



Holy Cross Church, Indianapolis

HOLY CROSS, INDIANAPOLIS

Parish observing Diamond Jubilee

INDIANAPOLIS—Archbishop George J. Bishop will be principal celebrant of the 75th Jubilee Mass of Thanksgiving at Holy Cross Church, scheduled at 7:30 p.m. Saturday, Nov. 7.

The former parish administrator will be joined by several other priests who have served the parish in recent years and the current pastor, Father James Byrne. The homily will be delivered by Rev. Mr. Thomas McSherry, deacon in residence at Holy Cross.

Another photo, Page 9

A Homecoming Dance will follow the Mass in the parish hall for present and former parishioners. Admission will be \$1.50 at the door, to include sandwiches and refreshments.

Holy Cross parish, considered the "mother parish" of the eastside, presently numbers about 375 households or 1,200 parishioners. The parochial school, called Holy Cross Central, has an enrollment of 210 children in eight grades from Holy Cross, St. Peter and Paul Cathedral and St. Mary's parishes.

The parish ministry team includes Father Byrne, the pastor; Father Donald Schneider, associate pastor; Rev. Mr. McSherry, deacon; and Sister Kay Glass, S.P., associate.

Founded in 1895 as the 11th parish in Marion County, Holy Cross had as its first pastor Father William Quigley, then assistant of St. Patrick's parish, who died the following year.

Original boundaries for the new parish were Noble Street (now College Avenue) on the West from the Big Four tracks to

Washington, and Highland Avenue from Washington to Michigan Street, on the North the boundary was Michigan Street, the Big Four tracks on the South, east to the Marion County line.

The first parish church was completed in 1896 under the pastorate of Father Dennis McCabe, who served from 1896 to 1903. The Catholic newspaper's account of the church's dedication noted that the new parish "is located in the extreme Eastern portion of the city, and includes English-speaking Catholic families formerly belonging to St. Patrick's and St. Joseph's congregations, to the number of about 300."

In the fall of 1896 the parish school was opened in first floor rooms of the original church by Sisters of Providence, who lived in the rear and basement. A combination convent and school building was built and financed by the Sisters of Providence in 1902. The building is still in use.

The Sisters also conducted high school classes for girls from 1896 to 1905, with the enrollment never exceeding 30 girls. It was discontinued in favor of St. Agnes Academy operated by the religious community.

By 1901 the parish had grown to 1,200 members and it received its first full-time associate pastor, Father August Sprigler.

The 16-year pastorate of Father James J. Wade was begun in 1903 upon the death of Father McCabe. Noting that the parish had outgrown its original facilities, Father Wade started a building fund and acquired additional property for the erection of the present church.

By 1908 the parish had grown to 2,500 members, being sharply reduced the

(Continued on Page 12)

Halt ordered to liturgical experimenting

Guitar Masses still approved

BY FR. LEO A. McFADDEN

ROME—The Holy See is trying to put the brakes on way-out liturgies and liturgical experimentation.

A new instruction on the liturgy—called the Third Instruction on the Correct Application of the Constitution on the Sacred Liturgy—was prepared by the Congregation for Divine Worship for that purpose.

Contents of the document, dated Sept. 5, were prematurely released in the Italian press Oct. 29. The congregation had intended to release the document Nov. 5.

The net result of the instruction will be continued approval of customary guitar Masses and home Masses where the local bishop assents, but an absolute ban on liturgies that approach the bizarre.

Only approved texts can be used in the readings at Mass, experimentation with the liturgy is restricted and priests are permitted to wear only the customary vestments in the liturgy.

That part is clear. Somewhat more vague was the discussion of Communion breads and the use of musical instruments to be allowed in the future.

The Vatican left the choice of music to the local bishop but insisted that the music should suitably stimulate prayer, express the mystery of Christ, serve the worship of God and not impede the active participation of the congregation. This apparently does not ban the so-called "guitar Masses," a popular form of worship among the young and university students because many would contend the guitar Mass does all of these things, and in a very successful way.

THE INSTRUCTION said that bread used for Communion should be recognized as bread, an apparent reference to the practice in some places of substituting the bread and wine in Eucharistic celebrations with such things as cookies and Coca-Cola.

Although the Vatican would not comment on the premature publication of the instruction, Father Annibale Bugnini, secretary to the divine worship congregation and one of the signers of the new instruction, said that when about 3,000 copies are distributed around the world, "some indiscretions are bound to take place."

Another Vatican official said that the instruction became a necessity because experimentation in too many places was providing a liturgy that was "unrecognizable and sometimes just plain stupid."

At one point, almost as if to say that enough experimentation and adaptation has taken place, the instruction said: "Thus there is no need to resort to arbitrary adaptations, which would only weaken the impact of the liturgy."

Pope Paul VI has been a champion of liturgical renewal, but has also reminded Catholics that "a sacrifice of the Mass offered in disregard for fixed norms is not acceptable."

He has warned further that "it is necessary that people abstain from experiments that have not been approved" lest the liturgy become the "arbitrary decisions of just anyone."

THE NEW INSTRUCTION, then, seems aimed at those who have taken liturgical innovations and run to extremes with them. On the other hand, the Vatican is not unaware that many groups of Catholics around the world want nothing of the approved post-conciliar changes but ask instead for preservation of the old Latin Mass.

The instruction pointed out that there were those who could not wait for official changes to be promulgated and who on their own initiative "made changes, additions or simplifications in the rites... that went against the basic principles of the liturgy."

But the instruction also said that some persons, "for the sake of conserving ancient tradition, were unwilling to accept" the Church's liturgical reforms.

Protest groups from Europe, Asia and the Americas have come to Rome in the

(Continued on Page 9)

Pope will visit eight countries

VATICAN CITY—In the longest and most strenuous journey of his seven-year reign 73-year-old Pope Paul VI has scheduled a nine-day trip that will take him half way around the world to visit seven countries in Asia and the Pacific.

Details of Pope Paul's latest trip abroad—his ninth—were released by the Vatican Oct. 29.

Main stopovers will be the papal visits to Manila, the Philippines, Nov. 27-29, and to Sydney, Australia, Nov. 30-Dec. 3.

Other stops, however, will be made in Iran, the Samoan Islands, Indonesia, Hong Kong and Ceylon.

A refueling stop will be made at Teheran, Iran, enroute from Rome Nov. 26. After leaving Manila, the Pope will visit Pago Pago in American Samoa and the independent state of Western Samoa on Dec. 9. After leaving Sydney, the Pope will stop overnight at Jakarta, Indonesia, Dec. 3-4. Then, enroute back to Rome, he will stop at Hong Kong and Colombo, Ceylon.



HOBBY SHOW, OVER-ALL WINNERS—Father Donald Schneider, Archdiocesan CYO Director, obviously considers it a pleasure each year to pose with the over-all winners of the CYO Cadet Hobby Show. Here, he is shown with the 1970 winners from the recent Indianapolis Deaneys show at Little Flower. In the front, left to right, are Sherry Hamilton, St. Gabriel, Baking; Marianne Forestal, Little Flower, Sewing; Mike Gorgol, Christ the King, Kiti Crafts. Standing in the back, with Father Schneider are, left to right: David Powell, St. Barnabas, Collections; and Jeffrey Haller, also of St. Barnabas, Fine Arts. Not present for the picture was the Skilled Crafts winner, Kathy Loughery, St. Luke. The six winners were chosen from a field of more than 425 exhibits.

Anniversary of Ladies of Charity set

Mass, luncheon are scheduled

INDIANAPOLIS—The Ladies of Charity will observe the chapter's 25th Anniversary of foundation in Indianapolis on Wednesday, Nov. 11.

A Mass of Thanksgiving will be offered in the chapel of St. Vincent's Hospital at 11 a.m., followed by a luncheon in the Marrott Hotel.

Special guests at the luncheon will be the present and former chaplains of the organization—Father William Fisher, Father Victor Wright, Father Paul Sweeney and Father Francis Dooley.

Other guests will include: Father John Ryan, pastor of St. Anthony's parish; Sister Marillac Clarke, Sister Carlos McDonnell and Sister Mary James, all of St. Vincent's Hospital; Sister Winifred Sullivan, of St. Augustine's Home; and Mrs. Louis Kossman, president of the Archdiocesan Council of Catholic Women.

Past presidents of the chapter also will be recognized. Miss Marie Lawhorn is chairman of the anniversary observance, assisted by the following co-chairmen: Mrs. Paul Reece, Mrs. Eugene Sonderman and Mrs. Adolph Price. President of the Ladies of Charity is Mrs. Flavian Craney.

U.S. files brief backing school aid program

WASHINGTON—The Justice Department filed a brief in the U.S. Supreme Court, defending the constitutionality of a Pennsylvania nonpublic school aid program.

The brief asserted that it is the country's policy to promote maximum use of all educational resources. "It is also U.S. policy to respect the rights of parents to send their children to a religiously-affiliated school that they believe best meets their children's needs," the brief said.

It was filed for the Pennsylvania case of Lemon vs. Kurtzman, now "on appeal before the high court."

A federal district court ruled in November 1969 that the state's two-year-old "purchase of services" law was constitutional. Foes of the aid program appealed the ruling to the Supreme Court.

ACCW to review new by-laws, discuss national convention

INDIANAPOLIS—The quarterly board meeting and Commission Workshop of the Archdiocesan Council of Catholic Women will be held from 9:30 a.m. to 3 p.m., Thursday, Nov. 19, at the Atkinson Hotel.

Changes in by-laws effected at the recent national convention will be discussed. The long and faithful service of the late Mrs. Russell Wilson, National Director of the Indiana Province, will be commemorated.

Parish officers and delegates are urged to be present. The workshop is open to all.

LAUDED AS 'GREAT SOUL'

Cardinal Cushing dies at age of 75

BOSTON—Dead from cancer after a 14-year struggle with the malignancy, Cardinal Richard Cushing was praised by his successor as "a truly great soul, a man of universal genius."

Shortly after he left the 75-year-old cardinal's bedside in the simple quarters he long occupied in the Boston chancery residence, a saddened Archbishop Humberto S. Medeiros issued a statement Nov. 2 mourning his death.

Only a month ago, Cardinal Cushing had publicly thanked God for letting him live long enough to see his successor installed as Archbishop of Boston.

Archbishop Medeiros was promoted by Pope Paul VI from the little rural diocese of Brownsville, Texas, to the huge Boston archdiocese on Sept. 7, at the same time that Cardinal Cushing's requested retirement was accepted by the Pontiff.

The cardinal died about 1:30 p.m. (EST), barely an hour after the chancery had issued a bulletin saying he was in critical condition and rapidly failing. The chancery announcement said he was near death from complications of "the long-standing malignancy with which he has been afflicted for years."

A CHANCERY SPOKESMAN made note of the fact that Cardinal Cushing had tried to carry on his normal routines, ever since he was afflicted in 1956, with no desire "for any notoriety about the nature of his illness."

"As we mourn his passing," said Archbishop Medeiros, "we rejoice in his record of tremendous accomplishment for the Church and for the welfare of his fellow men."

"He was truly a great soul, a man of universal genius, a priest of selfless dedication, a bishop of towering stature. I

ask all of you who loved him during his life to pray now for the eternal repose of his noble and Christlike soul."

Cardinal Cushing had been head of the Boston archdiocese and its 1.8 million Catholics since 1944, and a cardinal since 1958. He retired this September because of continued poor health. Doctors removed a cancerous kidney in 1956 and took out part of his intestines in 1965.

All his life, Cardinal Cushing was both an individualist in his personal style and a devoted disciple in carrying on the work of the Church.

Gruff and raspy in manner, his rough-hewn features and booming voice were only a cover for a remarkable interior personality that was humble, generous, full of humor, unafraid of either the controversial or the new.

OTHER CONTRASTS marked Cardinal Cushing.

He spent only two or three weeks each fall at the annual sessions of the Second Vatican Council from 1962 to 1965, yet he emerged from the conciliar experience as one of the quickest participants to grasp the full dimensions of Catholicism's global renewal launched by the council.

He avoided pretense and pomp. Yet he was a close friend of the Kennedy family and others of high worldly position and wealth. At the same time he was ready to sit down to a Thanksgiving dinner in a charity hall with the lonely and destitute.

Pope John XXIII once paid him an exceptional tribute, telling an audience that Cardinal Cushing was a modern Charles Borromeo—comparing him with the 16th-century saint and Milan cardinal who was noted for pastoral zeal and whose advocacy of reform had Church-wide impact at the time of the Council of Trent.

Son of an Irish immigrant blacksmith and thus of similar simple origins as the peasant farm family of the late Pope, Cardinal Cushing said of John XXIII: "He was the only man who ever understood me, and I don't understand myself."

Survey finds teen-agers still hold 'conventional' views on religion

NOTRE DAME, Ind.—More aware of the social issues of the day, but not reflecting the modern interpretations of the Second Vatican Council as much as might be anticipated—that's the picture of Catholic youth revealed in a recent study by Notre Dame's Office for Educational Research.

The survey covered eighth and twelfth graders attending Catholic schools as well as their counterparts attending public schools and a weekly Confaternity of Christian Doctrine classes in the Archdiocese of St. Louis, Mo.

A greater number than expected, when questioned on knowledge of religion, resorted to pre-Vatican II and Baltimore Catechism concepts. The OER researchers attributed this fact to the authoritarian approach to Catholic education still taken by many pastors and parents. On the other hand, many educators, both lay and Religious, strongly reject this model of teaching, the survey noted.

There is also disagreement about how to measure the effectiveness of religious education. Pastors and parents accept one measure of religious education effectiveness—Mass attendance. Educators reject this yardstick.

WHAT DO CATHOLIC school students of Saint Louis understand about their religion? There were only three concepts that put more than 50 percent in an advanced category of religious understanding: the virtue of charity and participation in the liturgy, the fact that Christ founded the one, true church so as to unite all men with Himself, and the reason why Catholics love and honor Mary. Between 40 and 44 percent clearly understood teachings about heaven and the state of grace. About 35 percent advanced in the concept of faith.

Fifty percent or more were conventional in understanding Confirmation, Baptism, how one best shows respect for his body, and the virtue of obedience. Between 40 and 49 percent of those responding held conventional understanding about Christ, Heaven, the Sacraments, the Virgin Mary, the Sixth Commandment, and sin. These concepts constitute areas of teaching and understanding that appear in need of

(Continued on Page 9)

Fr. Drinan only priest to win in election

BY SUE CRIBARI

WASHINGTON—For the first time in this nation's history a Catholic priest has been elected to the U.S. House of Representatives.

Father Robert Drinan, S.J., on leave as dean of the Boston College law school, narrowly defeated (Nov. 3) Republican lawyer John McGlenon.

A last-minute "sticker" campaign waged by veteran Congressman Philip Philbin, whom Drinan had defeated in the third district primary election, snatched thousands of Democratic votes from the Boston priest.

But final vote tallies showed Father Drinan victorious with 63,863 votes. McGlenon's total was 60,785 with 46,755 for Philbin.

Two other priests suffered election defeats. Father Robert Cornell, a Norbertine priest, lost to veteran Congressman John Byrnes in Wisconsin's eighth congressional district. Final vote count was 60,345 for Cornell and 76,912 for Byrnes.

WITH 97 PER CENT of the Rhode Island precincts reporting, Father John McLaughlin, S.J., lost his bid for the U.S. Senate by a margin of over two to one. Sen. John O. Pastore captured 68 per cent of the vote with a total of 224,903 to McLaughlin's 32 per cent or 104,917.

"The results of this election mean that the voters of Massachusetts have

repudiated three things," Father Drinan said in a victory statement, "the war policies of President Nixon, the economic policies of the Republican party, and the campaign tactics of smear and fear that we have seen so often in races this year."

"This victory means that there is one more person in the Congress of the U.S. who will wage war on war," he said to the more than 100 supporters who had kept an all-night vigil at campaign headquarters waiting for the vote count.

Ironically, the final outcome was stalled by Philbin's candidacy in another, unexpected way. The stickers Philbin voters were given to attach to their ballots got stuck in some counting machines.

FATHER DRINAN HAS sought throughout the campaign to run on his qualifications as an educator and social critic and his previous political experience, considering his priesthood a non-issue for Massachusetts voters.

