



VOL. XII, NO. 8 INDIANAPOLIS, INDIANA, NOVEMBER 17, 1972

## Word from the Archbishop

My dear Family in Christ:

On the Sunday before Thanksgiving, November 19th, the collection for the Campaign for Human Development will again be taken up in all the dioceses of the United States.

No one supposes that the Catholic Church in this country can abolish poverty. That is why the Campaign for Human Development is essentially a cooperative effort. The projects which have been funded both nationally and in our own diocese are usually ecumenical or community projects, involving as much as possible the poor themselves in planning and carrying out the project. The funds which come from the Human Development Campaign are seed monies, that is, an assist to start the project so that funding from other sources can be found to keep the project going until it is no longer needed.

From the past contributions to the Campaign for Human Development many positive things have been accomplished. There is yet much to be done. That is why I make this personal appeal for your generous response on Sunday, November 19th.

To be a Christian in today's world it is necessary that we make Christ's love real and effective. The slogan for this year's campaign says it well: "Poverty is what happens when people give up caring for one another."

Devotedly yours in Christ,

Most Rev. George J. Biskup  
Archbishop of Indianapolis

### COLLECTION SET SUNDAY

## Poverty grant goes to seminary project

An antipoverty organization wholly planned and operated by St. Meinrad seminarians has been awarded \$2,500 from the Archdiocesan Campaign for Human Development.

The grant is the ninth and last to be made this year and exhausts the Archdiocesan share of the 1971 collection, according to Father Donald Schmidlin, director.

The third annual Human Development collection will be taken up in all Catholic churches next Sunday Nov. 19.

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## U.S. schools, Bishops urge

WASHINGTON—The American bishops have issued a collective pastoral message that exhorts Catholic educators and parents to take steps to maintain and improve schools and all other educational efforts of the Church.

The pastoral, the first such document issued by the U.S. hierarchy in four years, also suggests that religious education programs for Catholic children attending public schools be strengthened through increased use of professional staff and common funding with programs in Catholic schools.

The bishops approved the pastoral by a vote of 197 to 29, with four abstentions, on the second day of their annual fall meeting here.

Entitled "To Teach As Jesus Did," the 28-page statement had undergone a series of changes before it was considered by the bishops. The prelates did not significantly alter the pastoral before they approved it.

THE PASTORAL BEGINS by stating that the Church's educational mission consists of proclaiming God's message, developing a Christian community, and serving that community.

The mission is of great importance, the pastoral's second section states, because modern technology has produced a crisis of faith that must be resolved through education.

According to the document's third section, "Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education among children and young people." However, it concedes, "this school system is shrinking visibly."

TO INSURE THE continuance and improvement of this system, the pastoral says Catholic educators and parents should:

—State "clearly and compellingly" the goals of Catholic schools.

—Increase "association" with other nonpublic and public schools.

—Practice "fiscal, professional, academic and civic accountability."

—Conduct "vigorous programs of student recruitment."

—Exercise "firm control over operation costs and practice greater efficiency in the use of facilities and personnel."

—Intensify "efforts to increase income from private sources."

—Enter "into partnership with institutions of higher learning."

—Undertake "school consolidations at the elementary and secondary levels when circumstances make this educationally desirable."

—Participate "fully in the search for solutions to the racial crisis in American education."

After listing these measures, the pastoral declared:

"If the Catholic community is convinced of the value and advantages of Catholic schools, it must and will act now to adopt such measures and face such challenges as these."

The pastoral devotes much space to "Religious Education Outside the Catholic School." The bishops acknowledge that Confraternity of Christian Doctrine (CCD) programs "face serious problems which should be the concern of the entire Catholic community."

TO OVERCOME the difficulties, the bishops say:

"As a matter of policy, religious

(Continued on Page 3)



CONTRACT SIGNING—Archbishop George J. Biskup is shown above with members of the Catholic Cemeteries Association and representatives of the Acme Marble and Granite Co., Inc., of New Orleans, at the signing of contracts for the design and construction of the first mausoleum and chapel in the Archdiocese, to be located at Calvary Cemetery, Indianapolis. From left above are: Roy L. Juncker, sales engineer; Patrick M. Callinan, Archdiocesan Director of Cemeteries; Robert E. Tucker, Jr., vice-president of engineering for Acme Marble and Granite Co., Inc.; Rev. Msgr. Cornelius B. Sweeney, V.G., Cemeteries Board member; and Thomas Gardner, vice president and national director of sales for Acme.

## Mausoleum approved for construction at Calvary Cemetery

INDIANAPOLIS—Plans for the design and construction of a mausoleum and chapel at Calvary Cemetery were announced this week by Archbishop George J. Biskup and board members of the

Catholic Cemeteries Association.

One of three cemeteries operated by the Association, Calvary is located in southern Marion County at Bluff Road and W. Troy Ave. The other two cemeteries are St. Joseph's and Holy Cross, both located at S. Meridian St. and W. Pleasant Run Pkwy.

