of phonic and letter recognition conducted this summer at a Learning Foundations center. One such group receiver will be among the 16 electronic machines installed in the St. Joan of Arc laboratory.



OPEN HOUSE AT SEYMOUR CENTER—The Religious Education Center located at St. Ambrose parish, Seymour, drew scores of visitors last week-end during an Open House for area residents. Sister Mary Margaret Funk, O.S.B., serves as RE director for the parishes of the Bedford and North Vernon Deaneries. Shown in the top photo discussing teaching techniques with teachers involved in the program at St. Ambrose and neighboring parishes are, from left, Sister Carol Falkner, O.S.B., Mrs. Donald Smith, Sister Joann Hunt, O.S.B., Mrs. Martin Rogan, Sister Mary Margaret Funk, O.S.B., and Sister Mary Edwin Wuerz, O.S.B., school principal. The bottom photo shows, from left, Sister Lucy Bauley, O.S.B., Suzanne Bauley, Mrs. Joseph Bauley, and James Gerth, high school coordinator. The RE Center contains a library, films, filmstrips, periodicals, music and materials for use in all levels of religious education.

South Pole film to be shown at St. Thomas parish

INDIANAPOLIS—Belgian cinematographer. The film showing. Free punch will be photographer and adventurer Albert G. Kerof will appear in person to present his feature-length, full-color motion picture of a South Pole expedition in the first of the St. Thomas Aquinas parish Men's Club Travel and Adventure series at 8 p.m. Tuesday, Nov. 3.

The film will be shown on the club's big new screen in the church auditorium at 4650 N. Illinois Street.

"Expedition South Pole" was filmed personally by Kerof, a former European fashion photographer turned

Bauer is named to CEF Board

ST. PAUL, Minn.—Burnett C. the group's national convention. Bauer, South Bend (Ind.) here.

Burnett is state president of the Indiana General Assembly, was Indiana Federation of CEF named to the National Executive which has been promoting state Board of Citizens for and federal aid for nonpublic Educational Freedom (CEF) at schools.

Marian mentor retiring from active coaching

INDIANAPOLIS—After 38 director, Reynolds hopes to years of coaching college, high concentrate more on the total school and Indiana All-Star development of Marian's basketball, Marian College's physical education and Cleon Reynolds is retiring from intercollegiate program. High on active coaching that development list is the at the end of design and construction of an the 1970-71 activities center with a season.

Reynolds nearly six times that of the came to Marian current gym, built when Marian eight years ago was still a college for women.

With such a facility, and the double-duties of consequent inability to a variety recruit more and better high school athletes, Reynolds believes Marian will have an opportunity to become a member of the Hoosier Conference, dropping its current independent status.

With that accomplished, his coaching successor, as yet unnamed, will have an opportunity to "shoot for a league championship."

Guzzetta considers Reynolds' retirement as the beginning of a new era in athletics for the college. Reynolds considers it time for a younger man to take over the coaching, "a man who can take the wear and tear of preparing the team, scouting and teaching every day."

DURING HIS TENURE, Marian has developed a major in physical education and upped the caliber of NAIA teams on the annual basketball calendar. Although not considered outstanding in basketball, Marian has had some bright moments—moments which have included defeating Indiana Central twice in 1967 and getting an NAIA bid in 1967 when the college which has only been coeducational since 1954, had a winning season of 17-10.

The 63-year-old Reynolds racked up a sparkling record during his 12 coaching years, from 1950-62, at Shortridge High School where his basketball teams scored 167 wins against only 91 losses. He coached at Cathedral prior to that.

Reynolds grew up in athletics in the early Hinkle era at Butler, lettering in basketball, football and baseball and being a member of the 1928-29 Butler NCAA championship team. He then went on to Indiana State, where he earned a degree in physical education.

Reynolds was Indiana All-Star coach from 1966-68.

AS FULL-TIME athletic

Couple to mark 55th anniversary

RICHMOND, Ind.—Mr. and Mrs. John Hodowal, members of St. Mary's parish, will observe their 55th Wedding Anniversary, today, Oct. 30. They were married Oct. 23, 1915, in Winamac.

The couple has five children, Mrs. Roland Puthoff of Dearborn, Mich.; Mrs. Charles Templin of Englewood, O.; Mrs. Robert Lamb of Richmond; John and William Hodowal, both of Richmond.

In celebration of the anniversary, a family dinner will be held Saturday, Oct. 31, at the home of Mrs. Templin in Englewood, O.

Dialogues slated at Mooresville starting Nov. 1

MOORESVILLE, Ind.—A 10-week series of dialogues concerning the Man-Woman Relationship will start at St. Thomas More parish here Sunday, Nov. 1, at 8 p.m.

Conducting the series will be Father Paul Voigt, full-time marriage counselor in residence at the parish. Although designed for couples, single persons are also welcome.

Sunday's topic is "What does it mean to be human?" Other subjects will include: "What is marriage?", "Marriage as a sacrament," "Human sexuality," "Sexuality in marriage," "The marriage act and worship," "Parenthood," "Counseling the marriage," and "An overview of the series."

No pre-registration is necessary for the series.

SET SMORGASBORD

INDIANAPOLIS—Baked ham and fried chicken will be featured on the fall smorgasbord sponsored by St. Anthony's parish Altar Society Sunday, Nov. 1, from 12 noon until 4 p.m. Card games will be played in the old school hall at 2 p.m. the same day. The public is invited.



Belgian prelate talks about married priests

BY JOHN A. GREAVES

LONDON—Cardinal Leo Suenens of Malines-Brussels, Belgium, said here he is not in favor of Catholic priests being allowed to marry but that he

approves the idea of married men in certain circumstances becoming priests.

Cardinal Suenens made it plain at a big London press conference that this is his view but said he had at times been widely misquoted on the subject.

"It was said I was in favor of priests getting married but I was speaking about married people becoming priests, which is a very different problem," he stressed.

ASKED IF HE thinks the Church might eventually abandon its celibacy rule in order to attract more vocations, the cardinal said: "That is a question for the future."

He said he hopes that priests will normally remain celibate, but added that ordained married men might be helpful in some countries. Theology does not oppose a married clergy, he said.

Questioned further on the subject in view of a dwindling priesthood, Cardinal Suenens said:

"We will see. The first question will be that of married people being ordained." He said the Synod of Bishops can be expected to tackle this and "we will then see what happens."

The cardinal who defended the idea of a permanent diaconate at Vatican Council II added that "deacons may be the answer."

IN BELGIUM AT present there are now nearly 30 married deacons, he said, and this is "a big joy" and a great hope for the future. These deacons do not work in parishes in the ordinary sense but in "sociological parishes" dealing with the young, the divorced, the bereaved and so forth and their work is "very precious," he said.

Cardinal Suenens showed little sympathy with the pleas of some Dutch Catholics who speak of recourse to "responsible disobedience" unless some move is made toward allowing some priests who have married to celebrate Mass.

He said there should be a central meeting place, possibly in Rome, for free discussion of current arguments in the Church. The laws should be obeyed, but there should be more freedom, more public discussion. Breaking the rules to obtain change is not the normal way of doing things, he said.

Attention Wayne Township Criterion Readers!



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NON-PUBLIC SCHOOLS NEED YOUR HELP NOV. 3rd

In September of this year all Marion County Candidates to the Indiana Legislature were asked this question by mail:

STATE AID TO NON-PUBLIC SCHOOLS IN THE AMOUNT OF APPROXIMATELY \$100.00 PER STUDENT WAS RECENTLY RECOMMENDED BY THE LEGISLATIVE GENERAL EDUCATION STUDY COMMITTEE. IF ELECTED TO THE NEXT LEGISLATURE, WILL YOU SUPPORT THIS BILL? YES OR NO?

The survey results are tabulated below

REPRESENTATIVES
YES ANSWERS

BAYT, HENRY R.
CADY, KENNETH R.
CARROLLE, JOSEPH T.
CROWE, RAY
DAY, JOHN J.
FOLEY, PATRICIA A.
HART, JOHN C.
KELLY, JOSEPH E.
KLEBER, JOHN

SENATORS
YES ANSWERS

COBB, RICHARD
HILL, W. W. JR.
LAUCK, MARIE

REPRESENTATIVES
YES WITH RESERVATIONS

BRYANT, MASON P.
JONES, NOEL D.
NELSON, DONALD T.

13 GAVE NO REPLY
4 REPLIED NO
2 EXPRESSED NEUTRALITY

You may vote for as many representatives as you choose (15 maximum)

You may vote for 2 senators

CLIP THIS AD AND TAKE IT WITH YOU INTO THE VOTING BOOTH NOV. 3rd

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JIM MANAHAN

EXPERIENCE:
As Prosecuting Attorney

1965: Assistant Attorney General for the State of Indiana in charge of criminal appeals. Gave the oral argument for the State on the appeal which upheld the death sentence of Emmett Hashfield.

1966-68: Assistant and First Assistant United States Attorney for the Southern District of Indiana. Prosecuted "Hot Car" conspiracy case, convicting 22 out of 25—largest auto theft conspiracy conviction in FBI history. Prosecuted "Gyroplane Stock Fraud Case" convicting 25 out of 30—largest stock fraud conviction west of the Appalachians in the history of the Security Exchange Commission. Twice personally commended by John Edgar Hoover, only Assistant U.S. Attorney in this district ever so commended.

Ps. Pol. Adv.

DEMOCRAT CANDIDATE JUDGE MARION COUNTY CRIMINAL COURT

Lives in
Washington Township
FAMILY — Wife, Janice -
Four Children

CHURCH — St. Thomas
Aquinas

SCHOOLS — Our Lady of
the Lake Seminary,
Wawasee, Indiana,
Notre Dame, Indiana
University

In Public Interest Lawsuits

Trial and appeals attorney for plaintiffs in the Single-Member District Reapportionment Case now pending in the United States Supreme Court.

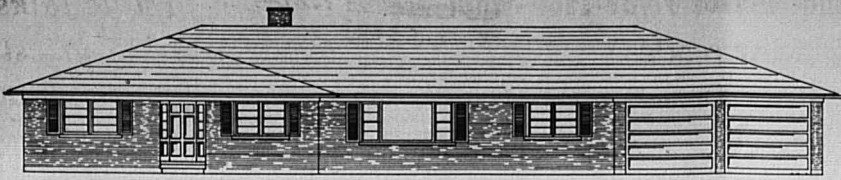
Plaintiffs' attorney in the Federal Univog Lawsuit—Univog found unconstitutional in three respects.

As Criminal Defense Attorney

Has caused the criminal court judges he is running against to be reversed six times by the Indiana Supreme Court.

IF ELECTED:

All criminal cases will be tried within six months after they are filed without any need for additional criminal courts. (Each criminal court costs \$250,000 per year to operate.)



NEW CHARLESTOWN RECTORY—Hollowell Builders, Inc., of Jeffersonville, has begun construction on a new rectory for St. Michael's parish, Charlestown, with completion scheduled by January 1. A sketch of the new building, to cost \$36,550, is

shown above. The former rectory, located three-quarters of a mile from the church and school, was sold last June. Father John Luerman is pastor of the 110-year-old parish, which presently numbers about 200 families.



Pastoral session

LOURDES, France—The French bishops held a three-day "pastoral session" with priests, laymen, Religious and non-Catholics before starting their annual meeting here. The session was held to help make the Bishops more familiar with grass-roots pastoral and missionary experience.

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In Jordan, war's worst victims are children who are struck dumb by fear, blinded for life, or missing an arm or leg. We can help them if you give us the means. Mark your \$1, \$5, \$10 gift "For Jordan."

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All Souls' Day is November 2, three days away. Our missionary priests, who receive no other income, will offer promptly the Masses you request for your deceased. . . . Write us now. Your offerings will help the deserving poor.

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NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC., 330 Madison Avenue, New York, N.Y. 10017
Telephone: 212/YUkon 6-5840

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Limit abortions to hospitals

In NEW YORK, abortion will be permitted here only in hospitals under a new ruling put into effect by the City Board of Health on Oct. 19. The ban on abortion in doctor's offices and private clinics, according to a spokesman for the board of health, was started to lower the risk to women who undergo termination-of-pregnancy procedures. He also said that the new regulation would tend to discourage out-of-city residents from coming here for such operations. The day before the ruling was put in force, the city health unit reported the death of a 23-year-old Boston woman who died of internal bleeding after her uterus was perforated during an abortion in a doctor's office.

The churches and ecology

In OTTAWA, Ont., religion received a lesson from a panel of scientists who told the churches why they should help solve the pollution crisis. It is the churches, said the panelists at a national conference on "Ecology and Responsibility," that must tell man that it is against the proper order of the universe to violate and contaminate nature. Panelists told the conference of 50 invited church delegates from Canada that ecology is not a question of knowledge, "which we have, but of will, which we do not have."

Episcopal youth ministry

In HOUSTON, the Episcopal Church launched a new ministry among young persons while endorsing more traditional ministries at its 63rd triennial convention. The new youth program, aimed at bridging the generation gap, will put a possible \$1.5 million over the next three years behind such youth concerns as peace, the draft, American values, environment, racial justice and youths' role in institutional decisions affecting them. Youths "may express themselves in ways perhaps foreign to us," said Bishop John M. Burgess of Boston. "But they have acted responsibly within the concepts of the Church and maintain an excellent Christian witness."

Cardinal condemns abortion

In WASHINGTON, Cardinal Patrick O'Boyle in a pastoral letter sent to all Catholic churches in the Washington archdiocese declared "Even if abortion is legally permitted, it still is a sin." Although the cardinal has spoken against abortion in the past, he said it was necessary to address himself to the "moral aspect" of abortion because "there is danger that we may become confused about the fundamental moral significance of abortion." Abortion, he said in the letter for distribution Oct. 25, "is immoral. It violates the most basic human good—human life itself—and is morally evil and an injustice to the unborn child."