When reporters asked him early Wednesday morning whether he saw any problem in a priest being elected to Congress, he replied: "I see no conflict between Catholicism and Americanism."

Some of his backers apparently had not forgotten his priestly identity, however. "Our Father Who Art in Congress" read one banner hoisted in the air as the final election hour neared.

Father Cornell, an associate professor

(Continued on Page 9)



'RETIRED' SISTERS HELP GIBALT—Eight retired Sisters of Providence from their motherhouse at St. Mary-of-the-Woods have inaugurated a program of assistance to the Father Gibault School in Terre Haute, a home for pre-delinquent boys. Three are involved in an innovative math program, directed by the principal, Brother Anthony Perowitz, C.S.C. Two of the nuns teach Christian Living twice each week, while two teach in the business department. Another serves as librarian. Shown above in the top photo is Brother Anthony Perowitz, while the bottom photo shows Brother Donald Morrison, C.S.C., Brother John Barrett, C.S.C., Gibault director, and Father Edmund Campers, C.S.C. The participating nuns include: Sister Miriam Cecile, Sister Cecile Clare, Sister Marion Bernice, Sister M. Laurence, Sister Xavier, Sister Alexis, Sister Helen Gertrude and Sister Therese. Gibault, conducted by the Indiana Knights of Columbus, is staffed by the Brothers of Holy Cross.



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Episcopalian hails papal unity call

ALBANY, N.Y.—The Episcopal bishop of Albany characterized Pope Paul's suggestion for a charter of reunion between the Roman Catholic and the Anglican churches as "one of the most significant things that has happened in the whole contemporary ecumenical movement."

Episcopal Bishop Allen W. Brown of the Albany diocese, said in an interview: "It's significance lies in the fact that it expresses a new approach in the whole matter of the Roman-Anglican relationship, an approach that is based on mutual trust, acceptance and affection rather than on the somewhat mechanical and legalistic approach that characterized the Roman-Anglican dialogue in the past."

POPE PAUL's suggestion was made Oct. 25 at the canonization of 40 English and Welsh men and women who died for the Catholic faith in the 16th and 17th centuries. The Pope urged the Anglican Church to reunite itself with the Catholic Church as a united church—united but independent. "I would say that the proposal," Bishop Brown said, "demonstrates the new approach that has characterized ecumenism and is a departure from such matters as 'submission' and 'validity.'"

"Although in times past, the unite relationship has sometimes been an uneasy one, the Holy Father's remarks in my judgement have substituted the dimension of mutual reconciliation for old attitudes of either resistance or submission."

BISHOP BROWN said the people of his diocese "would be gratified, would be very happy with it unananimously."

He said the proposal of union with Rome "would require ratification by the national Anglican churches because each national church has a degree of autonomy" and the Anglican Church has no worldwide governing body.

Bishop Brown said fellow Episcopal Bishop Donald Hallock of Milwaukee, chairman of the Episcopal National Committee on Ecumenical Relations, said he found the Pope's proposal "encouraging."

Pope sees example for today's world in Benedictines

VATICAN CITY—The modern world needs to be "shaken and disturbed" by the example of the Benedictine monks, Pope Paul VI told 207 Benedictine abbots and priors meeting in Rome.

Representatives of Benedictine assistant administrators and congregations from around the world met in Rome for a general assembly of the Abbot Primate Dom Rembert Weakland at an audience.

Speaking alternately in Latin and Italian, the Pope urged them to remain true to the spirit, and rule of their founder, St. Benedict. The modern world, he said, needs to be "shaken and disturbed by examples which can stir it and make it think."

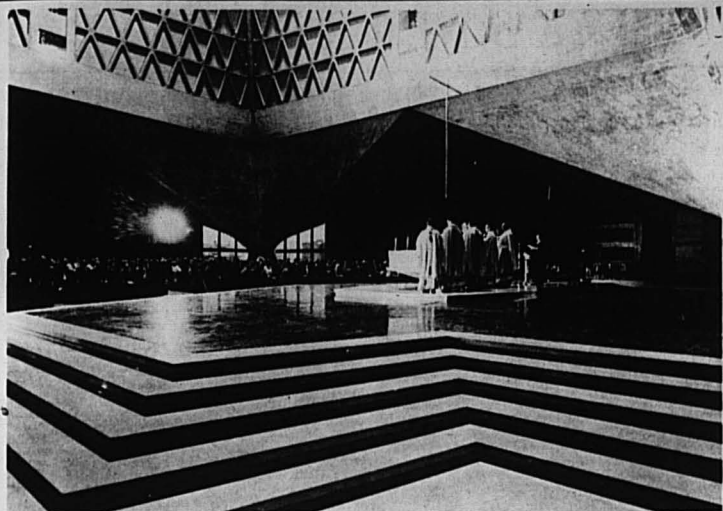
Noting present-day challenges to authority and the "isolation and egotism that is freezing human relations," Pope Paul said the world can be given an example by the "strong, victorious, resolute and ardent souls" demanded by the Benedictine rule.

The Pope described modern man as "rebellious and incommensurable and creative, but also desirous" of brotherhood, of truth and light and of peace. Benedictines can help modern man by telling him that "in God, in Christ, lies the answer to his problems," he said.

D of I to honor charter members

INDIANAPOLIS—Charter members of the Mother Theodore Circle, Daughters of Isabella, will be honored at the circle's Communion Breakfast scheduled Sunday, Nov. 8, A Memorial Mass will be offered at 9 a.m. in St. John's Church, followed by breakfast at the Atkinson Hotel.

The Circle will hold a dinner meeting at 6 p.m. Tuesday, Nov. 10, in the K of C clubrooms at 13th and Delaware.



NEW CATHEDRAL BLESSED—The modernistic vault of San Francisco's new St. Mary's Cathedral soars above some 1,500 faithful on hand to witness the blessing of the structure by

Archbishop Joseph T. McGucken. The \$8.5 million edifice was built to replace the old St. Mary's Cathedral, destroyed by fire in 1962. (RNS photo)

Lutheran given chaplain post at Jesuit college

BUFFALO, N.Y.—Canisius College, a Jesuit institution has appointed a Protestant chaplain for the first time in the school's history.

The Very Rev. James M. Demske, president of Canisius, announced that Rev. Carl G. Olin Jr., pastor of St. Paul's Lutheran church, Eggertsville, has been appointed assistant chaplain at the college.

In making the appointment, Father Demske said:

"Canisius has always sought to maintain a strong religious atmosphere on campus and the appointment of Pastor Olin is part of his continuing effort."

"There is an increasing number of non-Catholic students at the college—some estimates place the number at above 300—so the campus ministry of the chaplains should reflect this reality."

"Our academic department of religious studies has been ecumenical for several years now, so it was a natural move to make our campus ministry ecumenical, too," Father Demske added.

"During this week 10 years ago, a contribution of \$160,000 from the Holy See to two United Nations refugee programs was announced at the UN's 1960 Pledging Conference for Extra-Budgetary Funds."

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GUILD LUNCHEON

BEECH GROVE, Ind.—St. Francis Hospital Guild will sponsor a luncheon-card party Wednesday, Nov. 11, in Holy Name parish hall, 17th and Albany. Luncheon will be served at 11:30 a.m., followed by card games at 1 p.m.

A POSITIVE IMAGE

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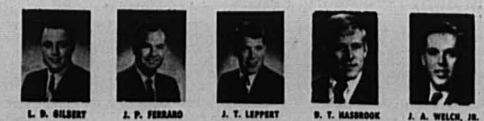
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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Says poor looking to Church

In WASHINGTON, Auxiliary Bishop Michael R. Dempsey of Chicago, national director of the U.S. Church's massive Campaign for Human Development, warned that the Church can't turn back from its efforts to help the poor. Recapping the progress of the campaign—a nationwide effort to educate Catholics to the needs of the poor and raise money to meet some of those needs—since Oct. 1 takeoff, the bishop said, "We've done a very dangerous thing, for we've created in the hearts of the poor a hope in the Catholic Church." That hope, he emphasized, must be filled.

Issue joint pastoral letter

In WORCESTER, Mass., leaders of Christian churches in New England issued a joint pastoral letter calling for a united effort against racism, war and social discord. Written at the New England Consultation of Church Leaders, which brought together 35 Catholic, Protestant and Orthodox bishops and other churchmen of the six New England states, the pastoral expressed "the conviction that—even in a troubled world—peace, justice and brotherhood can be realized by all men." The text of the pastoral was released here by Catholic Bishop Bernard J. Flanagan of Worcester, who was chairman of the consultation. He said the pastoral letter is "one of concern and a call to renewal" and added that "it points to the person of Christ as the source of power for social change, parish renewal and personal commitment."

Lauds United Nations' role



In NEW YORK, Cardinal Terence Cooke declared here that the United Nations is "still our best hope for achieving world peace." Speaking at a special Mass in Holy Family Church, which was offered on Oct. 23 to commemorate the 25th anniversary of the world body, the archbishop of New York said: "I believe that a strong and openly cooperative United Nations is not only in our country's national interest, but it would help to guarantee peace and justice for all peoples of the world."

Prison chaplain reinstated

In NEW YORK, Father Laurence Gibney, chaplain at the Manhattan House of Detention for men, who was banned from his post following rioting there Oct. 4, was reinstated by Correction Commissioner George McGrath. Commissioner McGrath said in a prepared statement that the priest has been "restored to full and active status at the institution" after an investigation by which he cleared him of alleged wrongdoing. Father Gibney was dismissed, while at the center known as the Tombs, negotiating for release of hostages. He was removed at the time from the detention facility, McGrath said, because his "continued presence and activities had served as an incitement to rebel prisoners and endangered the lives of hostages."

Varied agenda face bishops



In WASHINGTON, it was announced that mixed marriage and anti-poverty fund raising would be among the matters discussed by the American Catholic bishops during their semi-annual meeting Nov. 16-20. A progress report on the Campaign for Human Development, the bishops' domestic anti-poverty drive, will be given by the campaign's chairman, Bishop Francis J. Mugavero of Brooklyn. The more than 200 bishops attending the conference will also go to work on practical methods of implementing the ecumenical directives of Vatican II in seminaries, through friendship and dialogue with other faiths.

Salinas settlement near

In SALINAS, Calif., Cesar Chavez' United Farm Workers Organizing Committee (UFWOC) and the Teamsters, two unions fighting over rights to organize farm workers in the area, edged closer to a settlement. Reaffirming terms of a pact originally worked out last August, UFWOC agreed to organize field hands, while the Teamsters said they would continue unionizing cannery and packing shed workers. The announcement was made in Washington, D.C., by George Meany, national president of the AFL-CIO, who disclosed the jurisdictional pact formula had been worked out after he met with Frank Fitzsimmons, Teamsters' union acting president.

Weigh Protestant merger plan

In HOUSTON, the 3.5 million member Episcopal Church, meeting for its triennial general convention, agreed to transmit to its 90 dioceses for study, a plan that would merge nine major Protestant denominations into one church with a membership of 25 million. The plan for union was developed over an eight-year period by the Consultation on Church Union. While the convention made it clear that the Church would continue to discuss merger, it was neither approving nor disapproving the plan nor was it entering into unity negotiations.

Nixon rejects pornography report



In WASHINGTON, President Nixon promised that so long as he is in the White House, there will be no relaxation of efforts to control and eliminate distribution of pornography. In a statement issued as the President campaigned for Republicans, Nixon totally rejected a report of the Commission on Obscenity and Pornography which recommended repeal of all laws regulating the distribution and possession of explicit sexual material to and by adults. The commission had recommended that access of pornography be prohibited to children. "As long as I am in the White House," Nixon declared, "there will be no relaxation of the national effort to control and eliminate smut from our national life."

See no need for 'freedom' law

In LISBON, a proposed religious freedom law now before Portugal's parliament was greeted with reserve by Lisbon's Catholic daily. The paper, Novidades, said that the absence of any major interreligious conflicts in the country was evidence that Portugal already practices religious toleration and does not urgently need new laws in this field.

Population projection made

UNITED NATIONS, N.Y., the UN Demographic Yearbook estimated that the world's population by the year 2006 would be over seven billion, double what it was in 1969. In July, 1969, the yearbook reported, the world population was over 3.5 billion, an increase of 69 million over the preceding year's figures. The yearbook has been prepared annually since 1948 by the UN's Statistical Office.

Charges priests 'turned off'

In CHERRY HILLS, N.J., the president of the National Federation of Priests' Councils (NFPC) said that "priests are being turned off in this country and are going through a period of futility." Father Francis J. Bonnike of Chicago told the annual New Jersey provincial meeting of priests' councils that priests are experiencing frustrations because decision-making within the Church has not been a two-way street. "In the early tradition of the Church the bishops assumed the one-man rule, not because they were greedy for power," he said, "but because of the exigency of the times to save the Church from the princes and the secular rulers who would take it over. But you see, we have about 900 years of tradition that we have to start turning around."

Denies politics in transfer



In SAO PAULO, Brazil, Cardinal Angelo Rossi said no politics were involved in his transfer from the Sao Paulo archdiocese to the Vatican to head the Church's worldwide missionary effort. He also said he disagrees with the interpretation given statements by Pope Paul VI that the Pontiff had Brazil in mind when he spoke recently of tortures and repression. Recently, L'Osservatore Romano, the Vatican City daily newspaper, condemned police tortures in Brazil. Sources in Rome said that Cardinal Rossi had tried to dissuade the Vatican from commenting on the use of tortures in his country.

Twin Circle editor is speaker

In TRENTON, N.J., a newly installed Catholic newspaper editor said the nation's greatest need today to solve its mushrooming problems is "an infusion of spiritual values." Speaking at the dinner of the Catholic Press Association's Eastern Regional Conference here, Robert Morris, editor of Twin Circle, a national Catholic weekly, declared: "The spiritual ingredient of our society—love for our fellow man, charity in our hearts for the disadvantaged and the impoverished—these are what we lack on the national scene. Agencies of the government are today neutral and sometimes even hostile to the infusion of these truly needed spiritual values. Materialism—sometimes cruel materialism—too often emanates from the governmental conduits of our society," he said.

Catholic doctors take a stand

In MILWAUKEE, the National Federation of Catholic Physicians Guilds reaffirmed its strong opposition to destruction of human life by abortion, infanticide and euthanasia. The resolutions, approved by delegates at the federation's annual meeting in mid-October, also opposed the use of public funds to promote population control. There are about 6,000 federation members in 90 guilds throughout the country, with national headquarters in Milwaukee.

Cites problem of feeding hungry

In MEXICO CITY, the American scientist who won the 1970 Nobel Peace Prize said here that the problem of feeding the world's hungry cannot be solved unless man makes better use of his natural resources and stems the soaring birthrate. "I don't think the biblical command to go forth and multiply is practical anymore," said Dr. Norman Ernest Borlaug, 56, who received the Nobel Prize for his work in developing new high-yield strains of wheat. "Faced with an enormous population growth," he continued, "the earth is becoming less and less able to feed us all."

New nuncio named to Taiwan

In VATICAN CITY, the Vatican appointed a new apostolic nuncio to nationalist China, apparently quashing press speculation that the Holy See is preparing to abandon diplomatic relations with Taiwan and recognize the Peking government of Red China. The Vatican, in an unusually brief announcement Oct. 27, said that 47-year-old career diplomat Msgr. Edward Cassidy, an Australian, has been assigned as apostolic nuncio to what the Vatican calls simply "China," meaning nationalist China. Amid rumors of possible stopping places for Pope Paul VI on his flight to the Philippines and Australia in November, some press reports claimed that the Vatican is considering the example of Canada in recognizing Red China.

Pope addresses pollution issue



In VATICAN CITY, Pope Paul VI questioned whether economic progress made through industrialization was worth "the congestion and noise of the cities, the violation of the beauties of nature, air and water pollution" it has caused. "The domination of man over the forces of nature grows day by day, but it cannot always be said that man's ability to use scientific conquests wisely grows to the same extent," he told the 40th Italian Catholic Social Week, in his first major reference to the pollution crisis. The Pope's message was addressed to a social week conference held at Brescia.



