



VOL. XII, NO. 6 INDIANAPOLIS, IND., NOVEMBER 3, 1972

ELECTRONIC EDUCATION

Parochial school's unique instruction Center going public

BY B. H. ACKELMIRE

GREENWOOD, Ind.—Our Lady of the Greenwood's Learning Center is going public.

Beginning next Monday, Nov. 6, the electronic teaching equipment and instructors serving the parochial school will be available to all grade school age children in the Greenwood area.

Next summer, Sister James Michael Kesterson, S.P., principal, envisions having programming for high school students and, shortly thereafter, a variety of educational offerings for adults interested in sharpening old skills or learning new ones.

Presently the center is a remedial enrichment extra for the parish's children, free of charge to all pupils enrolled in the school and used at least twice a week by each child.

CHILDREN NOT enrolled in the school, however, will be charged \$6 for each hour of instruction. That is about half what a commercial learning center would charge, according to Sister James Michael. She anticipates that 4 to 6 p.m. on weekdays will be the first scheduled hours of outside instruction, with Saturdays utilized as the need arises.

Eventually, she hopes, the center will be filled with nighttime students as well.

Sister James Michael, who said her friends now accuse her of seeing dollar signs around every corner, believes the center's financial possibilities are almost limitless.

"I told Father (Richard) Mueller, our pastor, that the day might come when the center will be subsidizing the parish just as the parish is now subsidizing the school," she said—only half joking.

THE EXPENSIVE equipment that is the nucleus of the center was given to the school by individual benefactors and by parish organizations. Sister estimates the value of machines and computerized programs at "between \$20,000 and \$30,000." During the month of October alone, she said, the Mothers' Club of the parish donated \$5,500.

"By the end of this coming year, the value of the center's inventory will be expanded another \$15,000 worth," Sister added. She has a long shopping list of equipment and programs she hopes to acquire as money becomes available.

The idea for the center took shape in May, 1971, when Sister James Michael visited the Learning Foundations Center at St. Joan of Arc school, on Indianapolis' northside. She came away wanting a similar setup for the children of Our Lady. She found individuals and parish groups who agreed with her and the ball started rolling.

A CLASSROOM was set aside, furnished with carpeting, drapes and an ample supply of electrical outlets. Since September, 1971, the center has been growing. Unlike St. Joan of Arc, where the center is operated by a commercial firm, the Greenwood center will continue to be operated exclusively by the parish.

This summer Sister James Michael attended a workshop at the home office of Psychotechnics, Glenview, Ill., a corporation specializing in electronic educational materials. Through the school week, Sister Henrietta Didion is full-time instructor. Both nuns plus volunteer parishioners with teaching degrees will instruct during those hours the center is open to the public.

Another "plus" the parish has going for

FRANK SHEED WILL BE BACK!

The closing installment of Frank Sheed's column, "What Difference Does Jesus Make?", appeared in our issue of October 6. Sheed fans will be happy to learn that the popular English lay theologian is not abandoning his typewriter. He informed us by telephone that he is working on a new series, which is scheduled to debut in the Catholic press "about the middle of November." Entitled "The Church and I," it will be autobiographical in nature, exploring the highlights of the author's long and colorful association with the Church. Watch for his opening column in an early issue of *The Criterion* in Sheed's familiar spot in the Know Your Faith section.

16 appointed to Board of Charities

INDIANAPOLIS—Sixteen persons, representing a geographical cross-section of the Archdiocese, have been appointed to the newly-formed Board of Directors of Catholic Charities of the Archdiocese of Indianapolis.

The appointments were announced last week by Archbishop George J. Biskup prior to the first meeting of the board on Thursday, Oct. 28, in the offices of Catholic Social Services.

The appointees are:

INDIANAPOLIS DEANERIES—Mrs. Thomas (Heather) Lord, St. Luke parish; Joseph Smith, St. Thomas; Charles A. Ellinger, Holy Name; and Dr. Fred Evans, St. Monica.

BEDFORD DEANERY—Rev. Robert Borchertmeyer, associate pastor, St. Charles, Bloomington.

LAWRENCEBURG DEANERY—Rev. James Sweeney, pastor, St. Lawrence, Lawrenceburg.

NEW ALBANY DEANERY—Rev. Bernard Gordon, pastor, Holy Trinity, New Albany, and James Russell, also of Holy Trinity parish.

NORTH VERNON DEANERY—James Frederick, St. Columba, Columbus, and William Goebel, St. Mary, Madison.

RICHMOND DEANERY—Mrs. Wayne (Mary Kay) Tolen of Holy Family, Richmond, and Gilbert Klose, Holy Family.

TELL CITY DEANERY—Rev. Camillus Ellspermann, O.S.B., St. Meinrad Archabbey, St. Meinrad and Cyril Kleving, St. Isadore, Bristow.

TERRE HAUTE DEANERY—Rev. John Elford, administrator, St. Patrick, Terre Haute, and John Eling of Terre Haute (Mrs. Eling is a member of St. Patrick).

The board, though regularly scheduled to meet quarterly, will meet with administrative personnel of Catholic Charities on November 30 to respond to background information and plans discussed during the initial meeting.

Organization of the board is part of the Charities renewal and restructuring. It is hoped the board will promote greater interest and participation in Charities programs throughout the Archdiocese.

As outlined by Archbishop Biskup, duties of the board include providing knowledge and experience of the needs of the different geographical areas of the Archdiocese and a determination as to how the Church is responding to needs; assisting in formulating goals and policies of Charities; and helping in implementing Charities programs in local areas.

Convent will host Prayer Institute

BEECH GROVE, Ind.—A two-day Prayer Institute for clergy, Religious and lay will be sponsored by Our Lady of Grace Convent here November 18 and 19.

Conducting the Institute will be Brother David Steindl-Rast, O.S.B., of Mount Saviour Monastery, Elmira, N.Y. He holds a doctorate in experimental psychology from the University of Vienna.

A \$5 fee will be charged for the institute in addition to a buffet luncheon. Registration deadline is November 11. Checks should be sent to: Prayer Institute, Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove, IN 46107.

Father Kern named

The Chancery Office this week announced the appointment of Father Joseph Kern as associate pastor of St. Lawrence parish, Lawrenceburg. He previously served as chaplain of Muscatatuck State School and Hospital, Butlerville.

Effective date of the appointment was October 27. No replacement was announced at Muscatatuck.



CYO OF THE YEAR CONTEST CHAMPIONS—These are the officers and leaders of St. Catherine's Junior CYO unit, which won the over-all championship in the 1971-72 "CYO of the Year" Contest in the Indianapolis Deaneries. Awards were presented at the 20th Annual CYO Banquet October 25 in the Secena High School Cafeteria by Archbishop George J. Biskup. St. Catherine won a permanent trophy for its outstanding over-all performance, plus an Outstanding Achievement Plaque for amassing a total of more than 5,000 points in the contest year, plus a year's possession of the Nicholas J. Connor Memorial

Trophy, which is presented on a travelling basis to each year's champion. The St. Catherine win was the parish's fourth outright or shared title in the history of the contest and maintained the parish's unique record of having won at least one award per year in the 16 years the contest has been held. Left to right, the St. Catherine representatives are: Cathy Noe and Marie Maxwell, Deanery Representatives; Joe Weber, Past President; George Berry, President; Tim Collins, Treasurer; Karen Noe, Secretary. Chuck Cothron, Vice-President, was not able to be present for the picture.

ANNUAL COLLECTION SET NOV. 19

8 projects in Archdiocese share Development fund

Eight grants have been distributed by the Archdiocesan Campaign for Human Development and the 14-member awards committee is expected to act favorably on a ninth proposal later this month.

Grant monies come from the \$15,005.93 retained by the Archdiocese from last November's Campaign for Human Development collection. A total of \$60,023.75 was realized, with 75 per cent forwarded to the national Development office for distribution nationwide.

The third annual collection will be taken up in all U.S. Catholic churches on Sunday, Nov. 19.

ARCHDIOCESAN grants announced this week by Father Donald Schmidlin, Campaign director, include:

Institute on Religion and Aging, Indianapolis, \$3,500;

Welfare Rights Organization of Indiana, Indianapolis, \$3,000;

Peace of Christ, Inc., Indianapolis, \$1,500;

Operation People, New Albany, \$1,500;

Downtown Neighborhood Council, Inc., New Albany, \$1,000;

North Richmond Outreach, Richmond, \$1,000;

Christopher Center, Terre Haute, \$500, plus an additional \$500 maximum in matching funds;

Catholic Students Center, Terre Haute, \$500.

In addition, the awards committee is studying a proposal from Cooperative Action for Community Development, St. Meinrad Seminary, a project operated by seminarian volunteers. The committee is expected to grant at least part of the \$3,000 requested.

THE COMMITTEE, appointed by Archbishop George J. Biskup in April, 1971, reviews all proposals for funding submitted to the Archdiocese Development office and selects grant recipients.

The Campaign for Human Development is an annual appeal to raise funds for self-help anti-poverty programs. The national office also conducts an educational program about the causes and solutions of domestic poverty.

Nearly \$16 million has been collected to date.

A 40-member committee composed of bishops, priests, Religious and lay screens and evaluates proposals for

national funding and recommends procedures for submitting and processing applications.

Members of this national committee are people with demonstrated experience in the problems of poverty in the U.S. and others directly associated with poor communities. They recommend specific projects for funding to the Bishops Committee on Human Development, which has overall responsibility for the Campaign.

A 15-MINUTE FILM, "The Right to Hope," explaining the work of the Campaign and its goals is available for use by groups in the Archdiocese. The film may be had by contacting Catholic Communications Center, 136 W. Georgia St., Indianapolis 46225, or the Archdiocesan School Office, 131 S. Capitol Ave., Indpls. The Institute on Religion and Aging, which was awarded the largest local grant, \$3,500, is a cooperative effort by the Indiana Catholic Conference and the Indiana Council of Churches to meet both the religious and practical needs of the elderly.

NO CLOSING IN JUNE

Trustees to assume Cathedral operation

INDIANAPOLIS—A Board of Trustees will assume operation of Cathedral High School at the end of the 1972-73 school year, Robert V. Welch, Indianapolis businessman, confirmed last Friday.

At a press conference, Welch announced that a trustees agreement was being drawn up by attorneys "with the knowledge and consent of Archbishop (George J.) Biskup."

School properties revert to the Archdiocese upon termination of operation by the Brothers of Holy Cross. On October 18 Brother Douglas Roach, C.S.C., principal, announced declining enrollment would force the Brothers to close the school next June.

AT THAT TIME the new board would become totally responsible for the financing, development and policy of the all-male preparatory school and for selecting a faculty.

Welch said the choice of a principal and staff was the first order of business for the board.

"A committee has been appointed to completely explore the possibility of the Brothers of Holy Cross continuing on a contract basis, without the financial responsibility of the school," he added.

THE BROTHERS have been associated with Cathedral since it was founded as a diocesan high school in 1918 and since 1964 have operated the school as a private institution.

Welch said the new board would be composed of 22 members—12 of them to be appointed by a special committee headed by Thomas J. McShane, John C. O'Connor, William S. Sahn, Thomas R. Keating and Welch.

The additional 10 members would include the principal, president of the Alumni Association, president of the Fathers' Club, and the president of the Mothers' Club, with the remaining six appointed by a new Cathedral Sponsors Club.

THOSE WHO HAVE offered support for

Welfare Rights Organization works with welfare families as a spokesman and liaison with public agencies. Its primary goal is the compassionate understanding of and treatment of the needy.

Peace of Christ, Inc., is a community house sponsored by St. Rita's parish, Indianapolis.

Operation People and Downtown Neighborhood Council, both of New Albany, represent ecumenical efforts at "personalized" programming for the poor and the lonely in the downtown area.

NORTH RICHMOND Outreach, Richmond, also is an interfaith venture sponsoring a variety of programs to reach the needy.

Christopher Center, Terre Haute, is a neighborhood center offering educational-recreational programs in one of that city's most distressed areas.

Catholic Students Center involves students at Indiana State in tutoring projects among children of the Dresser neighborhood.

Cathedral during recent weeks, Welch said, will be asked to join the Sponsors Club, which will have a \$100 annual membership fee. Club funds will be used entirely for scholarships.

Welch noted that Cathedral "may have financial difficulties, but there is no financial crisis. The school will operate this year on a break-even basis."

He anticipates the school can avoid a deficit operation "for the foreseeable future" if it has a 650 enrollment. Scholarships, he pointed out, should help increase the present enrollment of 540.

Welch estimated the school requires an annual operating budget of \$275,000.

Two young men given the order of Acolyte

ST. MEINRAD, Ind.—Two Archdiocesan students for the priesthood received the minor order of Acolyte from Archbishop George J. Biskup during ceremonies here Saturday, Oct. 28.

The two were David Brandon, son of Mr. and Mrs. Jerry O. Brandon of St. Philip Neri parish, and Joseph Schoettle, son of Mr. and Mrs. Thomas J. Schoettle of St. Mark parish, both of Indianapolis.

Both students are third-year theologians at the St. Meinrad School of Theology.

'We know nothing'

VATICAN CITY—Korea's Cardinal Stephan Kim described the Church in communist North Korea as "truly the Church of silence."

"Concerning the North, we know nothing," the archbishop of Seoul declared in an interview over Vatican Radio.

He described the Catholic Church's situation in South Korea as "in general very good."

In support of this he cited South Korea's two regional seminaries with their 600 seminarians, a "good number of vocations to the Sisterhood," and a steady if slow growth in apostolic activity by the laity.