No longer 'sleeping giant'

In LOS ANGELES, the Mexican-American minority, long labeled the "sleeping giant," is not sleeping anymore, according to a four-year study released at the University of California here. The study, published under the title "The Mexican American People: The Nation's Second Largest Minority" by Free Press, New York, shows that minority emerging as a significant force in Southwest politics. It said political techniques of Mexican Americans, who call themselves Chicanos, now range from the traditional "quiet fighting" to outright militancy, especially among the young. Leaders are increasing the use of modern tactics of social protest and at times in precarious coalition with Negroes, it said.

Hedge on anti-abortion stand

In SAN FRANCISCO, directors of Catholic charities in California agreed to work with those opposing widespread abortion but who do not accept entirely the Church's opposition to all abortion. A statement by the California Association of Catholic Charities Directors reaffirmed "the right and obligation of Catholics" to follow the Catholic teaching against abortion "and advocate it in the public forum." At the same time the directors said they recognize "that the philosophical debate as to when a person begins to exist is legitimate and sincere, and understand the position of those who place more value on the life and well-being of someone who is born than on the unborn."

Pope deplors prison torture

In VATICAN CITY, Pope Paul VI condemned both the torture of prisoners and attacks against public order that give "the guardians of that order a pretext" for such torture. These tortures, he told a general audience (Oct. 21) are described "as a widespread epidemic in many parts of the world." The Pope expressly avoided passing judgment on the authenticity of various reports on torture, but added: "Their center is said, perhaps not without certain political intentions, to be in a great country that is undergoing the stresses and strains of economic and social development, and which has hitherto been honored by all and considered free and wise."

'Reverse' welfare aid sought

In DETROIT, a Detroit welfare group, led by Father Norman Thomas, plans to ask 11 foreign nations for \$5 million in aid so it can buy clothing for American children on welfare. "Since our government has refused to acknowledge its responsibility toward these children, we must look elsewhere for help," the group called Citizens for Welfare Reform (CWR), said in a letter being delivered to foreign consulates. Father Thomas, chairman of the year-old CWR and pastor of Detroit's Sacred Heart Church, said CWR decided to seek foreign aid because the Michigan legislature failed to provide a welfare clothing allowance this year.

Requiem offered for Laporte

In MONTREAL, Quebec's Cardinal Maurice Roy joined with Montreal Archbishop Paul Grogio and Montreal's Auxiliary Bishop Andre Cimichella to concelebrate a requiem Mass for slain Quebec labor minister Pierre Laporte (Oct. 20). Laporte's body was found in the trunk of a car after terrorists belonging to a cell of the Front for the Liberation of Quebec (FLQ) kidnapped and murdered him. From Vatican City, Pope Paul VI sent a telegram expressing his deep sorrow at the "cruel death" suffered by Laporte. The message sent in the Pope's name by Vatican secretary of state Cardinal Jean Villot, said the Pope "shared the consternation of the Canadian people" over the murder of the Canadian politician.

Sees new Jordan hostilities

In ROME, the Pontifical Mission for Palestine—the papal relief and rehabilitation agency among Palestinian refugees—is preparing against the eventuality of renewed hostilities in Jordan. Basing itself on the relief campaign it mounted in the wake of the September-October fighting between Jordanian troops and Palestinian Arab guerrillas, the pontifical mission is drawing up a master plan to relieve suffering after and even during any new upheaval. It provides for transport of food, medicines, shelters and qualified personnel. "Obviously the fighting settled nothing," asserted Mgr. John G. Nolan, president of the Pontifical Mission for Palestine.

Opposes Red China in UN

In ROME, a Chinese cardinal said he believes that admitting Communist China to the United Nations or establishing diplomatic relations with Peking would be "a disaster for the whole world, especially for Christian countries." Cardinal Paul Yu-Pin, 69, rector of Fu Jen Catholic University of Taipei, an exile from mainland China since 1949, said he was "astonished that North Americans could tolerate an association with Communist China." If Italy, as rumored in the press, follows the course of Canada in establishing diplomatic relations with Red China, "Italy will be playing with poison," he said.

Pope warns of drug abuse

In VATICAN CITY, Pope Paul VI told a group of Italian doctors it is their duty to "speak out loudly" against the dangers of drug abuse. For the past few months the Pope has devoted special attention to the growing problem of drugs, a problem of such concern to him that he has established a center in the Vatican state secretariat to keep track of day-by-day developments in the field. His latest speech on the subject was made to a group of Italian doctors, who had met in Rome to discuss the drug problem, which has surfaced only recently in Italy.

Asks updating on birth control

In PORTLAND, Ore., a Social Democrat and leading reformer in Latin America said the Church should update its views on birth control. President Jose Figueres of Costa Rica, visiting Portland for United Nations Week and the Partners of America (Oregon has been paired with Costa Rica), has this to say on the subject: "Our population has come down from a 4 percent yearly increase (in 1966) to a present 2.8 percent, which we consider good for development purposes." We are encouraging all known safe methods, and several organizations abroad are helping. "The Catholic Church, under the present Pope, still adheres to an old-fashioned policy on child bearing, which we hope it will change in the near future."

TRUDY- {Trudy Slaby
Ethern of course!
Republican Auditor of State
Pd. Pol. Adv.

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Republican for
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Author of Hart Plan for Property Tax Relief.
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Due process seen a curb on disputes

SAN FRANCISCO—Due process represents a major step in Church renewal, not only because it solves disputes, but more importantly, it creates an atmosphere in which Church administrators can function without disputes.

That's the evaluation Father Robert T. Kennedy of New York, a leading architect of due process, gave at a symposium here on "The Right of Fair Treatment in the Church."

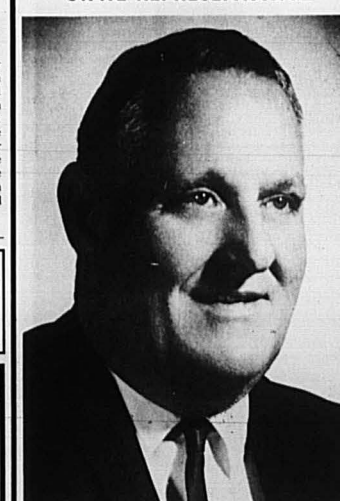
The priest, newly-elected president of the Canon Law Society of America and an assistant chaplain at the U.S. Military Academy at West Point, N.Y., said:

"DUE PROCESS will serve best when it is not used—we're more likely to settle Church held at the University of San Francisco."

FATHER KENNEDY, 40, chaired the society's ad hoc committee on due process which published the report in October, 1969. Since its approval by the U.S. bishops a month later, 63

"During this week 10 years ago Archbishop Schulte granted permission for Evening Masses on All Souls Day."

VOTE FOR HART for STATE REPRESENTATIVE



JOHN C. HART
Republican Incumbent
"For Positive Support of Aid to Private Schools"
Author of Hart Plan for Property Tax Relief.
Pd. Pol. Adv.

Comment

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.

The new Indianapolis museum

In an age which worships technocrats and places its fullest measure of abundance at their shrine, it is doubly delightful to welcome the new Indianapolis Museum of Art, a magnificent structure dedicated to man's need for beauty and grace.

The museum is a jewel, an opulent one. But it is not to be reserved for special occasions. If it is to accomplish the purpose of its generous donors, it must be well used. It can and should enrich the lives of all who enter its doors.

We hope all teachers in Archdiocesan schools will make a point of introducing their students to the rich array of delights that are within its walls. The museum holds treasures whose designers are lost in

the dust of the ages, revered examples of Medieval and Renaissance masters and the classical whimsies of yesterday.

Museum personnel report they welcome school tours and will do everything possible to make the visit a memorable one for the youngsters. All they ask is that teachers call in advance and make a date, any weekday between 10 a.m. and 5 p.m.

The museum is a truly catholic institution, rich in man's diverse attempts at the sublime. Located on the northwestside of Indianapolis, it is easily accessible from every part of the Archdiocese and available for the enlightenment and enjoyment of all comers. Don't miss getting to know it.

Young ideals and the future

In his report to the Vatican Council of the Laity, Martin Work, former executive director of the National Council of Catholic Men, said that major Catholic youth groups in the United States have been virtually wiped out in recent years. He pointed specifically to Newman Clubs on secular college campuses and the high school-level mission organization (CSMC).

We don't wish here to argue with Mr. Work. There is too much truth for comfort in what he says, though we believe he may be too hasty in inferring bodies which are comatose but by no means dead. Instead, we wish to salute the many thousands of Archdiocesan youth who this week are actively and enthusiastically participating in Youth Week through parish and interparochial CYO groups.

In the Indianapolis and Richmond deaneries especially, a busy schedule of events began last Sunday and continues through this coming Sunday. Since Youth Week is co-sponsored by the National CYO Federation and the Youth Department of the National Council of Churches, it is an ecumenical undertaking. Interfaith participation is unfortunately muted in some areas, but very happily emphasized in others.

Catholic and Protestant youth throughout the country are stressing the issue of world hunger, taking as their theme a quotation

from the late President Kennedy, "Peace cannot exist in a world half fed and hungry."

There is an inbred idealism and sense of fair play in the great majority of young people. These are virtues to be nurtured and treasured. They too early fall victim to the pragmatism and compromise of adult society, but they are the tools by which mature men and women can achieve the impossible dream of a world at peace and, for the first time, enjoying a fair distribution of food and material goods.

The Archdiocese is blessed with a long-running record of populous and successful CYO programs which have contributed to the spiritual, physical and social well-being of our grade and high school youth. That record shows every evidence of continuing, despite the gloomy prognostications of Mr. Work.

But in boasting of CYO accomplishments, one must not forget the parade of adults who, throughout the years, have given time and energy in dedicated service to administering or supervising the various programs. The St. John Bosco medals presented this past Wednesday evening are recognition that without such adult leaders, the CYO would not have become such an integral and active part of Archdiocesan life.

Terror and its aftermath

Canada's first political assassination in 102 years and the resulting imposition of the War Measures Act—a law that suspends civil liberties—have more than paid significance for the United States.

The Front for the Liberation of Quebec, a hard-core revolutionary group responsible for the slaying of Quebec's Minister of Labor Pierre Laporte, has employed the same terrorist tactics that are becoming an increasingly frightening element of life in the U.S. More than 400 explosions have ripped through the province of Quebec since 1963, and six people have been inadvertently killed in the blasts.

The FLQ is estimated to have 120 hard-core members, mostly young. Approximately one-quarter of the Quebec population is believed to share their desire for a French separatist nation. But the kidnapping and murder of Laporte shocked Canadians in Quebec and every other province and, once and for all, erased the half-chiding, half-humorous nickname of "teddy-bear terrorists" that had been given the FLQ early in their game of revolution. The teddy bear has become a snarling grizzly guilty of cold-blooded murder.

The great majority of Canadians reportedly are in favor of Prime Minister Trudeau's unprecedented peacetime invocation of the War Measures Act, though there has been public criticism of its

"sweeping severity" from both liberal and conservative spokesmen. Beyond that, what bothers a great many people is the fear that the special legislation the government has promised to substitute for the Act will pose an even greater challenge to civil liberties since it will become a permanent part of the criminal code.

The same kind of fear concerning repressive legislation is being voiced in the U.S. as street crime, political bombings and vicious, unprovoked attacks upon the police crowd the headlines and shiver the spirit of an open society. That this is not an idle fear has been proven by the actions of Canada, a nation equally proud of its democratic institutions and its record of civil and human equality.

The two pre-conditionings of terror are not altogether alike. The FLQ is a cohesive band, concentrated on a single goal, the establishment of Quebec as a separate, socialist nation. In the U.S., there appears to be little coordination among the disparate, factionized, sometimes quarrelsome and competitive revolutionaries. Yet the terrorists share a common bond: a belief that their anger and their goals justify any tactics.

It is more clear each day that they also have a common enemy: the law-abiding majority who show a desperate willingness to buy order at almost any price, even the suppression of precious, hard-won liberties.

Never underestimate you-know-what

The National Council of Catholic Women voted in its recent convention to join with the National Council of Catholic Men and thereby form a National Council of Catholic Laity. The favorable vote came despite a vigorous warning from one delegate that the women would be relegated "to making cookies."

If memory serves, the last time the NCCW entertained the idea of a merger, it was turned down because, as one officer said, "we didn't want to end up just washing the dishes." All of which proves that women's lib has, at the least, upgraded fears.

The NCCM now has to approve the union, but there seems little doubt about the outcome, the men

having once before voted for it. But after the laity council is a reality, the men should be smart enough to accept the fact that their female counterparts aren't going to settle for any kind of KP duty. They are going to want to be out front where the action is. They are going to demand equal voice and equal participation. In fact, we suspect the ladies have only begun to be heard from.

A task force report at the NCCW convention outlined "a bleak picture of little or no participation by women in liturgical activity sanctioned by the Church." The survey of 345 parishes in 71 dioceses showed that "women are both holding back and being held back from participation" in the liturgy. "They are unaware of their

rights and they are hampered by the virtual non-existence of education programs at the parish level."

"Unaware" is probably the key word. It will have increasing emphasis in the years ahead as active churchwomen, both Religious and lay, devote a good part of their time to educating the sisterhood to rights and privileges.

As a starter, the NCCW task force urged proportional representation of women on diocesan liturgical commissions, the use of qualified women as acolytes, lectors, homilists and thrufifers (censer-bearers). At the same time the first woman graduate of the canon law school at Catholic University was badgering the Canon

Law Society's convention into passing a resolution (watered down, though it was) that called for Church action to improve women's rights.

Archbishop Anthony Jordan of Edmonton, Alberta, faced recently with a barrage of charges from Canadian women that sex discrimination was rampant in the Church, agreed that the "process of evolution" now seen in the Church would change all that.