In SETTING FORTH their position, the Catholic scholars make several qualifications. They have made no attempt to decide the question of Lutheran orders in the past, their statement says, "nor do we attempt to decide whether



TO MARK GOLDEN WEDDING—Mr. and Mrs. Arthur W. Heidenreich, members of St. Jude's parish, Indianapolis, will observe their 50th Wedding Anniversary on Saturday, Nov. 7, with a reception in Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd., from 2 to 5 p.m. They are the parents of Mrs. Joann Meyers, Mrs. Helen Campbell and William A. Heidenreich.



SPAGHETTI DINNER FOR CYO—These four young ladies are making posters to publicize the Spaghetti Dinner to be sponsored by the Junior CYO of St. Catherine's parish, Indianapolis, on Sunday, Nov. 8, from noon to 5 p.m. Chairmen of the event are Mrs. Louis Benedict and Mrs. Robert Armbruster. The girls, from left, are: Kathy Wakefield, Margaret Maxwell, Cathy Noe and Mary Mullin. Tickets are \$1.50 for adults and 75 cents for students.

Urge recognition of Lutheran orders

NEW YORK—A group of recognition by the Roman American Catholic theologians Catholic Church would be engaged in Catholic-Lutheran dialogue have called on the Catholic Church to recognize the validity of the Lutheran ministry and the real presence of Christ in the Lord's Supper as administered by Lutherans.

The Catholic scholars report that they found in their study that the real arguments against the validity of the Lutheran ministry—contained "serious defects." "Accordingly we ask the authorities of the Roman Catholic Church," they declare in a report to be published in a forthcoming volume on the Catholic-Lutheran dialogue, "whether the ecumenical urgency flowing from Christ's will for unity may not dictate that the Roman Catholic Church recognize the validity of the Lutheran ministry and, correspondingly, the presence of the body and blood of Christ in the eucharistic celebrations of the Lutheran Churches."

THE BASIC CONCLUSIONS of the Catholic participants were announced last June at the Lutheran Church in America's annual convention by Dr. Harry J. McCortley, a former Paulist priest, who is one of 15 Catholics involved in the dialogue. Professor of ecumenical theology and ecclesiology at St. Paul's College, a Paulist institution in Washington, D.C., he is now on leave to serve as visiting professor of theology at St. Michael's University of Toronto in Canada.

Following the announcement last June, Msgr. Bernard Law, director of the Bishops' Committee for Ecumenical and Interreligious Affairs, warned against expecting "immediate and dramatic changes in Catholic practice on the basis of the dialogue effort alone."

The conclusions of the Catholics participating in the dialogue will be published in a volume entitled "Lutherans and Catholics in Dialogue IV: Eucharist and Ministry." Lutherans will distribute 24,000 copies of the volume, and Catholics 20,000.

IN SETTING FORTH their position, the Catholic scholars make several qualifications.

They have made no attempt to decide the question of Lutheran orders in the past, their statement says, "nor do we attempt to decide whether

JESUIT TO SPEAK

INDIANAPOLIS—Father Edwin J. McDermott, S.J., president of the Jesuit Secondary Education Association, Washington, D.C., will address parents on the meaning of Jesuit education and the challenges that face it, at 8 p.m. Tuesday, Nov. 10, at Brebeuf Preparatory School, 2801 W. 86th St.

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INDIANAPOLIS—Dr. Henry H. Mitchell, Martin Luther King Professor at Colgate-Rochester Divinity School/Bexley Hall, of Rochester, N.Y., will speak on the necessity and means of Christian seminaries in facing the reality of Black religious experience at 10 a.m. Friday, Nov. 6, in the Christian Theological Seminary auditorium, 1000 W. 42nd St. Sponsored by the Catholic Seminary of Indianapolis, Dr. Mitchell will preside at an open dialogue scheduled for 1:30 p.m. at the seminary, 4545 Northwestern Ave. Both sessions are open to the public.

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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.

Delusions of grandeur

Among the mob that pelted President Nixon's car at San Jose, Calif., reportedly were a large group of out-of-work aerospace engineers. They have been the victims of cutbacks in the aerospace and defense industries, curtailment which in a large measure is attributable to a planned switch from a wartime to a peacetime economy.

If we mean business when we talk about winding down the war and restoring economic normalcy, then that kind of a switch has to be made. In the transition people are going to be laid off certain jobs, and certain industries are going to be affected, perhaps drastically so. Cutting defense spending means cutting the payrolls at defense plants.

Making it doubly hard for those caught in the pincers of change is the overall economic slump. The let-out workers have not been able to find employment in other industries. The job squeeze is on in many parts of the country. And, as San Jose proved, it is affecting workers who just a few short years ago were writing their own ticket.

The nation's job demands are changing, and rapidly, and what is a gloomy situation today is going to be worse tomorrow as more and more of the educated elite emerge from the universities. There are proportionately more unemployed or underemployed Ph.D.'s today than workers in any other single educational or skills category.

Stanford University economist Roger A. Freeman noted recently that the country has an urgent need for plumbers and mechanics, "but instead we're getting teachers and engineers by the millions."

Freeman, like a good many other educators, has begun to stress the need for more and better vocational

education at the high school and post-high school level. Yet it is educators who are primarily responsible for the perennial downgrading of vocational education.

Despite the tremendous influx of young people into colleges and universities since World War II, only a comparatively small minority of students get more than a high school education. Yet secondary education in this country is for the most part geared to preparing students for entrance to college.

The United States Office of Education recently stated that nearly one-fourth of our young people are denied access to the labor force because of the failure of schools to educate them to an adequate level of employability. "Intellectual snobbery," said the agency's report, is the major factor responsible for each year's massive exodus of pupils who go from school to the world of work unqualified to get or keep a job. That snobbery insists that the only good education is one that culminates in four years of college.

Householders have known for years how scarce—and well-paid—are the repairmen and servicemen, the skilled and semi-skilled tradesmen needed to keep the world in good working order. The shortage was accepted as part of the rising expectations of the working force and the increased demands of the technological revolution.

Now, however, it has become clear that there are not enough jobs above the vocational level to go around. The placard-carrying engineers of San Jose and their counterparts across the country are evidence that U.S. education has, in many instances, been suffering from delusions of grandeur.

* *

Did the words change anything?

On October 28, 1965 Vatican II promulgated its Conciliar Statement on the Jews and thereby cemented a foundation for new understanding and respect between Christians and Jews.

In the perspective of history, the statement was a significant turning point. Nonetheless, it is not unreasonable—five years later—to ask if the statement was something more than polite reckoning with some not-so-pretty facts. Has it resulted in any real personal or theological rapprochement among Christians and Jews?

A strong reply in the affirmative was recorded during an interreligious consultation which attracted 60 Catholic, Protestant and Jewish theologians and historians from the United States, Europe and Israel to Seton Hall University Oct. 25-28. The convocation, co-sponsored by the university's Institute of Judeo-Christian Studies and the American Jewish Committee, didn't bother examining the possibility or desirability of theological dialogue. Participants took all that for granted and quickly got down to issues.

There were no restrictions on discussion or debate and the exchange was open and free-swinging. One observer noted with satisfaction an "irreducible" quality in the convocation, signifying a determination of participants to meet head-on with the centuries-old alienation.

A number of speakers attributed this "dialogue on the deepest levels of faith" to a post-conciliar spirit made possible by the Vatican declaration. One of the pleasant surprises of the consultation was the stimulating contribution made by two Orthodox rabbis. The reticence or absence of Orthodox Jews from the Christian-Jewish

dialogue frequently has been cited as a factor which detracts from any possible long-range effects of interfaith initiatives.

Prior to the convocation a series of surveys was conducted by Seton Hall to determine the effects of the Vatican declaration on Catholic, Protestant and Jewish communities throughout the world. The studies, the first of their kind, analyzed the curriculum on Judaism and Jewish studies offered in Catholic secondary schools and universities. Parallel surveys of Protestant and Jewish resources also were conducted.

Results were admittedly spotty but underscored the very real spirit of interfaith conciliation that has emerged in recent years. Bishop Francis J. Mugavero of Brooklyn, episcopal moderator of the U.S. bishops' secretariat for Catholic-Jewish relations, told the convocation that even though the Vatican declaration is not implemented "everywhere and in every way it ought to be, even though I deplore the slowness with which some Catholics have responded to the summons of the Council, the statement, nonetheless has proved a creative force."

The convocation itself, the bishop noted, was "a witness to the living power of the conciliar statement." He urged all Catholics, "theologians, preachers, teachers and above all, parents" to learn to meet Jews with justice, respect and affection.

Nineteen hundred years of suspicion and alienation cannot be erased in five years, or five times five years. But, judging from the Seton Hall event, Christian and Jewish leaders both are heartened by the advancement made thus far in mutual charity and understanding.

Active majority is what counts

Now that the 1970 election races have been decided, those whose addiction is politics already are deeply involved with theories and game plans for 1972. Speaking only for ourselves, we are quite content to let 1972 worry about itself for the moment while our nerve endings unwind from the recent over-exposure to political TV commercials. Perhaps a few bracing walks in the late-autumn woods will do the trick.

Such escapism, however, is certain to be of brief duration. For example, one of these days soon the Supreme Court is due to decide on the constitutionality of the Voting Rights Act of 1970, which lowered the voting age nationally from 21 to 18, effective Jan. 1, 1971.

Informed observers now believe the court will rule in favor of the law passed and signed last summer. With that prospect in sight, pundits have been trying to figure out what it will mean to the politics of the 1970's and beyond. The consensus to date has been that there will be

no significant shift in voting power. Substantial support for that view was found in penetrating analyses of the 1970 British national elections, when 18-year-olds voted for the first time.

There are, however, distinguished dissenters from that view. One is Clayton Fritchey, who now writes a syndicated column for Newsday. Fritchey argues that the 18-to-21 group can prove at the very least to be decisive in behalf of the more liberal candidate in a close presidential election. Using persuasive figures from Harris and Gallup polls, he goes on to predict that the activation of the new law in due course will change the face of American politics. He contends Richard Scammon and Ben Wattenberg's celebrated book, "The Real Majority," has a central flaw—the dismissal of the young as an important political factor.

Fritchey could be right. But he wonders how he explains the almost total absence of "youth power" in the elections just ended. There was no "children's crusade" à la 1968

to be seen anywhere. There was no rush to the hustings by young collegians and post-collegians. The only young "activists" in sight were the miserable little rag-tag bands of the unwashed and the foul-mouthed. The "Clean Genes" of 1968 stayed on campus, studied, had fun; in the bitter words of one of their activist peers, they "copped out."

All of which brings forth a point that Fritchey and other commentators too often seem to have overlooked in their learned discussions of "majorities"—the Silent Majority, the Suburban Majority, the Centrist Majority, or whatever.

This is that no statistical "majority," in politics, in religion, in any endeavor, is worth a hoot unless it also is an ACTIVE majority. So-and-so many Catholics in Kokomo or Kalamazoo are only a bloodless statistic unless they also are committed, active Catholics. The same goes with so-called voting blocs.

We hope the new young voters likely to be enfranchised next January will become politically active whatever "side" (if any)

benefits from their activity. We hold this hope because such activity will mean that young people have decided to work within the system. It will mean an end to the false notion that such working from within implies some sort of sellout of self-respect and integrity to the "establishment," whatever that is supposed to be. It will serve to bridge the much talked-of generation gap, wherein the young are supposed to feel that all older than they who possess any sort of power are necessarily corrupted by it. It will mean an end to the nonsensical business of equating moderation with cowardice and dishonorable compromise. It will help to dispel the collective-guilt misconception that has done so much damage in this country.

In sum, active association in the decision-making processes of democracy by the young may, indeed, change the face of American politics in the 1970's, perhaps not in the way Fritchey foresees it but most assuredly in a wholesome way.

That said, we're off for a leisurely walk in the woods.

YOUR WORLD AND MINE

The Catholic Church and the press

BY GARY McEOIN

Antonio Gonzalez Molina has just been awarded a doctorate by the Sorbonne, Paris, for a dissertation on a subject of vital interest to the church. What will be the impact of the mass-media revolution on the socio-theological structures of Christianity? Will the church overcome its historical conditioning and, without losing the guidance of scripture and tradition, conform to "the signs of the times" as expressed today in the universal exchange of views and news?

Perhaps I am prejudiced. I have worked with the author, a Spanish Jesuit, as a colleague in reporting Vatican Council II and at Board meetings of the International Catholic Press Union. He has done me the honor of quoting my views with approval in a key conclusion of his thesis. I certainly share his belief that the good of the church calls for serious reflection leading to appropriate action on the issues he raises.

Starting from the universally recognized fact that the mass media have an enormous and growing influence in church matters, Father Gonzalez Molina has examined a broad spectrum of the press to see how the church has tried to influence its coverage of religion, and to what extent it has been successful. The sample embraces 15 of the world's leading newspapers and ten less important ones from Germany, Austria, Belgium, Spain, France, Italy, the Vatican, England and the United States.

THE VATICAN COUNCIL's service to the press is analyzed harshly but factually as an example of how the church tries to influence news coverage.

In an earlier survey of this performance, I had written that Archbishop (now Cardinal) Felici, the council's secretary general had set the tone when he compared the newsmen to the cockle in the Gospel parable, "to be tolerated until the end of the council."

Father Gonzalez Molina agrees, pointing out the distorting influence of such an atmosphere on the newsmen in their work and on the council Fathers in

their study of the communication media. That atmosphere is reflected in the council decree on communications. It was a mediocre decree, Father Gonzalez Molina concludes, and the press gave it a mediocre evaluation. Some of the newsmen had good insights, he says, but most of the comments were fragmentary and superficial.

Most of my colleagues of the Catholic press in the United States adopted the attitude that the council decree should be ignored, decently buried and forgotten. I never agreed with them, and this study confirms my viewpoint. It shows that the church's practice has not been updated to the standards required by the decree, inadequate as they are.

Two years after the end of the council,

the first Synod of Bishops was planned and conducted by a secretariat obsessed with secrecy which Father Gonzalez Molina argues convincingly was unjustifiable equally on biblical, theological and sociological grounds.

EVEN MORE HAIR-RAISING are his analyses of the Osservatore Romano, the Vatican daily. Cardinal Montini, the future Pope Paul VI, once said that this newspaper had a special function. It should not just report the news but also put it in perspective. It helps its readers evaluate the news.

The issue dated last January 30 offers a good example of how it actually performs this function. It was a day on which the world press agreed on several items as

important: an ecumenical meeting in Switzerland, an Israeli raid on Egypt, a visit of the West German premier to Paris, the expulsion of Catholic missionaries from Nigeria. The Osservatore's front page was devoted to three stories: a talk by the pope on canon law, the canonization of a Spanish nun, and the presentation of two live lambs to the pope, complete with the impressive list of the witnesses of that transcendent event. Is it worth bothering about? Yes, I think it is. Everyone's awareness of what is happening around him, his sense of values and of priorities, are affected by his home-town daily. The home-town daily of the pope and of his immediate advisers and helpers is the Osservatore Romano.

THE BLACK VOICE

Anti-crime bill labeled 'farce'

BY REV. LAWRENCE E. LUCAS

It was almost impossible not to conclude that the major television news item of October 15 was cleverly done from script. I am referring to President Nixon's signing of the so-called anti-crime bill.

As if on cue, he rose immediately after signing and—stupidly enough to be hilarious—brought the document over to the Attorney General and collapsing Director of the FBI on his right. "Here are the tools for the job, gentlemen, use it," Mr. President."

It would have been a fairly decent comedy, if the folks involved were not serious. Let's say they may have been simply taking advantage of the terrified public to make a few political gold stars in a humorous fashion. Terrible, indeed, it would be if they really believed this bill is going to affect crime in any positive way.

In the first place, it is not designed to

do so. If there were any intention of combating real crime, they would have incarcerated the actors and all the clowns who were standing around applauding the act. They would have recognized that the worst band of criminals in this country are those who have consistently violated and/or support the violation of the laws of this country in regard to black people. Instead of going to jail, these are elected to high office where they enjoy more time, "patience" and "prudence" for white law-breakers to continue what they've been doing.

IT SHOULD BE RATHER obvious that most of what this bill can do is to give the green light to white police officers and some of their Uncle Tom compatriots to crack more black skulls, to bug the telephones, and eavesdrop on more Martin Luther Kings, to break in more black homes and businesses "to search for weapons"—and to do all this not only with impunity, but with approbation.