A contract for the design and construction of the facility, the first to be erected in the Archdiocese, was negotiated recently by Archbishop Biskup and the Association's board with the Acme Marble and Granite Co., Inc., of New Orleans, the nation's largest developer and builder of mausoleums.

IN A LETTER TO AREA clergy this week, Archbishop Biskup said that the decision to build the mausoleum "was reached after over a year of research and study, and we are satisfied that this will respond to many requests and needs of our people."

Patrick M. Callinan, director of cemeteries for the Archdiocese, stated that the mausoleum's construction "will further complete the variety in selection of burial arrangements offered by the Catholic Cemeteries Association of Indianapolis."

ARCHBISHOP BISKUP informed the priests in his letter that a meeting will be scheduled soon for the clergy, board members and representatives of the builders to explain the proposed facility and to answer questions.

Actual construction is not expected to begin for several months as final design work has not been completed.

Members of the Association's board include: Rev. Msgr. Cornelius B. Sweeney, William A. Brennan, Jr., Leonard F. Benedetto, John A. Huser, and Robert Blehl.

## Second black bishop named

WASHINGTON—With the appointment of Father Joseph Howze as an auxiliary to Bishop Joseph Brunini of Natchez-Jackson, Miss., the United States has its second black bishop.

Bishop-elect Howze, 49, and Auxiliary Bishop Harold R. Perry of New Orleans are the only black bishops in this country.

Bishop Perry, who was ordained a bishop in 1965, was the second black bishop in the history of the U.S. Church. The first was Bishop James A. Healy, who headed the Portland, Me., diocese from 1875-1900.

Born in Daphne, Ala., Father Howze converted to Catholicism in 1948. In 1959 he was ordained to the priesthood after completing his studies at St. Bonaventure University, N.Y.

FATHER HOWZE, now a pastor in Asheville, N.C., attributed his conversion to his attendance at a Catholic grade school, the strong religious attitudes of his mother and grandfather, and a number of Catholic friends. He told NC News that he feels the Church has "a rich heritage to offer to black Catholics."

He said that when he was first notified that he was a possible candidate for bishop that he was a possible candidate for bishop

(Continued on Page 3)

## Urge purchase of Providence by area parishes

CLARKSVILLE, Ind.—The Ad Hoc Committee appointed by the New Albany District Board of Education has recommended that the 18 parishes in the four-county area purchase Our Lady of Providence High School here from the Sisters of Providence.

At a meeting of the District Board held Wednesday evening at St. Anthony's parish here, the committee further recommended that the high school be operated by the district as a "Center for In-School Secondary Religious Education and Non-School Religious Education at the elementary, secondary and adult levels."

The purchase price set by the Sisters of Providence, who built and operated the school the past 31 years, was \$1 million. The firm, non-negotiable figure is considerably below two official property appraisals secured by the Committee.

DETAILED explanation of the proposed action will be given Sunday, Nov. 19, in all parishes of the four-county area served by the high school. A preferential ballot will be given to all registered parishioners, to be returned the following Sunday in their marked parish contribution envelopes.

An extensive, 20-page report was submitted to the District Board on Wednesday by the Committee, chaired by James E. Bourne, a member of the Archdiocesan Board of Education.

The report indicated that the present Providence enrollment of 533 students represents only 26.7 per cent of the total number of high school students in the 18 parishes. Of the 1,544 students attending public high schools, only 733 or 47.5 per cent are receiving religious education through their parishes.

"The key factor in the future of Our Lady of Providence High School as the District's Center for In-School Secondary Religious Education," the report stated, "is the will of the Catholic Community of the New Albany District. There must be the will and determination to solve the problems of enrollment and financing."

District purchase of the high school (Continued on Page 3)

## Rally to detail Cathedral plans

INDIANAPOLIS—Specific plans for the future operation of Cathedral high school will be detailed at an open meeting to be held Monday, Nov. 20, at 7:30 p.m. in the school gym, 1416 North Meridian St.

R. V. Welch, chairman of the ad hoc committee planning for the school's continued operation, said all parents, students, alumni and friends are urged to attend.

Members of the new Board of Trustees, which will assume total financial and policy responsibility at the close of the 1972-73 academic year, will be announced. In addition, detailed operating procedures will be discussed, as well as ideas for permanent fund-raising.

Brother Douglas Roach, Cathedral principal, announced last month that declining enrollment would force the Brothers of Holy Cross to terminate their operation of the 54-year-old all-male high school next June. Since the announcement, alumni and supporters of the school have rallied to develop plans for a new administration to keep the school open.

## CATHOLICS AND THE 1972 ELECTIONS

Pollsters haunted the precincts as a 'Church-Ethnic' switch triggered the landslide

FROM THE NEWS SERVICES

In an editorial on the elections, the Brooklyn Tablet, diocesan weekly, said that the Catholic vote went to President Nixon because "rightly or wrongly" he was seen as more sympathetic to Catholic interests.