From the stirrings at parish, diocesan and national levels, the women don't appear willing to wait for any leisurely evolution. They are determined to increase their lobbying for a greater voice, and they will have their say, with or without an imprimatur.

YOUR WORLD AND MINE

BY GARY MacEOIN

Book publishing is going through a tough time in the United States. A few years ago, what was called the Wall Street gold rush brought the big conglomerates with their computers into what had been a traditional and highly personal industry.

The computers have increased the gimmickry. Sensational non-books, usually bordering on the pornographic, have been parlayed into sales of hundreds of thousands or even millions of copies. But much of the expansion was based on a belief that expenditures on educational materials would continue to climb upwards with the "information explosion."

A change of Administration policy, curtailing education funds of Health, Education and Welfare, has been one of various indications that the education boom is no bonanza. Belt-tightening and frenzied switching of top executives have become the order of the day. One big firm owned by the Readers Digest fired its entire editorial staff some months ago.

CATHOLIC PUBLISHING has been experiencing particular difficulties. The expanded interest in church affairs among the general public generated by the Vatican Council brought a wave of prosperity. Many major secular publishers set up religion divisions or expanded existing ones. The conglomerates began to look at Catholic publishers as attractive properties.

The Catholic publishers themselves shared in the benefits of the new interest in the church, but very quickly they were hurt by another development. Liturgical changes put an end to the lucrative sale of missals. New styles of approach to thinking about religion stimulated by the Council's reformulation of the notion of the church and its function killed demand for much devotional literature. Publishers found themselves with millions of dollars worth of unsalable stock.

The parallel decline in demand for statues, scapulars, rosary beads and medals caused the closing across the country of religious goods stores, most of which had also stocked religious books, leaving publishers without outlets to their markets.

Changes in the life style of nuns made this important market more difficult to reach and to sell. Nuns now often live in apartments in the inner city. They have

such things as clothes and hairdos on which to spend their money.

And, as if that were not enough, there is the acceleration of change. Clerical celibacy may have looked very good to an editor when he signed an author two years ago. Today, when the book appears, the issue is dead. Women's "lib" looks hot now. Who knows two years hence? Ironically, the time required to produce and market a book grows longer, largely because of the growing complexity of merchandising.

ONE OF THE FEW lessons that seems

THE BLACK VOICE

BY REV. LAWRENCE E. LUCAS

In speaking about the U.S. Bishops' 1970 Labor Day Statement, it was not the expressed purpose that disturbed me, but the statement itself.

To begin with, it seems to be ambiguous enough to be saying whatever one wants it to say. So successful is its ambiguity that one suspects it is such by design.

Moreover, such statements as, "Public and private agencies devoted to the restoration of urban

America have largely ignored working-class whites in designing programs to eliminate poverty, substandard housing, racial discord, declining schools and physical decay" can be very misleading. Coupled with the "... pressing problems faced by one of the most neglected segments in American society—the so-called white, ethnic, working class," may imply that the Church and other institutions have done a great deal in behalf of non-white minorities.

NOTHING, OF COURSE, is farther from the truth. Surely one need not be reminded that the job of aiding the black and brown communities to reach even the modest levels of employment, housing, educational and political strengths already existent among white working-class people, has barely gotten underway.

Again, take the statement, "... More

clear is that Catholic publishers will have to develop new ways to discover and service that potential readership which is still out there, if not exactly where we are before. The conglomerates who got into the religion field and thought they could sell Catholic books like they sell breakfast cereals have proved one thing. That is not the way. The shot-gun approach costs more than it produces.

Meanwhile most of the surviving Catholic publishers have been forced to retrench sharply in order to ride out the crisis. By carefully combing through their inventories of old books, some are discovering that various pre-Council

categories of reading still appeal to many of their readers.

One of the regrettable aspects of the situation is that it makes it increasingly difficult for new writers in the area of religion to publish their work. The publisher who is simply trying to hold on to his future lists to the bone. He goes for the established writer, on whom he can count to recover production costs in twelve months. He dare not risk the unknown name, even if the gamble looks good to him. The parallel decline in Catholic magazines further limits the opportunity of young talent to win recognition. It is a vicious circle.

More on Labor Day Statement

recently, however, the academic community, the mass media, the foundations, and a growing number of people in official Washington have rediscovered the 'white ethnics.' This renewed interest is based on the realization that to continue to ignore their valid needs is to jeopardize those efforts which are designed to restore urban America and to reduce social discord rooted in economic insecurity and racial misunderstanding."

Apart from the fact that it is highly questionable, if this outreach to ethnic America is represented by people like our Vice President, then it has serious shortcomings.

Not the least of its shortcomings is that this present "outreach" lends itself nicely to the manipulations of those politicians and others who are attempting to organize and strengthen conservative (not in the good sense) forces in this country. This is seen by many as fraught with most perilous implications for the well-being and safety of non-whites.

ONE OF THE BIG QUESTIONS is whether the 1970 Statement is a true indication of the direction in which the

Church will be going? It seems a definite about-face from the last several statements of the U.S. Bishops which have never really become anything more than statements.

Although the task of bridge-building between communities is an admirable and long neglected one, too great emphasis on the problems of the white working-class will certainly obscure the desperate needs of the black and brown minorities and may result in even less being done for their development than is presently being done—if that can be imagined. It doesn't encourage the man far behind in the race to hear that one far ahead is screaming for help as soon as a few gestures are made toward the former. Rather than a cry for justice, it may well be that the one ahead is fearful of losing his distinct advantage.

In short, there are many points about the 1970 Labor Day message that are quite unclear. It is rather ambiguous and contains numerous implications that are questionable and false. Said, indeed, would it be, in spite of expressed good intentions, the 1970 Labor Day Statement became the bombshell of the year.

FROM THE OTHER SIDE

Panhandle religion

BY ALVIN F. KLOTZ

The panhandle of Texas is a fascinating area of that sprawling state. I was reminded of this again when I returned there recently.

As previously noted I was a "country pastor" in that section from 1949 to 1955. During that time the county seat, Perryton, celebrated its thirtieth birthday. So it is a pretty recent frontier. Transplanted from old Ochiltree, about 12 miles south, Perryton has undergone alternate booms and recessions relating to dry land wheat farming, cattle and oil. Its latest real bonanza has been the stabilizing influence of irrigation. Then, too, the high plains region is now dotted with many of the massive feed lots for cattle that are now the big thing, and I do mean big.

Probably one of the most interesting features of the area is its cross fertilization of cultures. At least four distinct types can be easily identified. The Latin influence of the southwest is moving further north and is already making its impact. This is a development that is just now getting underway. The panhandle also shows some of the attributes of the midwest and represents an overflow from that culture. For example, wheat growers prefer to be known as farmers rather than ranchers. Another prevailing influence is the drawing "cow culture" of southern Texas, since the area still retains large tracts of grassland along its creek and river borders.

ANOTHER CULTURE influence which has had a great impact on the religion of the region has been the migrant white. Locally known as "Okies," in earlier days

these folks drifted in from Oklahoma where their sparse homesteads had proved hopeless during the dry and dirty thirties. Some moved on to California and have been culturally engulfed there. Some couldn't afford to move on and have continued to live in the panhandle where they serve as a kind of laboring class in the area.

Some of these folks have struck it rich, but a very few. There is, by the way, a saying in the upper panhandle that you can make more money accidentally there than you can make on purpose in any other part of the country! As a country pastor I disproved that theory with a vengeance.

The religious pattern of the panhandle has been to a very literalistic interpretation of the Bible. In other words, it is part of the "Bible Belt" and in Protestant jargon is fundamentalistic. In fact, it is ultra-so. A lot of the impetus for this kind of religion has been provided

(Continued on Page 5)



"CAN I SEE YOU A MINUTE BEFORE YOU GET COMFORTABLE, BROTHER?"

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Salvador Allende: a profile

SANTIAGO, Chile—Eighteen years ago a young doctor named Salvador Allende Gossens made his first bid for the presidency of Chile, but received only six percent of the vote.

On Nov. 4, 1970, that man will become the 27th president of Chile and the first freely elected Marxist chief of state in Latin America.

Unlike the candidate's other new leftist president—Gen. Juan Jose Torres of Bolivia—Allende is no newcomer to the ranks of the left.

His grandfather, also Salvador Allende, was a leader of the Radical party nearly 100 years ago, and the younger Allende has long counted Cuba's Fidel Castro among his personal friends.

ALLENDÉ HAD ALREADY been arrested twice for his political views when he was graduated from medical school in 1932, and the following year he organized the Socialist party.

Nevertheless, it has been claimed that in his personal life, the 62-year-old president has a "bourgeois air" about him. He wears expensive clothes, drives expensive automobiles, buys expensive liquor, and his home in the Providencia section of Santiago provides a sharp contrast with the "callampas"—barrios of the poor—in other parts of the city.

Even though Allende has warned that he will nationalize Chile's schools, the Catholic Church is taking his ascent to power calmly. The bishops' stand is similar to that of Archbishop Jorge Manrique of La Paz, Bolivia, who recently declared that his nation's swing to the left is in no way incompatible with the teachings of the Church.

Before the elections here, Cardinal Raul Silva Henríquez of Santiago said over television that he felt all of the candidates—from Conservative Jorge Alessandri to Marxist Allende—wanted to make "a better Chile." He told the people to vote according to their consciences—for any of them.

THE CHILEAN JESUIT magazine Mensaje recently dedicated an entire issue to the elections, and indicated that it is the culmination of the trend since 1962 toward social revolution here.

Capitalism, with its unequal distribution of prosperity "is profoundly un-Christian," the magazine said.

The Church-sponsored Department of Social Studies (DESAL) however, disagreed. Immediately after the September elections, DESAL transferred the seat of its operations to Venezuela, declaring that it feared for its freedom in a Marxist country.

Other Chilean Church leaders, however, have pointed to the fact that, whatever his politics, Allende was elected by the Chilean people.

They also pointed to the fact that before the Oct. 24 congressional runoff that assured him the presidency, Allende agreed to a "statute of guarantees" promising to maintain democracy in Chile.

Klotz

(Continued from Page 4)

by the migrant white. Like their forebears in Appalachia, they persist in carrying a style of religion with them. This style has been quite adaptable to the panhandle frontier. Here the settlers maintained a very simple contact with God. If he allowed rain, they prospered. If he withheld the rain they didn't. It was that simple. But this is more complex now with man's control of the environment through irrigation. The wheat allotment check was responsible for dealing a telling blow to this kind of dependence on God, too.

THIS KIND OF SIMPLISTIC and literal religion still flourishes but is becoming somewhat as it is in other areas of the country. A few churches are giving indication that they know other churches exist. An ecumenical study group formed twenty years ago has been the parent group of other dialogues. In this way people are discovering that their theology must be up-dated.

The arrival of Roman Catholics, Episcopalians, Lutherans, and Presbyterians will have a strong moderating effect on this new pattern of belief. Or so we would hope. It is important that they do. Otherwise religion becomes one grand mish-mash which puts people in a hopper and makes everyone come out looking alike. That has happened at other times and other places with tragic results. Somehow when we literalize, we trivialize and our faith comes out trite, musty and paraded on a flag staff.

Perhaps the important question is whether or not religion is important enough for folks to come out with any at all. After all, we should love to leave it, I guess. Lots of folks are leaving it. The few frontiers of our country just may be different. Let's hope so.

Vatican delighted with Nobel choice

VATICAN CITY—Naming Dr. Norman Borlaug, American food raising expert, as this year's winner of the Nobel Peace Prize "delighted" the Holy See's agency for peace.

Father Mark Reuver, press officer for the Pontifical Commission for Justice and Peace, said that it was "truly wonderful that a pioneer in the so-called Green Revolution, the effort to produce larger yields of grain, was honored by the Nobel Peace Committee."

In fact, Father Reuver said it was a pleasure to see a "non-aggressive revolutionary named the champion of peace."

He stated further that the selection of Dr. Borlaug was a vindication for Pope Paul VI's statement in the encyclical, Populorum Progressio, that the "new name of peace is development."

during regular school hours. However, no public school funds will be available. Parents of the children will have to assume the cost. But, as Mrs. Kramer is quick to point out, an hour's session of remedial or enrichment programming will cost only half or one-third what a private tutor would charge. And since most public schools have had to eliminate remedial programs, the lab could be expected to take up the slack.

As an enrichment factor, the lab should be equally useful to children and adults. The tutorial curriculum appears limitless. A homemaker considering going back to work can brush up on her office skills. A businessman bogged down with reports can take a speed reading course. A teenager can "prep" for college boards. A seventh-grader can learn French or Spanish while mother learns Russian.

A SAMPLING OF offerings includes Arithmetic Fundamentals, Advanced Statistics, Comprehensive Electronics, Beginning Typing, Slide Rule Fundamentals, Computer Programming and Food Sanitation.

In sum, the parish hopes to offer the community at large a complete program of supplemental education at a nominal charge. In turn, it hopes to provide for its own grade school youngsters an upgrading and enrichment of skills at no charge.

What Learning Foundations hopes to get out of the arrangement is an imaginative spreading of the gospel of electronic tutoring and increased enrollment in its overall program.

Holtkamp cited the convenience of the SJA school location, "centrally situated in terms of population distribution and readily accessible by public transportation." He feels many who would not go to offices in Glendale and Lafayette Square will go to the school site. Moreover, he feels that many prospective students will prefer an informal neighborhood environment.

In addition, if Learning Foundations, through Chaminade in Dayton and Saint Joan of Arc in Indianapolis, can point to a successful, popular program in community-school allied education, then it has a whole new product to put on the teaching machine market.

OPINIONS

ELECTION ISSUES

To the Editor:

The citizens of any community want to vote in an informed manner for candidates whose beliefs represent their own point of view. Those who are concerned about the financial plight of the nonpublic schools would like to vote for candidates who will support them on this issue.