INDIVIDUALIZED STUDY—A large partitioned table permits students to use different electronic learning aids and proceed in varied courses of instruction in the Learning Center at Our Lady of the Greenwood parish school. Above Sister James Michael Kesterson, S.P., principal, checks the progress of two sixth graders, Kevin Hommel and Gretchen Speckman. Public enrollment at the parish-operated center will be accepted beginning next Monday.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Urges more help for laity bodies

VATICAN CITY—New help and encouragement must be given to traditional Catholic lay organizations and movements, according to an American woman member of the Vatican Council of the Laity. Miss Margaret Mealey, executive director of the National Council of Catholic Laity, said this decision was agreed on during the meeting of the International Laity Council. Other proposals that received positive support from the 25 members and observers of the council included the need to focus more attention on the role of women, and the holding of a symposium to study the responsibility of Christians in political action.

Note drop in French clergy

LOURDES, France—A report presented to the annual meeting of French bishops here drew a bleak picture of the state of the priesthood in France. The report showed that in 1963 there were 5,279 students in French major seminaries. In 1971, there were only 2,840. Ordinations dropped from 573 to 237, and 200 priests left the exercise of the ministry; while there were 40,994 diocesan priests in France in 1965, there will be less than 32,000 in 1975.

Reaffirms abortion stand

CHICAGO—The National Federation of Priests' Councils (NFPC) may limit its own activities if the U.S. bishops set up their own office for priests, according to Father Frank Bonnikke, NFPC president. Father Bonnikke's remark came in a statement praising a report issued by the bishops' Ad Hoc Committee for Priestly Life and Ministry. The report recommended that the bishops set up a permanent office for priestly ministry, and Father Bonnikke said he was "very hopeful" that this would be done.

Priestly ministry office lauded

NEW YORK—In a statement preceding the Alfred E. Smith dinner here, Cardinal Terence Cooke reaffirmed his opposition to New York State's abortion law and indicated new efforts would be made to repeal the law. The cardinal made the remarks in a statement explaining why he invited Gov. Nelson Rockefeller, who vetoed a bill repealing the law last summer, to the dinner. "Never has an invitation been construed as approval of a public official's actions," the cardinal said.

Pope, Dutch cardinal confer

VATICAN CITY—Dutch Cardinal Bernard Alfrink and Pope Paul VI met privately for more than an hour, and reliable sources said that the two reviewed the entire picture of the Church in The Netherlands. Dutch Church sources said that the cardinal was to discuss three principal topics: a catechetical course ordered withdrawn by Vatican offices; the situation in the Roermond diocese, where the appointment of Bishop Joah Gijzen aroused opposition; the Vatican ban on sessions of the Dutch National Pastoral Council.

Lauds faith of Polish people

ROME—The willingness of Polish people to walk long distances and to endure the discomfort of cold and rain to attend Mass indicates "a deep devotion to their faith," Cardinal John Krol of Philadelphia, said here. "The Second Vatican Council," the cardinal said, "emphasized that the renewal of the Church would follow from a personal spiritual renewal as its basis. The people of Poland have obviously experienced such a personal spiritual renewal, and the results are inspiring." The cardinal said much of the renewal is due "to the efforts of the Polish hierarchy in preparing their people for the celebration of the Polish millennium in 1966."



ST. JOHN BOSCO MEDAL RECIPIENTS—These 13 laymen and women, who distinguished themselves by their outstanding service to the CYO over a period of years, received the coveted CYO St. John Bosco Medal from Archbishop George J. Bishop at the 28th Annual CYO Banquet October 25. Seated, left to right: H. Bates Adamson, St. Andrew; Mrs. H. Bates (Mary) Adamson, St. Andrew; Mrs. Paul T. (Hilde) Benton, St.

Monica; Angelo J. Carnaghi, St. Paul; Kenneth Harrell, Holy Angels; John Thomas Hall, St. Patrick. Standing, left to right: Robert J. Kirkhoff, St. Jude; E. Randolph Noel, St. Michael; William J. Norton, Jr., St. Simon; John P. Oechale, St. Patrick; Thomas F. Redmond, St. Philip Neri; Raymond J. Rice, St. Mark; James M. Tolin, St. Mark.

Pope criticizes people who stir up divisions

VATICAN CITY—Pope Paul VI told a recent general audience that all true Catholics must be apostles and then went on to criticize those who foster divisions and rivalries and who support criticism, doubt and disobedience in the Church.

All Christians are called on to be apostles in order to bring the men of our times into vital contact with Christ," he said.

Another college to close doors

WASHINGTON—Dumbarton College, a four-year liberal arts institution for women run by the Sisters of the Holy Cross, is scheduled to close permanently next summer with a \$3.5 million debt.

Paul G. Buchanan, president of the school, located on a 22-acre campus here, announced the closing at an assembly at which some of the school's 50 faculty members and 325 students were weeping.

He said the college would try to find jobs for faculty members and new schools for the students.

Sister M. Catherine Francis, chairman of the school's 14-member board of trustees, told the assembly that the trustees had decided to close the college because of the debt, declining enrollment, and increased operating costs. The school has received no major endowments.

Sixty years ago ground was broken for the new St. Francis Hospital in Beech Grove.

"Today more than ever, man, as he moves forward, whether he knows it or not, hungers for Christ," Paul Paul said.

"Faith is not born of itself; it is the fruit of a transmission, an apostolate," he said.

IN THE BEGINNING of Christianity, the Pope recalled, Christ chose apostles. "To announce the kingdom of God. The mission was a specific and permanent one; it became pastoral and hierarchical. And thus was born the Church, and thus it still stands today."

All Christians are called to be apostles, Pope Paul insisted, "not by an investiture which confers certain duties, functions, powers and special charisms of the priesthood, but by means of communion and participation . . . This means he is a spreader of the faith, by right and duty, if not by fact."

Enlarging on his theme, Pope Paul said: "A Christian, if truly Catholic, must today be an apostle—by prayer, example, oblation, suffering, activity, discipline and organization."

WHY THEN, he asked, should there be such "langor, the loss of vocation . . . such interest in the caprices of divisions and rivalries among many even who work in institutions inspired by Christian sentiments?"

Why, he continued, "should there be this defense of a pluralism that overreaches the legitimate freedom promoted by the same one faith and supports criticism, doubt and disobedience?"

"Do not let this be our attitude," he said.

At the end of his general discourse in Italian, the Pope

gave a special greeting to several groups present in the audience hall, including a pilgrimage led by Archbishop Humberto Medeiros of Boston.



ST. CATHERINE'S CARD PARTY—The annual Fall Card Party, sponsored by the Altar Society of St. Catherine's parish, Indianapolis, will be held at 2 p.m. Sunday, Nov. 5, in the parish hall. All games will be played, including children's buncos. Blind taffies will be accepted. Tickets are \$1.25 for adults and 50 cents for children. Mrs. Gerald Coyle, above center, is general chairman. Also shown above are Mrs. David Fisher, left, and Mrs. Maurice Kriesse, co-chairmen of special prizes.

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HOW TO BE HAPPY
THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . . A mother, for instance, hugs with happiness when she bathes and dresses her baby. A good nurse always has time for a smile. Good fathers whistle at their work. . . . The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . . Want to be happier? Give some happiness to a child. You'll be happy, too!

HAPPINESS IS A SISTER
In Marathakara, south India, a young Indian girl in training to be a Franciscan Sister will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

HAPPINESS IS REMEMBERING A LOVED ONE
November is the month of the Holy Souls. Why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income.

HAPPINESS IS CLOTHING
Brighten the heart of a blind boy in the Gaza Strip (where Samson lived). \$3 gives him shoes, \$5 clothes, \$10 a set of braille reader!

HAPPINESS IS A SCHOOL
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THE TACKER

Veterans' Day special observance

BY PAUL G. FOX

Teachers and students of St. Charles Borromeo School in Bloomington celebrated Veterans' Day recently in a rather unique way. Monroe County veterans were invited to attend a special liturgy service to honor their past deeds and to pray for future peace.

The celebration of the Eucharist began with all singing the "Prayer of St. Francis," narrating the saint's well-known prayer ("Make me a channel of your peace; where there is hatred, let me bring your love.")

Highlight of the service was a homily given by Gerry Kisters, recipient of the Congressional Medal of Honor.

While presenting the symbolic gifts of water and wine to Father Robert Borchertmeyer, celebrant, the congregation sang the popular "Let there be peace on earth and let it begin with me." As the people received Communion, "Christ is our peace" was sung.

Later in the classrooms the children discussed the fact that people not keeping their word has been one reason for war. Recalling this to mind, the children sang the capella round "When e'er you make a promise, consider well its importance. And when made, engrave it upon your heart."

Accompanied by uniformed veterans and Scouts, sixth graders Susan Goodman and John Bramble lowered the school's flag halfmast while all sang "Taps" and "America."

Principal of St. Charles School, which has grades one to six, is Sister Melanie Fleming, S.P. Others involved in the Veterans' Day program were: Sister Regina Marie McIntyre, S.P., organist and instrumental teacher; Mrs. Juanita Madland, liturgy chairman and choral teacher; and Sister Claire Whalen, O.S.F., accompanist.

More of the pith that other holidays are not celebrated in a liturgical fashion in our parishes.

COMFORT FOR IRELAND—Father Malachy Fulton, O.S.B., pastor of St. Anthony's parish, Ireland, Ind., writes that his parish has made a contribution to a "sister parish" of the same name in Belfast, Northern Ireland, for damages recently sustained there. A donation of \$100 was sent to Father John Courtney, pastor of St. Anthony's Church, Belfast, as an expression of sympathy from American Catholics. Crowds of Protestants, with sledge-hammers and pickaxes broke down the church gates, bombed the church and desecrated the altar. Knocking heads off the statues and smashing the stained glass windows, they left the church in shambles, Father Malachy reported.

CREIGHTON ALUMNI PARTY—The Indianapolis-area Creighton Club will hold its annual party on Wednesday, Nov. 8, at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd. University guests will include Father William F. Kelley, S.J., director of governmental relations and special resources, and Bernie Conway, alumni director. Creighton Club president is Edward M. Houlihan. In addition to alumni, the parents of Creighton students and potential students are invited to attend. The social hour will begin at 6:30 p.m., followed by dinner.

POWDERPUFF FOOTBALL—Students of Our Lady of Grace Academy, Beech Grove, and Ladywood-St. Agnes School will square off in a powderpuff football game at 2 p.m. Saturday, Nov. 4, at the CYO Stadium. Coaching the "Gorillas" of OLGA are Mr. and Mrs. Frank Proffitt, while Miss Mary McMahon will guide the "Lizards" of LSA. Admission to the encounter will be 50 cents.

ATTENTION TO THE DYING—"The Means and Meaning of Death and Dying" will be explored by the Adult Education Series at St. Joan of Arc parish, Indianapolis, with a panel presentation on the subject at 7:30 p.m. Thursday, Nov. 16, in the parish center. Members of the panel will include: Father Stanley Herber, Latin School faculty member; Sister Rosemary Braun, O.S.B., administrator of St. Paul's Hermitage, Beech Grove; Sister Mary Philip Seib, O.S.B., superior of Our Lady of Grace Convent, Beech Grove; Rev. Albert Galloway, associate chaplain of the IPI Medical Center; and Michael Hornack, of the Feeney-Kirby Mortuary. Some of the areas to be covered will include the sacrament of the sick, the practice of donating organs to science and the role of the mortician. There will be no charge for this program.

MASS OF THANKSGIVING—A special Mass of Thanksgiving will be offered at 10 a.m. Saturday, Nov. 4, in the St. Joseph's Cemetery Chapel, Indianapolis, in gratitude for the services of all individuals responsible for the restoration of the chapel. Sister M. Philonilla Weintraut, O.S.F., has expressed her appreciation for the many persons who have prayed for the project as well as those who have given generously of their time and materials. She especially invites the teaching Sisters of the area to visit the cemetery chapel Saturday, since most were unable to attend on All Souls Day because of the Teachers' Institute.

INDIANAPOLIS
Calendar
of Events

FRIDAY, NOV. 3

Rummage Sale, sponsored by the Ladies of Charity in the organization's meeting house, 2510 N. Capitol Ave., today and Saturday, Nov. 4, beginning at 9 a.m.

Fish Fry in St. Gabriel's parish hall, 6000 W. 34th St., from 5 to 8:30 p.m. Adult diners \$1.30, children, 80 cents.

Rummage Sale in St. Roch's parish hall, 3600 S. Meridian St., today from 8:30 a.m. to 4:30 p.m. and Saturday, Nov. 4, from 8:30 a.m. to 2:30 p.m.

SATURDAY, NOV. 4
Italian Spaghetti Dinner served from 5 to 9 p.m., St. Malachy's school hall, 330 N. Green St., Brownsburg.

WEDNESDAY, NOV. 8
Card Party, sponsored by St. Philip Neri Altar Guild, at 8 p.m. in the Community Room, 550 N. Rural St.

Luncheon-Card Party, St. Mark's parish hall, Edgewood and 31 South. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 a.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** 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.; Catholic Community Center, 5 p.m.; Knights of Columbus, Council No. 437, 4 p.m.

MASS OF THANKSGIVING—A special Mass of Thanksgiving will be offered at 10 a.m. Saturday, Nov. 4, in the St. Joseph's Cemetery Chapel, Indianapolis, in gratitude for the services of all individuals responsible for the restoration of the chapel. Sister M. Philonilla Weintraut, O.S.F., has expressed her appreciation for the many persons who have prayed for the project as well as those who have given generously of their time and materials. She especially invites the teaching Sisters of the area to visit the cemetery chapel Saturday, since most were unable to attend on All Souls Day because of the Teachers' Institute.

BY SECRETARIAT COUNCIL

10 possible themes given
Pope Paul for '74 Synod

BY FR. LEO E. McFADDEN

VATICAN CITY—Ten possible themes for the Synod of Bishops' meeting to be held in the Vatican in 1974 were submitted to Pope Paul VI by the 15-member council of the secretariat of the synod. The council met here Oct. 24-27.