Secondly, the speed of the preparation for the big performance says a great deal. Can you recall ever having seen a series of bills with such far-reaching domestic consequences fly through Congress so quickly?

The power of the Attorney General and the FBI have been greatly increased. A whole new series of federal crimes have been created, thus curtailing local and state authorities. One example is making the kidnapping of a Congressman a federal

offense. In an impossibly confused wording, the Attorney General may tap wires on any campus of the country or anywhere else, under court orders, if he believes there are plans to use explosives illegally.

OBVIOUS ATTEMPTS TO reverse or undercut a number of Supreme Court decisions are present. In ways never dreamed of before, local federal district attorneys may investigate the books and papers of corporations.

A "special grand jury" is instituted with the right to bring in and publish a "report" based on suspicion and hearsay concerning officials not protected by the normal procedure of actual indictment or drop the case completely. You may have thought the McCarthy era would have long since been laid to rest.

Penalties up to the death sentence, some of them mandatory, have been increased. A new category of "dangerous special offender" enables a federal judge to give a 25-year jail term. There is no clear-cut definition of what this category means.

The haste with which this went through the House was phenomenal. And the President took little time to put his name to it, in spite of the general ignorance of it on the part of the population.

In short, if what took place in the WHITE House was not comedy, then it was a callous political exploitation of the nation's present fear of crime.

FROM THE OTHER SIDE

Long hair hang-up

BY ALVIN F. KLOTZ

My recent journey to the high plains country of Colorado, Kansas and Texas reminded me anew of the tremendous preoccupation that people have with long hair these days. In those parts long hair is listed on the debit side of any ledger of virtues. There is no appreciation for the fact that history records little about the crew cut but abounds in long side-burns, massive beards and flowing locks for male as well as female.

I was more than amused to hear the town banker in one sizeable community tell about his first encounter with my son. Last year Jay, armed with two years of college at a Lutheran school, set out during the summer months for some of his early haunts. He must have intended to do battle with some of his Sunday School teachers. At least, that was the highlight of his trip for both him and the persons he visited.

One day he was seated at the counter in



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IT'S A PHYSICALLY GROTESQUE THING TO WORK AT FOR EIGHT HOURS A DAY

New York nurses find abortion pressures outrageous; some quit

BY DORIS REVERE PETERS

NEW YORK—Resigning her job in the delivery room of a hospital where she has assisted with abortions, the young nurse said she found "throwing away perfectly formed fetuses revolting."

"No matter what anyone tells you, and no matter what your religious beliefs," she said, "it's a physically grotesque thing to work at for eight hours a day."

Legalized abortion has been in effect in New York since July 1. Guidelines have been issued and some restrictions adopted. Debate still goes on in some segments of society, but one thing is certain: business is booming.

Disenchanting with the pressures brought about by this boom, and torn by their own ambivalent feelings some nurses are reacting. They are quitting and seeking jobs in hospitals where abortions are not performed.

CATHOLIC HOSPITALS have not changed their policies, nor have they been adversely affected. In fact, hospital administrators said they have never before had such a full and responsible complement of nurses in both operating and delivery rooms.

NC News talked to nurses throughout the state, many of whom considered the demands made on nursing service by increased abortion cases "outrageous."

Some hospitals are booked months ahead and work seven days a week. "They don't work on weekends here," one nurse said. "However, this works out fine for the out-of-towners. They come in on Friday, are injected with saline solution which takes about 24 hours for

labor to start. "By the time it's over, they're out and back to work the first part of the next week—if they're lucky," the nurse said. "What did she mean by that?" "There are risks depending on how far along the pregnancy is. Some girls don't really know. Others lie."

MOST PROTESTING NURSES considered the emotional stress worse than the physical demands.

"It's emotionally demanding and draining on all of us," explained a nurse who is planning on a family herself. "No

matter how careful, or disinterested or callous a woman is about her abortion, there comes a time in the procedure when she goes through some grave doubts. Maybe she's okay right up until the time the doctor injects the saline solution.

"Nurses are there to sustain her, to give her support as they would for any patient," she continued. "And it's difficult not to let her see our own non-verbal reactions. Very often she feels she is not doing the right thing and she looks to us as women for encouragement which we cannot give."

THIN CLOTHES, BAD TEETH

Gnawing the bones of poverty

BY JOHN R. SULLIVAN

We have codified it, quantified it, analyzed it, romanticized it and agonized over it.

But when you reduce it—poverty—to its real meaning, it means nothing but misery.

Poverty means not enough of the right things to eat, a leaky roof, backed-up plumbing—when you have plumbing at all—thin clothes, bad teeth, colds that linger for two months instead of a week.

And it means shame, like the shame felt by a mother in Marrowbone Creek, W. Va., who wrote the Children's Foundation to tell about her child's experience at school:

"They have made the children that

(Editor's Note: This is the first of a three-part series on poverty and its effects on a sizeable segment of the population. The articles were written in preparation for the November 22 collection for the United States Catholic Conference's Campaign for Human Development.)

couldn't pay for their lunch set and watch the other kids eat... Last year, when they had to let the children eat, when they ate wasn't fit for a dog and not enough, I was in the kitchen one day and the meat they was cooking had big long hairs on it."

Or the 81-year-old widow in Utica, N.Y.: her husband had operated a respectable resort hotel in the mountains before his death 25 years ago; she lived in the genteel, if old, apartment. But when she died a month ago the county paid for her funeral—she had been on relief several years, but couldn't bear to tell anyone, not even the family that could have helped her.

WHICH SHOULD TELL us something about the poor: poverty is almost always accompanied by pride. There is a county in southern Virginia in which nearly two thirds of the homes lack indoor plumbing, in which there are almost no jobs.

Probably 4,000 people there are eligible for welfare. You have to say probably, because they won't tell you—only about 100 are on the public assistance rolls.

It's a much-abused phrase: "The poor you will always have with you." But it's true in at least one sense—everywhere you turn, there are poor people. As proof, one can turn to these government statistics, compiled by the Office of Economic Opportunity and the Bureau of Labor Statistics.

—Two-thirds of the poor live in families headed by a person who has a full-time, year-round job.

—Ten percent, or nearly 13 million persons living in the nation's metropolitan areas are poor.

—Two-thirds of those people are white, not black.

—The poor are in the cities, as we know, and they are also in the suburbs—7.3 percent of all people living in suburbs are poor.

—Nearly two-thirds of all the poor are white.

—Two-fifths of the poor are children.

—One-fifth of the poor are over 65.

The young and the old—poverty afflicts most the people who can do the least about it. And it still haunts three million people who can and are doing something

A registered nurse who had just left another hospital said: "I couldn't possibly go on ignoring the live fetuses; or even putting the dead ones in buckets to be sent to the lab. One day when I came on duty the nurse going off duty pointed to the table on the other side of the room where the fetuses were placed. It was easy to detect from all the way across the room a visibly strong heart beat."

"The other nurse was timid and she asked me to speak to the doctor," the nurse continued. "When I pointed it out to him he said, 'For all intents and purposes, it's dead. Leave it there.' I told

him I couldn't do it. He could have my job on the line, but I wouldn't do it. This time I was going to bring it to the nursery. I knew the fetus would probably die, but I had to give it a chance. I had to treat it as a human being."

IN MOST HOSPITALS each fetus, depending on size, is placed in either an individual carton or buckets containing a formalin solution and then sent to the lab for pathological examination. Most labs do not remain open on the weekends. And according to one nurse, "you could populate a whole village with the fetuses in cartons lined up on the table on Monday morning."

The nurses who resent abortions usually don't hold it against the doctors.

"In the hospital I used to work in, only 10 percent of the doctors would do abortions and then only on their own patients or the daughters of the patients," one nurse said. "It was these young girls, the daughters of the older patients, that I really felt sorry for."

"They were usually scared, and many didn't want an abortion on moral grounds. But they were forced by their mothers. And abortion for them is not a solution. What they need is more and better sex education."

A recent graduate voiced concern over the future.

"I worry about the younger nurses coming along. They are sharp and aware of the population explosion and all the other social and ecological problems," she said.

"In their nursing care, what priorities will they take?" she asked. "How sympathetic will they be with the woman having her sixth child? Or will they ask me after my fourth pregnancy if I'm aware of the starving children in Appalachia? Or do I realize how fast the air pollution index is rising?"

"All these problems need solving," she said. "But I don't think abortion is the solution."

OPINIONS

CONGRATULATIONS

To the Editor:

The Criterion is to be congratulated for its major contribution to Christian-Jewish understanding by publishing Fr. Walter M. Abbott's column, "SCRIPTURE TODAY," of October 23, in which he unequivocally called upon Catholics to reject that interpretation of the New Testament that holds all Jews guilty of deicide.

Debt-ridden schools get grant to develop community financing

PHILADELPHIA—The financially troubled Philadelphia archdiocesan school system has received an \$85,000 grant to help establish a development office to organize support for the schools.

William D. Valente, president of the archdiocesan board of education, said the planning and operational grant was made by the local Hass Community Fund.

The development office, Valente said, will seek community-wide support, particularly from business and labor, for the school system, reportedly \$500,000 in debt.

In a previous column, he explained that Judaism remains a valid form of expressing man's relationship to God, despite the advent of Christianity.

We welcome your efforts to implement the spirit of the Vatican II Declaration on the diocesan level.

Norman Sider
Executive Director
Indianapolis Jewish Community
Relations Council

Indianapolis

MISSES COLUMN

To the Editor:

I want you to know that over the years I have enjoyed reading Father John Doran's columns. Not always was I in agreement with what he wrote, yet at other times he expressed exactly my thoughts.

One particular column, "Letter to a youth: you'll outgrow it," I have framed. On occasion I take it from the wall and insist that one of my boys read it again.

I shall miss his writings. Best wishes to him and God's blessings in whatever else he does.

Anita Lane Kaiser
Indianapolis

Long hair hang-up

(Continued from Page 4)

"anyone with long hair like that is no friend of mine." Probably it helped him to discover that this was the son of a person he had known for years. But it was undoubtedly the prominent man's first confrontation with anyone who bore the appearance of a "hippie." A friendly greeting led to a friendly meeting. It was the kind of exchange that he remembered well enough to share with me.

THE LONG HAIR and ample whiskers were a part of Jay through Labor Day week-end of this year. Then, just before embarking on a new adventure in community organization for the Churches' Crusade Against Hunger, he requested that I trim the hair and whisk off the beard. (My three sons have chosen me as their personal barber—probably because of my apt educational background). His reason—he would turn people off, he felt. He has something to say that he very much wants them to hear.

This experience with my own son did give me some insight into why some youth deliberately cut themselves off from the rest of society in this way. As he put it: "Before I can help persons on the edges of society as it is now constituted, I have to be able to identify with them."

I didn't really know what he meant until we stopped at a restaurant in New Castle, Ind. Now, New Castle is no better or worse than any other town on this point. It just happened to be the place.

As we approached the restaurant, people stared out the window. Not until I had checked my own appearance did it occur to me that they were staring at my

son, not me. When we entered the restaurant, we shared a strange feeling that we were very much out of place. Even waitress was almost impolite in her very sparse attention. In that crowd of well-shorn middle class Americans, it was not difficult to imagine what a Negro, a Mexican American, or an American Indian would have felt. The pervading aura of the place told us that we didn't belong. We had no right to be there.

AM I WRONG, OR DOES the hair hassle seem to come to its greatest stalemate in the churches? My banker friend is a Southern Baptist of the first order. Or is it that Christians feel that the Old Testament documentary on long hair takes care of all the Samsons of all generations? There are interesting insights in that story, not all of which support the crew-cut.

Or could it be that we have so pre-empted our religious faith on the side of restrictiveness that we find ourselves feeling awkward and hostile in the presence of real freedom? Long hair cannot be equated with freedom essentially. I have known some very enslaved "heads." But it seems to symbolize a freedom that many persons earnestly long for. In fact, their secret yearning may make them extremely hostile in the presence of those who are free enough to risk being different.

The life of the Church is rich in symbolism. Perhaps we should become more conversant with some of the meanings that pervade life around us. Maybe we need a few good homilies on the symbolism of hair!

What does Cudd & Co., New York, care about you?



Listed at the left are the top ten stockholders of the state's largest investor-owned electric utility. Please note that none of them is from Indiana. Interestingly enough, of the top 20 stockholders of that same investor-owned electric utility, 13 are located on the East Coast... including 9 from New York. Only two of the top twenty are from Indiana... a fact which leads to some very interesting questions.

First, do you think all the generation and transmission of electricity in Indiana should be controlled by out-of-state corporations?

Second, do you think the primary goal of the electric utility in your area should be to provide the best possible service... or to show the highest possible profit?

Third, don't you think the principle of "home rule" should apply to the operation of business... as well as to the operation of government?

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Conscience, the Church and you

BY FR. KEVIN O'ROURKE, O.P.

Is there a new understanding in the Church concerning the role of conscience in the life of a Christian? Does the Document on Religious Liberty of Vatican Council II represent a greater recognition of freedom of the individual conscience? Does the debate concerning the Encyclical, *Humanae Vitae*, signify a new approach to the relationship between authority and the individual conscience?

Basically, the theology concerning the conscience of the individual person, his freedom and responsibilities, has not changed. Today's theologians uphold the truths found in the teaching of Christ and explained in the letters of St. Paul. Conscience, the power which enables us to judge good and evil in particular circumstances, is still considered to be the concrete and personal norm for human action. Though personal and fundamental, conscience is not the ultimate and supreme norm of human action. Theologians still hold that the supreme norm is "divine wisdom, or the eternal law, which directs all actions to their due end." The task of the individual, then, is to conform the conscience with the mind of God. Since God speaks to us through his Son, the Church and other people, the obligation to respect and listen to the teaching of Christ, the Church, and to seek the advice of wise and competent friends when forming one's conscience, still remains. Freedom of conscience is freedom to find the truth, not freedom to act independently of Christ, the Church and our friends.

MOREOVER, THEOLOGICALS realize that people still can err in forming conscience, willingly or unwillingly. Hence, the constant battle to avoid self-deception in forming conscience is part of the human scene. Docility, meditation, and prayer, which lessen the possibility of self-deception, are still important parts of the complex act of forming a Christian conscience.

If the teaching of the Church is still the same, why has the Church changed so many laws, and taken different attitudes towards those who do not agree with Catholic teaching? Why, for example, did the Church make it easier for non-Catholics to marry Catholics? Because the Church now emphasizes different elements involved in the formation of conscience.

First of all, there is a greater emphasis upon love than upon law as a norm for forming conscience. Love is a value extrinsic norm for forming conscience, something to be considered and respected. But love is even more important. Love as a norm of conscience is not a self-seeking or pleasure-oriented force. Rather, it is willingness to listen to God's voice, to seek his friendship, especially as he reveals himself or speaks to us through the persons and events of our daily lives. Such love is a drive to service and to sacrifice for other people, even if it means discomfort and suffering.

Emphasizing love rather than law as a moral norm challenges us to surpass the basic minimum in our Christian life. This is the meaning of the famous dictum, "love and do as you will," if your love is genuine, your conscience will be free and true, and you will not only fulfill the law, you will surpass it.

BECAUSE LOVE MUST predominate, the Church is willing to repeal many unimportant laws, such as the laws concerning abstinence from meat on Fridays and the Communion fast, in an effort to evoke a more sincere motivation of love.

Father Kevin O'Rourke holds degrees in philosophy and theology from Aquinas Institute, Dubuque, Iowa, and a J.C.D. from St. Thomas University in Rome. He is president of the Aquinas Institute. Director of the Religious Life Institute in San Francisco. Fr. O'Rourke is also a member of the Committee on Canon Law of the National Conference of Catholic Bishops and the National Advisory Committee of the U.S. Catholic Conference. Fr. O'Rourke formerly held membership on the Committee on Religious Affairs, the National Newman Chaplain's Association, and the Committee on Education. Fr. O'Rourke has written four books as well as numerous articles on canon law, ecumenism, and religious life.

Greater emphasis upon the dignity of the individual human person also leads to some practical changes in the Church's policy and law. The Church's renewed view of non-Catholic Churches and religious liberty is a result of a deeper recognition of the worth of individual persons. If individuals are of great worth in the sight of God, if they are called to communion with him, and if they are to be respected as his creatures, then even if they do not possess the full truth, the truth and goodness they do possess must be respected. As people who are in some way related to God they must be given positive approval, not merely tolerated.