Those who are concerned about the possibility of pell-mell liberalization of the abortion laws want to know how the candidates feel about this problem.

Candidates from both political parties have opposite views on these issues. Therefore, revealing the position of the candidates on these two issues can be done on a non-partisan basis. In fact, I believe that the Church's newspaper has a responsibility to enlighten its readers so that they will not, because of lack of this knowledge, vote for candidates committed to liberalizing abortion and denying aid to nonpublic schools.

John Kleber

Indianapolis

EDITOR'S NOTE: No survey of legislative candidates' viewpoints or positions on these two sensitive issues has been taken by the Indiana Catholic Conference, the Committee on Nonpublic Schools or the Committee for the Preservation of Life. It is the feeling of the three groups that the publication of such a poll could be construed as a kind of official endorsement or blacklisting of individual candidates and, therefore, purely political activity.

Citizens for Education Freedom, an independent organization supporting public aid to nonpublic schools, has conducted a poll on the aid question and has circulated results. A summary of those results are included in an ad purchased by CEF and published in this issue of The Criterion.

'SICK AND TIRED'

To the Editor:

In your recent editorial "Welfare Reform At Stake" I read the incredible statement "... every citizen who needs government assistance has a RIGHT to it..."

Says who? If this is true then someone has radically changed our constitution. The constitutional rights have two characteristics in common. First, they apply equally to all. Second, they are without exception guarantees of freedom from government interference. Such so-called "rights" as a guaranteed income are contrary to the above and are in fact demands for new forms of governmental control and compulsion.

Such "rights" are, indeed, different from property rights for they rest on a denial of the very concept of property rights. They are not freedoms or immunities asured to all persons alike. They are not claims to the product of one's labor. They are in most cases claims to the product of other people's labor. Your idea of rights and the constitution's idea of rights are, therefore, incompatible, since one necessarily implies and demands the eventual absence of the other.

Further, the old argument about the majority of enlightened humanitarians wanting these so-called rights is neither logical nor realistic.

If you think you could get the majority of Americans to voluntarily support so many freeholders, you must not be familiar with parish fund-raising problems. And even if you could muster such consent, we do not live in a democracy (mob rule is also a democracy). We live in a republic, which is government under law, and nowhere in that law which binds this government is there a mandate to take from those who have, to support those who have not.

This is the constitution I was taught under the tutelage of the good Brothers at Cathedral High School.

Now I'm getting damned sick and tired of having my entire salary for the months of January, February, March and April being taken to support an ever-growing government which in turn is supporting every left wing civil rights and welfare scheme that comes along.

And I'm sick and tired of your socialist, liberal garbage wrapper some refer to as an editorial page. Give all the publicity and coverage you want to this guaranteed income, to such debating acts as the public Mass said for a coward and traitor at St. Thomas Church, to nuns marching with dirty hoodlums and arsonists and Viet Cong flag wavers. Give all the space you want to those sexually frustrated clerics from The Netherlands, and espouse all the revolutionary causes you want, but don't think we are all that dumb.

Some other things we learned at Cathedral: If you and I are walking down the street and we meet a beggar and I reach into my pocket and give him a dollar, that's charity. If I reach into your pocket and give him a dollar, that's theft. "Neither justice or the common good allows anyone to seize that which belongs to another, or under the pretext of futile and ridiculous equality to lay hands on other peoples' fortunes." (Leo XIII, Rerum Novarum)

Now the question is, where did you go to school?

David E. Sims

Indianapolis

A parish experiment

(Continued from Page 1)

backgrounds. When two monitors are on duty, one is knowledgeable in liberal arts, the other in science.

The contract is binding on Learning Foundations for two years, with the school permitted the option of withdrawing at the end of one year or continuing for the second under the same provisions.

The cost of preparing the basement facility is comparatively small—an estimated \$235—according to Mrs. Kramer. The parish's Home and School Committee has agreed to assume the expenses. Needed was new heavy duty wiring and electrical outlets, an air-conditioner and a lock system. The extent of security that will be necessary after school hours and during summer months is yet to be determined.

THREE PARISHIONERS have carried the ball in investigating and planning the lab center—Mrs. Kramer, Joseph Weber, chairman of the education committee, and Ralph Froehlich, a member of the education committee. They were motivated, first, by the necessity to keep up with a growing need for remedial attention in a changing school enrollment.

Like many schools in changing neighborhoods, SJA is confronted with an appreciable increase in the number of under-achievers. Sister Joseph and the school secretary, Sister Vernard, spend much of their time tutoring small groups in reading and math. There are more who could use individual attention if there were extra personnel to give it. But at the same time the school cannot lose sight of the fact that it must also gear itself to average and top-level achievers.

Both parents and teachers show a determination to keep SJA a quality school, and that means effectively meeting the needs of all the pupils. It is believed the lab will be a valuable supplement to present efforts in that direction. At the same time, the lab is an enterprising answer to the parish's probing for ways to become a more involved, contributing factor in the community as a whole.

But before SJA pupils can use the electronic center free of charge, there's

the matter of outside enrollment—attracting students in sufficient numbers to reap spinoff benefits. That is a problem, admittedly, but one that is by no means insurmountable.

When the lab was still in the talking stage last summer, Learning Foundations and parish representatives held an area meeting to which were invited the principals and PTA-PTO officers of five public schools (four elementary and one secondary) and three parochial schools. All are located in the vicinity. In addition, delegates from two large neighborhood associations, Butler-Tarkington and Meridian-Kessler, attended. The purpose: to discuss a prospective learning center and determine sentiment. The consensus: enthusiastic support for electronic tutoring and an eagerness to participate.

PAYING ENROLLEES, THEN, will come from the parish (both school and non-school families), residents of the northside community, pupils from surrounding public and parochial schools, adults now enrolled in the Lighted Schools' speech program, and the membership of nearby churches.

All community groups are actively plugging the lab in their newsletters and bulletins. Members of the parish education committee are ready to make a speaking tour of neighborhood organizations. Plans are being made by Lighted Schools to get a Federal grant to permit participation.

Pupils in public schools will be permitted "released time" to take courses

Plan to broadcast weekly Latin Mass

NEW YORK—The Catholic Traditionalist Movement has announced plans to broadcast the "traditional Latin Mass" on Sunday mornings over some 15 local radio stations across the country.

Father Gonnar A. De Pauw, leader of the movement which maintains headquarters here, said the first such broadcast was inaugurated over a New Rochelle, N.Y. station.

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KNOW YOUR FAITH

Grace is Love

BY FR. CARL J. PFEIFER, S.J.
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For three years I worked with delinquent boys in a state correctional institution. It was a challenging and rewarding experience. I well remember some of the boys. When they were admitted after sentencing by the court—most often for car theft or robbery—they had a facial hardness. They were going to prove that they didn't care, that no one could touch them, because they were tough. Actually they were almost untouchable not because of toughness, but because they grew up in a world in which they had never experienced trust or genuine care from any adult. They believed deep down that they were worthless, that nobody could possibly care how they looked or how they felt. This was expressed in their lack of care for looks, clothing, or cleanliness.

What was striking was the gradual change that came over some of these lonely boys. After a few months it was not unusual to see signs of better grooming or a more confident manner of walking. Even an unforced smile, an honest laugh, might warm the otherwise carefully maintained "cool." Some showed signs of motivation in learning a trade or how to read. Related, comfortable conversation slowly replaced the stereotyped language of the "hood."

IN EACH CASE WHERE this kind of humanizing growth was noticed the cause was readily discernible. The boy had cautiously opened his defensive shell a little as he allowed himself to experience a relationship of trust with one of the members of the staff. To be trusted, to feel that someone actually did care, released healing vital forces. They had been locked up within the youth for years. One of the boys said to me after an hour of just sitting quietly together with hardly a word of conversation, "Why the hell did you spend an hour with a bum like me?" This question needed no complicated answer. It was because I thought he was worth it; that I cared enough about him to spend an hour of time just being with him. It made a difference.

Whoever has had an experience of being loved and respected understands this freeing, fulfilling, sense of personal worth. Love poems and love songs of every age have expressed the surprise, exhilaration and healing in knowing that someone cares enough to give himself in love. The effects of being loved are noticeable in youthful lovers and in the tested, faithful love of jubilarians. To be loved does something to a person that stimulates change for a richer, more fully human wholeness of life.

Nothing can help us better understand the meaning of God's grace than reflection on the experience of being loved. The Scriptures are filled with passages that do just that, compare God's fatherly love to the surging and grateful personal attachment we call love. "If God set his heart on you and chose you... it was for love of you" (Dt. 7:7). "Before the world was made, He chose us, chose us in Christ... to live through love in His presence" (Eph. 1:4). This is the first and deepest meaning of grace, the favor of God for someone that is so deep and so surprising that He actually gives Himself in love to that person. St. Paul is so overcome by the experience that he writes almost with disbelief, "He loved me, and gave himself up for me" (Gal. 2:20).

This self-giving of God to those he loves involves sharing of life, an intimate union of love that the Scriptures compare frequently to the complete union of man and wife in marriage.

Unfortunately this meaning of grace—calling in theological tradition "uncreated grace" or the "divine indwelling"—was not stressed in religious education during the past several centuries. Recent developments in the theology of Grace return to the biblical and traditional focus on Grace as God's free giving of Himself in a bond of love. Again, development of doctrine is grounded in a return to the most traditional sources.

ST. AUGUSTINE in the fifth century expressed beautifully the traditional insight into God's Grace: "We are lovable, O God, because you have loved us." Grace is first and foremost God's gracious love for each of us, undeserved, unmerited, completely free. Secondly it is the change in us that occurs because of this love. A remarkable passage in Ezekiel (Chapter 16) portrays dramatically what Augustine summed up concisely. God is described as noticing a baby girl, Israel, lying newly born in the

desert sands, abandoned and unloved. He is moved with affection and cares for her. He loves her, and in so doing gives her a beauty that captivates everyone. He unites her to Himself in a bond of marriage or covenant, "Live and grow." He says, and she grows more and more beautiful because of His love.

The beautiful parable of Ezekiel articulates the experience we reflected on of love rendering a person more beautiful, more fully alive and lovable. In the language we are familiar with "sanctifying grace," "created grace," is this change in us created and sustained by God's love. Sanctifying grace is a theological term that describes the marvelous change that takes place in us if we allow God's love to touch our hearts. "By the grace of God I am what I am" (1 Cor. 15:10). Theologians of past ages spoke of this as healing and elevating grace.

Grace, then, is not a thing, a quantity of something that can be mysteriously increased by reciting the Sacraments or saying certain prayers. Grace is fundamentally a relationship of love, God's love which enables us to love Him in return and to grow in a richer, fuller human life of love.

Relationship can be deepened by dialogue, by sensitive service, by being present to one another. Relationships can also be neglected, or ruptured. The graced

relationship between man and God can be allowed to grow; it can also be allowed to stagnate. From God's side the love is unfailing: "I have loved you with an everlasting love, so I am constant in my affection for you" (Jer. 31:3). Our relationship with God depends for its growth on our opening ourselves to His love. "Look, I am standing at the door knocking. If one of you hears me calling and opens the door, I will come in to share his meal, side by side with him" (Rev. 3:20).

UNDERSTOOD IN THIS way the doctrine of grace can be recognized not just as a mysterious truth about something we get by receiving the sacraments or lose by breaking the commandments. Grace is seen as God's love reaching out to us in all the life-giving moments of human experience. His gracious presence can touch us through the kiss of a loved one as well as through the Sacramental signs. Our openness to that love is not exercised solely in receiving the Sacraments, but in every effort to be open to life and people.

Openness to life, to people, allows God to enter into our whole being and slowly form us in His image. Sometimes the change is readily noticeable, as in the case of delinquents who experience genuine respect and trust, as in the experience of being loved by husband or wife. These more dramatic changes help us, in the light of faith, recognize what is always and everywhere the deepest dimension of our lives: "We are lovable, O God, because you love us."

DISCUSSION QUESTIONS:

1. What is grace?
2. Why is it true that grace is fundamentally a relationship of love?

God in men's hearts

BY FR. CARL J. PETER
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If the God who is Love itself is everywhere, then somehow His grace is too. The converse is likewise true. Neither He nor His grace exists in a state of isolation in a world where all things were created in Christ from the beginning. But to say that His saving love and its effects are everywhere does not mean He is everywhere in the same way or that the graced character of people and things is a constant. His sustaining presence in the atom, in autumn leaves,

and in the winter snow is one sort of thing. But His presence, within man's heart is that of a friend. To be sure, it is especially from the human side of the relationship that differences in His grace are so significant.

A man who is secretly and seriously unfaithful to his family obligations may continue to be loved by his unsuspecting wife and children. There is no question of their deep affection for him. But that love, far from softening, may well burn and sear because of his indisposition. Who would say he is untouched by love? And yet the love of another wife and family for their father-husband who has tried consistently to be worthy of it is quite a different situation.

With God things are somewhat analogous. His grace is present to all but the ways in which individuals relate to it (or indeed the same individual from one state of mind and heart to another), make all the difference in the world. Altruistic love involves a relation between at least two; the love of God for man is no exception. One simply cannot speak of it save by way of abstraction if all that is under consideration is the divine side of the relation (infinite though it be).

TO BELIEVE THAT Jesus Christ is the Lord and Savior of all men means that each individual is really affected by His grace. Whether or not one adverts to this fact at the time (or indeed ever), it is to this grace that he reacts in all his moral choices. And it is precisely in this light that the diagnostic role of Christian Faith in human life can be seen.