Cardinal John Krol of Philadelphia, president of the U.S. National Conference of Catholic Bishops and an elected member of the synod council, said the themes include family life, the teaching authority of the Church (magisterium) and the problems of faith today, local churches, marriage, youth, the missions, justice, secularism, prayer life and penitence.

Cardinal Krol said that some of the themes were suggested by council members at their first plenary meeting in the Vatican Feb. 29-March 3, and others were made by bishops at the 1971 synod session and by bishops' conferences.

"No matter what their origin," Cardinal Krol told NC News, "every theme submitted to the Pope was judged on the basis of relevance to the mission of the Church and the urgency of the subject to the needs of the times."

The cardinal added that another criterion was the number and composition of bishops' conferences suggesting a particular theme.

The council compiled its list of possible themes from 32 submitted.

IN SUBMITTING ITS list to Pope Paul—who alone will choose the theme of the 1974 synod session—the council recommended that only one theme form the agenda of the next synod.

This does not mean, however, that Pope Paul will exclude nine themes in choosing one, because many of them are related.

As Cardinal Krol explained, if the Pope chooses family life, the synod could discuss the problems of marriage, youth, catechesis and the role of the laity in the modern Church. If the magisterium is the chosen theme, then the synod would consider such topics as dialogue, ecumenism, catechesis and the relationship with theologians.

Expanding on this point of the close

connection of many of the suggested themes, the cardinal said:

"The Church has always taught that marriage is something sacred, a sacrament. Originating from a divine mandate, it is by its very nature indissoluble. Yet the secularization of the times speaks easily of divorce and infidelity."

"We speak of procreation and education of children, while the world speaks of contraception and abortion and suggests that parents delegate others to teach their children."

CARDINAL KROL ADDED that the problems of youth, the responsibility of the family in the community, the treatment of separated and divorced people, the relationship and responsibility of children in the family—all of these problems are closely related to family life.

The cardinal emphasized that Pope Paul has not yet chosen a theme for the next synod and that he was merely using family life as an example of how several topics can be combined into one theme.

In submitting its recommendations to the Pope, the council indicated the themes "most preferred, relevant or urgent." The council also suggested the "path of possible development of the particular themes."

The present council is composed of three prelates appointed by Pope Paul and 12 members elected from among those in attendance at the 1971 synod session to represent the various continents.

Cardinal Krol, one of the top vote-getters of those elected, and Cardinal Maurice Roy of Quebec, a papal appointee, represent North America.

At the conclusion of the next synod session, a new council will be elected to advise the synod secretariat in planning the subsequent session.

THE SYNOD OF BISHOPS for the Universal Church was established by Pope Paul VI in 1965, at the very time the Second Vatican Council was trying to devise some instrument to implement the doctrine of collegiality or shared authority.

Reflecting on the creation of the synod, Cardinal Krol observed:

"While the synod was not the perfect

instrument for the operation of collegiality, it introduced into the Church—for the first time in its history—direct communication of the world's bishops with the Holy Father, under whom and with whom they shared responsibility for the Universal Church.

"The synod was so designed that information from the bishops came directly to the Pope through the permanent secretariat without passing through any of the Vatican offices."

At the same time he created the Synod of Bishops, Pope Paul said that, as with any human institution, the synod was subject to modification and improvement.

One modification was the creation of the 15-member council at the close of the 1969 synod session to help the synod secretariat plan the 1971 session. Another change—holding synod sessions every three years instead of two—will allow bishops' conferences more time for preparation.

IN ADDITION TO planning the next synod session, the present council is evaluating the implementation of final statements issued by the 1971 meeting on the ministerial priesthood and justice in the world and is also studying suggestions made by that meeting to improve the methods of running the synod.

The council had asked for and received reports on this implementation and improvements from bishops' conferences around the world.

At the recent meeting the council evaluated these reports, made suggestions and submitted their findings to the Pope.

The council also discussed improving the exchange of information between themselves and bishops' conferences.

Pope Paul's plea

VATICAN CITY—Reports of an imminent end to the war in Vietnam were greeted by Pope Paul VI with his personal prayer for "generous haste" by all parties involved.

The Pope told a crowd in St. Peter's Square Oct. 29 that "we are awaiting the great news of a truce and then for news of brotherly pacification."

U.S. Bishops to probe
wide range of topics

WASHINGTON—The U.S. Bishops will meet here Nov. 13-17 to consider issues ranging from the implementation of the recent Vatican decrees on minor orders to Catholic participation in the United States bicentennial observance in 1976.

About 250 prelates from across the country also will consider budgets and plans for their organizations, the National Conference of Catholic Bishops and the United States Catholic Conference, and select officials to fill open positions in both groups.

The bishops' meeting, to be held in the Marriott Twin Bridges Motor Hotel, will be the last of their twice-yearly general meetings. Beginning next year, they will meet as a group only once.

At the November meeting, the bishops will consider proposals on implementation of the papal decree on minor orders submitted by the NCCB Committee on Pastoral Research and Practices. They also will hear a progress report on the diaconate in the U.S. from the NCCB Committee on the Permanent Diaconate.

A PASTORAL LETTER on Catholic education, entitled "To Teach As Jesus Did," will be presented to the bishops for voting. If approved, the document will be the first collective pastoral issued by the U.S. prelates since 1968.

The bishops also will be asked to approve a plan for the continuing education of priests prepared by the NCCB's Committee on Priestly Formation. In addition, they will consider a proposal to create a permanent NCCB Committee on Priestly Life and Ministry and a staff-level secretariat to work with the panel. The proposal has been developed by an ad hoc committee on priestly life and ministry established by the bishops last year to implement their study on the priesthood.

A POSITION PAPER on "Youth and the

Church," prepared by Bishop William D. Borders of Orlando, Fla., will be presented to the bishops by the USCC Education Committee.

The USCC's Committee on Social Development will offer the bishops a proposal to set up a committee to plan Catholic participation in the 1976 bicentennial celebrations.

The social development panel also will propose a statement on current problems in rural life in the U.S. intended to mark the 50th anniversary next year of the National Catholic Rural Life Conference.

Finally, the USCC Communications Committee will report on a plan being developed by the National Catholic News Service to establish a nationwide teletype network between itself and diocesan newspapers.

BESIDES CONSIDERING committee proposals, the bishops are scheduled to vote on the 1973 budgets of the NCCB and USCC and the programs and plans of the various units of the two organizations.

In particular, the bishops are to elect a new, common treasurer for the USCC and NCCB to succeed Coadjutor John J. Maguire of New York, whose term is expiring, and select chairmen of the NCCB committees on canon law, ecumenical and interreligious affairs, liaison with priests, religious and laity, liturgy, priestly formation, lay apostolate and the American Board of Catholic Missions.

In addition, the bishops will be choosing a new chairman of the USCC Education Committee and members of that committee and the panels on communications, health affairs, and social development.

The bishops' meeting will be open to accredited representatives of the news media and elected clerical and lay observers. However, the prelates' executive sessions will be closed.

Next year, the bishops will meet collectively only once, in November, and there will be 12 regional meetings of bishops during the spring.

Mass text
combines
2 languages

HARTFORD, Conn. — A Mass that attempts to "combine the beauty and solemnity of Latin with the familiarity of the vernacular" has been developed by a layman here.

The Mass uses English for the Liturgy of the Word, including the Gospel and Epistle, and Latin for the Canon, an unusual format that is allowed by Church authorities but seldom, if ever, used, according to Frank M. Haggerty, author of the new text.

"People have always needed mystery and awe in worship," Haggerty told the Catholic Transcript, the archdiocesan newspaper here. "If religious services are too mundane, if everything is explained, they seek this mystery elsewhere."

HE POINTED to the rising interest in mysticism and yoga among the young as examples of this search for mystery.

The combined Latin-English Mass required nearly two years work.

"I tried to adhere closely to the guidelines established by the International Committee on English in the Liturgy," Haggerty explained. "The ICLE returned my manuscript several times for minor corrections or adjustments and that took time."

The father of seven became interested in a Latin-English Mass as a result of his work in teaching religion.

"I noticed that the religion texts placed little emphasis on the mystery of God," he said. "I thought we needed something in our worship to emphasize this mystery."

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BEHIND

THE
NEWS

BY TAMMY TANAKA

NEW YORK—Philanthropic studies based on Internal Revenue Service statistics disclose that Americans are now giving an estimated \$15 billion a year to "charitable organizations."

At the same time, a significant number apparently do not give at all, or give very little. And of those that do give, they appear to be giving a smaller proportion of their adjusted gross income than they did 10 years ago.

What really motivates Americans to give (or not give)? Do they give out of a feeling of charity, or from some ulterior motive?

Father James J. Brennan, director of Westchester County Catholic Charities for the New York archdiocese, said that "there has been a gradual change in attitude toward giving, a falling off."

HE SAID A great many people seem to have the attitude, "I'm already paying so much taxes, why should I pay more? Are you really necessary?"

"There are a growing number of people—not a large number—who feel that in many senses, the government through taxation is in a better position to do this, that, and the other thing for people in need. They seem to feel we may be duplicating efforts."

"But just giving money isn't charity," Father Brennan said. "At least it is not the ultimate of charity. Charity is the giving of oneself."

The worst attitude, he said, is one that says, "I've paid my taxes or given money to charity, so I don't have to give of myself."

"I'm afraid this attitude has become all too common," Father Brennan said.

"People often give a cash donation as a means of soothing their consciences and feel they've fulfilled their obligations to God and the Church."

"More than anything, we need personal involvement, a showing of genuine concern. We need volunteers to spend a few hours with old people in nursing homes, with lonely children in youth homes, with youth in recreation."

INTERNAL REVENUE reports for 1970, the latest available, show that there were 35,458,833 itemized returns out of a total of 77,213,611 filed by individuals. Of the itemized returns, 1.8 million did not list any deductions for contributions—but of those that did list contributions, \$12.9 billion was claimed as charitable deductions.

Giving USA, a publication of American philanthropy, estimated that the total individual giving in 1971 was \$15.1 billion.

This figure includes deductions claimed on itemized income tax forms, with adjustments made for contributions not recorded on returns (made by individuals filing "short" forms).

The Internal Revenue summary for the past 10 years shows that the average individual gift gradually increased, from \$280 in 1960 to \$364 in 1970.

However, the average gift as a proportion of adjusted gross income steadily decreased—from 3.6 per cent of adjusted gross income in 1960 to 2.9 per cent in 1970.

According to Internal Revenue sources, individuals with incomes of \$100,000 or more gave the highest proportion of their adjusted gross income in 1970 to charity—7.2 per cent. The next highest was the

under \$5,000 group, giving 4.4 per cent of their adjusted gross.

TWO HARVARD University psychologists report that recent experiments show when the underlying motives are studied, the act of giving often has very little to do with charity.

They found giving is often associated with feelings of guilt, shame, or the desire to impress others.

It is also felt that among a significant number of people today, giving to "charitable organizations" has become a kind of a game. The game is designed to give as little as necessary and still "look good," but claiming as much credit as possible for tax exemption purposes.

"If churches in America really got as much money as people say they give, the churches would be rich," one man said.

AN EDITORIAL

This business of image making

In an age of digested news, pre-packaged opinion and reaction by reflex, the image is all important. In some instances, it is all that counts. If that image is a distorted reflection of personal or ideological bias, too bad. It will, nevertheless, if portrayed frequently enough and startlingly enough, be accepted as fact.

What has made headlines in the Church in the past 10 years is divisiveness—between the traditionalists and the progressives, between the clergy and the hierarchy, between laity and clergy. Many a neighborhood scrap has been ballooned into a world championship fight.

It is not that the voices of reason, common sense and reconciliation have been altogether silenced. They have remained with us. They just haven't been able to be heard above all the noise.

Thus it is understandable that the Church in the United States has a "bad image," that it is viewed in many quarters as a Church peopled by frustrated cliques at odds with one another, a Church that has lost its credibility as united, corporate Christianity.

It is not an appealing image, nor an accurate one. But it is one that we're stuck with and that we're going to have a hard time erasing. And it is difficult at best to figure out how we're going to erase it when we are continually confronted with such articles as "The End of Catholicism?" which appeared in the October 28 issue of America magazine.

Pay attention to the question mark in the title of the article, said America's editors in a comment elsewhere in the magazine. That question mark is inconsequential, however, to the glib analysis of the state of the Church in 1972 as given by William C. McCready and Father Andrew M. Greeley, sociologists at the National Opinion Research Center in Chicago.

The authors all but bury what they call the Church of the 1960s, a "benchmark" era in which the

great majority of Catholics went to Sunday Mass and had a distinctively Catholic perspective on such matters as sexual morality.

Catholics today, according to the authors, are becoming "virtually indistinguishable from a Protestant denomination" and "fewer young people who have been raised as Catholics are going to define themselves as members of an organized Church."

They arrive at these conclusions through a minute sampling of opinion—410 adult Catholics out of the more than 48 million in the U.S. Church. Conclusions regarding trends among young Catholics are derived from only 111 persons under 30.

Polls and surveys have their place and their uses. But it is nevertheless incredible that the authors would make such glib, simplistic analyses on such puny slivers of evidence.

America editors note that the questions posed in the survey may themselves be open to question and that no effort is made to discover "the process by which the person polled has arrived at the judgment he has made." That seems to us a pretty weak disclaimer in view of the fact that the article is presented as a studied, scholarly analysis of the present health and authenticity of the Church.

Unfortunately, the article will probably make waves. It will be read hurriedly and shallowly (as most things are read these days), swallowed whole and its conclusions parroted as sociological doctrine. And that will be a regrettable state of affairs for those already disturbed by the distorted "image" of the American Church.

The authors promised more updates on "the attitudes and behavior of Catholics regarding certain critical issues." Every year, in fact. We can hardly wait for the 1973 post-mortem.