Greater emphasis upon human dignity, plus a more pastoral outlook on problems of conscience, is also the reason behind the new practice of allowing priests to return to the lay state and marry, even though they have made vows of celibacy. If an individual cannot observe an extra obligation, even though freely assumed, the Church in her mercy should do all in

(Continued on Page 7)

SCRIPTURE

Tackling Corinth's problems

BY FR. WALTER M. ABBOTT, S.J.

Paul's First Letter to the Corinthians, which we shall study now, shows the apostle handling a number of moral problems which had arisen among his converts in the big commercial center of Greece.

The letter, probably written in 57 A.D., shows how a bishop-in this case a saint and an inspired writer—handled such problems a quarter of a century after the founding of the Church. It has been well said that in this kind of letter

Paul does not present his normal kind of preaching and teaching, the kind of thing he usually said when he gave instruction in the faith. That kind of thing would have been doctrinal. It would have been his proclamation of the gospel, the good news about Jesus and the explanation of God's wonderful works throughout history leading up to Jesus.

If something in his proclamation of the gospel were misunderstood, then we would get something about it in a letter. At the end of this first letter to the Corinthians we have exactly such a matter, chapter 15 on Christ's Resurrection and the resurrection of all the dead, which we shall study in the last of our discussions on this epistle.

IN THE 14 CHAPTERS that make up the bulk of this letter, however, Paul ranges over such problems as factions in the Church, disagreements on sexual activity, Christians taking other Christians to court, marriage, virginity, remarriage of widows, the eating of meat from pagan temples, the dress of women and the question of what we would today call the liberation of women, abuses in the celebration of the Eucharist, charisms (gifts of the spirit) such as that of healing (which he mentions in this letter only in passing) and speaking with strange sounds (to which he gives a great deal of attention in this letter).

Except for that item about food from pagan sacrifices, it sounds like quite a modern list of problems. Doesn't it? The first item, the problem about unity and factions in the Church, takes up the first four chapters of the letter. I would like you to take those first four chapters together in this first session of the epistle.

How does Paul begin the handling of these problems? In the first nine verses of the letter he mentions the name of Jesus ten times and the name of God seven times. Twice there is reference to God the Father, and once to the sonship of Christ.

(Continued on Page 7)



Individuals have great worth in the sight of God, and the truth they possess must be respected. The signs of conviction and age, etched on the face of a woman, can also be given respect and approval. (NC Photo by Barry Fitzgerald)

Conscience and the young

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

Conscience formation in Catholic Schools and CCD classes appears to many to be overly permissive. There seems to be too much concern about conscience and freedom, whereas law and authority are said to be underplayed. The Ten Commandments and the Precepts of the Church do not seem to occupy the same place of importance as in the past.

Concerned parents and teachers often express fear that today's young Christians are being educated more to secular humanism than to traditional Christian moral principles and ideals. One parent recently expressed to me his conviction that the young have to be told clearly what is right and wrong, something he finds underemphasized in his son's religious education. Similar opinions have been voiced at every gathering of parents and religious educators I have been at in the past year.

Religious educators are as concerned as are the concerned parents about the moral formation of children and adolescents. They are suggesting approaches that on the surface may seem to be reducing conscience to "doing one's own thing." However, a closer look at these "new" approaches reveals a close following of the approach of the Gospel, the directives of Vatican II, and sound conclusions of the modern social sciences. An even closer study will show that in reality they are much more demanding and challenging than the familiar catechesis according to the Commandments of God and Precepts of the Church.

LIKE THE APPROACH most of us adult Catholics grew up with, the new strategies toward guiding the religious and ethical response of the young center on love of God and neighbor. No Christian ethic can do otherwise, as anyone at all familiar with the New Testament readily admits. Jesus was clear on this: "You shall love the Lord your God with your whole heart, with your whole soul, and with all your mind." This is the greatest and first commandment. The second is like it: "You shall love your neighbor as yourself." On these two commandments the whole law is based" (Mt 22:37-40).

St. Paul is no less emphatic: "Love never does any wrong to the neighbor, hence love is the fulfillment of the law" (Rom 13:10). His summary of Christian moral life is: "Do everything with love" (1 Cor 16:34). For St. John, the whole moral message of Jesus comes down to love (Jn 13:34), a love which St. James translates into the practical social realities of feeding the hungry and clothing the poor (Jm 1:2).

On this all Christians are necessarily agreed: conscience formation must focus on enabling the young to grow in their ability to genuinely love God and neighbor. But how encourage and guide

this growth? Catechisms of the past normally indicated that we know we love God if we keep the ten commandments. If this is true, then the emphasis in conscience formation will have to be on learning these commandments and how to apply them to one's life. Motivation is supplied chiefly by desire for reward and fear of punishment. While many adult Catholics are familiar with this approach, they are aware that it has severe limitations in today's complex, changing world and that it has little foundation in either the New Testament of the Church's present teaching as expressed in Vatican Council II.

MORE TRADITIONAL, and more effective in practical terms, is an approach that focuses on encouraging a growing sense of responsibility. Newer religion texts help the young (and the adult) recognize that love is proved not simply by keeping the ten commandments and the commands of those in authority. St. Paul already pointed out what all of us know from experience: overemphasis on law often leads to a kind of legalism that inhibits real concern for others. Jesus Himself took issue with law-abiding religious leaders whose concern for law cooled their concern for people. The best traditions of the Old Testament pointed out that moral goodness is not guaranteed by keeping laws as much as by responding to human needs and genuine human values. The Rich Young Man in the Gospel kept the commandments from his youth but did not respond to the call to give his wealth to the poor, and "he went away sad." (Mk 10:17-22).

Religious education today encourages respect for law, whether it be God's or man's. But the young are guided to this respect by being challenged to explore the real needs and values of our time. Merely knowing the 7th commandment does not insure that a young Christian will not steal. There is hope that he will not steal if he comes to appreciate responsibly the personal and social value there is in respect for property, his own and others. Responsibility cannot be forced, but it can be guided. Situations can be structured so that the young are enabled to reflect on human needs and values. Religious texts therefore encourage the young to come to grips with real issues like poverty, revolution, drugs.

This is the approach Jesus used so naturally in his parables and in confrontations with His people. The story of the Good Samaritan is a classic example of challenging people to reflect on human need (Lk 10:29-37). An appropriate challenge to reflect on what is really important and of value is found in the parable of the man so busy building bigger barns that he has no time to think of what is of more radical and ultimate importance in life (Lk 11:16-21). Each parable is a challenge to reflect on one's mind and heart on what is of genuine value and on the needs of others. Jesus nowhere urges permissiveness to law and

authority, but His emphasis is on responding to people and reality, to growth in a sense of responsibility.

VATICAN COUNCIL II urges this same approach to conscience formation. Even children have "the right to appraise moral values with a right conscience, to embrace them with a personal adherence, together with a deeper knowledge and love of God." In this way, the Council observes, they will be enabled to "gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom" (Declaration on Christian Education, 1). The Council's directives not only apply Jesus' own example but they are based on the traditional fact that God's commanding voice is not heard only or even chiefly in laws. His voice can be recognized as well in the confused voices of experience, in the signs of our times, in the values most highly prized in the contemporary world (Constitution on the Church in the Modern World, 4).

These are some of the reasons for the different "look" in conscience formation. For the successful application of these principles the most needed factor is an honest, Christian adult who himself is struggling to grow in a love that is responsive to human need and human value. A sense of responsibility is encouraged by the example of mature, responsible, concerned Christian adults.

DISCUSSION QUESTIONS:

1. Why is proper conscience formation important for children?
2. Why must conscience formation focus on one's ability to genuinely love God and neighbor?

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Adults can aid conscience formation of the young and their ability to "genuinely love God and neighbor," by active participation in cooperative work. (NC Photo by Berne Greene)

KNOW YOUR FAITH

Crosses—a sign that those buried here "have become one with dead and risen Christ." (NC Photo)

BY FR. JOSEPH M. CHAMPLIN

Do you think we generally go to excess in making funeral arrangements for a departed beloved? Are we almost forced to put on a show, select a casket beyond our means, follow an artificial protocol?

Or do you feel lengthy calling hours, a solemn religious service, and the body's careful interment express respect for the deceased, faith in the Resurrection, and love of the bereaved?

The revised funeral rite, issued in Latin on August 15, 1969 and probably ready for introduction in English translation sometime after the first of the year, doesn't really provide

QUESTION BOX

Was Jesus really a Jew?

BY MSGR. R. T. BOSLER

Q. Many times I have heard people speak of Jesus as being Jewish. I can't see how this can be so, for the following reasons: 1) God the Father had no beginning and no end; therefore, there can be no specific nationality for Him. 2) His son, Jesus, was born of Mary, a young Jewess. I guess you could say that Jesus is Jewish on his mother's side, but certainly not on God, His Father's side. I therefore feel that Jesus in His divine right and human right is all nationalities. Am I wrong in my thinking?

A. Yes, you are wrong. Your letter is at once fascinating, exasperating, thought-provoking and exhausting. It would take a book to explore all the misunderstandings of the Christian belief you somehow manage to wrap up in a few glib words.

All the humanity that Jesus has come from his "mother's side." So as man, He is all Jewish. There was no other side. The miracle of the Virgin Birth is the fact that God had no human father. God did not take the place of a human father. You would have to have a preposterously false notion of God even to imagine such a thing. It is as God that Jesus is the Son of the Father, but not as humans are sons of their fathers. The Second Person of the Trinity, God the Son, is one God with the Father and one with the Third Person of the Trinity, the Holy Spirit. There are not three Gods but one, and somehow there are three persons in the one Godhead. That is the Christian belief.

Father Abbott

(Continued from Page 6)

In 2:10-16 Paul mentions the spirit nine times. If you read 1:1-9 and 2:10-16 together, I think you will agree that Paul approaches moral problems with the attitude of running them straight up to God, to the Trinity itself.

SOLUTIONS TO MORAL problems come to Paul in the context of "God's people, who belong to him in union with Christ Jesus" (1:2) and "the grace God has given through Christ Jesus" (1:4). The attitude is that "God is to be praised; the God who called you to have fellowship with his son Jesus Christ, our Lord" (1:9). In other words, the Christian can be confident because God has promised his support to those who live in union with his son. Finally, "we have received the spirit sent by God, that we may know all that God has given us" (2:12).

It is to the Christians' union with Christ that Paul appeals when he handles the problems that we see in Corinth were saying they followed Paul, others Apollos (the gifted preacher who, as we shall see, was with Paul when he wrote this letter). Still others said they followed Peter. Perhaps they were a group that didn't want to regard Paul as on a level with the other apostles. Those who were saying "I am in union with Christ" may have been a middle group claiming to stand on the gospel itself as distinct from anything anyone may have said about it.

It is indeed Christ, Paul says, to whom all should look, for he is "the power of God and the wisdom of God" (1:24). Paul stresses that "God has brought you into union with Christ Jesus, and God has made Christ to be our wisdom—by him we are put right with God, we become God's own people, and are set free" (1:30).

PAUL HERE IS SAYING basically what he had already written in the two

certain answers to these provocative questions. Article 2 of the Introduction merely states that "family traditions, local customs, groups established to take care of funerals, anything that is good may be used freely, but anything alien to the Gospel should be changed."

Authorities in Rome have, with wisdom, stopped lightly in this area, leaving the judgment about specific practices to bishops and other individuals in each country. The restored ritual

insists only that a funeral service celebrate Christ's paschal mystery and the dead person's share in Jesus' victory over death.

CATHOLICS IN MANY sectors of the United States will find the new rite very similar to an experimental liturgy for Christian burial which has been employed in a majority of dioceses over the past several years. Themes of joy, hope and triumph prevail in such a service with a

choose St. Paul. Or you might prefer St. Raphael the Archangel, who watched over Tobias on his journey. In popular devotion he also has been considered a patron of travellers.

Q. The parish council of which I am a youth representative consists of twenty-six people: the pastor, his two assistants, the principal of the parish school, the heads of two religious orders stationed in the parish, the presidents of each of the parish organizations and nine elected representatives. In our diocese a youth or guitar Mass is allowed and encouraged by the Archbishop, at the discretion of the pastor.

The above information should help you in counseling me on the following problem: At a recent meeting of the parish council the pastor vetoed a unanimous proposal by the council to begin a youth Mass in the parish. Of course he gave his reasons: "I think a guitar is an instrument for entertainment and should not be used during Holy Mass." Secondly, he said that once a guitar Mass is begun mini-skirted girls will come to church and at times enter the sanctuary.

A. Your pastor is right. The mini-skirted girls will come to church and so will the long-haired and bearded young men on motorcycles. I know, for they are coming to the guitar Mass in our parish. They don't put much in the collection, but I am happy to see them, for the Church hasn't much of a future if the only place they go is the drive-ins.

Your pastor may soon have the dubious distinction of presenting himself as an expert on how to destroy a parish council and successfully keep young people away from church.

WORSHIP AND THE WORLD

The new funeral rite

variety of texts, actions and signs communicating to family and friends those sentiments.

The funeral ritual (like baptism and marriage books released earlier) possesses an element of flexibility made possible through its extensive collection of biblical readings (42), psalms (17), and prayers. Preliminary directives suggest that a priest use those texts which best fit the wishes of the deceased's family and as much as possible "involve them in planning the funeral celebration and the choice of the options made available in this rite" (article 25).

White vestments, symbolic not necessarily of the departed's innocence, but of his hoped-for rising to a glorious life, may be worn instead of black or purple.

The large paschal candle, carried in procession and placed near the casket, links together an entire network of related notions—baptism, the Resurrection, Easter and, of course, entrance into eternal bliss.

The rite after Mass, once called absolution, now has been changed to a service of final commendation. This is "not to be understood as a purification of the dead—which is effected rather by the eucharistic sacrifice—but as the last farewell with which the Christian community honors one of its members before the body is buried" (article 10).

"The sprinkling with holy water, which recalls the person's entrance into eternal life through baptism, and the incensation, which honors the body of the deceased as temple of the Holy Spirit, may also be considered signs of farewell" (article 10).

A period of prayer between the time of death and burial ought to be arranged so people can pray for the dead and profess their own faith in eternal life. The introductory norms, while not mentioning or certainly prohibiting the customary rosary at "wakes," do show partiality for scriptural prayer services. Biblical readings in such circumstances "proclaim the paschal mystery, support the hope of reunion in the Kingdom of God, teach respect for the dead, and encourage the witness of Christian living" (article 11).

Burial of the body in a grave or tomb, "as the Lord himself willed to be buried," enjoys the Church's preference, but cremation is permitted as long as the reasons for selecting this process are not "contrary to Christian principles" (article 15).

The cemetery prayers more actively involve mourners who stand by the grave

for those final moments before the body is lowered into its resting place. They include a prayer of the faithful in which the community present prays for the departed and for the survivors, "Lord, you wept at the death of Lazarus, your friend; comfort us in our sorrow. We ask this in faith." Rx. "Lord hear our prayer."

Songs and psalms which express grief but strengthen hope should, whenever possible, form part of the rite. "The Strife is over, the battle won" or "To Jesus Christ our Sovereign King" already are funeral hymns familiar to many which convey the correct concepts of triumph and resurrection.

The theological foundation for these ritual practices can be summed up in words from article 1 of the funeral rite: "Those who in baptism have become one with the dead and risen Christ will pass from death to life, to be purified in soul and welcomed into the fellowship of the saints in heaven. They look forward in blessed hope to his second coming and the bodily resurrection of the dead." These prayers and burial services "which bring spiritual help to some may bring to others a consoling hope."

DISCUSSION QUESTIONS:

1. How does the new funeral rite differ from the rite formerly used?
2. What visible signs of joy and hope are found in the new funeral rite?

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Father O'Rourke

(Continued from Page 6)

her power to help settle the problem of conscience in a way which enables a man to lead a free and grace-filled life. Certainly, obligations of celibacy must not be lightly assumed, nor lightly discarded, but when a person simply cannot go on living a celibate life, the mercy warrants that the right of law and society cede to the right of individual conscience.