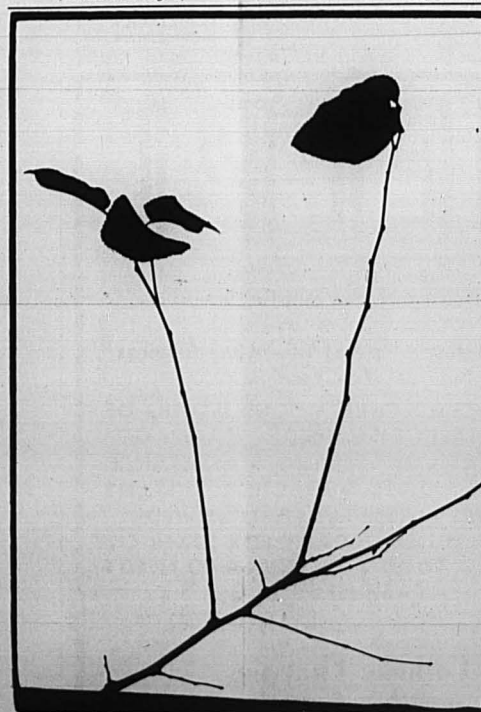
The universality of grace (which is implied in God's will to save all men in Jesus Christ), should not make the Church and Sacraments seem unimportant. The air man breathes will help show why this is so. Except in a vacuum, it is always present in varying states of purity and rarity. Recognizing this makes a difference in the way one lives and acts as when he pays attention to the degree of smog, humidity, or pollen. Not every man concerns himself about these things but some do and must or the others will suffer needlessly. Something similar is true of God's universal presence and grace.

For the purpose of faith in this context is to recall whom it is that all live in the presence of, so that they can act and react appropriately. The grace of God is everywhere and therefore can be forgotten or overlooked. Indeed it can also be taken for granted, like the air one breathes. Then far from exerting a conscious influence on the way one lives,

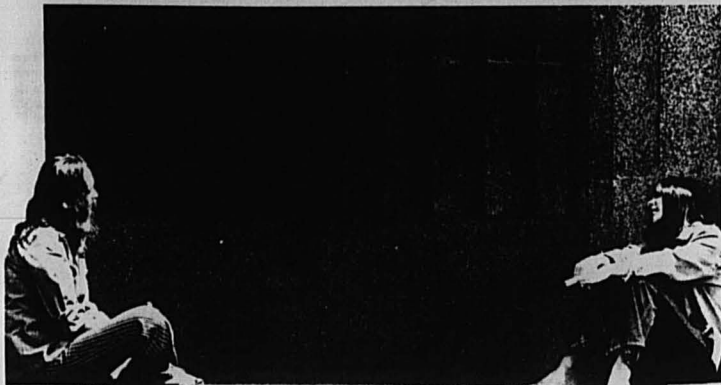
it is hardly a factor at all in his free choices and life-style. What is assumed to be everywhere without further qualification or clarification may at times almost as well be nowhere in terms of motivation it gives rise to in men. Grace is everywhere but this does not mean that the actual Incarnation of Jesus Christ was superfluous because of the divine ubiquity. One role of Christian Faith is to point out this presence of grace to instruct man of his sublime destiny and to keep him from forgetting.

THROUGH THAT SAME word of Faith, which it is to preach in season and out, the Church as a community of believers professing the Lordship of the Risen Jesus must humbly but confidently help man size up or assess his own moral condition. His life of grace before God must be understood to be sure; but it must as well be purified and strengthened.

Finally Faith must aim at challenging and lifting man up when he is (Continued on Page 7)



Even when stark branches of discouragement can be seen, "... Faith must aim at challenging and lifting a man up..." writes Father Carl J. Peter in his article this week. (NC Photo)



Relationships can be deepened by dialogue, by sensitive service, by being present to one another, and by being openly willing to listen. (NC Photo by Richard T. Lee.)

QUESTION BOX

Are marriages performed before JP's now valid?

BY MSGR. R. T. BOSLER
Copyright, 1970

Q. The report is being circulated that as of October 1, 1970, all marriages in which a Catholic is involved that take place before a Justice of the Peace or Protestant minister are considered as valid by the Church. Could this be true?



A. The report is not accurate. From October 1, 1970, new regulations permit bishops to dispense Catholics for serious reasons from the obligation of the Catholic form of marriage so that they may validly be married to a member of some other religion in a non-Catholic ceremony. The ceremony need not be religious, but it must be some public form of ceremony. Without such a dispensation the marriage would not be considered valid by the Catholic Church.

The purpose of this change is to promote better understanding between

the churches and pave the way for church unity. Reasons for granting the dispensation would, therefore, have to do with helping a young couple get off to a better start in a mixed marriage. In cases where the bride is Protestant, frequently her parents feel the marriage ought to take place in their church. Now this can be possible. Or there are times when the only compromise would be a marriage before a judge. In the past these were invalid; now with the dispensation they can be valid.

Q. I am nearly in despair over this problem. No one can give me answers which satisfy me. What I would like to know is what is the sin against the Holy Spirit and why is it unforgivable. I feel I have committed this sin, I'm not sure.

A. You might be able to make an inestimable contribution to the understanding of Holy Scripture if you could describe this sin against the Holy Spirit you think you have committed. Biblical scholars and theologians have struggled with this problem for centuries without finding a completely satisfactory explanation.

Let's lay out the problem as it appears in Scripture. First the passage from the Gospel of Matthew:

"And so I tell you, every one of men's sins and blasphemies will be forgiven, but blasphemy against the Spirit will not be forgiven. And anyone who says a word against the Son of Man will be forgiven; but let anyone speak against the Holy Spirit and he will not be forgiven either in this world or in the next." (12:31-32)

The Jerusalem Bible notes give this explanation of the text:

"There is some excuse for not recognizing Christ's divine nature since it is hidden under the appearance of an ordinary 'son of man,' but there is no excuse for blinding oneself to the manifest works of the Spirit. The man who denies these is resisting God's most direct appeal and putting himself outside the range of God's saving grace."

And now a text from the Letter to the Hebrews:

"As for those people who were once brought into the light, and tasted the gift of heaven, and received a share of the Holy Spirit, and appreciated the good message of God and the powers of the world to come and yet in spite of this have fallen away—it is impossible for them to be renewed a second time." (6:4-6) This is the sin of apostasy and the rejecting of Christ as Savior. It would seem that once having enjoyed the faith and then rejected what the Spirit offered, there would be no chance for forgiveness.

Now, you see how difficult the problem is. How do you reconcile these texts with what Scripture teaches elsewhere so clearly, that God offers all men the possibility of repentance up to the moment of death?

Here is an explanation given by the best of the new Catholic commentaries, the Jerome Biblical Commentary:

"The one who will not accept the work of the Spirit has made it impossible for himself to recognize the word and the work of the Lord. Only he can be forgiven who confesses that he has something to be forgiven."

In other words, not even God can forgive the one who does not want to be

forgiven. Is this the sin against the Holy Spirit? No one knows for sure.

So, if you are unable to find a satisfactory answer, don't be alarmed. Whatever the explanation, this we know for sure: Jesus Christ died and rose to save all men and through him all who want to be saved will be forgiven whatever sins they may have committed—without exception.

Q. I read in a Catholic magazine that the letter of Fatima foretells that in 1972 we may come to an end on earth. Is this true, or something the magazine is speculating on?

A. We have it on the authority of none other than Cardinal Alfredo Ottaviani that the letter of Fatima is buried in the archives of the Vatican. He made this known at a time when he was head of the Holy Office and he made it clear that there was nothing in the letter that Pope John XXIII or his advisers considered to be of any importance. Any magazine that publishes wild guesses and speculations about the contents of this letter is guilty of irresponsible journalism and ought to be ignored.

Q. Is it necessary to receive the last rites in order to enter the kingdom of heaven? I think you can save your own soul by praying.

A. No, it's not necessary to receive the last rites to enter heaven. But it is certainly a lot easier to pray with confidence and face the adventure of death with courage when you believe that Jesus has come in a special way to prepare you through His unique presences in the sacraments of Penance, the Anointing of the Sick and the Eucharist.



In former days, people were sometimes obliged to learn the hard way. Today, however, the proliferation of parish adult education programs makes it easier for a person to learn. (NC Photo)

SCRIPTURE

St. Paul chides Galatians

BY FR. WALTER M. ABBOTT, S.J.
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Now that we have looked at Paul's two Letters to the Thessalonians, please read Paul's Letter to the Galatians. I take it up now because I think the evidence indicates that it is, after those two short letters, the earliest of Paul's epistles.

Scholars have argued for decades whether this letter was written to people living in the north or the south of the area in central Asia Minor known as Galatia, and whether the letter was written before or after the council described in chapter 15 of the Acts of the Apostles.

I don't think that the first dispute makes any difference to most of you or that it should. I don't think that the second dispute really amounts to much. If the point of Paul's letter to the Galatians is to knock down the idea that circumcision and the Mosaic Law were as necessary to salvation as faith in Christ (and that is certainly the point), the letter must have been written before the Jerusalem Council, which settled the question. I think those are right who say it is scarcely conceivable that the controversy over circumcision could have broken out anew after the Jerusalem Council.

IF WE ARE ON THE right track in this matter, what we have in the letter to the Galatians is Paul's earlier handling of a problem that would eventually be handled in a definitive way by "the apostles and the elders," saying that "the Holy Spirit and we have agreed" (Acts 15:28). I hope you will not think that Galatians 2:1-10 is Paul's version of the Jerusalem Council. Some have tried to hold that idea, but in 2:2 Paul says he is describing a private meeting with the Christian leaders at Jerusalem, not a meeting such as the council was. The decision reached was substantially the same, but I think we should say that the council later fully endorsed the policy which Paul and the leaders had earlier agreed upon.

I have used the expression "knock down" in referring to Paul's handling of the problem. If you will look at verses 8 and 9 in chapter 1, where twice in one breath Paul tells someone to go to hell, I think you will agree that my expression was not too strong.

Paul starts this letter as an angry man. His authority has been challenged—he heatedly reasserts it. At the beginning of chapter 3 he shows his temper again, but notice how gentle and even affectionate he has become by chapter 4. I think you will agree that the rest of the letter is quite irenic.

What Paul got angry about was, of course, a matter of considerable importance. He was confronted with the fact that some of his Christian converts were accepting a development in doctrine that he could not approve. The doctrine that circumcision and the Mosaic Law were as necessary to salvation as faith in Christ would mean that Christ's redeeming death on the Cross and the Christian's faith in Christ given to him by God were not sufficient to justify or "put a man right" with God. In his letter Paul sets forth the understanding



Sharing and unity, even among the poorest of children develops a form of ecumenism that could compare with the hope of reunion of churches. (NC Photo)

WORSHIP AND THE WORLD

Interfaith worship center

BY FR. JOSEPH M. CHAMPLIN
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If someone asks for a simple explanation of ecumenism, we might respond with two words: sharing and unity. These notions summarize efforts to share common beliefs and practices with a hope this will lead to the eventual union, or reunion, of Churches. Early in the ecumenical movement imaginative pioneers speculated about a

logical consequence to these discussions—construction of a single church or building for diverse faith communities. The Interfaith Center at Wilde Lake-Village Green in the new, planned city of Columbia, Maryland located midway between Washington and Baltimore has now turned this abstract concept into a concrete reality.

Under the roof of a \$1.1 million structure, dedicated just last month, are separate worship areas for Protestants, Catholics, Jews and Unitarians with shared office space

Christians should have about the Mosaic Law and about Christ.

THE "FALSE BRETHREN" who preached "another gospel" were claiming that circumcision was the way in which gentiles (non-Jewish by birth) could belong to Abraham's "seed" and participate in the Old Testament promises associated with Christ's return. Apparently they were promoting what we might call today a combination of Judaism and Christianity. They were, of course, drawing heavily upon the Old Testament, as all early Christian preachers did, since at the time those were the only existing Scriptures.

As Paul goes to work in this letter to untangle the other preachers' use of the Old Testament we see him developing a basic form for his future preaching and teaching as we have it recorded in the New Testament. One of the immediate results, given to us in this very letter, is the remarkable development of doctrine about the Christian's participation in the life of Christ, a teaching which we shall see ever developing in Paul's subsequent epistles.

HERE IN THE LETTER to the Galatians Paul writes, "I have been put to death with Christ on his

for the clergy and administrative personnel of six participating major denominations. Title to the building is held by the Columbia Religious Facilities Corporation. Tenants lease their spaces (Catholics—53.4%; Protestants—44.3%; Jews—2.3%) and make regular payments which provide for interest, debt service, maintenance and repairs. Weekly rental for the Catholic community amounts to \$1,160 and according to the present schedule financing of the edifice will be completed in about 20 years.

IN THESE DAYS Church leaders understandably hesitate to construct huge brick and mortar monuments while countless flesh and blood poor go hungry or live in hovels. This awareness of world poverty and the need to remedy these conditions partly explains the Interfaith Center at Columbia. It is an experiment in economy, and attempt to determine if various congregations can save many dollars by sharing a single roof. No one knows yet. This innovative religious

Cross, so that it is no longer I who live, but it is Christ who lives in me. This life that I live now, I live by faith in the Son of God, who loved me and gave his life for me" (2:19-20).

Paul means, as he will abundantly make clear in later letters, that through faith and baptism a Christian puts on Christ and is united to his death. Therefore Paul and other Jews who become Christians die to the Mosaic Law. They are freed from the bondage which, Paul explains, that law actually was. Now they live with the life of God which the law had not been able to give them. Paul goes so far as to say that the only true sons of Abraham are those who imitate the faith of Abraham, and faith brings Christians closer to Abraham than Jews who are born as Jews. The baptized Christians, Paul says, have "the qualities of Christ himself" (3:27), and have become no longer slaves but sons of God. "Freedom is what we have—Christ has set us free!"

DISCUSSION QUESTIONS:

1. Do you think the anger expressed by Paul in Galatians is justified?
2. What was the cause of Paul's anger in the Letter to the Galatians?

building, however, also grew out of a desire for unity among believers. The Center's motto taken from Psalm 133 (132) expresses this wish. "How pleasant it is for brothers to dwell together in unity."