—B.H. ACKELMIRE

THORNS IN THE ROSES

Resentment of foreign investment growing in developing countries

DUNEDIN, New Zealand—Asian peoples are increasingly seeing aid from rich countries as something designed to exploit rather than help them. And their resentment is growing.

This is the message of Argentine-born Sister Inez Braun, from Jakarta, Indonesia, now in New Zealand on behalf of the Asian committee for People's Organizations.

A FRANCISCAN Missionary of Mary, Sister Braun said that the non-Catholic and Catholic churches had joined forces in the committee to organize the people at village level into community projects.

A social psychologist, Sister Braun told NC News that because of exploitation of Asian countries by developed nations, the Asian people are becoming more wary of aid.

"The people see the developed, rich countries investing money in schemes designed to gain advantage from cheap labor and natural resources and with scant concern for the welfare of the people," she said.

SHE ILLUSTRATED this point by saying that Indonesia urgently needs foreign currency to meet its heavy debt to communist countries, incurred under the ousted Sukarno regime. One way to get



"THAT'S AN INTERESTING COMPARISON, CINDY, BUT BESIDES ALL THE TRAVELING, HOW DOES ST. PAUL RESEMBLE HENRY KISSINGER?"

YOUR WORLD AND MINE

Irish scene ominous

BY GARY MacEOIN

Prospects for an end to violence in Northern Ireland have not improved during the last 10 weeks. During the previous five months, since Britain suspended the local parliament in March and gave William Whitelaw dictatorial powers, substantial progress had been made. But a new impasse has followed the failure of Whitelaw's attempt to get the warring parties to the conference table in the last week of September.

The Whitelaw conference failed because of the fact no spokesman for the Nationalist (predominantly Catholic) community was willing to participate. Under the pressures of the past few years this community has been politically unified in the Social Democratic and Labor Party (SDLP). The SDLP represents a middle-of-the-road consensus, extremely anxious to negotiate and ready to settle for far less than the gun-toting IRA or other extremists. Its decision to boycott the conference cannot, in consequence, be taken lightly.

THE SPECIFIC issue it chose was the continuation of internment. It has always been the contention of the Nationalists that the Special Powers Act of the Northern Ireland government, which provides for internment without charge or trial and

this currency was to invite foreign investment. But often it had a devastating effect, she said.

"A Japanese textile firm, for instance, sets up two highly organized factories in Indonesia employing little labor," she said, "but in the process thousands of small textile industries throughout the country are killed. They call it a joint venture—but with whom?"

SHE CHARGED that a similar situation existed when Coca Cola and other big soft drink firms established highly mechanized plants and effective distribution systems. Mass advertising sold Coca Cola and hundreds of small beverage makers' businesses just died.

"Asians are waking up to what is happening, and millions of people cannot be kept in ignorance any more," she said. "The mass media can now get to even the most remote villages and people get angry when they realize what is happening."

otherwise limits citizen rights, has always been used exclusively against them and with the intention of preventing the free exercise of their political rights.

It was the application of this law in August 1971 which precipitated an upsurge of violence and finally forced London to assume direct rule. Since he took power, Whitelaw has released most of the internees. He has, nevertheless, refused all appeals to abrogate the law, apparently fearful of a backlash from the Unionist extremists. The furthest he has been prepared to go is to promise to set up special courts to try the remaining internees, numbering some 200. This the SDLP has rejected as merely a device to continue internment under a new name.

BEHIND THE internment issue, however, is the more basic one of confidence. Whitelaw has to convince the Catholics that the era of second-class citizenship is ended forever, that both the laws themselves and their application will be even-handed. That is why the internment has become so vital an issue. It is a symbol of inequality before the law.

At this time, Whitelaw's biggest concern seems to be the stamping out of the IRA in order to persuade the Unionists that he will not ever yield to force. He was successful in one big gamble, the reoccupation by the troops of the "no-go" areas in Derry from which they had long been excluded.

MORE RECENTLY, he has tried to increase the pressure on the IRA by sending intelligence officers disguised as delivery men into the Nationalist enclaves. This type of activity, suggesting a return to a purely military solution, could backfire gravely, as it did when tried in Dublin during the Black-and-Tan war.

The response to this move has been a rise in the number of assassinations. In this kind of climate, everyone becomes suspect of being an informer, and it is easy to escalate killings and revenge responses. In such circumstances, ironically, the IRA is the main beneficiary. The greater the threat to the Nationalist community, the higher the level of its support for the IRA.

Another cause for concern is the growing disillusionment of the British public. As the level of barbarity rises in Northern Ireland, so does pressure to bring home the British troops. Were this to happen in the present climate of frustration and hatred, it would hardly be possible to escape a long period of anarchy and terror, extending far beyond the present boundaries of Northern Ireland.

THE YARDSTICK

Intellectual pitfall

BY MSGR. GEORGE G. HIGGINS

Dr. Edward Shils, professor of sociology at the University of Chicago, is a renowned specialist on the role of intellectuals in modern society.

In August of this year the University of Chicago Press published an impressive collection of the principal essays he has written on this subject during the past quarter of a century ("The Intellectuals and the Powers," \$12.50).

In one of these essays Professor Shils remarks that "The . . . culture of intellectuals in the West, particularly in modern times has included a marked distrust, and even abhorrence, of the nonintellectual elites in politics and economics."

LIKE ALL generalizations, this one, I am sure, is open to question, or, at the very least, is subject to notable exceptions. Moreover, the role of intellectuals in American society has changed over the course of the years and is constantly in flux.

Nevertheless, there is still a good bit of truth in Shils' basic proposition, as witness the "marked distrust, and even abhorrence" of the organized labor movement on the part of some American intellectuals.

John Kenneth Galbraith—the always brilliant, but sometimes supercilious Harvard economist and the would-be conscience of the Democratic Party—is only one of many liberal intellectuals who delight in talking down to the trade union movement from the Olympian heights of academia.

AS FAR BACK as April, 1967, Galbraith, in his inaugural address as president of Americans for Democratic Action, called labor's leadership "aged, contented, and deeply somnolent."

One might have thought that he was talking about the ADA itself which, though hardly out of its organizational teens, was



even then clearly on the skids and was beginning to show unmistakable, if premature, signs of advancing old age.

Three years later, writing in the July 1970 issue of Harpers, Professor Galbraith was still harping on the same theme. Union leadership, he said was "geriatric"—and so on and so forth.

ALL OF A sudden, however, and quite unexpectedly, the wheel of fortune began to turn. George Meany, the "geriatric" leader of a "somnolent" labor movement, led the fight against Haynsworth and Carswell—and presto—his intellectual critics began to have second thoughts about his leadership.

Subsequently, in Miami Beach, he took on the President and again—presto—liberal intellectuals began to say unwontedly nice things about him. Ditto for his aggressive opposition to Phase II of the Administration's economic game plan.

The bubble burst, however, in July of this year when Meany declined to take sides in the Presidential campaign. Once again—and quite predictably, of course—he was written off as an "aged, contented, and somnolent" has-been.

SO IT GOES. So long as Meany says and does what his liberal critics want him to say and do, they seem to forget all about his age and are even willing to say nice things about his leadership. But let him ignore their advice and he is once again treated with "distrust, and even abhorrence."

My purpose in all this is not to defend George Meany against his liberal intellectual critics. Like the rest of us poor mortals, he is undoubtedly open to legitimate criticism on a number of different scores. In any event, he is well able to take care of himself.

I AM SIMPLY trying to suggest that many of the liberal intellectuals who are now cutting him up into small pieces would undoubtedly be praising his leadership if only he had followed their advice in the political arena.

In spite of the fact that their advice was demonstrably bad four years ago.

LETTERS TO THE EDITOR

Pro-lifers must voice convictions on issue

To the Editor:

The November 1, 1972 issue of Navy Times pictorial supplement, "Family," reports that in an open opinion poll on abortion, some 6,300 military families responded this way: 51.4 per cent favor "No Restrictions" on abortions in military hospitals. In addition, 40.7 per cent felt that they should be performed with some restrictions. Only 7.9 per cent took the pro-life stand.

Last week an informative program on abortion was presented in a Virginia Catholic parish of some 1,000 families. It was announced from the pulpit, advertised in the community. Seven other religious denominations were invited to participate. No more than 26 persons did.

It is quite evident that the pro-abortion advocates do not hesitate to make their voice heard. But, where is the great "silent majority?" Apathetic—or uneducated?

At a time when a very low premium is put on the dignity of human life, it is essential that those who can lead, step forward and voice an opinion. They have an obligation to educate others who might be misinformed.

The results of "Family's" survey will be sent to President Nixon, Secretary of Defense Melvin Laird and Assistant Secretary of Health and Environment Richard S. Wilbur.

Again the anti-life voice will be heard. But, will those who disagree care enough to be vocal? Twenty-four cents postage will remind these good men that we, the taxpayers, have a right to say how our tax dollars are to be spent.

What good will it do? None at all, if we take this negative attitude. But, if an avalanche of convictions suddenly descended on those who lead us, they

would see that we deserve and demand integrity of those in high office.

Kindly, but firmly, we must challenge the conscience of those sheep who would sit back and let the lambs be slaughtered. Let us lead.

Carolyn Vay

Woodbridge, Va.

Put Doyle history series in book form, reader recommends

To the Editor:

I want to thank you for the articles on Christian Heritage. I think this history series by Magr. John J. Doyle is excellent. There is so little written about our heritage here in Indiana.

I'm very interested in the history of Fort Oshtancon, and I'm in the process of writing a history of the men who came to the fort. The references to the various missionaries are very interesting because I also found these men mentioned in many brief accounts in various books.

I would like to visit with Magr. Doyle or correspond with him concerning this period of early French history.

Also I would think these articles would make a very valuable book for the public. I am a decent at the Fort and I know these would sell. On a Saturday or Sunday afternoon we have between 100 and 300 persons visiting the fort and its site. We just had our fifth annual Feast of the Hunters' Moon, which approximately 25,000 people attended. Therefore, I believe a book containing Magr. Doyle's series would sell. People are getting very interested in the past and searching for materials.

Again, thank you.

Mrs. Louis A. Abbott

Monticello, Ind.

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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

The bishop kept his word; in the spring of 1768 he sent a priest from Quebec to assist the ailing Meurin. This was Pierre Gibault, who was to spend the 35 years of his priesthood in the Illinois country.

Father Gibault was born in Montreal on 2 April 1737, the son of Pierre Gibault and Marie St. Jean. The unsettled conditions brought about by warfare and the change of government no doubt both delayed and curtailed his studies, for he was almost 31 years old when he was ordained on 19 March 1768 after only two years in the seminary.

After a few weeks of service in a Montreal parish he set out in June, commissioned as "Vicar General for the Illinois country and missionary in all parts of the Illinois and adjacent country from the Mississippi to Detroit and Michilimackinac."

It might seem strange that the bishop should make the only priests in this region vicars general; he probably had some sense of the vastness of the area, which would hamper communication between the two. He did take the precaution of directing Gibault to be guided by Meurin's counsel.

THE NEW MISSIONARY'S first work was at Michilimackinac, where he spent the last week in July, baptizing, assisting at marriages, and hearing confessions for many hours, some of his penitents "not having been at the sacraments for three, some not for ten years." Among these were Indians from Arbre Croche, the last mission of Father Dujaunay, who had retired in 1765. These particulars he related in a letter to the bishop dated 28 July.

NEXT STOP: ST. JOSEPH

The next stop was at the St. Joseph mission. The church there was in what is now Michigan, but much of the territory was in the present Indiana. Here Dujaunay had ministered from time to time between 1738 and 1752. The church records show that Father Gibault baptized eight children on 17 and 19 August, one of those baptized being the child of Timothee Boucher de Montbrun and Therese Angellique Gibault, the priest's first cousin.

Since one of the children was five years old and another was six, it is likely that no priest had been at St. Joseph since Pierre Potier made entries in 1761. Father Gibault reached Kaskaskia in the middle of September, three months after leaving Montreal.

GIBAULT'S TUITION in the seminary had been paid out of the resources of the Cahokia mission; for this reason the bishop intended that the priest should make that mission the center of his activities. Shortly before this time, however, Father Meurin had incurred the ill will of the Spanish authorities, partly because of his correspondence with Briand, partly because he was a Jesuit. Narrowly escaping arrest, he had crossed the river and settled in Kaskaskia. But Kaskaskia was the largest of the parishes in the area, and upon Gibault's arrival he relinquished it to the younger priest and took charge of the small village of Prairie du Rocher.

BISHOP WAS UPSET

The bishop did not take kindly to the switch in his plans by his vicars. He was even more disgruntled when he learned that Father Gibault had taken with him his

mother and his sister. The priest's explanation of his action was that only at the last minute had Madame Gibault receded from her firm determination not to leave home.

"I could not send away my mother," he wrote from Vincennes, "who came to me at Montreal saying she would go to the ends of the earth rather than be left in her old age at the mercy of everybody." He did not explain his failure to mention his fellow travelers in the long letter he sent from Michilimackinac. Father Meurin came to his companion's defense when he wrote to the bishop:

His mother, far from being an obstacle to his zeal, is very useful to him by relieving him from his temporal cares and thus making it possible for him to devote himself to spiritual matters, for we do not find here as in France trustworthy and reliable servants—indeed we find none at all. We are obliged to have slaves and oversee them, which is the greatest hardship of all.

The bishop seems to have been mollified. At any rate, the mother and sister remained with Father Gibault, the sister until her marriage to Joseph Nigreau on 11 September 1770, his mother until her death in 1775; and Father Gibault continued to live at Kaskaskia. Meurin was high in his praise of the young priest, telling the bishop that he showed himself "more and more worthy of Briand's confidence and expressing the wish that he had been as zealous in his youth."