A THIRD EMPHASIS affecting the formation of conscience today is based on the realization that moral decisions are very complex and laws cannot be given to cover every situation. Sometimes there are conflicting moral values. Married people know that children are a blessing from God, but the value of having more children sometimes conflicts with the value of supporting and educating the children already present in the family.

Because of the complexity of moral decisions in contemporary society, therefore, the Church is less inclined to give specific, detailed instructions as it did in the past, and relies more on motivational instructions. This approach is less directive, and demands that Catholics develop a mature Christian conscience, imbued with love of Christ and the spirit of the Gospels.

In sum, then, there has been development in the teaching on conscience, but not radical change. The development is meant to help Catholics adjust to the needs of our times and to lead full Christian lives.

DISCUSSION QUESTIONS:

1. What is the relationship between freedom and responsibility and one's conscience?
2. What is the difference between law and love as a norm of conscience?

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can be put in all tentativeness—if he hadn't a human intellect and a human will he would not have been man. The last ditchers among us compromised by calling his human intellect and will practically divine, quasi-infinite: there was his knowledge, for instance—though as man he was not omniscient, there was nothing he did not know!

There is not the same tendency to see his body as infinite—bodies cannot be, and in any event he knew hunger and thirst, suffering and death. But there has been the assumption already referred to—that his body was perfect, fresh minted for him. To this also the Church replies that if that were so he would not have been a man. And a man he was. He did not take on human nature in the abstract but this particular human nature. He did not become man in general, he became this particular man. He was a true member of our race.

WE GET OUR BODIES from an uncountable number of ancestors—back fourteen hundred generations at least, maybe fourteen thousand. So did Christ: He was the fruit of David's loins, says Peter; of the seed of David according to the flesh, says Paul. And David was a good old generation back.

Christ's body was not fresh minted for him. The body he had to live with, in which he had to redeem us, was the body he got from a myriad of ancestors going back to the beginning of the human race.

WHAT DIFFERENCE DOES JESUS MAKE?

Live with the Gospels

BY FRANK SHEED

That very notable Irish leader, Eamon de Valera, is said to have said "When I want to know what Ireland wants, I look into my own heart." One's instant comment is "Why not ask Ireland?"

At the present time too many Catholics seem to be finding what Christ wants by looking into their own hearts, instead of meeting him and listening to him in the Gospels. There is where he is to be met as he lived and moved, died and rose; there, nowhere else. It is easy to invent one's own Christ, or one's own Ireland for that matter, out of one's own best self, but as a way of treating Ireland it would not make much sense as a way of treating Christ. It is pathetic beyond all reason.

Live with the Gospels, then. And by the Gospels I do not mean what's left of them when the latest critic has put his knife back into its sheath. I mean Matthew, Mark, Luke and John, as men have seen the face of Christ in them through 19 centuries. When you have really lived with what's there, you can learn from the critics, but they will not be at their mercy, for they will have your own personal knowledge of Christ and your own individual reaction—not to the Christ Event, but to Jesus of Nazareth.

ONE HEARS IT SAID that the very first Christians were interested only in the Message, the Event, and that interest in the personality of Christ—therefore the Gospel accounts of what he said and did—came only later. If so, if they did not beg those who knew him to tell them

about him, then in their lack of interest in a hero recently dead for whom themselves might be called upon to die, they must have been unlike any human beings that ever lived. Of the first Christians, I simply do not believe it. But, as we have noted, it is a fair description of the many Christians, ourselves included, nineteen hundred years later.

If he continues to fade into the background, his message will not last; its power upon men has always lain in its being his—not so many words on a page, but words they hear issuing from the mouth of him who was scourged and thorn-crowned and crucified and in agony pleaded for God's forgiveness for his torturers. It is not the truths we take into ourselves, but himself with the truths adhering. He, not his teaching by itself, has brought men to heroism and grace. This being so, the first gift we seek from the Gospels is growth in intimacy with him; the rest depends upon that. A great sermon may set us vibrating—but the preacher. We must have our own vibrations to Christ. Without that, reading books on the love of Christ is like reading someone else's love letters.

II

TAKING THE GOSPELS as we find them, we see them as at once clearly and clearly different. We must linger on both clarities.

Man first, I have said that there has been a tendency among men genuinely devout to think of him in his humanity as all but God. They know he had a human mind, of course. The Church has had to answer heretics who questioned the humanness of his intellect, and others who asserted that at least the will was divine not human. The Church's answer

Grid playoffs to open Sunday

INDIANAPOLIS With eight division winners contending, the playoffs of the CYO football leagues will begin Sunday to determine league champions. Action on Sunday and the following Sunday will complete the 50th year of interparochial football in the See City.

Sunday's games will all be played in the CYO Stadium on W. 16th Street.

In the "56" League, St. Luke's Division I winner meets St. Philip-Neri's Division IV representatives at 12 noon. At 1:15 p.m., St. Pius X (Division II) plays St. Catherine's (Division III).

Note Youth Week at North Vernon

NORTH VERNON, Ind. Nearly 100 high school youths from St. Mary's parish here observed National Youth Week with a special program and banquet held Wednesday, Oct. 28.

Father Michael Albright celebrated an evening Youth Mass, with James Ford, of Jeffersonville, providing guitar accompaniment. Theme of the observance was "Christian Youth: Your Importance."

Principal speaker at the pitch-in banquet was Ford, Indiana Chairman of the Columbian Squares, the youth group of the Knights of Columbus.

Nine adults, including four non-Catholics, were chosen by the parish Junior CYO unit, to serve as members of the adult advisory board.

CYO NOTES

A record number of 185 teams are expected to participate in the six basketball leagues this year, according to CYO Officials. Starting date for Cadet and "56" Leagues is December 5, while the high school leagues begin the following day. Tentative date for the coaches meeting is Tuesday, Nov. 24. The registration fee for all players will be due with the filing of the roster deadlines, November 5 and 6.

Deadline for entries in the St. Matthew's Junior Bowling Tournament, to be held November 21-22 at the Moonlite Bowl in Whitehouse, is Monday, Nov. 16. Team and individual competition is scheduled. Entry fee of \$2.50 per person includes three games, ball and shoe rental.

Criterion Quiz Contest deadline is Friday, Nov. 6.

Entry blanks will be mailed next week for Cadet Girls Volleyball League and Cadet

Andrew's (Division I) and Our Lady of Mt. Carmel (Division III) playing at 2:30 p.m. St. Andrew's is the defending league champion.

At 4 p.m., Immaculate Heart of Mary (Division II) meets St. Rita's (Division IV).

Sunday's winners and losers will return to the Stadium the following Sunday, Nov. 8, for the championship and consolation awards.

Gates will open Sunday at 11

INDIANAPOLIS Calendar of Events

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

SPAGHETTI DINNER served from 5 to 7 p.m. in Sacred Heart parish hall, 1530 Union St.

SUNDAY, NOV. 8
TURKEY SHOOT, at 1 p.m. on St. Roch's parish grounds, Sumner and Pennsylvania Sts.

SPAGHETTI DINNER, sponsored by St. Catherine's parish CYO, from noon to 5 p.m. in the parish hall, 1109 E. Tabor St.

THE THIRD ORDER OF MT. CARMEL will meet at 1:30 p.m. at the Carmelite Monastery.

TUESDAY, NOV. 10
CARD PARTY, sponsored by the Ladies Club of Little Flower parish, in the school auditorium, 131th and Bosart at 1 p.m. and at 8 p.m.

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.; Secunia 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.

Boys Wrestling League, which will begin after January 1.

Early mailing of contest information for the Junior Style Show is promised for mid-November to allow parents and high school home economics departments ample time. The event is scheduled for mid-January.

St. Andrew's girl is top CYO baker

INDIANAPOLIS More than 250 entries competed for prizes in the annual CYO Baking Contest, held last Sunday at Our Lady of Lourdes parish. The event and dance that followed officially closed the observance of National Youth Week.

Emerging as Grand Champion of the contest was Patty Guigley, of St. Andrew's parish, with candybar cookies.

Other division champions included: Cakes—Janet Deery, of Our Lady of Lourdes, devil's food cake; Cookies—Jo Ellen Pfen, of St. Pius X, mini-snowballs; Quick Breads—Larry Norris, of Our Lady of Lourdes, sour cream coffee cake; Yeast Breads—Jeff Campbell, of Holy Name, apple pie; Pies—Nancy Newman, of St. Matthew's, coconut cream pie.

There were two double prize winners—Jo Ann Armbrorst, of St. Roch's, quick breads and cakes; and Karen Sahm, of Immaculate Heart of Mary, cakes and yeast breads.

Our Lady of Lourdes placed five winners in the contest, followed by St. Andrew's with four.

Mrs. Tommy Wadelton served as chairman of judging. Judges included: Mrs. Joe Bunnell, Mrs. Bernard King, Mrs. Mary Smith, Mrs. Rose Bagnoli and Mrs. Joseph Swiezy.

Father Donald Schneider, Archdiocesan Director of the CYO, presented the awards.

WINNERS CYO BAKING CONTEST

Overall: Patty Guigley, St. Andrew—candybar cookies
CAKES
1. Janet Deery, Our Lady of Lourdes—devil's food
2. Caroline Beagle, St. Catherine—german chocolate
3. Mike Maignan, Our Lady of Lourdes—pumpkin cake
4. Jo Ann Armbrorst, St. Roch—party cakes
5. Karen Sahm, Immaculate Heart—angel food
6. Mary Ann Jansen, St. Roch—devil's food

COOKIES
1. Jo Ellen Pfen, St. Pius X—mini snowballs
2. Helen Kramer, Our Lady of Lourdes—pecan pinwheels
3. Tim Brady, St. Andrew—ginger cookies
4. Kathy Zwickl, Our Lady of Lourdes—brownies
5. Susan Dattiesandro, St. Ann—chocolate cookies
6. Rita Welch, St. Joan of Arc—party cookies

QUICK BREAD
1. Larry Norris, Our Lady of Lourdes—sour cream coffee cake
2. Jo Ann Armbrorst, St. Roch—blue berry buckle
3. Patty Guigley, St. Andrew—swedish coffee cake
4. YEAST BREADS
1. Janet Campbell, Holy Name—apple pie
2. Karen Sahm, Immaculate Heart—cinnamon swirl loaf
3. Mark Montgomery, St. Roch—capp bread
4. PIES
1. Nancy Newman, St. Matthew—coconut cream
2. Kathy Johnson, St. Catherine—sour cream pie
3. Helen Langenbacher, St. Andrew—berry pie
4. Mike Fitzgerald, Holy Cross—apple pie

SCORES

CADET FOOTBALL

Games of Sunday, Nov. 1

DIVISION 1—St. Andrew 27, Holy Name 0; Holy Spirit 7, St. Michael 6; St. Lawrence 16, St. Joan of Arc 6; St. Simon 20, St. Jude 14; Little Flower, bye.

DIVISION 2—St. Mark 13, St. Philip 0; St. Matthew 26, St. Pius 6; St. Pat-Sacred Heart 22, Christ the King 0; Immaculate Heart 42, St. Roch 28; Our Lady of Lourdes, bye.

DIVISION 3—St. Monica 34, St. Christopher 6; Mt. Carmel 21, St. Catherine 0; St. Gabriel 21, St. Ann 6; St. Bernardine 9, Holy Angels 6; St. Luke 21, St. James 6; St. Thomas 7, Nativity 6.

STANDINGS

DIVISION 1—St. Andrew 8-0; St. Lawrence 6-1; St. Simon 5-3; St. Joan of Arc 4-2; St. Michael 3-4; Holy Spirit 3-4; Holy Name 2-4; St. Jude 1-7; Little Flower 0-1.

DIVISION 2—Immaculate Heart 8-0; St. Matthew 7-1; St. Roch 6-1; Lourdes 5-3; St. Pat-Sacred Heart 5-3; St. Mark 4-4; St. Philip 3-1; St. Pius 2-5; St. Roch 1-7; Christ the King 0-8.

DIVISION 3—Mt. Carmel 8-0; St. Bernardine 5-3; St. Gabriel 5-3; St. Monica 5-3; Our Lady of Lourdes 5-3; St. Mary 2-5; St. Ann 2-5; St. Catherine 1-7; St. Christopher 0-8.

DIVISION 4—St. Rita 7-0; St. Ann 6-1; St. Luke 4-3; St. Thomas 4-3; Holy Angels 3-4; Nativity 2-5; St. Bernardine 1-6; St. James 1-6.

DIVISION CHAMPIONS

DIVISION 1—ST. ANDREW
DIVISION 2—IMMACULATE HEART
DIVISION 3—MT. CARMEL
DIVISION 4—ST. RITA

PLAY OFF GAMES

DIVISION 1—ST. ANDREW vs. DIVISION 3 MT. CARMEL CYO No. 1 12 noon, Nov. 8

DIVISION 2—IMMACULATE HEART vs. DIVISION 4 ST. RITA CYO No. 1 12 noon, Nov. 8

"56" FOOTBALL

Games of Sunday, Nov. 1

DIVISION 1—All Saints 20, St. Thomas 12; St. Michael 6, St. Monica 6; St. Luke 2, St. Bernardine 0; St. Rita 12, St. Christopher 0.

DIVISION 2—Immaculate Heart 0, St. Pius 16; St. Rita 27, Mt. Carmel 0; St. Andrew 27, St. Pius 16; St. Luke 2, St. Lawrence 0.

DIVISION 3—St. Pat-Sacred Heart 29, Nativity 13; Our Lady of

Greenwood 30, St. Bernadette 0; St. Catherine 18, St. Bernard 0; St. Roch 12, St. Mark 6.

DIVISION 4—St. Philip 18, St. Jude 0; Holy Spirit 33, Holy Name 0; Our Lady of Lourdes 14, Little Flower 0; St. Simon, bye.

STANDINGS

DIVISION 1—St. Luke 5-0; St. Malachy 5-2; All Saints 4-1; St. Monica 3-2; St. Michael 3-2; St. Gabriel 2-1; St. Thomas 1-5; St. Christopher 0-7.

DIVISION 2—St. Pius 6-0; St. Andrew 4-2; Immaculate Heart 3-3; St. Joan of Arc 3-3; St. Lawrence 3-1; Christ the King 2-5; St. Matthew 1-4; Mt. Carmel 1-6.

DIVISION 3—St. Catherine 6-1; Our Lady of Lourdes 5-1; St. Rita 5-2; St. Bernard 4-3; St. Mark 3-2; St. Pat-Sacred Heart 3-1; Nativity 1-6; St. Bernadette 0-7.

DIVISION 4—St. Philip 6-0; St. Simon 5-1; Our Lady of Lourdes 3-3; St. Jude 3-3; Holy Spirit 3-3; Little Flower 1-5; Holy Name 0-6.

DIVISION CHAMPIONS

DIVISION 1—ST. LUKES
DIVISION 2—ST. PIUS X
DIVISION 3—ST. CATHERINE
DIVISION 4—ST. PHILIP

PLAY OFF GAMES

DIVISION 1—ST. LUKES vs. DIVISION 4—ST. PHILIP CYO No. 1 12 noon, Nov. 8

DIVISION 2—ST. PIUS X vs. DIVISION 3—ST. CATHERINE CYO No. 1 11:15 a.m., Nov. 8

Richmond holds kickball dinner

RICHMOND, Ind.—Holy Family parish held the Deaneery CYO Kickball Awards Dinner here Tuesday, Oct. 27, in observance of National Youth Week. The event was attended by 230 children and adults.

Championship team trophies were presented to Holy Family School, the fifth and sixth grad winners, and St. Andrew's School, the seventh and eighth grade winners, by Mrs. Donald McNally, kickball chairman.

Chairman of the deaneery sports committee is Edward Peterson. Father Larry Crawford serves as deaneery moderator. Dinner program chairman was Mrs. Charles Matthews III.



THIRD TITLE IN FIVE YEARS—That is the impressive record of St. Malachy's parish, Brownsburg, in annexing the championship of the CYO Cadet A Fall Kickball League. The Hendricks County girls defeated Immaculate Heart of Mary 16-3 in the final game to claim their trophy. Mrs. LaVerne Bullock, above, is head coach, assisted by Charles Hart. Also shown with the champions are Father Charles Noll, pastor, and Sister Amata, S.P., school principal.