A joint parking lot (258 cars) and foyer means on Sunday mornings, for example, Christians and Unitarians will drive together, walk together, visit together on their way to church, then worship according to their own traditions and in a space reserved for their own use. The modernistic baptismal font, complete with flowing water and a walk-in arrangement suitable for adult immersion, seems to satisfy basic requirements of both Catholic and Protestant rituals for that sacrament. It also underscores the

belief central to many of the Interfaith Community in one Lord, one baptism, one Savior of us all.

The specifically Catholic space is termed, descriptively, a "multi-celebration" area and, according to architect William L. Gaudreau, conveys the idea that it has been designed for a multitude of functions or celebrations: liturgical, social, educational, and theatrical. To assure the visual and audible success of activities which take place in this Catholic section, the artists finally agreed on a modified arena style with center-stage effect and sloping floors.

THE ANGULAR SHAPED altar and pulpit, done in plexiglas and chrome, are portable in detail. All

WHAT DIFFERENCE DOES JESUS MAKE?

Finding Christ in others

BY FRANK SHEED

Let us linger a while on the notion, proclaimed by so many as today's discovery, that our duty as Christians is to find Jesus not in the Gospels but in our fellow men, especially in the poor and the suffering.

It is not today's discovery, of course, precious fruit of Vatican II. It is all down the ages. No one has put it better than William Langland in his vision of Piers

Plowman:

Jesus Christ of heaven
In the apparel of a poor man
pursues us always.

Langland came 600 years too soon to get that from Vatican II.

It goes right back, of course, to Jesus himself, which makes it all the stranger that it should be proposed as an alternative to the Gospel Jesus. Read the last dozen verses of Matthew's chapter XXV. Try reading them as if we had never read them before, shaking free of the pious coma, which is our ordinary tribute to Scripture's sacredness. If, Christ says, we do not feed the hungry, give drink to the thirsty, clothe the naked, visit the sick or imprisoned, it is Christ himself to whom we are refusing food, drink, clothing, comfort. It is one sin he actually names as leading to everlasting punishment, just as the reverse is the way to everlasting life. From the beginning of the world no religious founder had ever thus identified either God or himself with the neediest.

OUR OVERALL QUESTION in these columns is the difference Jesus made. This teaching is indeed different; taken seriously it could change the world. And

it has made a difference—not all the difference, unfortunately—but vast.

I say that it has not made all the difference. We are back at pious coma. Even in coma we cannot fail to realize that we are being urged to give to the needy and we dutifully do; but we hardly notice that salvation or damnation is involved: our complacency is not deeply penetrated by the realization that if we refuse, we are refusing Christ!

And there is a danger for ourselves in this talk of seeing Christ in our fellowmen. It can too easily become a sort of slogan or catchword, the words formed in the mouth, not in the mind. What the words are saying is so vast a commitment—that we should love others as we should love Christ, serve them as we would serve Christ! The phrase is uttered so lightly: one wonders if the needy always feel that those who utter it are treating them as Christ!

A further question arises: when we see Christ in others, what are we seeing? How do we in fact see Christ? Pretty variously. When the mind has not been brought fully into action listening and responding, he is sometimes scaled down to a single quality; kindness—he was fond of children, merciful to sinners, wept over dead Lazarus. I call this scaling down, not because kindness is not a splendid quality, but because so many other qualities are left out that even his love is not seen aright. There is his strength, for instance, his curtness of speech and complete absence of sentimentality, his insistence upon our keeping the commandments if we are to inherit eternal life, the power of his rage, the occasional invective ("the harlots shall enter the kingdom of heaven before you").

BASING EVERYTHING on love,

the furniture is of such a movable nature "so that the areas used for worship can become a center stage for drama, recitals, lectures, and other forms of education and recreation during the rest of the week. The space is easily divisible by a sliding wall for two separate areas of approximately 300 people each. One side may be used for liturgical functions, while at the same time another religious service or educational function can be conducted on the other side." A small chapel of adoration off the main lobby and near the "multi-celebration" space provides room for reservation of the Blessed Sacrament, confessions, and weekday Masses.

Articles 279-280 of the Roman Missal's General Instruction speak about art and architecture. "Church decor should be of noble simplicity.... The layout of the church and its surroundings should be contemporary. It should meet the needs for the celebration of sacred services and also the usual needs in places where people gather together." Those who have worked for many years in bringing the Columbia dream to fruition feel their obviously contemporary Interfaith Center IS of noble simplicity and DOES fulfill the worship needs of a congregation. Apparently Lawrence Cardinal Shehan, archbishop of Baltimore, holds similar convictions. He wrote to the community at Wilde Lake Village Green:

"The opening of the new Interfaith Center at Columbia provides a unique opportunity for long-time growth in ecumenism and brotherly spirit.... The mutual ownership of land and facilities and the sharing of space, administrative personnel and costs, and the development of co-ordinated programming, will testify to the good stewardship of the resources God has given these congregations to administer.... We ask God's blessing upon this endeavor, so full of promise."

DISCUSSION QUESTIONS:

1. What do you mean by ecumenism?
2. What are some specific ways the ecumenical movement could be furthered in this area similar to the interfaith center at Columbia?

reduced thus to kindness, can produce improbable results—I know of a man who left wife and children in poverty, persuaded a nun to leave her convent and live with him; he and the nun are daily communicants, convinced they are living up to Christ's command of love. One imagines they make their own accommodation with his statement that adultery defiles.

There is another way of seeing Christ, as a piece in the theological diagram of redemption, an automaton moving majestically on a path designed for him by his heavenly Father and blue-printed for him by the prophets, himself hardly reacting until what looks like a momentary breakdown in the Garden of Olives.

Both these ways of seeing him assume that he had not only a soul that was for all practical purposes divine, but a perfect body fresh minted for himself. It is time we met the Jesus that actually was. In the Gospels, of course. Where else?

Father Peter

(Continued from Page 6)

discouraged. Grace is everywhere but God did not take evil out of the world. He left it there to be overcome by good in imitation of His Son's death and resurrection.

This is the diagnostic role of Faith with regard to God's grace. The latter is everywhere but in radically different ways with corresponding implications for the man or woman who hopes to build with its help a future better than the past.

DISCUSSION QUESTIONS:

1. What is meant by the "Universality of grace"?
2. Explain the relationship between faith and grace.

KNOW YOUR FAITH

TIC TACKER

Nuns to attend rabbinical rite

BY PAUL G. FOX

Four Sisters of Providence from ST. MARY-OF-THE-WOODS COLLEGE will participate in an ecumenical investiture of a Jewish rabbi next Friday in Springfield, Mass. Rabbi Bernard M. Cohen, a member of the faculty at the Woods while serving a temple there the past several years, will be installed as spiritual leader of Sinai Temple in the Bay State.

Taking part in the ceremonies will be SISTER JEANNE KNOERLE, Woods' president; SISTER CAROL REUSS, assistant to the president; SISTER RUTH DWYER, chairman of the college department of ecumenism; and SISTER MARIE BRENDAN, faculty member. Another Hoosier taking part in the Sabbath Service will be Rabbi Murray Saltzman, of the Indianapolis Hebrew Temple.

OPENING OF NEW ART MUSEUM—ARCHBISHOP GEORGE J. BISKUP was among the five church leaders speaking at dedicatory ceremonies marking formal opening of the new Indianapolis Museum of Art last Sunday. He spoke briefly, then joined in a symbolic welcome from the church community. Other participants included: Bishop John P. Crane, of the Episcopal diocese; Rev. F. Benjamin Davis, pastor of New Bethel Baptist Church; Rabbi Murray Saltzman, Indianapolis Hebrew Congregation; and Rev. Theodore Ziton, pastor of St. George Orthodox Church.

NAMES IN THE NEWS—FATHER EARL FELTMAN, pastor of St. SIMON'S PARISH, Indianapolis, has returned to the parish after

hospitalization for a heart condition. FATHER THOMAS LYONS, pastor of ST. MARY'S PARISH, Aurora, is in ST. VINCENT'S HOSPITAL, Indianapolis, with a broken pelvis. He was involved in an automobile accident in southern Indiana last week. MSGR. THOMAS J. KILFOIL, pastor of ST. CHARLES BORROMEO PARISH, Bloomington, is in the hospital there for tests. . . MRS. ROBERT PARDECK, a member of HOLY FAMILY PARISH, Richmond, has been installed as recording secretary of the Church Women United in Richmond. World Community Day will be observed Friday, Nov. 6, in Richmond's Central United Methodist Church. . . SISTER MARY PHILIP SEIB, O.S.B., superior of Our Lady of Grace Convent, Beech Grove, leaves this week for Cali, Colombia, to visit the Benedictine mission there. She "is being accompanied by SISTER HARRIET WOEHLE, O.S.B., music teacher at OUR LADY OF GRACE, Academy.

CLUB TOGETHER 50 YEARS—The 50th anniversary of the En-A-Vant Club will be noted with a dinner and social meeting on Saturday, Oct. 31, at Our Lady of Fatima Council Knights of Columbus, Indianapolis. Founded in 1920 as a social and fraternal group by five high school-age boys, three of the original five will be on hand to celebrate—JAMES L. SHEERIN, of Chicago, the first president; FRANK MILLER, of the first president; IRWIN P. EGAN, the fifth founder—JOSEPH SEKTON is deceased. Among those attending the anniversary get-together are five widows of one-time members.

Conference asks disarmament, cease-fire

KYOTO, Japan—General disarmament and the withdrawal of United States support for the South Vietnam government were called for by the World Conference on Religion and Peace here.

The closing of the six-day conference (Oct. 21) coincided with an international anti-war day that witnessed nationwide demonstrations.

The conference message, drafted in the form of a resolution, was unanimously adopted by the 285 accredited delegates from varied faiths and nations.

"Clearly, peace is imperiled by the ever-widening race for armaments, the widening gap between the rich and the poor within and among the nations, and by the tragic violation of human rights all over the world," the message warned.

"WE FOUND THAT the problems of development were aggravated by the fact that the resources spent on research into and the manufacture and stockpiling of such weapons consumes a grossly inordinate amount of the resources of mankind.

"We are convinced that these resources are urgently needed instead to combat the injustices that make for war and other forms of social violence," it continued.

SPEAKERS AT The plenary sessions included: Venerable Thich Nhat Hanh, South Vietnamese Buddhist monk, social worker and poet; Muhammad Zafrulla Khan, Moslem leader and president of the International Court of Justice; Prof. R. K. Zwi Werblowsky of the Hebrew University of Jerusalem; the Rev. Eugene Carson Blake of the U.S., general secretary of the World Council of Churches; Dr. Hideki Yukawa, Japan's Nobel prize-winning physicist, and Catholic Archbishop Helder Camara of Olinda and Recife, Brazil, the controversial prelate who has called for social and political changes in Latin America.

A 10-point resolution on Vietnam expressed grief at the suffering of the Vietnamese people, and urged an immediate, bilateral cease-fire whose only condition is supervision by a neutral agency.

It also urged the withdrawal of U.S. support for the government of South Vietnam, which, it said, "is military in nature," in order that the people may elect "a truly representative civilian government."

TURKEY SHOOT SET

INDIANAPOLIS—The Holy Name Society of St. Roch's parish will sponsor a Turkey Shoot for four consecutive Sundays, Nov. 1, 8, 15 and 22, behind the parish church at Summer and Pennsylvania Sts. Shooting begins at 1 p.m.

"During this week 30 years ago, 20,000 priests, seminarians, and Brothers registered for the draft in various parts of the United States in compliance with the Selective Service Training and Service act of 1940."

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JUNIOR KICKBALL RUNNERS-UP—This squad from St. Malachy, Brownsburg, may be feeling a little like bridesmaids after a third consecutive second-place finish in CYO Junior Kickball League competition, but the girls maintained their parish's record as one of the outstanding kickball programs in the Indianapolis dioceses with a fourth straight appearance in the play-offs. Also, St. Malachy captured the Division One title in regular-season 1970 fall competition with a 7-0 record, then eliminated Holy Spirit's Division Four titelholders, 34-8, in the first round of the league play-offs to advance to the final game. There, the girls lost to St. Mark's new champions by one thin run, 14-13, in a typically well-played and exciting Junior championship game. Coaches are Charlie Hart (back row, right) and Larry Hart (left).

Will a priest win Congress post?

(Continued from Page 1)

will be tougher for the other two, since both face firmly entrenched incumbents. Some Catholics and a number of Catholic publications have raised "the priesthood issue." They cite previous custom, canon law, and the apparent preference of the American hierarchy as sufficient reason for priests to steer clear of politics.

The Code of Canon Law, compiled in 1918 and currently under revision, contains 2,414 canons, some of which regulate clerical behavior in minute detail. One of them is Canon 139. It says priests shall not seek national elective office without "the permission of their own Ordinary as well as of the Ordinary of the place where the election is to be held."

To the three priests in question, "their own Ordinary" means their immediate Religious superiors. For a diocesan priest, it would mean the diocesan bishop.

BUT THE ISSUE is a sticky one because of latent church-state implications. And all three priests have approached it differently.

Father McLaughlin did not seek formal permission to run from either the Jesuit order or Bishop Russell J. McViney of Providence. He said he discussed his candidacy with Jesuit superiors in Boston, but had asked them to neither approve nor prohibit it.

But Bishop McViney stated publicly that Father McLaughlin "announced his candidacy for public office without permission from me and without endorsement of any kind from the Diocese of Providence."

Father Drinan asked for and got clearance to run from his Jesuit superiors in Boston. A Boston chancery spokesman would not say whether Father Drinan had discussed his candidacy with ailing Cardinal Richard Cushing, now retired from the Boston archdiocese.

"I have always been open to Father Cornell's candidacy," Abbot Jerome G.

Tremel, the priest's superior at St. Norbert's Abbey told NC News.