GIBAULT DID NOT immediately visit the other missions. On his arrival he became ill with chills and fever, making the customary tribute to the country, as Meurin put it. Meurin continued his visits, while Gibault remained at Kaskaskia. Vincennes remained unvisited, though Meurin had stressed the need of a missionary there. The people were not idle though. On 6 April 1767, Etienne Philibert, signing himself "garde presbitaire, chantre," had written to the bishop to appeal for a priest.

I dare to take the liberty . . . to represent to you that since the departure of the reverend Jesuit fathers . . . I have the sorrow to see growing up numbers of small children who are of an age to make their first communion and who are unfortunately deprived, as well as many honest traders, of the sacraments . . . I have the disagreeable sight of many marriages contracted without the power to make the parties have recourse to our mother holy church; this can cause only great scandal . . . There are fifty children to whom I have given the waters of baptism in the church . . . Our inhabitants have the honor to present to you a plea that you will please accord them a missionary. This is what I am bringing to the attention of your clemency.

PLEA UNANSWERED

The plea brought no response, perhaps because of Briand's ignorance of the country and his belief that Vincennes was one of the cluster of villages along the Mississippi. Accordingly, two years later, on 22 April 1769, the people addressed a more urgent appeal to the bishop, this one signed by Ste. Marie, the commandant. This letter tells of the "misfortunes that befall us because of the little religion we have preserved since we have been deprived of the missionaries." It goes on:

The sad state and the bad disorder causes great evil among the children.

They have no fear of their own fathers, live in ignorance and abandon themselves to every vice which willful youth is capable of and fall from the path of virtue. This plus numerous other inconveniences may be the result of not being able to practice their Christian duties of which they have been deprived for so long a time. A great number of Christians die without the Sacraments of Holy Viaticum and Extreme Unction.

One can only speculate as to the reason why Ste. Marie addressed the letter to Bishop Pontbriand, who had died nine years earlier. Perhaps the similarity of Briand's name to that of his predecessor led to the confusion.

RELIGION NOT DEAD

The complaint about the perversity of the young people may be laid to the general tendency of elders to be discontented with the younger generation as well as to the need to make a strong case for the appeal. On the other hand, the expression of grief for the lack of the sacraments and of religious instruction was certainly justified. That religion was far from dead at Vincennes is clear from the people's writing twice despite their failure to receive a reply to their first appeal, and from their offer "to defray the expenses incurred by his voyage from Canada and to pay the person who will bring him to the Post."

From the second letter the bishop seems to have derived a clearer picture of Vincennes' special problem. He responded by saying that it could be four or five years before he could assign a resident priest but that he had asked "M. Gibault" to visit the post.

In a letter to Gibault on 13 August 1769 he made this request. That he did not even then fully comprehend the situation appears from his suggestion that Gibault should take the failing Meurin along "and give him a small mission there, were it only for no other duties than to say Mass, teach the catechism, and preach occasionally." He failed to see that such a trip was hardly the treatment for a sick man.

Gibault probably received the bishop's letter in October. Early in February 1770 he set out for his first visit to Vincennes against the protests of the Kaskaskians, who, as Meurin wrote, "said boldly that Mr. Gibault had cost them too much to risk him in the service of others."

There was, indeed, considerable danger, for though Pontiac had faithfully kept the peace he had pledged, Indian resentment was still alive, and bands of young men continued to attack travelers. Pontiac himself was assassinated at Cahokia in 1769 by a Peoria Indian, who perhaps was indignant that the chief had given up the resistance. Gibault sought to lessen the risk by taking with him 10 men and by carrying two pistols and a gun. This information comes from a letter he wrote the Bishop three weeks after his arrival. "I am so occupied," he said, "that I do not know if I can collect my thoughts sufficiently to tell you . . . all the things that at different times I had intended to write you."

WRITES ABOUT ILLNESS

Perhaps to explain why he had not more promptly carried out the bishop's suggestion, he informed him that on 28 October he had recovered from "a severe and terrible illness" and that he had then made visits to Ste. Genevieve, St. Louis, and Cahokia, being so occupied that "I have slept in my bed only four nights."

It may have been to show why these trips were necessary and why he had not

SPEAK FOR AMENDMENT

Rights support emerges

SPOKANE, Wash.—A survey of Catholic women's leaders in eastern Washington shows support for the Equal Rights Amendment now being considered by the states.

The support, discovered by a poll by the Inland Register, the diocesan newspaper here, is in sharp contrast to opposition to the amendment by a U.S. bishops' committee and by a leader of the National Council of Catholic Laity.

The bishops' Committee on Women in Society and the Church said the amendment was "doctrinaire" and that it "may very well destroy the unity essential to a stable family relationship."

MARGARET MEALEY, NCCL executive director, said her group opposed the amendment because "we don't think it will really give equal rights to women." (The Federation of the Councils of Catholic Women of Indiana also is on record as opposing the amendment.)

Interviewed by the Register, Eleanor Fitzpatrick, president of the Spokane Diocesan Council of Catholic Women spoke

in favor of the proposal: "I believe women should have the same pay for the same work—women who would work, work anyway."

Sister Eileen Croghan, vice president of the diocesan Sisters' Senate, asserted:

"THE AMENDMENT is much needed. Women for years have had to take lesser roles, although their qualifications and abilities might have been the same . . . From the business point of view it is definitely needed."

Another advocate was Carol Pelo, president of the diocesan Lay Senate. She said that "protective" laws for women "presume that women are stupid, weak, incapable of participating in life on an equal basis."

Justice Court Judge Kathryn Ann Mautz said, "I'm supporting the amendment. Nobody knows better than I, because I have chosen a career in which men predominate, that women have to compete not with laws but with attitudes. How can we begin to change attitudes until we can change some laws?"

brought Meurin along that he stated that the latter had been unable since autumn to leave his house because of falls he had sustained.

As evidence that the Kaskaskians' fears were not groundless he stated that since his arrival 22 persons had been killed or captured by the Indians on the road by which he came. If Briand was not convinced that there was ample reason for the delay he must have been hard-hearted indeed.

As to Vincennes, Gibault wrote that there were 700 to 800 persons there desiring to have a priest. As has been noted, the censuses of 1767 and 1769 showed about 400 inhabitants, the second one listing the householders. In three weeks it was scarcely possible for Gibault to make an accurate count of his parishioners, especially since he was busy with baptisms, marriages, confessions, and instructions. There is no reason to suppose that he meant to deceive the bishop, but he did wish to show the need for a resident priest, and he was never given to understatement.

UNRESTRAINED RHETORIC

Nor did he restrain his rhetoric in his description of the religious condition of his parish. No priest had been in Vincennes for more than six years (nearly seven, he says), since October 1763, long enough for piety to have waned, and Gibault is em-

phatic in saying that it had. "I found religion nearly extinguished," he wrote, "libertinage and irreligion have been introduced." He goes on:

Nevertheless, when I arrived everybody came in a crowd to the bank of the river. Some threw themselves upon their knees and were quite unable to speak; others spoke only by their sobs; some cried out: "Father, save us, we are almost in hell;" others said: "God has not utterly abandoned us, for it was He who sent you to us to do penance for our sins;" and others exclaimed: "Oh! Sir, why did you not come a month ago, then my poor wife, my dear father, my loved child would not have died without the Sacraments."

Whatever allowance one makes for the Gallic exuberance of the people and of the writer, one surely must say that this is not the picture of a parish in which religion is nearly extinguished. But Father Gibault was making a case and was probably unaware that his arguments were mutually exclusive.

WHAT THE PRIEST reported regarding the condition of the church property enhances the impression that the people had a genuine concern for their religion. He stated that he was rebuilding the church. "It will be of wood," he went on, "but well built and very strong; there are a good-sized presbytery, a fine orchard, a

- opinion
- reaction
- analysis
- background

Says Vatican Council has reduced bigotry

NEW YORK—An official of the American Jewish Committee has asserted that Vatican Council II has produced a significant change in the Christian view of Judaism that has reduced bigotry.

Rabbi Marc H. Tanenbaum, national director of the AJC's Interreligious Affairs Department, said Vatican II made it possible for Catholic scholars to develop a theology respecting Judaism for its own value.

Before the council, he said, "bigots were able to cloak their hatred of Jews with the mantle of the teaching authority of the Catholic Church. They can no longer do that because Vatican Council II decisively repudiated anti-Semitism."

garden, and a good farm for the benefit of the pastor, who would live comfortable (graceusement)."

If after six years the church was in good enough condition to be rebuilt, it surely had not suffered complete neglect. And it was not a negligent parish that had kept the other property so well as to promise comfortable living for the pastor. One may suspect that the young priest would not have been unwilling to accept the pastorate if a replacement could be found for Kaskaskia.

(To be continued)

Monsignor Goossens Says:

Holy Rosary Parish
Tadian, Mt. Province
Philippines

September 30, 1972

Dear Rev. Msgr. Goossens, Victor L.,

The year 1972 is a year of disaster for many Filipinos. Many provinces of Luzon were flooded and were proclaimed by President Marcos as calamity areas. A United Nations disaster relief coordinator, Mr. Faruk N. Berkol, who came to the Philippines to inspect the damages, ranked it as one of the World's major disasters. Indeed the damages brought about by the recent typhoons were unbelievable.

On the occasion of the approaching Mission Sunday, October 26, I am appealing to you for help on behalf of my parishioners who were numbered among the victims of this great disaster. Your help will be utilized not so much as relief aid to this people but to rehabilitate them which I believed will have a lasting effect. This is not to ignore the importance of the immediate needs of the victims. Our government with the help of many foreign countries have generously responded to this call and have given themselves as relief agencies. It is heartening to note that relief has come from all sectors, large and small nations. This in some way have eased the sufferings of the people momentarily.

My recent experience from this disaster convinced me to put up a dispensary in my mission station. It is a pitiful sight to see people suffering from diseases and from epidemics brought about by natural calamities without any medical care. This is especially so during typhoons when we are often cut off from other towns and provinces on account of closed roads.

Thank you in advance for whatever help you will extend to my mission station. My parishioners and I have nothing to promise except a prayer of thanks.

Gratefully yours,

Reverend PRASIDIO GALASGAS

A POSITIVE IMAGE

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

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RESURRECTION

A reflection in natural life

BY FR. EUGENE J. WEITZEL, C.S.V.

Early last spring in Rome the beauty of the Pieta, the marble statue of the Madonna cradling the crucified Jesus, was marred forever. The irreparable damage occurred when a 33-year-old man repeatedly struck the statue with a hammer.

The Pieta, a majestic, slightly larger-than-life sculpture by Michelangelo, is one of the world's most famous and treasured works of art. In fact, it is so valuable that when it was exhibited at the New York World's Fair in the mid-60's it was placed in a bulletproof steel case weighing six tons and insured for \$10 million. Art experts say the Pieta is priceless.



WHILE THE PIETA is a priceless work of art, its worth is small when compared with the inestimable value of all forms of life, especially human life. Even the insignificant amoeba is, in a sense, more valuable than the Pieta or any other work of art because it is alive and can reproduce itself.

First of all, the Pieta is only an inanimate chunk of marble—touched, of course, by a genius—but unlike the amoeba or the Devonian fish, or the Simeon monkey, or homo sapiens, it cannot do any of the things that living creatures can do.

Secondly, life—the mode of existence

and eminent activity effected by the possession of a vital and energizing principle that characterizes the organic world as opposed to the inorganic—is always more valuable than even a priceless object d'art. This is true not only because it reflects the image and likeness of God, but also because in its continual renewal it symbolizes and illuminates Christ's resurrection and promise to us of life after death.

EVERY TIME WE experience spring we see life renewed. Every time we ponder the spawning of fish, the nesting of birds, the birth of an animal, or even more so, of a child, we are reminded not only that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again on the third day . . . (I Cor. 15:3-4), but also that . . . we shall all indeed rise, but we shall not all be changed—in a moment in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise incorruptible" (I Cor. 15:51-52).

If there can be a kind of "natural resurrection" season after season through growth and reproduction, life and death and life again in the plant and animal (man included) kingdoms, surely there must be a supernatural resurrection for man whereby his temporal life is renewed after death to become immortal. Though we cannot fully understand how Christ rose from the dead, and how we shall rise again, the reasonableness of these doctrines are more firmly established as we daily experience the renewal of organic creation—plants, animals, men.

JUST AS THE CONTINUAL renewal of natural life at all levels is an essential part of Christ's act of salvation; just as the "natural resurrection" of earthly life constitutes the mystery of life in heaven, and just as natural life and death and life again (the renewal of life), especially as it concerns man, cannot be understood completely unless pondered in the light of Christ's life and death and resurrection, so his salvific action cannot be fully appreciated except through the daily experience of renewed life.

In a word, life renewed enables us more clearly to perceive the three-fold purpose of the resurrection, namely, that:

1. Christ's passion and death alone did not save us for his resurrection is an integral part of the act of redemption . . . "If Christ has not risen . . . you are still in your sins" (I Cor. 15:17).

2. The passion, death, and resurrection of Jesus not only signified his supreme love and obedience to the Father, but by his resurrection he was constituted the Son of God in power, giving justification to those who believe in him. . . . If we believe him who raised Jesus our Lord from the dead, who was delivered up for our sins, and rose again for our justification" (Rom. 4:24-25).

3. Through baptism the Christian shares in the total work of redemption, and also rises to a new life in Christ. "All of us who were baptized into Christ Jesus were baptized into his death. By baptism into his death we were buried together with him, in order that just as Christ was raised from the dead by the glory of the Father, so we too might live a new life. For if we have been united with him by likeness to his death, so shall we be united with him by likeness to his resurrection." (Rom. 6:3-5).

WE CAN EVEN MAKE a comparison in the fact that just as in the process of the natural renewal of life—some individual plants and animals and men die without having reproduced themselves and some species of plants and animals disappear—so men who have been unfaithful to God will not be rewarded with a renewed and glorious life in heaven.

Yes, the daily experience of renewed life does symbolize and illuminate the mystery of Christ's passion, death, and resurrection, and of our own too.