FIRST CHAMPIONS OF NEW LEAGUE—Holy Name parish, Beech Grove, captured the first championship trophy in the newly-formed CYO Cadet B League by dropping St. Matthew's in the finale 30-17. The winners were coached by Janice Kocher, not shown, and Beth Hanley, shown above. They earlier scooped past St. Malachy's 32-20 in the first playoff round after surviving a three-way tie in their own division against St. Roch's and St. Philip Neri.

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BY PAUL G. FOX

Topics from "The Eastern Mass" to "Drug Abuse" to "The Celibacy Issue" appear on page one of the recently-completed Speakers Bureau list, published by the adult education division of the Archdiocesan Religious Education Department.

Participating speakers include married couples, priests, professional people and Sisters. All persons listed have indicated a willingness to speak on various issues presently concerning the People of God, according to SISTER GILCHRIST CONWAY, S.P., the coordinator.

The Speakers Bureau is offered as a service to small groups, parish organizations, and individuals interested in securing the services of competent speakers in the area of religion. The list includes 50 speakers and topics.

Fact sheets on each speaker are available along with the list from the Religious Education Department. Also included are times of availability, geographical areas and remuneration, if any, normally expected.

Groups or individuals wanting a copy along with quarterly revisions should send a card to: Speakers Bureau, Religious Education Department, 131 S. Capitol Ave., Indianapolis, Ind. 46225.

NAMES IN THE NEWS—SISTER MARILLAC CLARKE, D.C., an Indianapolis native, has been named superior of the Daughters of Charity at St. VINCENT'S HOSPITAL, Indianapolis. She succeeds SISTER DELPHINE FLEMING, D.C. Sister Marillac previously served as administrator and superior of Allen Memorial Professional Nursing Home, Mobile, Ala. She is the sister of MSGR. THOMAS CLARKE, former Indianapolis diocesan priest now chancellor of the Evansville diocese. . . . **FATHER MICHAEL J. BENEDICT,** another Indianapolis native now serving as pastor of St. Margaret Church in Lake Charles, La., has been named a prelate of honor with the title of Reverend Monsignor. He is the brother of FATHER JAMES F. BENEDICT, of New Orleans. Tom Benedict, of Indianapolis, and SISTER ANGELA BENEDICT, O.S.F., of St. MICHAEL'S SCHOOL, Indianapolis. . . . **FATHER RONAN NEWBOLD, C.P.,** of Indianapolis, is reported by the newsletter of the Passionist Fathers' Chicago Province to be studying the Japanese language in Tokyo. He has been there since his

ordination last year. . . . **DAVID L. GERWE,** executive director of CATHOLIC SOCIAL SERVICES, will speak on welfare rights at 7:30 p.m. Saturday, Nov. 14, in St. Paul's United Methodist Church, 2410 Station St. The program will be sponsored by the Christian Family Movement (CFM). For more information, contact BILL REUTER, 856-4612, or CHARLES WILLIAMS, 925-3120.

SEMINARIANS ENTERTAIN CORPSMEN—Forty-five ST. MEINRAD COLLEGE students hosted 45 young men from the nearby Branchville Job Corps Conservation Center last week during a "College Day" program at the seminary. Purpose of the program was to give the corpsmen an idea of what college life is like by having the men attend classes and regularly scheduled activities with the St. Meinrad students. It was hoped that the program could open up new horizons to the visitors and provide incentives towards goals previously set. Referred to as "the guys from the Abbey," by the corpsmen, the concerned seminarians are involved with the Branchville program in areas of arts and crafts, including music, art, leatherwork and ceramics under the college Co-operative Action for Community Development (CADC) program. College Day chairman was John Kinney, who announced plans to make the Branchville visit a yearly event.

K OF C PROGRAM AT ALVERNA—"Knights Today: Challenge and Opportunity" was the theme of the first specialized renewal program for the Indianapolis Chapter Knights of Columbus, held recently at Alverna Retreat House. Designed by K of C members, FATHER HARVEY KOCHNER, O.F.M., FATHER MAURY SMITH, O.F.M., of Alverna, the program's purpose is "to inspire the Knights with an understanding and appreciation of their dignity and place in the Church today." Similar to a week-end workshop, the program includes spiritual growth through celebration of the Mass and serious discussion, emphasizing the positive and creating an atmosphere of joy through the recreation periods and informal discussion during meals and breaks. The next program will be held December 11-13. Reservations should be made before December 4 by calling Alverna, 255-1340.

Priest-scholars are appointed to Harvard faculty

CAMBRIDGE, Mass.—Two established in 1958 "to attract prominent scholars have been to the University distinguished named Charles Chancy scholars and teachers who can Stillman guest-professors of contribute, within the work of Catholic theological studies at the Protestant-oriented Harvard University.

Joining the faculty will be **PLAN BAKE SALE** TELL CITY, Ind.—The Library Aides of St. Paul's College, Toronto, Ont., and Father Otto H. Pesch, O.P., a on Sunday, Nov. 8, in the school cafeteria. Proceeds of the sale will be used to finance an outing of Studies, the Albertus Magnus for the girls who have worked so near Bonne, Germany.

The Stillman Chair was diligently in the library.

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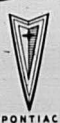
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HOLY CROSS PARISH MINISTRY TEAM—Now observing its 75th Jubilee of foundation this week-end, Holy Cross parish, Indianapolis, has a parish ministry team of four members. Father James Byrne, seated left, is assisted by Father Donald Schneider, standing at right, Rev. Mr. Thomas McSherry, deacon-in-residence, and Sister Kay Glass, S.P. (Jubilee story on Page One)

Halt ordered

(Continued from Page 1)

past year to appeal for the continued use of the Latin Mass, due to be phased out the end of 1971.

Italian traditionalists were particularly active last December when the Italian Mass was first said in parish churches in Rome. Surprised churchgoers were bombarded with leaflets from an airplane and festooned with protests from passing cars. The Vatican comment was that Pope Paul was implementing the Vatican Council mandates for a vernacular liturgy and that the Italian Mass would replace the Latin.

THE NEW DIRECTIVE from the divine worship-congregation further says that Mass should be celebrated in a sacred place, prompting some press reports that this was meant as a ban on home Masses. However, the instruction further states that the local bishop may give permission for Mass elsewhere than approved sacred places.

A Vatican liturgist said that "the greatest joy now lies with the bishops' conferences" to take the liturgical texts "and merge them into their cultures so that the most benefit can be derived from them."

This new Vatican instruction suggests that the bishops put deliberate order into drastic change.

Teen-agers

(Continued from Page 1)

renewal, according to the researchers. A significant number of youths (36 to 40 percent) reflected misunderstandings when reacting to questions concerning creation, why work is necessary, and sin.

THE ST. LOUIS survey is the latest in a series of nation-wide investigations conducted by OERI. Placed side by side with studies of other cities and similar surveys being conducted by eight Protestant denominations, the conclusions are expected to provide the most complete picture of educational progress, needs and attitudes in the nonpublic schools of the nation.

Parents, by a wide margin, are selected by St. Louis youth as "most influential" in their moral and religious development. In decreasing importance are classmates, teachers, clergy and sisters.

When it comes to careers, the majority want to work (1) with people rather than things, (2) in careers where they can be helpful to those in need, and (3) where they can make a great deal of money.

Catholic students in parochial schools are more inclined than Catholics in public schools to report their schools successful in development of respect and obedience. They are also more inclined to believe that the harder one works in school, the better off he will be.

Fr. Drinan

(Continued from Page 1)

of history at St. Norbert's College in DePue, Wis., proved a much stronger candidate than expected.

"I felt in view of the fact that the incumbent (Byrnes) had been elected for 13 times that the showing we made was very gratifying," the Wisconsin priest said.

A SPOKESMAN FOR Congressman Byrnes said Father Cornell did better than most opponents Byrnes has faced in past elections. Some observers attributed the large number of votes cast for Father Cornell to a Wisconsin Democratic sweep of state and local offices.

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.

Parish to hold shooting match Sunday, Nov. 22

BRISTOW, Ind.—The annual shooting match sponsored by St. Isidore parish will be held Sunday, Nov. 22, on the church grounds. Participants will shoot for hams, turkeys, beef and hogs, from 11 a.m. until 8 p.m. For those who do not wish to participate in the shooting match, there will be games, lunch and refreshments. The public is invited.

"During this week 10 years ago, 25 leaders and organization heads in Atlanta, Ga., asked that the next president 'not knowingly use facilities' or 'other public accommodations, or participate in public worship or assembly where any Americans or foreign visitors are excluded because of color.'"

Music Workshop details listed

INDIANAPOLIS—More than 200 persons are expected to attend a one-day Parish Music Workshop on Saturday, Nov. 14, at Marian College.

Sponsored by the Archdiocesan Liturgical Commission and Music Commission, the workshop is designed for the parish musician-music director, organist, choir director, cantor, song leader, choir members, liturgy chairman and members. According to Father Richard Mueller, chairman of the Music Commission, guest speakers will include: Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, and Father Giles Pater, Liturgy and Sacred Music Chairman for the Cincinnati Archdiocese.

Fatima slates annual Fiesta

INDIANAPOLIS—The second annual "Indian Fiesta" will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., on Tuesday, Nov. 17, from 4:30 to 9 p.m.

Spaghetti dinners will be served continuously at \$2 for adults and \$1 for children. Tickets may be purchased from the ticket chairman, Mrs. William M. Rumpf, 545-4549, or Mary Erlenbaugh, 359-3230.

DINNER SLATED

NEW ALBANY, Ind.—St. Mary's Athletic Department will sponsor its Annual Turkey Dinner and Festival from 4 to 8 p.m., on Saturday, Nov. 14, in the parish school, E. 8th and Elm Sts. There will be booths and games for all. Dinners are priced at \$1.50 for adults and 75 cents for children under 12 years of age.

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NCEA reflects changes in Catholic education

WASHINGTON—The first platform ever issued by the National Catholic Educational Association here shows how Catholic education's early days, quality education, it isn't an NCEA official said here.

For one thing, said Father C. Albert Koob, O. Praem., NCEA president, a specific platform was not even necessary before. "Decisions on Catholic education were made by members of the hierarchy or religious superiors," he said. "When orders were given, everything was carried out as a matter of routine. It was a different way of life than we're accustomed to now."

But as Catholic education grew and developed, administrative procedures changed, new problems arose and new issues were raised. State and federal aid, racial equality, lay involvement, the so-called "knowledge explosion" were discussed with increasing frequency.

A POSITION statement from NCEA—representing 5.5 million Catholic students, 206,000 educators and over 14,000 educational institutions—seemed appropriate, Father Koob said.

NCEA's platform—two years in the making—notes there is "no justification nor need for any education under Catholic auspices that is not recognized by the hallmark of excellence."

"There's been a change of thinking among Catholic educators from a position where

it was better to have children in any Catholic school rather than put them in public schools," Father Koob told NC News. "To the modern Catholic, if it isn't Catholic education's early days, quality education, it isn't acceptable."

DISCUSSING school finances, the platform said NCEA "affirms that governmental assistance to nonpublic educational institutions for public services rendered is necessary, proper and in the national interest."

Under professional standards, the platform notes positions of educational leadership should be filled "only on the basis of merit, ability and experience."

"We've lived through an era that has seen tremendous change on this point," Father Koob said. "Until about 1965, it was tacitly understood that lay people would be teachers but not administrators."

The goal now, he said, is to choose the most competent administrators—be they lay or religious.

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CYO OF THE YEAR CHAMPIONS—Our Lady of Lourdes' Junior CYO officers are shown with the rewards of a year's hard work in the Junior "CYO of the year" Contest. The teen leaders were named Champions of the Contest at the Eighteenth Annual CYO Banquet Oct. 28. Also, the Eastsiders won permanent possession of the Nicholas J. Connor Memorial Award, a travelling trophy in memory of a deceased CYO Board President, and the Outstanding Achievement plaque, given to parish units which reach a certain extra-high level of participation during a contest year. Shown with their awards are the officers of the victorious Lourdes unit, who are celebrating their third title in a row: Rick Kingbury, Vice-President; Nancy Kirch, Treasurer; Joe Bozzelli, Sergeant-at-Arms; Mary Helen Kramer, Secretary; Ralph Piercy, President.



ENOCHSBURG'S TRIPLETS—Diana, Donna and Deborah Geisting, triplet daughters of Mr. and Mrs. Arnold Geisting of St. John's parish, Enochsburg, received their First Communion recently in the parish church. The girls have two sisters and a brother.

† Remember them in your prayers

CANNELTON

CHARLES J. KEATING, 74, St. Michael's, Oct. 29. Father of Charles A. of Cannelton. Brother of Mrs. George Binnick of Princeton and Mrs. Alice Wade of Haubstadt.

INDIANAPOLIS

IMICHAEL McHUGH, 78, St. Patrick's, Oct. 29. Brother of Anne Malloy.

IANNA B. HARGROVE, 81, St. Bridget's, Oct. 29. Sister of Irene Webb.

IRAYMOND R. ALBERT, 76, St. Joan of Arc, Oct. 30. Husband of Mildred B. Albert, former of Rosemary M. Perich, son of Raymond Albert, brother of Lillian Bolser.

EMMA E. STALEY, 55, St. Joseph's, Oct. 31. Wife of Charles V. Staley, mother of Donald C. Raymond M. and Donald H. Staley.

MARTIN P. LYNCH, 92, St. John's, Nov. 2. Uncle of Martin Killia.

MARGARET FOLEY, 84, St. Philip, Nov. 2. Mother of Timothy, John and Charles Foley, Mary McDonald, Catherine Scott and Joseph Fontaine.

JOHN M. ELY, 76, Immaculate Heart of Mary, Nov. 2. Father of John W. Ely, Patricia Gatz and Kathryn O'Brien, brother of Bertha Flanagan.

ILLIAM R. CANGANY, 74, Little Flower, Nov. 3. Mother of Joseph M. and Peter T. Cangany, Mary C. Griffin, Judith A. Ricketts, sister of James Noel, Mae E. Lott, Theresa McVeigh and Catherine Gallows.

JEFFERSONVILLE

EDWARD EDWARD FINE, 62, St. Augustine Church, Oct. 26. Husband of Helen J., father of Paul E. Fine of Bloomfield, Ky. Three brothers and four sisters also survive.

LEE JOSEPH STENGER, 50, Sacred Heart, Oct. 29. Husband of Evelyn, father of Mrs. Susan Edwards of Oceanside, Calif.; Mrs. Mary Rose Beard, Leo Joseph Jr. and Richard Stenger, all of Jeffersonville. Two brothers and one sister also survive.

LEOPOLD

HENRY P. ETIENNE, 99, St. Augustine, Oct. 31. Father of Oscar Etienne of Magnit; Lucy and Ernest Etienne, both of Mt. Pleasant; brother of Charles Etienne of Mt. Pleasant.

NEWALBANY

ISUSAN KEENAN, 49, Holy Family, Oct. 29. Wife of Charles Keenan, mother of Carl Keenan of Louisville, Ky.; Patricia Schaad and Richard Keenan of New Albany; sister of Mildred Slone of Louisville, Ky.

MARTIN SILLINGS, 71, St. Mary's, Oct. 30. Husband of Florence. Four brothers and two sisters also survive.

MAYME KORB, 91, Holy Family, Oct. 31. Sister of Mrs. Herman Wolford and Mrs. Wilbur Hecker, both of New Albany.

Cardinal Carberry warns of wrong philosophies

ST. LOUIS—Cardinal John Hughes of St. Louis warned of time to time repeats the heresy of the dangers of "subjectivism, of Modernism condemned by relativism and secularism" in an Pope Pius X in 1907. "This address here to some 4,000 likewise is a tendency we must teachers attending an annual guard against today," the archbishop teachers, institute, cardinal said.

The cardinal said "erroneous philosophies" are at the root of much present turmoil. These philosophies in the Church are not true developments of the Vatican Council, he said, but "are derived from the teaching of certain atheistic and agnostic philosophers and excessively liberal Christian theologians."

He said the "dangerous elements in such false approaches to Christianity" could be "summarized under the headings of subjectivism, relativism and secularism."