But when Father Cornell announced his candidacy, Bishop Aloysius Wycislo of Green Bay, Wis., said publicly he had done "everything possible to discourage" Father Cornell from becoming a candidate.

Father James A. Coriden, assistant professor of canon law at Catholic University of America here, said traditional Church fear of political activities stems from the view that a priest should be involved in spiritual and not "worldly" matters.

HE NOTED THAT in some European countries—when the Church became too closely identified with one political faction or another—it fell out of favor with the populace as soon as the political faction died.

The Canon 139 issue has been further complicated in this country by an action of the U.S. bishops at their semi-annual meeting in San Francisco last April.

The Bishops accepted without dissent a Pastoral and Practices Committee report which noted committee members felt Canon 139 still applied and that bishops should generally "discourage" priests from running for office.

Accepting a report does not carry as much weight as issuing a definitive statement on a subject, however. And some committee members reportedly felt the bishops "should not make an issue of it."

But it is clear that many—probably most—U.S. bishops do not look on the idea of their priests running for office with favor.

"I am hoping that this rash of priests seeking public office will be a passing phenomenon," Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference, said in a letter to the editor of "Columbia," the monthly Knights of Columbus magazine.

DINNER LATED

GREENWOOD, Ind.—The Sisters, priests and faculty of Our Lady of Greenwood parish will prepare and serve a spaghetti dinner on Wednesday, Nov. 4. Serving will be from 4 to 8 p.m. in the school cafeteria. Adults, \$1.75, children, \$1. The public is invited.

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Alumna's exhibit St. Meinrad cage opens at Woods' slate announced

ST. MARY-OF-THE-WOODS, Ind.—An exhibit of 14 paintings has opened in Gallery 120 of Foley Hall on the campus of St. Mary-of-the-Woods College. All are the work of Mary Berger Kelly, a 1958 graduate.

The 14 works include oil paintings, oil drawings, color and black and white lithographs done by Mrs. Kelly who now makes her home in Lyndonville, Vt.

The exhibit is open to visitors during school hours. It will remain on exhibit through November 17, according to Sister Immaculate S.P., area advisor for art in the Division of Fine Arts.

ST. MEINRAD, Ind.—Head coach and athletic director, Ron Altstadt, of St. Meinrad College has announced a 21-game basketball schedule. The Ravens host the School of Theology at St. Meinrad in their opener on Nov. 3.

St. Meinrad College is rated an early favorite in the four-team Seminary Conference to which they belong. Other teams in the conference include: St. Gregory College, Cincinnati; St. Pius X College, Erie, Pa.; and St. Mary College, St. Mary, Ky. In addition to a home and home series with these teams, St. Meinrad will host a tourney featuring all four teams on Feb. 13.

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The Democratic Party's Platform on Education is clear. One of the plans of this platform is as follows:

"We propose that the Democratic Party initiate a constitutionally acceptable method for giving financial relief to non-public schools through the purchase of secular educational services by the State Department of Public Instruction."

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Pd. Pol. Adv.



ST. MEINRAD BOARD OF OVERSEERS—Shown above at the group's 19th meeting held recently is the Board of Overseers of St. Meinrad College and School of Theology. In the foreground from left are: Father Hilary Ottensmeyer, president-rector of St. Meinrad College; Dr. John Numbberger, of Indianapolis, Board Chairman; and Father Adrian Fuest, president-rector of the School of Theology. Other board members, from left, are: John Schnaus, of Jasper; Michael Garvey, of Indianapolis; Robert Graham, of Washington; Dr. Lynn L. Merritt, of Indiana University; Glenn Gramelspacher, of Jasper; Robert Vaal, of St. Meinrad; Charles N. Borders, of Tell City; Sister Anne Doherty,

S.P., of St. Mary-of-the-Woods College; William A. Koch, of Santa Claus; Rev. Eric Dean, of Wabash College; Magr. John Murphy, of Thomas More College; Herb Naville, of New Albany; Frank McGrath, of Indianapolis; John Carroll, of Evansville; Dr. Robert Shaffer, of Indiana University; and Dr. Robert Munson, of Bellarmine-Usuline College. Not present for the meeting were: Sol Bronstein and W. C. Bussing, of Evansville; O. Leo Beckman, of Jasper; Magr. James P. Galvin, of St. Mary-of-the-Woods College; Cornelius E. Hubbuch, of Louisville; J. David Huber, of Cannelton; Gordon St. Angelo, Father Kenny C. Sweeney and Arthur J. Sullivan, of Indianapolis.

† Remember them in your prayers

BROOKVILLE
TETHAL A. BAKER, 68, St. Michael's, Oct. 21. Mother of Ann Baker of Miami Springs, Fla., and Richard C. Baker of Columbus, O.

FULDA
FRANK APPRECHT, 67, St. Boniface, Oct. 27. Brother of Alphonse of Fulda.

INDIANAPOLIS
KATIE SULLIVAN, 93, St. Paul Hermitage Chapel, Oct. 21.

THOMAS H. MCNUITY, 76, St. Bridget's, Oct. 21. Brother of Mary A. McNulty.

HURSE BAKER, 97, Holy Trinity, Oct. 21. Aunt of Natalie Habbuch.

GREENSBURG
CHRISTINE H. SAHM, 81, St. Mary's, Oct. 17. Sister of Joseph, John, Frank and Louise J. Sahm.

JEFFERSONVILLE
LOUIS DANIEL HUTT, 84, St. Augustine, Oct. 21. Father of Louis Charles Hutt and Mrs. Evelyn Louise Goodwin, both of Jeffersonville.

LIBERTY
IMAYURA EGAN, 94, St. Bridget's, Oct. 20.

NEW ALBANY
JAMES R. WATSON, 70, Holy Trinity, Oct. 24. Husband of Carrie; father of Joseph, Thomas, James and William Watson and Mrs. Rita Miss, all of New Albany. Two brothers and one sister also survive.

JACOB S. ENGLE, 82, St. Mary's, Oct. 26. Husband of Minnie; father of Robert Engle of New Albany. Four sisters also survive.

RICHMOND
BERNARD (BUD) DRIVER, 49, St. Andrew's, Oct. 24. Husband of Barbara; father of Mrs. Ray Wright of Richmond and Mrs. Walter Cuy of Winchester.

TERRE HAUTE
JOHN RALPH MADSEN, 65, St. Patrick's, Oct. 24. Husband of Ruth; father of John Madsen of Nashville, Tenn., and Mary Serkowsky of Greenwood, Ill.; brother of Mrs. Edith Kammacher of Marshall, Ill.

Set fall bazaar at Holy Name Sunday, Nov. 1st

BEECH GROVE
Ind.—"Something for Everyone for Christmas" is the theme for this year's Fall Bazaar sponsored by the Altar Society of Holy Name parish. The festive event is scheduled for Sunday, Nov. 1, from 12 to 6 p.m. in the cafeteria.

The ladies have prepared a variety of delightful handcrafted items for the holidays, including attractive holiday gift items such as knitted ponchos in a variety of bright colors, beach jackets, artificial floral arrangements for all occasions, rings, bracelets, Christmas ornaments and other items.

A spaghetti and meatball dinner will be served from 12 to 4 p.m. Tickets are \$1.75 for adults, \$1.25 for children 8 to 12, and 75 cents for children under eight.

A new feature this year is the Sweet Shop, featuring homemade pies and pastries. Mrs. Charles Leppert is chairman for this attraction.

Proceeds from the Bazaar will be used for the many activities sponsored by the Holy Name Altar Society, according to Mrs. James Robison, co-chairman. Other co-chairman for this year's event include Mrs. Virgil Doller, Mrs. Joseph Haag, and Mrs. John Gibbons.

Card party set at Little Flower

INDIANAPOLIS—A \$100 bill Variety and Christmas booths, and a "goodie" basket will be stocked with unusual boutique given away at the Annual Card Items, will be featured along Party sponsored by the Ladies with the usual refreshments. Club of Little Flower parish on Advance ticket sales are being Tuesday, Nov. 10. Card games handled by Mrs. Joseph Dugan, will be played in the school 356-2521 and Mrs. Denis auditorium, 13th and Bosart, at Moriarty, 353-1953. Tickets will 1 p.m. and again at 8 p.m. also be available at the door.



Bertha F. Lichtenstein

Ballot No. 398

MARION CO. DEMOCRATIC CANDIDATE FOR LEGISLATURE

"Make Legislation Responsive to the Peoples Needs"

Subject to Nov. 3 Election Pd. Pol. Adv.

CHRIST & O'NEAL ACTIVE CRIME FIGHTERS!

"With violence on the increase and crime up 14% in Marion County in the last six months alone, the winds of change are beginning to stir in our county," says John Christ, democratic candidate for Marion County Prosecutor.

Speaking candidly during a recent informal meeting at Christ-O'Neal headquarters Christ said, "People are sick and tired of hearing about the 'good job' being performed by the 'hag' of the moment, while, in fact, break-ins and robberies and assaults continue unabated and unpunished," he said.

"Citizens of the county ask only a simple thing of law enforcement people and of those who mete out the punishment: stop criminals from robbing and assaulting us!" Christ concluded.

Robert A. O'Neal, democratic candidate for Marion County sheriff, added his personal belief that action is the answer to crime. "Both John Christ and I are dedicated to the action approach to crime and criminals," O'Neal stated.

"I was Marion County Sheriff two times and I know how the job should be done," O'Neal said.

Both John Christ and Robert A. O'Neal are fully qualified for the jobs they seek in the coming election. Christ was a Judge for 13 years and a trial lawyer for 7 years. O'Neal was Superintendent of the Indiana State Police for two terms and also served two terms as Marion County Sheriff.

Both men are pledged to fight crime to the fullest extent of the law and to end present inaction and verbalism with effective action in the apprehension and prosecution of criminals.

Both Christ and O'Neal said, "We believe that action still speaks louder than words!"

Pd. Pol. Adv.

Patricia Foley

Ballot No. 35B

A member of St. Christopher Parish, is a Democrat Candidate for the State Legislature from Marion County Who Supports State Aid to Non-Public Schools.

Pd. Pol. Adv.



BALLOT No. 44B

Katherine M. Fruits

Democratic Candidate for COUNTY RECORDER

Member of Christ the King Parish

Pd. Pol. Adv.

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STATE REPRESENTATIVE
Marion County

A lifelong resident of Marion Co. Educated in the Catholic Grade School System. Graduate of Sacred Heart H. S. and Butler University. Married and father of 4 sons. Member of Holy Name Parish.

WILL SUPPORT STATE AID FOR NON-PUBLIC SCHOOLS

Paid for by the Kelly for State Representative Committee Dick Forestal, Joe Wolff, Chairmen

INDIANAPOLIS Calendar of Events

FRIDAY, OCT. 30
RUMAGE SALE, sponsored by the Ladies of St. Vincent de Paul, from 9 a.m. until 5 p.m. at 2510 N. Capitol Ave. Saturday, Oct. 31, from 9 a.m. until 4 p.m.

SUNDAY, NOV. 1
ST. CATHERINE'S MONTHLY CARD PARTY at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts. Small canned hams awarded as prizes. All games played.

WEDNESDAY, NOV. 4
DUAL CARD PARTY and LUNCHEON at St. Mark's parish, Edgewood and Road 31 South. Luncheon at 11:30 a.m. followed by card games at 12:30 p.m. and at 8 p.m.

FRIDAY, NOV. 6
NOCTURNAL ADORATION members are reminded of the customary watch.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Socinea High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

"During this week 30 years ago, nearly 120,000 persons joined in a prayer for world peace at the Los Angeles Memorial Coliseum, during the celebration of the centennial of the arrival of the first Catholic Bishop in California."

A Halloween theme will be used, with couples asked to costume for special prizes. Chairman of the event is Tom Mattingly.



MEMBER ST. MATTHEW PARISH

Pd. Pol. Adv.

Would Appreciate Your Vote — Nov. 3rd

WM. S. MERCURI

Ballot 46-A

For
MARION CO. ASSESSOR
Vote Republican

Vote for a man of integrity, experience and proven performance. Vote for a man who believes in law and order!

Re-elect Lee R. Eads... SHERIFF OF MARION COUNTY

SHERIFF EADS... came up through the ranks of the Marion County Sheriff's Department. A veteran of 30 years continuous service he has served in every job capacity and held every rank in the department.

SHERIFF EADS... was the first Sheriff to recognize the need of a helicopter which has proven to be a big aid in saving lives and apprehending criminals.

SHERIFF EADS... established a code system (at no cost to the taxpayers) to prevent burglars from receiving radio calls.

SHERIFF EADS... established set rules regarding visitation rights of families and friends of prisoners.

SHERIFF EADS... assigned a car to each road man which has proven to be a savings to taxpayers and has resulted in many more apprehensions of law breakers.

SHERIFF EADS... originated a Reserve Department with more than 80 businessmen volunteering from 4 to 120 hours each month in fighting crime.

SHERIFF EADS... has completed a Basic Police Training School and a preapproved course of instruction in Police Management at Indiana University.

SHERIFF EADS... attends Lawrence Methodist Church and is a member of the following organizations: Mystic Circle Lodge No. 485, F. & A. M. Scottish Rite, Hurst Temple, Fraternal Order of Police, Hurst Club, Indiana Sheriff's Association, American Legion, Lawrence Post 505, Washburn Grange, Club American Red Cross Advisory Committee, and the National Sheriff's Association.

Lee Eads Has Done A Good Job, Is Doing A Good Job And Will Continue To Do A Good Job



VOTE REPUBLICAN ON NOV. 3rd. RE-ELECT SHERIFF EADS. BALLOT NO. 46A

Paid For by the Eads For Sheriff Committee James H. Hardin Chairman and Treasurer

KEN CADY

- Graduate of Latin School of Indianapolis and Indiana University
- Taught 4 years at St. Simon School
- Member of Our Lady of Lourdes Parish
- Supports Non-Public Schools

DEMOCRAT for STATE REPRESENTATIVE

Pd. Pol. Adv.