(Copyright 1972, NC News Service)

CATECHETICS

The Resurrection: a power in our lives

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

"I'll never let it beat me . . . I'll never let it beat me . . ." These were Renee's first words to Dr. Welby on learning that she had a rare form of spinal meningitis. She was 24.

Renee was playing a role on a TV episode of "Dr. Marcus Welby, M.D." but her words ring true to life. I could not help but think of my former director, Monsignor Russell Neighbor. At age 50 he learned that he had an extremely rare form of a disease that attacks and destroys the central nervous system. Doctors gave him at most a year or two to live, during which time he would become progressively more incapacitated.



We watched him, worked with him, as he progressively lost the ability to move his fingers, then his hands, then his legs. I remember walking with him one evening when suddenly his legs gave out and he fell flat on the ground unable to raise himself up. His last weeks in the office were spent

in a wheel chair. Finally, he was forced to resign and move to a nursing home.

WITHOUT EXPRESSING Renee's words to Dr. Welby—"I'll never let it beat me"—Father Neighbor amazed us all by his confident struggle against the effects of his disease. When the diagnosis was confirmed and his future predicted, he went out and bought a new car. It was his symbolic gesture of hope and courage.

The disease finally won out over his body. He died totally helpless and incapacitated. But his spirit was never beaten. At times we noticed fleeting signs of apparent sadness cloud his face, but a quick smile wiped away the traces. He maintained an unshakable love of life—of music, of beautiful things, of his work, of children, of his friends—a very simple faith in Christ and the power of his resurrection.

Renee's TV struggle against the power of diminishment, Russ Neighbor's very real struggle against the forces of death, brings one up short against the mystery of the resurrection in human life. How is it that the human spirit can overcome the destructive inroads of disease? Why is it

(Continued on Page 7)

LITURGY

The Catholic Church has turned a corner

BY FR. JOSEPH M. CHAMPLIN

At lunch during a June retreat for priests of the Newark archdiocese, one young cleric asked me what I thought about the present state of the Church in the United States. I had no swift and ready response for him. Despite the fact that 41 trips over the past year have taken me from Manchester, New Hampshire to Los Angeles and from Napa, California to Miami, I up to that point had never pulled together those many impressions.



After a few moments, however, I gave him this observation: I believe the Catholic Church in America has turned a corner and is now entering upon a period of relative serenity. I think painful confrontation is giving way to patient compromise. I feel we will witness in the Seventies a mature, mutual acceptance, consolidation of gains made, continued growth and a deepening of the interior renewal called for by Vatican II.

NOTICE THAT I EMPLOYED the terms "a" corner, not the "the" corner, and "relative" serenity. Certainly we expect the Church in future decades to encounter rocky eras like the stormy 1960's. Moreover, this space of serenity I predict will unquestionably include pockets of turbulence (so keep seat belts fastened) and perhaps see an increasing hostility towards the Church from those outside the fold.

A rose-colored, naive, simplistic, head-in-the-sand picture of our troubled Church today? Possibly. Friends and associates do characterize me as a persistent optimist. Time and history will be the judges.

Father Frederick McManus, my keen-minded former associate in Washington, gives little credence to impressions and always prefers hard facts and scientific data. My observation enjoys the backing of neither. But it can point for support to some extensive and wide-ranging experiences on this writer's part. These cover 14 months of active pastoral work in the parish, frequent diocesan level committee work and pre-Cana Conferences, and, above all, numerous lectures to college students, religious sisters, seminarians, priests and laity.

AFTER THAT CONVERSATION in Darlington, New Jersey, I mulled over his question and my reply, seeking practical instances from around the nation which would both illustrate and prove my assertion. One could add to the items

which follow. Nevertheless, they do, I trust, show that my bright beacon of hope for the Church rests on a sound foundation. When so many continue to sound its death knell and walk around super serious or sad, we all need reassuring evidence that the Holy Spirit is indeed with us.

1. The testimony of priests. The 130 Newark priests gathered for their annual retreat not only made the inquiry; they substantiated my claim. They represented all age groups and every attitude. Yet several commented how this year they seemed happier, less bitter, more settled, cheerful. Young and old mixed;

progressives and conservatives ate together, talked about their priestly lives, exchanged quite contrary concepts and still walked away smiling and laughing without rancor of any sort.

I noted a similar reaction during an intensive three-day clerical institute on the liturgy and pastoral theology held at the College of Saint Scholastica for priests of the Duluth diocese. Men there told me of a shift in the atmosphere. Not only throughout this workshop, but also at meetings of the priests' association and senate, participants in 1972 appeared more understanding of one another with their

debates less harsh, less divisive. Only once did I hear an angry, hard, hostile question.

A woman sharing in the Religious Education Week at Holy Names College in Oakland wrote to me afterwards with a remark which further underscores this particular observation. She found a much greater spirit of peace among the 300 registrants and especially noted a less abrasive, more healing approach on the part of lecturers, most of whom were Roman Catholic priests.

2. Vocation picture. Msgr. Colin MacDonald, head of the U.S. bishops' office studying the priesthood, told a Serra International convention, that he had in his travels discovered a "renewed sense of hope and confidence among the clergy." At the same time he sketched the real decline in religious vocations and the heavy departure of priests from the active ministry. Even here, however, I see encouraging signs.

Above all, parish priests once more are recruiting. They seem less apologetic for their calling, more sure of themselves, past the identity crisis of the sixties. The best vocation ad, obviously, and better than the controversial Playboy one, is a happy, hard-working, holy priest. If my remarks in the previous section hold true for the entire country, then it will be only a matter of time before young men in greater quantity opt for the priesthood.

In Phoenix, Arizona, Bishop McCarthy is understandably pleased with a development which may be a barometer of things to come throughout the nation. Several men, either in their upper years of collegiate study or actual graduates, have in the past year entered the seminary. Perhaps this delayed maturation of the religious vocation seed could well be a trend for the 70's.

THE FUTURE SITUATION with nuns remains, for me, not so clear. However, one major superior whose community, like many, has been absolutely decimated by departures and a decline in applicants, believes they have hit bottom and are now on the upsurge. She sees this both in terms of numbers and, more significantly, in a settling of the restlessness so pervasive in convents over the past decade. Having suffered a radical reevaluation of their external habits, life style and purposes, they could be getting down at this time to the less spectacular, but very essential inner renewal.

Next week I will outline a lengthy list of further signs which indicate to me the Church is entering a new, quieter, resurrection period in its history.

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"Every time we experience spring we see life renewed—trees starting to leaf and plants beginning to bloom." (NC photo courtesy of U. S. Department of Agriculture)



The best vocation ad is a happy, hardworking priest, Brother or Sister. (NC-CIRIC photo)

The power of Christ's Resurrection may be felt and shared in a thoughtful act toward someone who is lonely. (NC photo)

QUESTION BOX

Who decides which feast days are holy?

BY MSGR. R. T. BOSLER

Q. What is the Church's role on holy days? I am somewhat confused. In Canada all holy days with the exception of Christmas and New Year have been abolished. So if a person does not go on those special days they do not commit a mortal sin. Where I live the people are still obliged to go on holy days like the Assumption. Why should the Americans commit a mortal sin and the Canadians not?

A. You do not automatically commit a mortal sin by missing Mass on a holy day of obligation. You might excuse yourself because of considerable inconvenience on a working day; you might plan on attending an evening Mass and then forget about it as the day goes by. There is no sin in these cases.

The sin of missing Mass consists in deliberate disobedience to the law of the Church, and the seriousness of the sin would depend upon how flagrant the disobedience was meant to be.

It's rare, surely, that malice or deliberate defiance of the Church or of God is behind the failure to attend Mass; usually it is indifference or laziness. So, though the obligation to attend Mass is serious, ordinarily those who miss Mass are not guilty of mortal sin, for they do not intend to do anything so serious. They are guilty of some sin, and habitual missing of Mass may indicate they are in a state of mortal sin.

But now for your particular problem. Church law can be universal or local. Bishops make local laws to fit the circumstances and problems of their own people. Episcopal conferences make local laws to fit national conditions. Bishops in some instances can dispense their people from a universal law. For many years the bishops of North America dispensed their people from some part of the holy days of obligation imposed by the universal law. In the United States we have not observed the Feast of the Epiphany, Corpus Christi, St. Joseph and SS. Peter and Paul, all of which were holy days of obligation in Italy where they were also legal holidays. It was precisely because the holy days of the Church do not coincide with legal holidays that U.S. bishops reduced the number. The Canadian bishops evidently felt that only the holy days that coincided with legal holidays should be observed.

Q. We have had an argument and need

help. Were Adam and Eve Jews? If not, what was their nationality?

A. The Genesis story of Adam and Eve is not an explanation of the origin of Man nor a history of the beginning of the human race, but a parable through which the Hebrews taught their belief that man is at fault for his sinful state because he failed to live up to the standard God set for him. The inspired writers borrowed stories about the Garden of Eden and the forming of man out of clay from their contemporaries, but they used them to portray a notion of God and the dignity of man and especially the importance of woman that far surpassed anything expressed in the ancient Near Eastern myths. In that sense Adam and Eve are Jewish; they represent a Jewish and inspired notion of what man is like.

But the first human beings came into existence hundreds of thousands of years before there was a Jewish people. And how can you speak of nationality before there are nations?

Q. I have been married for three years to a very fine man. At the time of our marriage I became Catholic. He is a life-long Catholic. We began going to a "liberal church" soon after we were married. It is too liberal for me. Confession is not held or even mentioned and the holy days usually are not observed. I realize that most churches are not this liberal in their modern liturgy; this one is. We have been attending for three years, and I dread going. He refuses to attend anywhere else. Should I attend and shut up? I am afraid if I complain he may not attend anywhere. I am tolerant enough to realize these people have a right to do their own thing but what should I do?

A. I think I'd attend and shut up, if I were you. You can visit another church for confession or a week day Mass that is more to your liking. In these days of change and experiment in the Church we all must put into practice the policy of live and let live and trust that the Holy Spirit will see us through the storm.

(Copyright 1972)

The Resurrection

(Continued from Page 6)

that even death cannot destroy man's spirit? What is the source of life found even in the shadows of death?

The Second Vatican Council teaches that "through Christ and in Christ the riddles of sorrow and death grow meaningful" (Church in World, 22). In these words the council focuses our attention on the core of Christian tradition.

The preaching of the Apostles after the Resurrection centered on the good news that "Jesus who was crucified has been raised up by God to new life. Those who believe will share in the power of his resurrection." This good news or "Gospel" was gradually distilled into the four words: "Jesus Christ is Lord" (Phil. 2:5-11).

EACH SUNDAY AT MASS Catholics the world over repeat this same good news in the brief formula: "Christ has died. Christ is risen. Christ will come again." This is the kernel of traditional Christian faith.

We believe that Jesus Christ really did die. He experienced life's diminutions fully—fatigue, failure, injustice, prejudice, hunger, pain, insecurity, loneliness, suffering and finally death.

We believe that the Father raised him from death to new life, that he is alive, and is with us to bring us fulfillment of life. We believe finally that his coming again will ultimately transform the whole of creation, overcoming every power of evil,

including death. "He shall wipe away every tear from their eyes, and there shall be no more death or mourning; crying out or pain . . ." (Rev. 21:4).

We believe in the resurrection as a past reality of Christ's life as a present power in our lives and our world because of his presence with us, and as the future culmination of the power of life over death. Such faith has led people like Russ Neighbor to live confidently in the face of disease.

THE POWER OF Christ's resurrection may be felt and shared in less dramatic ways than in the fight against crippling disease or death itself. It may be experienced in a simple smile at the right moment, a thoughtful act toward someone who is lonely or ill, an encouraging word for a discouraged friend. Picking oneself up after failure, struggling against poverty, war and injustice, creating beauty in one's surroundings, sometimes just getting up in the morning to face a difficult day—all reveal something of the power of life over death, the resurrection power of Christ Jesus and his Spirit.

Renee, despite Dr. Welby's best efforts never did walk again. Russ Neighbor actually did die at the peak of his best years. But we know from watching Russ and other very real people symbolized by Renee, that life is stronger than death, that hope can transform the human spirit, that meaning can be found even in life's shadows. "I'll never let it beat me," said Renee. Smiling, Russ bought a new car. Many who share the power of Jesus'

No grounds for skepticism

BY FR. QUENTIN QUESNELL, S.J.

"They had some arguments about their own religion and about a certain dead man named Jesus, whom Paul claims is alive" (Acts 25, 19).

Twenty centuries ago, a practical-minded Roman governor summed up the first Christian preaching in those words. It was just an argument among Jewish fanatics about something silly and impossible—the claim that a certain dead man had come to life.

Sometimes we feel very modern in our religious skepticism. But without much reason. There never was a time when people were skeptical about resurrection. Not even when the dead man concerned was Christ our Lord.

It wasn't easy even for the Lord's own apostles. They had seen him die. They didn't expect him back. When others told them that he was indeed alive, they refused to believe.

John's gospel singles out the "doubting Thomas." Luke's gospel tells of two of them walking to Emmaus after the

resurrection may not know the source of their courage. Christians are blessed in knowing through faith that because Jesus died, rose again, and is with them through everything, they can take a firm stand against every power of diminishment and death. They can make St. Paul's words their own: "I wish to know Christ and the power flowing from his resurrection; likewise to know how to share in his sufferings by being formed into the pattern of his death. Thus do I hope that I may arrive at the resurrection from the dead" (Phil. 3:10-11).

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crucifixion. Jesus joins them, but they don't even recognize him. They talk to him as to a complete stranger, and they say of their crucified leader: "We have hoped that he was the one who would redeem Israel."

Obviously, they implied, those hopes were vain. He's dead. Some women they knew were already telling stories of angels who claimed he was alive—but they weren't putting much stock in the word of women.