WHEN SUBJECTIVISM is applied to religion, the objective character of revelation is denied, he said. "Religion is made a matter of personal experience in which the emotional rather than the intellectual aspects of faith are emphasized."

Relativism in religion is a "logical consequence of subjectivism," he said, and in its teaching that religious content

Enochsburg plans turkey, ham shoot

ENOCHSBURG, Ind.—St. Meinrad Archabbey's development fund will benefit from the proceeds of the Turkey and Ham Shoot, to be held from 11 a.m. to 7 p.m. at St. John's parish here.

Turtle soup and roast beef sandwiches will be served, along with home-made pies.

Set entertainment for blind people

TERRE HAUTE, Ind.—The Altar Society of St. Benedict's parish here will entertain the Good Cheer Club, Terre Haute's blind people, at a Thanksgiving Turkey Dinner for the 34th consecutive year.

The event will be held at 12:30 p.m. Thursday, Nov. 12, in the Padian Room of the parish school.

Co-chairmen are Mrs. Norman Koester and Mrs. J. C. Hulme. Entertainment will be provided by William Balducci. Prizes will be awarded to all attending.

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CATHERINE M. VANPELT, 48, St. Andrew's, Oct. 28. Wife of A. C. VanPelt, mother of Mrs. Ellen Walters of West Carrollton, O.; Mrs. Ann Aubrey and Robert VanPelt, both of Richmond; sister of Mr. Ed White of Richmond.

TOSCAR W. KAHLER, 65, St. Paul's, Nov. 2. Husband of Clara Mae; father of Charlotte Balle, Eva Marie Morris and William J. Kahler, all of Tell City; father of Walter Kahler of Tell City; Elia Rigel of Denver, Colo.; Hazel Belleville and Mrs. Mabel Conner, both of Evansville.

ISABELLA M. KERSTIENS, 88, St. Mary's, Oct. 30.

HELEN C. SHEPARD, 80, St. Mary's, Oct. 30.

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VIEWING WITH ARNOLD

Film tackles clergy celibacy

BY JAMES W. ARNOLD

"Pieces of Dreams" is an honest and competent, if not terribly profound, film about the problem of priestly celibacy in the modern Church. It is less surprising, in a flick beamed at audience, that the more-or-less happy ending has the hero leaving his parish to marry, than that the dealing with severe moral questions (abortion, the pill, celibacy) from established viewpoints that he believes to be adequate.

Yet Lind himself is not a feisty rebel. He is restless, but loyal and tolerant; he serves the institution kindly and well, keeping his doubts to himself. When he meets a divorcee social worker (photogenic Lauren Hutton), they battle over the ethics of abortion. With just the right amount of subtlety, she is scornful of his role as celibate and defender of "medieval" morals, and he is resentful of the implication that he cannot relate either to her or the poor as a normal man. (Of course, she says, we can't go to the same place. He replies, "Your place or mine?")

They fall in love, with the detachment and cool by virtue same sudden passion most Robert Forster is a good priest

from here on "Pieces" begins to break down. Aside from chemistry, there seems no reason for it. Miss Hutton has little in script to suggest that she is much more than a rich and sister model-type playing around with social work and retiring in the evening to a pad that looks like Early Sinatra. As an actress, she lacks the capacity to suggest that she is really a deep and marvelous person, worth the risk of one's soul. (One is reminded of More's question about the sense of risking salvation for Wales).

Instead, they go on one of final confrontation with a remote, aristocratic bishop (Will Lee) suddenly croons an absurd exchange of clichés. ("These patrolling such as begins: feelings will pass... if you love 'Little boy lost, looking for the Church, obey her little boy found... This is the rules... Man needs something that doesn't change.") And what hero and audience, is supposed is Miss Hutton's comment after

End Mass obligation, U.S. lay group urges

PETOSKEY, Mich.—The stated, is unnecessary to bring National Association of Laymen people together to worship God. (NAL) at its October board meeting called for an end to attendance at non-Catholic obligatory weekly Mass Christian churches does not seem to be particularly poor

A commandment of the Church is to keep the Sundays not bound to attend under pain and holy days of obligation holy of serious sin.

Going a step further, the board agreed that such a canonical regulation, "has a of Catholics and the Church, positively harmful effect upon according to an association development of better liturgy resolution, "if attendance at and better preaching" because it Sunday or Saturday night Mass provides—by a motivation of were made optional and not fear—a guaranteed audience even compulsory under pain of any for very bad liturgies.

The resolution, introduced by John Ternes, coordinator of NAL's doctrinal development project, states: "We seriously question whether any obligation to observe this Sunday ritual or go to hell is really consistent with the teachings of Jesus Christ."

The NAL board members said "fear is the wrong motive for bringing people to church." Pressure of a canonical rule, they

Forster makes his cosmic decision and comes to her. "It's a whole new ball game." Wow.

Still the movie has many unsettling insights. The character of the older priest is observed with convincing and painful truth: a lonely man obsessed with trivialities, who comforts himself with pious jokes, alcohol and his room—"the only private thing I have." His last angry challenge to Lind—"Which of us is sicker?"—is a genuinely disturbing question. And Lind's woes in adjusting to the lay state are suggested briefly but neatly. "Either you're an ex-con or an ex-priest," says a man at an employment agency. "It'll be easier if you're an ex-con."

For many years Catholic artists have been probing the mystery of the priest, the human who is asked "to be a little better than human." Writers like Greene and Mauriac suggested that the priest-sinner, the man who tries but fails out of his great disappointment with his own weakness, is indeed a saint. The view "Pieces" is that this challenge makes no sense, at least in this time and place. The film may be much less than perfect, but the issue will remain with us. (Rating: A-4—unobjectionable for adults with reservations.)

RECOMMENDED: (please note specific NCMP moral ratings): The Angel Levine (A-3), The Reivers (A-3), Woodstock (A-4), On a Clear Day You Can See Forever (A-2), Revolutionary (A-3), Landlord (A-4), Tell Them Willie He Is (A-3), Downhill and the Racer (A-3), Monte Walsh (A-3).

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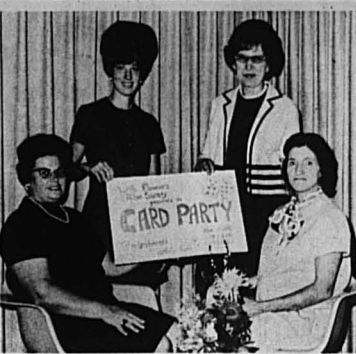
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LITTLE FLOWER CARD PARTY—The Women's Club of Little Flower parish, Indianapolis, will sponsor its annual Card Party at 8 p.m. Tuesday, November 10. Serving as co-chairmen of the event are Mrs. Joseph Dugan and Mrs. Denis J. Moriarty. Shown above from left are: Mrs. Dugan, Mrs. Stephen Bauer, Women's Club vice-president; Mrs. Mary Chambers, variety booth; and Mrs. Moriarty. Other chairmen not present include Mrs. Ernestine Nally, white elephants; and Mrs. Charles Ernest, door prizes.

Elected to head Band Parents
INDIANAPOLIS—The Band Mr. and Mrs. Donald R. Wyler, Indianapolis—Word has been received here of the death of Sister Mary Anthony Sweeney, R.G.S., on Oct. 22 at the Convent of the Good Shepherd at Fort Thomas, Ky. She was 89.

Sister served for 50 years at the Marydale School formerly operated here by the Sisters of the Good Shepherd.

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Diamond Jubilee

(Continued from Page 1)
following year with the establishment of St. Philip Neri and Our Lady of Lourdes parishes. In spite of the initial loss, however, residential growth of Holy Cross reached its peak in 1916 with 3,500 parishioners and 450 children enrolled in the parish school.

Msgr. Joseph F. Byrne, who had served the 20 years previous as pastor of St. Anthony's parish, Indianapolis, assumed the Holy Cross pastorate in 1920 upon the death of Father Wade. It was his responsibility to carry out the building program for the parish begun by his predecessor.

The dedication of the new and present church took place in 1922. Classical lines of the edifice were accented with Indiana limestone facade, Brazil brick interior walls and a 136-foot bell tower. Seating capacity was 1,000.

Fifth pastor of Holy Cross was Msgr. William F. Keefe, appointed upon the death of Msgr. Byrne in 1924. It was Msgr. Keefe's fate to inherit a large parish debt, which rose to peak of \$210,000 in 1932 after substantial tornado damage to the parish school and an assessment toward construction of Cathedral High School.

Father Ambrose Sullivan was installed as pastor upon Msgr. Keefe's death in 1940, but immediately left to become a military chaplain, leaving Father Victor Goossens as administrator for four years. Father Goossens had served the parish as

assistant since 1930.

Upon his return to the parish, Father Sullivan was able to report that the parish debt had been liquidated by 1946.

He also completed the parish building program with the erection of the parish hall and gymnasium in 1948.

Father Dennis Spalding succeeded Father Sullivan in 1952 when the latter retired because of ill health. (Father Sullivan is presently residing in Tucson, Ariz.)

The principal accomplishment during Father Spalding's 15-year tenure was extensive remodeling of the parish rectory.

Father Spalding resigned because of ill health in 1967 and died in January, 1970. He was succeeded by Coadjutor Archbishop George J. Biskup for a period of two years and briefly by Father Robert Mohrhaus earlier this year.

The present pastor, Father Byrne, was appointed in June, 1970.

Scores of religious vocations have emerged from Holy Cross parish during its first 75 years.

Current organizations in the parish include a parish council, school board, St. Vincent de Paul Society.

A door-to-door census is scheduled to begin Sunday, Nov. 8, to provide information upon which to base pastoral needs for the 1970's. It will be followed by an in-depth attitudinal and demographic survey, under the professional direction of Catholic Social Services.



CATHOLIC-JEWISH CONVOCATION—Catholic and Jewish religious leaders join in a major convocation at Seton Hall University in South Orange, N.J., to commemorate the fifth anniversary of Vatican II's conciliar statement on the Jews. The four-day meeting was sponsored by the University's Institute of Judeo-Christian Studies and the American Jewish Committee. Here, four of the participants chat during the opening session. From left: Father Cornelius Rijk, director of the Vatican Office for Catholic-Jewish Relations; Dr. Charlotte Klein, of Frankfurt University and the Center for Biblical and Jewish Studies of Our Lady of Zion Order, London; and the convocation's co-chairmen, Rabbi Marc H. Tanenbaum, the AJC's national director of interreligious affairs; and Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies. (RNS photo)

Catholic-Jewish 'link' seen in the Scriptures

BY GERARD HEKKER
Editorial, Page 4

SOUTH ORANGE, N.J.—Relations between the Catholic Church and Judaism cannot be understood without the Bible, a Vatican official said here.

This view was voiced at Seton Hall University at a special convocation marking the fifth anniversary of the Vatican Council's declaration on the Jews.

The influence of the Bible on Catholic-Jewish dialogue was also stressed at the gathering by a German nun. She criticized with the Temple and their those interpretations of certain New Testament passages which are used to support the idea that the state of Israel has no right to exist.

Father Cornelius Rijk, director of the Vatican Office of Catholic-Jewish Relations, noted in his talk that Christian thinking and theology are becoming more biblical. He maintained that Tenach (the Hebrew Bible), together with the New Testament, is the basis of the Church.

FATHER RIJK pointed out that the New Testament contains three different views of the Jewish people. One can find, he said—depending on the book, chapter and verse—that the Church is "in a special way, a continuation of Judaism" or "a break with, and opposed to Judaism," or "the fulfillment of Judaism."

All three elements—continuity, fulfillment and discontinuity—are true, the priest explained. However, "all play a role in the preparation of the final kingdom of God in a new heaven and a new earth."

"It seems to me," he continued, "that God acts through the permanent value of the Hebrew Bible and Jewish tradition, in order to establish his kingdom fully."

Dr. Charlotte Klein, German nun who is a professor of scripture at Frankfurt

University, urged a change in life-being in a certain manner "a certain preconceived Christian light to the gentiles by their notions which argue against the endurance and unconquerable right of the state of Israel to hope."

She observed that it was not mainly in the field of catechesis where those misconceptions exist, but rather in Old and New Testament studies on an academic level.

DR. KLEIN CITED in particular what she called the pseudo-psychological argument current in the Church since the first century—that in the year 70 A.D. the Jewish people had lost, with the Temple and their independence, the land for all time.

The establishment of the State of Israel, according to Dr. Klein, is "the required sign of the God-willed perpetuity of Jews of the Vatican Office."

"Even if Jewish life should assume another form, and if the state—which, heaven forbid—should cease to exist, it would still have fulfilled this task of proving to both Jews and Christians what hidden energy lies within this people."

"Even under the most adverse circumstances, they are destined to survive, not just lingering on as an important minority but as a community which is resurrected again and again in the course of its history to a new

Urban-centered groups to meet for conference

NOTRE DAME, Ind.—Members of the Catholic Committee on Urban Ministry (CCUM) will meet Nov. 10-11 at the University of Notre Dame to assess relevant trends in theology and sociology and to establish priorities for their activities in the immediate future.

The nationwide committee was organized in 1967 by Msgr. John J. Egan, a priest of the Archdiocese of Chicago who is currently a senior fellow in Notre Dame's department of theology.

Pastor of Chicago's Presentation Parish and chairman of the Association of Catholic Priests, Msgr. Egan has worked to bring together at Notre Dame the representatives of CCUM, National Federation of Priests' Council, U.S. Catholic Conference Urban Task Force, National Office of Black Catholics, Black Catholic Clergy Caucus, National Assembly of Women Religious and other groups involved in the urban ministry.

Planning to participate in the November meeting are Msgr. Gene Baroni, Rev. Charles Burns and Rev. P. David Finks of the Urban Task Force office in Washington, D.C.

Guild schedules Irish production

INDIANAPOLIS—"The Loud Friday and Saturday are Red Patrick" will be presented available by calling 357-7072. by the Catholic Theatre Guild Sunday's performance will not on December 4, 5 and 6 at include dinner.

Friday and Saturday evening performances will be a dinner-theatre package, offering a choice of "ethnic" Irish dishes—corned beef and cabbage or Irish stew. Reservations for

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Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocese Coordinator of Adult Education, includes the following:

SATURDAY (Nov. 7)
"Understanding Vatican II," lecture, 8 p.m., St. Roch, Indianapolis.

SUNDAY (Nov. 8)
"Campus Unrest," Panel, 8 p.m., Immaculate Heart, Indianapolis; "New Rite of Baptism," lecture, 7:30 p.m., St. John, Osgood.

MONDAY (Nov. 9)
"Catholicism," lecture, 8 p.m., St. Bridget, Liberty; "What Do We Believe?," lecture/discussion, 8:30 p.m., Little Flower, Indianapolis; "Speaking With God," discussion, 8:30 p.m., Little Flower, Indianapolis; "Adult Enrichment," lecture/discussion, 7:30 p.m., John XXIII, Madison.

TUESDAY (Nov. 10)
"Know Your Faith," filmstrip/discussion, 7:30 p.m., St. Joan of Arc, Indianapolis; "Church History," lecture, 7:30 p.m., St. Joseph, Terre Haute; "Adult Enrichment," lecture/discussion, 7:30 p.m., St. Louis, Batesville; "Parent Education," lecture/discussion, 8 p.m., St. Catherine, Indianapolis.

WEDNESDAY (Nov. 11)
"Adult Enrichment," lecture/discussion, 7:30 p.m., St. Gabriel, Connersville; "Review of Doctrine," lecture/discussion, 8 p.m., Our Lady of Greenwood, Greenwood; "Sociology," lecture, 7:30 p.m., Holy Family, Oldenburg.

THURSDAY (Nov. 12)
"The New Testament," lecture/discussion, 8:30 p.m., Little Flower, Indianapolis; "Adult Enrichment," lecture/discussion, 7:30 p.m., Ritter High School, Indianapolis.

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Fatima K of C Council — 1313 South Post Road
Music: Adair Orchestra \$3.00 Per Couple

St. Francis Hospital Guild Luncheon — 11:30 A.M. Card Party — 1 P.M.
Wednesday, November 11
Holy Name Hall — Beech Grove
All Games Played Door Prizes

CFM Talk by Dave Gerwe
"Welfare in Indiana"
Saturday, November 14 — 7:30 P.M.
St. Paul United Methodist Church
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