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JOHN KLEBER
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STATE REPRESENTATIVE
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Supports State Aid For Non-Public Schools

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Paid for by Kleber for State Representative Committee, D. O. Woolf, Jr., Treasurer

RICHARD D. COBB
for
DEMOCRAT STATE SENATOR
from
Marion County

From 1965 to 1969 member of The Review Board of the Indiana Employment Security Division, also former Vice-Pres. — Sec. Treas. of the Marion Co. Central Labor Council, A.F. of L. — C.I.O.

Married to the former Geneva M. Clark and father of 3 daughters.

Favor State Aid to Non-Public Schools and Reduction of Property Taxes.

Pd. Pol. Adv.

VIEWING WITH ARNOLD

'Monte Walsh' wins kudoes

BY JAMES W. ARNOLD

"Monte Walsh" is a nostalgic and tenderly aestheticized tribute to the 19th century American cowboy, whose rite of passage are best described by a framing sequence used at the film's beginning and end. At first Monte (played by Lee Marvin) is on the trail reminiscing with an old friend; at the fadeout, he is still reminiscing but the friend is gone, and he can talk only to himself and his horse, and in his memory it is hard to separate truth and legend.

This is a picturesque and often lovely western for sentimental buffs, not especially for the action fans oriented strictly to chases and gun battles. The whole drift in mainstream westerns of the last decade has been to truth-telling about the cowboy myth, describing him as he really was, sometimes in terms of comedy ("Butch Cassidy"). There has also been a

decided shift from celebrating the westerner in his prime to catching him at the end of his career, at the melancholy moment when history is passing him by and he is about to disappear over the distant hills forever.

"MONTE" MIXES both of these trends. It works very hard to describe the life of the real cowpoke, as opposed to the more familiar and superficially glamorous gunfighter or outlaw, and the economic changes that drove him off the range. And it is full of sadness for the passing of a way of life that may not have been entirely noble but that is embedded deep in the American soul. When there is comedy, it arises from the lovely western for sentimental buffs, not especially for the action fans oriented strictly to chases and gun battles. The whole drift in mainstream westerns of the last decade has been to truth-telling about the cowboy myth, describing him as he really was, sometimes in terms of comedy ("Butch Cassidy"). There has also been a

The movie worthily recalls several saddle classics. Like "Ride the High Country" and "Lonely Are the Brave," it shows the effect of civilization on the West, how some men

adapted and others didn't, catharsis for Marvin, are often avoiding the railroad and falling into crime or madness or despair. Like "Cat Ballou," which incidentally established actor Marvin as a major movie presence, it deals with heroes and heroines who are simply with so much class, gentleness and old-fashioned feeling. The movie has minor flaws, but its achievement is impressive: it says something serious and moving without embarrassing itself.

DIRECTOR WILLIAM Fraker begins by carefully sketching with sociological accuracy the economic hard times as the ranches fold and the hands are forced to "take the best we can get." Marvin and his sidekick (Jack Palance) catch on with a fowl-smelling cook, and kidding banter about a man's prowess with a gun or a horse.

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Slowly, with tragic inevitability, the lifestyle begins to come apart. Palance marries a widow and becomes a hardware merchant. (The Marvin-Palance department at St. Francis farwell, as they chat Hospital, Beech Grove, retired matter-of-factly on the last week after completing 43 porch—"we sure had some good years' service at the institution. times together"—is a classic of The Wisen, Germany, native has masculine restraint). Others are kept a member of the laid off, and another friend Franciscan community for 66 (Mitchell Ryan) becomes a year. A registered nurse and a reluctant outlaw. Marvin's registered radiologic (Jeanne Moreau of the magnificent smile) must move to another town, and they grimly ponder the difficulty of marriage between a jobless wrangler and an aging dance-hall girl. Finally death settles the issue, but not until an ironic shoot-out between old friends Marvin and Ryan, after which Marvin speaks gently to the dying Ryan about horses.

THIS IS A FIRST film for director Fraker, an accomplished cameraman ("Bullitt," "Paint Your Wagon"), and he has given everything an affectionate visual luster. The outdoor scenes, often backlit and supported by the gorgeous music of John Barry ("Born Free"), are something to see. One sequence, in which the lonely Marvin wanders through the empty town at dusk, is pure poetry. The action passages, especially an epic bronco-busting that serves as a triumphant

itself. (Rating: A-3—unobjectionable for adults)

CURRENT NATIONAL MAD WORLD (A-1, G): A political detective story of Stanley Kramer's universal implications, strongly restored the hysteria of system cannot cope with predators.

1. M*A*S*H (A-4, R): A somewhat over-rated service comedy—"Carry On," with blood—, which the brass are bamboozled, hypocrites headed, and nurses pursued in a Korean combat hospital.

2. SUNFLOWER (A-3, G): A tragic-sentimental story about lovers separated by war, at least adequately put together by three great Italian talents—Loren, Mastroianni and DeSica.

3. ODD COUPLE—BARE-FOOT IN THE PARK: The inevitably paired Neil Simon comedies, somewhat staid as movies, are revived for a profitable and excruciatingly cheerful double bill.

4. GOODBYE GEMINI (Not Rated): The sleazy life in Chelsea, as seen from the viewpoint of the year's oldest couple, boy-girl 20-year-old.

5. IT'S A MAD MAD MAD 7.2 (A-2, GP): A fast-moving revival of Stanley Kramer's universal implications, strongly restored the hysteria of system cannot cope with predators.

6. CATCH-22 (A-4, R): The original black comedy about war: R: A smashing performance by Lee Grant and eye-popping color impressively. Mike Nichols' photography make this strange direction is up and down, but comedy about a ghetto landlord of psychotic murderers.

10. DARKER THAN AMBER (B, R): A very tough but skillful detective story, with Rod Taylor and Theodore Bikel on the trail of psychotic murderers.

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Whom do you recognize in this picture? This was the Catholic Young Peoples Social Club at St. Joseph Parish, Indianapolis. Picture was taken in 1937, with Monsignor Dowd (deceased). Picture and information submitted by Mr. and Mrs. H. J. Gilligan.

Send or bring pictures to appear in this new feature sponsored by:

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GOLDEN JUBILIARIES—Mr. and Mrs. Frank Linne, of Troy, will celebrate their 50th Wedding Anniversary on Saturday, Nov. 7, with a Mass of Thanksgiving at 10:30 a.m. in St. Pius Church. They were married Nov. 8, 1920 at New Albany. Mr. Linne and the former Anna Beckman are the parents of Ray with the Air Force in Vietnam; Paul of Tulsa; Walter of DuBois; Henry of Detroit, Mich.; Mrs. Charles (Dorothy) Hall of Francisco; Mrs. Francis (Rosella) Williams and Mrs. Robert (Betty) Sweeney, both of Tell City. There are 39 grandchildren and six great-grandchildren. An open house for relatives and friends will be held from 2 to 5 p.m. at the Community Building Troy, on Nov. 7. No invitations will be sent and the couple requests that gifts be omitted.



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Lieutenant Michael J. Feeney, son of Mr. and Mrs. Harry J. Feeney, who recently has entered the United States Armed Forces.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE—Ladies of Charity
Friday, October 30—9 A.M.—5 P.M.
Saturday, October 31—9 A.M.—4 P.M.
2510 North Capitol Avenue

COMMUNICATION GAP—GENERATION GAP
Sunday, November 1—7:30 P.M.
St. Monica's Cafeteria
61st and North Michigan Road
Panel of Youths with Mr. Jack Fadley as Moderator

LUNCHEON AND CARD PARTY
St. Mark's Church Hall
Edgewood and US No. 31 South
Wednesday, November 4
Luncheon—4:30 P.M. Cards—12:30 P.M.—8 P.M.

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HARRY J. FEENEY MERIDIAN AT 19th STREET

Archbishop dedicates new Bloomington church

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—"This church will be a blessing to all people—treasure it—be with God in it, and as you leave, take God with you," Archbishop George J. Bishop told parishioners of the new St. John the Apostle parish here at the dedication of the church.

"You have reason to be proud of this beautiful House of God," Archbishop Bishop said. "You will have in your hearts and prayers a special thanks to Archbishop Schulte who started this parish. All of the Archdiocese can be proud, and the church will be a fountain of grace and blessing to all."

Archbishop Schulte was a special guest at the dedication and the Mass which followed, at which Archbishop Bishop was the principal celebrant. Approximately 50 priests attended the ceremonies on Wednesday, Oct. 21.

FATHER FRANCIS BUCK is pastor of the new parish which serves Catholics residing on the west side of Bloomington and Monroe County.

Father Victor F. Wright, former director of the Indiana University Catholic Student without the help of his parishioners," he said.

Joseph's parish in St. Leon, Ind., delivered the sermon at the dedication Mass.

In praising the beauty of the church, Father Wright said there is no alternative to the proposition that God deserves the best. He also lauded the St. John the Apostle parishioners and said that through their generosity and work they have shown what is dear to their hearts. "You are a symbol of the New Jerusalem where God dwells," he said.

"OUR LEGEND dictates that a church be dedicated with ceremony as this is the House of God so the Archbishop is called upon to accept it. This church is a holy place and so are you people holy—holier than the church. It is made of stone and glass, but you are human beings made to the image of God. You are also a House of God and can be the Gate of Heaven by your example. You must be living Temples of God."

Father Wright said that despite the great humanism and passion to get things done of Father Buck, he can accomplish nothing without the help of God.



TO OBSERVE ANNIVERSARY—Mr. and Mrs. Carl J. Boeldt, members of St. James the Greater parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, Nov. 8, with an Open House, 915 E. Berwyn Ave. They were married in Sacred Heart Church. Mr. Boeldt is an honorary life member of Mater Dei Council Knights of Columbus.

Slate pilot program in sex education

INDIANAPOLIS—A pilot program in sex education for grades one through eight will be implemented in five Catholic schools next semester, according to an announcement last week. The five Marion County schools—St. Pius X, St. Barnabas, St. Gabriel, Little Flower and Holy Cross Central—will use a program developed by the Chicago archdiocese called "Becoming A Person."

TRUE PARENT involvement will be the central core to the program, according to Dr. John Nurnberger, chairman of the department of psychiatry at the IU-PUI Medical Center in Indianapolis. He spoke to nearly 1,000 teachers about the program last Thursday at the annual Teachers' Institute held at Chatham High School.

Soundness of approach to sex education in the classroom is without value, he stated, "if there is not a model environment at home in which the child can reach emotional maturity."

DEVELOPING HIS TOPIC "Sex information is not sex education," Dr. Nurnberger said that a child's social climate and experiences are tied to biological and emotional growth.

He stressed the importance of proper parental reaction to a child's natural curiosity and sexual development. For this reason a detailed handbook will be provided as an indispensable tool for the parents of each child in the program.

RECOLLECTION SET

INDIANAPOLIS—Father Maury Smith, of Alverna Retreat House, will conduct the spiritual exercises at the Day of Recollection to be held from 9:30 a.m. to 2:30 p.m., Tuesday, Nov. 10, at St. Thomas Aquinas Church, 46th and Illinois St. Those attending are asked to bring a sandwich for lunch.



PLAN ST. JOSEPH'S BAZAAR—The Altar Society of St. Joseph's parish, Indianapolis, will sponsor a Bazaar in the parish hall, 1375 S. Mickley Ave., Saturday and Sunday, Nov. 7-8. Mrs. Gladys Skufca, above second from left, is general chairman, assisted by Mrs. Lillian Plummer, second from right, and Mrs. Carol Beattie, right, co-chairmen. Also shown is Mrs. Sue Kniertm, a member of the Bazaar committee. A country street scene will help display the Bazaar booths, to include home decorations and boutique, bake shop, candy store, flower shop and tinsel town. Toyland and a special Kiddie Korner are planned for the children. Snacks and sandwiches will be served on Saturday and coffee and donuts on Sunday. Saturday's schedule starts at 4 p.m., while Sunday's Bazaar is from 10 a.m. to 5 p.m.

Poor Souls Devotions

Holy Cross Cemetery

(2400 S. Meridian St., Indianapolis)

Sun.-Nov. 1, 1970—2 P.M.

At Priests' Circle

Father Paul Landwerlen of Holy Trinity Parish will conduct the services for all those buried in this cemetery.

Sponsored by:

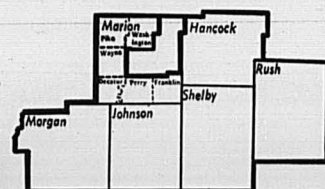
CATHOLIC CEMETERIES ASSOCIATION of INDIANAPOLIS

Re-elect to Congress William G. "Bill" Bray

(Republican)



Sixth District



I believe in and shall continually do all in my power to have and to keep a free and strong America—spiritually, economically, and militarily.

Due to the long session of Congress this year, I regret I have been unable to spend as much time in the Sixth District as I would have liked. However, as long as there is pending legislative business, my duty is to represent constituents in Washington, as I was elected to do.

As a guiding principle, I always keep in mind that our country's greatness stems from the American citizen, too often forgotten, who works, pays his taxes, and honestly and faithfully supports his family, his community, and his country. In return he asks only for the protection of its laws, and preservation of its domestic order to enable him to pursue and enjoy in peace that freedom and dignity of the individual which is the priceless heritage of us all.

To preserve, protect, and defend this principle and this American heritage shall always be my goal. I pledge to every citizen in the Sixth District, regardless of political affiliation, to strive always to represent this District and all of its citizens, to work with them in their problems individually, and to assist each community in the problems affecting its economy and welfare.

William G. Bray

Kenneth Griffin, Treas., Mooreville, Ind.
Paid by Bray for Congress Committee