THE LONG ENDING of the gospel of Mark turns the theme of the apostles' disbelief into a kind of litany. Mary Magdalene saw the Lord and told the apostles, "but they would not believe it." Two of them walking in the country saw him, came back and told the rest, "but they did not believe them." Afterward he himself appeared to them all as they sat at table, "and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."

In the gospel of Matthew, Jesus appears to the eleven apostles only once. It is on a mountain in Galilee, where he is to give them his last blessing and his commission to preach to all the world. They come to the mountain, see him, fall down in worship—but some doubted."

It isn't the age we live in that makes the resurrection hard to believe. It never was easy. It was always an enormous contradiction of an inescapable reality.

Everybody dies. After death, everybody's body turns cold and hard and useless; then slowly falls back through decay toward dust and nothingness. In fact, the people of Jesus' time probably saw the realities of death in their own homes and streets a lot more frequently than we do. They knew that dead was dead.

If someone spoke to them about a per-

son's coming back to life, they would probably ask the same question we would: "All right, where is he? Show me." During forty days, Acts says, Jesus did show himself to the apostles he had chosen, appearing to them and speaking to them about the kingdom of God. But even during that short time he showed himself "not to all the people, but to us who were chosen by God as witnesses," as Peter explains in Acts 10.

WHAT ABOUT ALL the others who were to believe? What about the thousands across the world to whom Paul and Peter and the other apostles one day would preach? How easy was it for them to believe?

Just about as easy as it is for us today. And just about as hard. If it all depended on taking the word of a few fanatical foreigners, it would not have been possible. Like the Roman governor, people would merely have said: "Oh, it's some nonsense in their own religion."

Then why did people believe? Why do they believe today? The first answer to that is always, because of the grace of God in their hearts.

Grace opens men's eyes to the fact that life and death are really in God's hands; that if God wants to he can raise the dead. It opens men's hearts to the conviction that our God is indeed the kind of God who would do that. He promised and he will fulfill. It makes men willing to acknowledge that when God actually did do this, he would begin where men might least expect it—with someone whom men had judged and condemned and put to death for going beyond their own narrow religious standards.

Whether or not we can believe today depends on the same sort of grace taking effect in us. Whether or not we let it do so shows what kind of people we are.

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CATHOLIC SALVAGE

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16 parishes 'score' in Hobby Show

Sixteen of the 19 parishes participating in the annual Archdiocesan Cadet Hobby Show last Monday won trophies in competition. More than 450 exhibitors took part in the event, held at Little Flower parish.

Forty awards were presented in all by Father Donald Schneider, Archdiocesan CYO Director. St. Lawrence School took the lion's share with five. Four awards went to exhibitors from St. Luke, Little Flower and Immaculate Heart, while three others won three awards each—Our Lady of Lourdes, St. Simon and St. Jude.

Overall winners in the competition categories included:

Fine Arts—Anita Davis, St. Pius X, variety of oil paintings, pastels, etc.

Skilled Crafts—Ann Haller, St. Barnabas, macrame.

Kit Crafts—Rick Silcox, St. Lawrence, army tanks.

Collections—Peter Labus, St. Pius X, war souvenirs.

Baking—Janis Dunn, St. Mark, Bohemian sweetbread.

Sewing—Therese Ann Reckley, Our Lady of Lourdes, skirt, shorts and jacket.

Following is the complete list of award winners:

FINE ARTS
Class A—First Place, David Shipley, St. Jude; Second Place, Celi Chano, Christ the King.

Class B—First Place, Tony Mattingly, Little Flower; Second Place, Anne Connelly, St. Luke.

Class C—First Place, Brian Guedel, Little Flower; Second Place, Mike Maxwell, St. Jude.

OVERALL WINNER—Anita Davis, St. Pius X.

SKILLED CRAFTS
Class A—First Place, Joe Trumpey, Immaculate Heart; Second Place, Robert Trickle, St. Jude.

Class B—First Place, Dora Northcutt, St. Roch; Second Place, Bruce Mullin, St. Lawrence.

Class C—First Place, Mary Hoesy, Little Flower; Second Place, Therese Mullin, St. Patrick.

OVERALL WINNER—Ann Haller, St. Barnabas.

KIT CRAFTS
Class A—First Place, Danny Carr,



CADET "B" KICKBALL TOURNAMENT CHAMPIONS—After two years of runner-up status, these Immaculate Heart girls captured the championship of the post-season tournament in the CYO Cadet "B" Kickball age group, topping league champion, St. Jude, in an extra-inning squeaker, 35-33. In their earlier regular-season game the two teams played another extra-inning contest, with St. Jude winning, 28-27. Shown with the tournament champions are Assistant Coach Carolyn Howard (back row, left) and Head Coach Mrs. Janet Schnieders (back row, right).

Three-way tie spices CYO Cadet grid race

INDIANAPOLIS—A three-way tie for the leadership in Division III of the Cadet League has lived up to the post-season championship playoffs in the fall football competition.

St. Monica, St. Malachy and St. Roch each finished the regular season with identical 6-1 records, entitling each to receive a division trophy. In order to determine which team should represent the division in league playoffs, St. Monica and St. Malachy squared off this past week with the winner to meet St. Roch on Sunday afternoon.

MEANWHILE, St. Andrew captured the Division I title but must wait to meet the Division III representative next Wednesday afternoon to further their claim for the league championship.

Division II and III winners are St. Philip Neri and St. Patrick-Sacred Heart, respectively. They will meet at

4 p.m. Sunday at the CYO Field. St. Roch will face the winner of the St. Monica-St. Malachy game at 2:30 p.m. Sunday. Meanwhile, the playoff round in the "56" League battle of division winners is also scheduled Sunday at the CYO Stadium.

Division I winner St. Christopher meets St. Barnabas, winner of Division III at 12 noon. At 1:15 p.m. St. Pius X, Division II champ, meets the Philip Neri.

Gates will open at 11 a.m. Sunday, with refreshments available for fans who wish to spend the afternoon.

THE FOLLOWING Sunday's consolation and championship schedule will see the "56" consolation game at 12 noon and the championship at 2:30 p.m. The Cadet consolation tilt will begin at 1:15 p.m. with the championship to start at 4 p.m.

Touch Football League playoffs also figure in Sunday's games.

Here, too, a three-way tie developed in Division I among St. Andrew, St. Christopher and St. Michael. St. Michael will meet St. Christopher at 12 noon Sunday, Nov. 5, at the CYO Stadium No. 2 field. The winner must play St. Andrew at 3:30 p.m. the same afternoon.

St. Barnabas, winner of Division II, will play the Division I champion the following Sunday at 5:45 p.m. at the No. 1 field at the Stadium.

FINAL STANDINGS

CADET LEAGUE
Division I—St. Andrew 8-0; St. Jude 6-2; St. Pius X 5-3; St. Lawrence 4-4; St. Michael 4-4; St. Simon 4-4; Holy Spirit 3-5; Little Flower 2-6; Holy Name 0-8.

Division II—St. Philip Neri 7-1; St. Matthew 6-2; Immaculate Heart 5-3; St. Catherine 5-3; St. Gabriel 5-3; Christ the King 4-4; St. Barnabas 2-6; St. Joan of Arc 1-7; St. Rita 1-7.

Division III—St. Malachy 6-1; St. Monica 6-1; St. Roch 4-1; St. Luke 4-2; Our Lady of Lourdes 3-4; St. Mark 1-4; Mount Carmel 1-4; St. Martin 1-6.

Division IV—St. Patrick-Sacred Heart 6-0; St. Bernadette 4-2; Our Lady of Greenwood 4-2; Nativity 3-3; St. James 2-4; All Saints 1-5; St. Christopher 1-5.

"56" LEAGUE
Division I—St. Christopher 8-0; St. Michael 7-1; St. Gabriel 6-2; St. Malachy 4-4; All Saints 3-5; St. Ann 3-5; St. Monica 3-5; St. Luke 2-6; St. Thomas 0-8.

Division II—St. Pius X 7-0; Christ the King 5-2; St. Joan of Arc 5-2; Immaculate Heart 4-3; St. Andrew 3-4; St. Matthew 3-4; Mount Carmel 1-6; St. Rita 0-7.

Division III—St. Barnabas 7-0; St. Roch 6-1; St. Bernadette 4-2; St. Catherine 4-3; St. Mark 4-3; St. Patrick-Sacred Heart 2-5; Nativity 1-6; St. James 0-7.

Division IV—St. Philip Neri 7-0; St. Jude 5-2; St. Simon 5-2; Holy Name 4-3; Holy Spirit 4-3; Our Lady of Lourdes 1-6; St. Lawrence 1-6; Little Flower 1-6.

TOUCH FOOTBALL LEAGUE
FINAL STANDINGS

Division I—St. Andrew 5-1; St. Christopher 5-1; St. Michael 5-1; St. Joan of Arc 3-3; St. Malachy 2-4; Immaculate Heart 1-5; St. Pius X 0-6.

Division II—St. Barnabas 6-0; St. Bernadette 5-1; Holy Spirit 4-2; St. Philip Neri 3-3; St. Jude 2-4; Little Flower 1-5; Sacred Heart 0-7.

Coaches are asked to meet at 7:30 p.m. Wednesday, Nov. 8, in the CYO Office.

Baking Contest and dance to close Youth Week

INDIANAPOLIS — The concluding event in the Archdiocesan observance of Youth Week is the Junior Baking Contest and Dance, scheduled Sunday evening at Our Lady of Lourdes parish.

Contestants are asked to deliver their entries between 11:30 a.m. and 2 p.m. Judging will take place privately throughout the afternoon. Doors open at 7 p.m. with awards to be announced at 7:30 p.m.

Mrs. Tommy Wadleton is chairman of the judging.

Contest categories include: cakes, pies, cookies, yeast breads, quick breads and cake mix concoctions.

A total of 26 trophies will be awarded in addition to the naming of a grand champion. Admission to the evening's dance is \$1.25 for teen-agers.

Adults will not be charged. Music will be provided by "The Light Touch," award-winning group from Holy Name parish.

Ten years ago cheer leaders from Chatham High School won a third place certificate at the annual Cheerleaders' Conference at Indiana University.

CYO NOTES

Deadline for entries in the Junior CYO-Criterion Quiz Contest is Monday, Nov. 6. The contest will get underway Sunday, Dec. 3.

Final entries for the Junior CYO Baking Contest will be accepted until noon today, Friday, Nov. 3. The event is Sunday at Our Lady of Lourdes parish.

Only last-minute changes will be allowed in the six boys' basketball leagues, as schedules are now being compiled. Coaches will meet tentatively November 21.

Study Penance, Bishops urged

DETROIT — Over 300 liturgists meeting here asked the bishops of the United States to make a comprehensive study of the sacrament of Penance from psychological, theological and liturgical viewpoints.

The action came in a series of resolutions adopted at the fifth annual meeting of the National Federation of Diocesan Liturgical Commissions.

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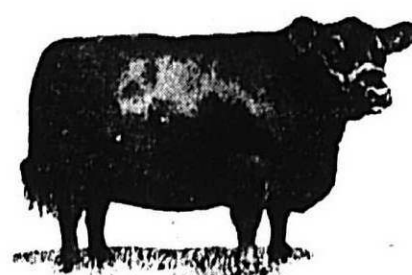
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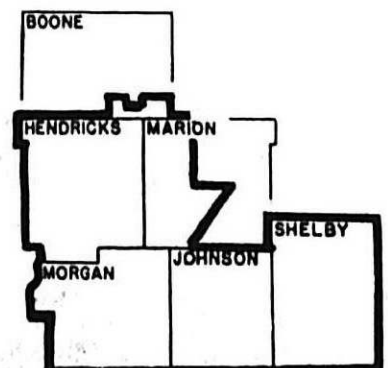
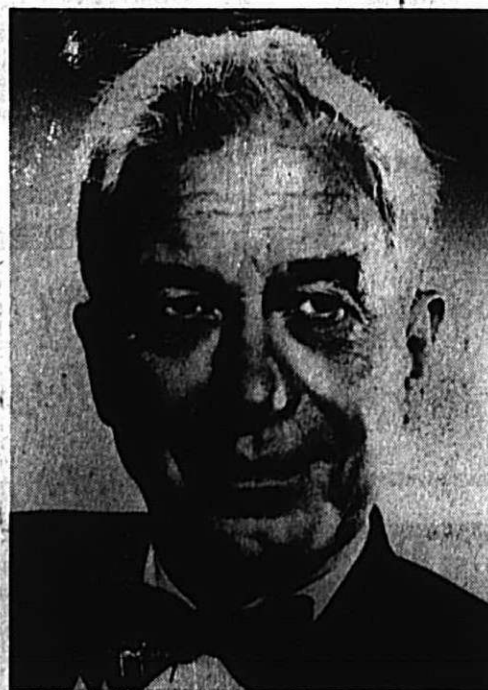
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Re-elect to Congress William G. "Bill" Bray

(Republican)

Sixth District



I deeply regret the fact that the late adjournment of Congress prevents me from meeting the people throughout the 6th District to discuss the issues and their importance in the coming election.

However, I assure you that, if re-elected, I will continue to serve in Congress to represent this District and all of its citizens, to work with them in their problems individually, and to assist each community in the problems affecting its economy and welfare.

We in the United States have the greatest degree of individual freedom and dignity and the highest standard of living in the world. Our greatness creates many problems; but we, as a free people, can solve these problems without surrendering our freedom or our solvency. This we must do. TODAY THERE ARE ALL TOO MANY MAKING A CAREER OF TELLING WHAT IS WRONG WITH THE UNITED STATES. LET US TELL WHAT IS RIGHT AND GOOD IN AMERICA.

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

William G. Bray

Filed by: Bray for Congress Committee
Kenneth C. Giffie, Trust, Indianapolis, Ind.



BAZAAR IN BROWNSBURG—The Altar Society of St. Malachy's parish, Brownsburg, will hold its annual Bazaar on Saturday, Nov. 11, from 9 a.m. to early evening. Co-chairmen of the stitchery booth, shown above, are Mrs. Adele Strange, left, and Mrs. Joan Vondersaar.

Homecoming scheduled at Marian

INDIANAPOLIS—This year's Marian College Homecoming will bring alumni back where they started—in the classroom. This time, however, they will sit on the other side of the desk.

Plans are in the making to have alumni as guest lecturers throughout homecoming week, November 12 through 18. Graduates in business, chemistry, education, sociology, and other departments will return to share their expertise with today's Marian students.

Friday night, Nov. 17, will find alumni behind the footlights in the student-faculty-alumni variety show. Performing will be:

Richard Dufour, Mrs. Larry Schmalz, Robert Clements, and Jack O'Hara, instructor in theatre and speech at Marian. Robert Lane, is co-ordinator for the show. Also appearing will be: Robert Moran, Thorntown, Timothy Farrell, Muncie; Daniel Lempa, Chicago; and Tony Paulette, Park Ridge, Ill.

HIGHLIGHT of the week will be Saturday night, Nov. 18, as alumni gather at the Naval Armory, 30th and White River, for a "Jolly" "Jolly" is an old English slang word for a social meeting full of good cheer, but it will also be descriptive of the informal atmosphere.

Special recognition will be given to the 25th anniversary graduates of the class of 1947. Co-ordinating the recognitions to their class will be Mrs. James Kern, and Sister Marta Aiken, O.S.F., assistant professor of Spanish at Marian.

General chairman for homecoming is William Brady, first vice-president of the Marian College Alumni Association. Co-ordinating planning for the week-end events is Jerome Traub.

States, whose charity for the needy of other lands seems to know no bounds."

Bishop Swannstrom, executive director of CRS, was in Rome for the seventh general assembly of the Pontifical Commission for Justice and Peace. Msgr. Harnett, the CRS regional director for the Mediterranean area and various parts of Asia is headquartered in Rome.

D-I Circle sets Mass, Breakfast

INDIANAPOLIS — The annual Memorial Mass and Communion Breakfast for members of the Mother Theodore Circle, No. 56, Daughters of Isabella, will be held Sunday, Nov. 12. The Mass will be held at 10 a.m. in St. John's Church and the breakfast at 11:30 a.m. in the Atkinson Hotel.

Special musical entertainment will be featured at the breakfast. The traditional Memorial Service for deceased members will also be held. Mary Ann Dolan is general chairman.

Reservations should be made by Nov. 8 with Alice Farrell, 638-6374, or Zola Jones, 353-1830.

U.S. generosity lauded by Pope

VATICAN CITY—Pope Paul VI, receiving two officials of U.S. Catholic Relief Services (CRS), called the American people "a model for the rest of the world" in charity and generosity.

Speaking to Bishop Edward E. Swannstrom and Msgr. Joseph Harnett, the Pope expressed his "deep appreciation to the people of the United



ST. MARY'S FALL FESTIVAL—The Fathers' Club of St. Mary's Academy, Indianapolis, will sponsor the annual Fall Festival from 5 to 11 p.m. Friday, Nov. 10, at the school, located at 429 E. Vermont St. Shown above with Sister Lavonne Long, O.S.F., Academy principal, are officers of the Fathers' Club, from left: Jerome Boone, president; Robert Sheehan, secretary; Ray Rathz, first vice president; and Paul West, treasurer. The family festival will feature food, booths, games and prizes for all ages.

Remember them in your prayers

INDIANAPOLIS AGNES LEARY, 73, Immaculate Heart, Oct. 25. Sister of Lenore and Magdalene Leary.

ROSE M. HARGITT, 87, 55 Peter and Paul Cathedral, Oct. 27. Mother of Fred R. Joseph W. and George P. Hargitt.

AGNES LAWLOR, 77, St. Paul Hermitage Chapel, Oct. 27. Sister of Mary Lawlor.

HOMER L. WILLITS, 86, St. Augustine Home Chapel, Oct. 27. Husband of Blanche.

CORNELIA (NELLIE) LEUSCHE, 83, Sacred Heart, Oct. 28. Sister of Mrs. Mary A. Booker.

EVARD PRIZEVOITS, 35, St. Mark's, Oct. 30. Husband of Beth. Son of Mrs. Ieva Z. Prizevoits. Brother of Peter and Anthony Prizevoits.

NELLIE C. SHEA, 91, 55 Peter and Paul Cathedral, Oct. 30. Sister of Miss Margaret C. Shea.

ROBERT E. KENNEDY, 85, Holy



GUILD'S HOLIDAY BOUTIQUE—The second annual Holiday Boutique will be sponsored by the St. Plus X Council, Knights of Columbus, Friday and Saturday, Nov. 10 and 11. The opening day's hours will be from 9 a.m. to 9 p.m., while Saturday hours are from 1 to 9 p.m. Mrs. Alvin Schulz is general chairman of the event. Shown above from left are committee members Mrs. Mark Joseph, Mrs. James McGlynn and Mrs. Paul Callaghan. Proceeds of the Holiday Boutique, to be held at the Council, 2100 E. 71st St., will be used for charity.

Name, Oct. 30. Husband of Eleanor, father of Mrs. Clarence Rode, Joseph R. and Father Cyril J. Kennedy, C.P.P.S.

RICHMOND ROBERT A. WITTE, 56, St. Andrew's, Oct. 28. Husband of Wylean, father of Mrs. Nancy Chestnut, Mrs. Bobby Robinson and William Witte, all of Richmond; brother of Sister Donna Marie, M.M. of Manila, Philippines; Sister Bernard, O.S.F., of Indianapolis; Walter Witte, Sr. of Richmond; Raymond Witte of Middletown, O., and Father Clarence Witte, M.M., of Los Angeles.

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VIEWING WITH ARNOLD

Do people shape movies or vice-versa?

BY JAMES W. ARNOLD

Are movies the way they are because we are the way we are? (If so, we ought to be angry at ourselves instead of at them.) Or do they persuade us to become the way we are?

The question is vital for all moralists, because it dictates their attitude. If the first answer is true, then you go to movies to find out what's happening. You don't blame them anymore than you blame the newspaper for carrying the news. Marshall McLuhan accepts this view, and says that all art is a kind of Early Warning System for the society. It tells us where we are headed, a few years before we get there.



they say or even watch what they do. Attend to what they imagine.

Kenneth Clark says that given the choice between believing the messages in politicians' words or in the buildings they build, he would believe the buildings. (All the great buildings in my city are banks.) Movies are like buildings: they illustrate our true values.

That raises another hard question: do film-makers tend to reflect established social values, or are they rebels against those values? Both, I think, and more likely the second. But do they always express what they really

believe and are? Or do they fake it and try to produce what will sell?

Films as they finally emerge may reflect neither audience or creator but a myth—the creator's image of the audience. I want an apple, but the film-maker gives me an orange (a clockwork orange?) because he thinks that's what I want. Starring, I buy a lot of oranges. Personally, though, he may prefer pears.

AMERICAN films certainly used to be made to please and reinforce established values. From 1920 to 1960, they were the real opiate of the shopgirl, filled

with fantasy and distraction. There was effective censorship of the unconventional; there were few statements against capitalism, religion, war, white supremacy or the ethic of work-and-success.

Now all that has collapsed. Virtually anything can be said or done. It is "in," if you're a moviemaker, to be yourself, and for your "self" to be unconventional. But many producers can't shake their old habits. They're still making films for "them"—the audience, wherever they are.

The difference is that the old mass audience is hopelessly split into a dozen "them," ranging from the "Fiddler on the Roof" "them" to the "I, A Woman" and "Corpse Grinders" "thems."

Today, there are two basic kinds of films: "them" films

(the James Bond cycle, "The Godfather," the skin-flicks) and "self" films, in which the artist mainly tries to please himself. ("Easy Rider," "The Boy Friend," "Silent Running"). You find out about the audience by examining the "them" films that succeed; you find out about the film-makers by seeing the "self" films, which usually don't succeed

unless they have some exploitable "them" angle like sex or violence. Some films are so "self" they disappear, like Cassavetes' "Minnie and Moscovitz."

THE POINT: films need not always reflect society, but the "them" ones do, when you put them all together. Films would seem to influence audiences

only in directions where they are already eager to go.

One of the saddest secondary truths here is that the audience is not really open to new ideas. We only watch our own kind of movies. Open-mindedness is not an unmixed blessing. It has its dangers. But the opposite of openness is disaster. Growth is the rule of life, and failure to grow is death.

The "them" films, which we have in abundance, reassure the viewer. They tell him again

what he already thinks he knows. The "self" film is often simply crazy, but sometimes it challenges the audience by saying something fresh, different, unpopular. The making and seeing of such films need to be encouraged.

Commercial TV, of course, is the "them" film writ large, in which all of us are reflected all at once. We flick on the tube and the face that grins back, in all but the most superficial sense, is our own.

Serra 'taking new look' at Church — and itself

IF, HOWEVER, the second answer is true, then movies are suggesting directions to travel, attitudes to have. They are like travel agents selling 21-day tours. And lately, they have been directing us to places we probably ought to avoid. As consumers, in this view, we've been had. Ralph Nader, where are you when we need you?

Art vs. society—which effects which?—is a chicken-or-the-egg question. Both answers are true. Art emerges from society: it is created by someone and designed to please many. In turn, it influences society through the individuals exposed to it. But over time it is accepted and supported or it dies. If you would really learn about a people, don't listen to what

ALTOONA, Pa.—Serra International is taking a "new look at the Church," and at its own methods of encouraging vocations, a Serra official told a meeting here.

The "new look" includes changes in seminary vocations programs and even changes in the ways priests and bishops work, according to Lawrence J. Hayes, vice president of the laymen's group dedicated to encouraging vocations to the priesthood.

"It's my opinion," Hayes told a Serra district meeting, "that we should limit the terms of bishops and priests. The details can be worked out. Pastors, for example, might be limited to five-year terms. And the people of a parish should be in on such a decision-making process."

what the pastor and his associates are doing for the People of God in the communities in which they serve," he stressed. "The level of dialogue between them must be raised, and their sharing of experiences must be intensified."

Harry J. O'Haire, executive director of Serra International, said that he sees no reason for ruling out the married man as a candidate for the priesthood, if he is carefully selected and trained well for the role he will serve. While he thinks that mandatory celibacy will continue, Hayes said that since the Church must move into the world of different cultures a change in policy might be required to meet the needs of the People of God.

Since the Church is asking for specialists, there may now be room for priests with different degrees of education. Priests could work in clusters, each supplying know how in his particular specialty, and special theological problems could be referred to specialists in theology.

"SERRA has changed its approach to vocation recruitment," Hayes concluded. "We have eliminated the essay-poster type thing and replaced it with greater personal contact with all age levels, including the college groups."

As an example, he spoke of a week-end seminary program in which college age students, a few Serra couples, a priest and a Sister "got real meaningful dialogue during the few days together."

"The atmosphere was honest and relaxed," Hayes said. "The results were good. I think this is the kind of program Serra should sponsor, not the impersonal essay and poster contests."

The week's TV network films

THE WAY WEST (1967) (NBC, Saturday, Nov. 4): The trail to Oregon is full of disconnected violence and rather sick Freud in this would-be epic that simply dies for want of direction and script. Among the victims in one of the biggest flop westerns of all-time are Kirk Douglas, Richard Widmark and Robert Mitchum. Not recommended.

VON RYAN'S EXPRESS (1965) (ABC, Sunday, Nov. 5): A dinger of a POW escape movie, one of the very best for sheer pizzazz and action, with Frank Sinatra as a nice-guy officer who turns tough just in time to engineer the hijacking of an entire German train bound for Switzerland. Excellent entertainment for all but the non-violent.

WAIT UNTIL DARK (1967) (CBS, Thursday, Nov. 9): Frederick Knott's ingenious melodrama setting up a classic thriller confrontation between a helpless blind beauty (Audrey Hepburn) and a very nasty villain (Alan Arkin, of all people). It is superbly staged, down to the last hair-raising moment, without ever stooping to bad taste or missing its deeper point: that trust gives the heroine a kind of moral vision. Recommended for brave chills fans of all ages.

HORNETS NEST (1970) (CBS, Friday, Nov. 10): A routine behind-the-lines war flick in which Rock Hudson kills a lot of Nazis, aided by 15 Italian boys who have recently been orphaned by the SS. The German doctor who joins the good guys is, to Rock's good luck, Sylvia Koscina. Not recommended.



TO CELEBRATE ANNIVERSARY—Mr. and Mrs. Clem J. Schiller of St. Mary's parish, Greensburg, will celebrate their 50th Wedding Anniversary on Sunday, Nov. 5. A Mass of Thanksgiving will be offered at 1 p.m. in the parish church by their son, Father Alfred Schiller, O.S.B., followed by a reception until 5 p.m. in the Knights of St. John Hall for relatives and friends. In addition to Father Alfred, they are the parents of Sister Dorothy Schiller, C.S.J., Indianapolis, and Mrs. James Blankman, Greensburg. They also have four grandchildren.

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IN ST. MEINRAD PLAY—St. Meinrad College juniors Mike Wallace, left, and Dan Clemens have the roles of Prince Hal and Falstaff in the production of "Henry IV, Part 1" to be presented there November 11, 12, 13 and 14 at 2 p.m. and November 17 at 8 p.m. in the college theatre. Reservations are available by calling (812) 257-6611. Archdiocesan students involved in the production include John Elstro, of Richmond; Joe Sherman, Mark Kuntzler and Cos Raimondi, of Indianapolis; Greg Ernsterberger, of Georgetown; and Alan Kirchgasser, of New Albany. The play will be directed by Father Gavin Barnes, O.S.B.

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