"For most Catholics, Senator McGovern's image was all wrong," the Tablet commented. "He just did not seem to have counted Catholics into his coalition in trying to win a political victory. Feeling themselves spurned they reacted at the polls."

In an unprecedented surge of concern with the so-called Catholic vote, all the major pollsters confirmed the Tablet estimate. The majority of Catholics viewed the President as being more interested in trying to solve the problem of aid to Catholic schools and much more firm on the whole question of abortion. Moreover, these same positions won Nixon at least the tacit support of several influential bishops.

SURVEYS OF THE Republican swing among traditionally Democratic Catholics ranged from 53 to 56 per cent. In contrast, only 41 per cent of Catholics voted Republican in 1968.

Rhode Island, whose population is roughly two-thirds Catholic, went for Nixon by 55 per cent. In New York State, 70 per cent of Irish Catholics and 65 per cent of Italian Catholics supported the President, according to one analyst.

An exception to the trend was seen in Massachusetts, the only state awarding its electoral votes to McGovern. There the perennial influence of the Kennedy, lodged now in Sen. Edward Kennedy, was viewed as a major factor in Democrat loyalty.



KENNEDY FR. DRINAN  
... Massachusetts, an exception

The President even displayed surprising strength among the heavily Catholic Spanish-speaking populations, which were expected to give McGovern a 4 to 1 edge. Nixon took 1 out of every 3 Spanish-speaking votes in New York City and did even better among groups in Texas, New Mexico, California and Colorado.

There are no surveys to point to, but it is reasonable to assume that Catholics contributed to the Republicans' super-landslide in Indiana.

FORMER GOVERNOR Matthew E. Welsh, whose popularity among urban Catholics is well-established, nevertheless ran a poorer race than expected. Former Speaker of the House Otis R. Bowen walked into the governor's office without a single stumble. Several Catholic candidates bidding for reelection to the state legislature were smothered in the Nixon avalanche. Congressman Andy Jacobs, Jr., a Catholic serving his fourth term in the formerly Democratic 11th District, went down to defeat, the victim of redistricting and a United Presbyterian minister, Rev. William H. Hudnut II.

The overriding question in Indiana now is the sentiment of the overwhelmingly Republican General Assembly—peopled largely with first-time legislators—toward

aid to nonpublic schools, abortion, Church taxation and a host of social and moral issues of concern to religious groups.

The apparently conservative makeup of the Assembly should bode well for retention of present abortion statutes. Despite pot-shots at his position on the issue, Governor-elect Bowen insisted he supported no change in the statutes and would not sign a bill legalizing abortion in this state.

SHOULD THE ASSEMBLY follow the President's lead, the prospects for new legislation to aid nonpublic schools would appear promising. But nobody's banking on it. Leadership in both houses, primarily rural and small-town oriented, is not expected to worry too much about the mostly urban problem.

On the other hand seeking a fiscal accommodation with lowered property taxes, the Assembly may well approve proposals that would chew into the traditional tax-exempt status of Churches and similar institutions.

In this same area, voters in New Mexico approved a resolution to amend the state constitution to allow taxation of Church-owned property used for commercial purposes. Catholic spokesmen in the state said, however, the resolution affects little, if any, Catholic property, nor was there any action urged by Church leaders to kill the bill.

Catholic leadership was very visible and vocal regarding referendum questions in other states. Clergy and laity, led by Cardinal John Dearden, worked hard and long to defeat a ballot proposition in Michigan which would have permitted abortion on demand. The proposition was



NIXON BOWEN  
... led the super-landslide

rejected by almost a 2 to 1 margin. Voters in North Dakota showed even greater aversion for the abortion question appearing on their ballot. The measure would have permitted abortion for any cause up to the 20th week of pregnancy. Here again Catholic leadership emerged forcefully, but Protestant support contributed significantly to the proposal defeat.

NONPUBLIC SCHOOLS did not fare well in referenda. Maryland residents rejected a ballot proposition that would have established a \$12.1 million fund to provide scholarships to nonpublic school students. Voters in Idaho rejected a

(Continued on Page 5)

## SHEED IS BACK!

Frank Sheed's new column entitled "The Church and I" begins in this issue of The Criterion on Page 8. In his new series, the popular English lay theologian traces the vast variety of his religious experience. "The topic is not myself," he says, "but the Church as I have met her." We believe that Criterion readers will find it an engaging column.





**CANNED FOOD COLLECTION**—The fourth annual canned food drive, sponsored by Concerned Youth for the City, is underway in the Indianapolis area. A goal of 500,000 cans of food, to be distributed to agencies and needy individual families, is the goal of the campaign. Mike Barbalas, a Catholic High School senior, is chairman of Concerned Youth. He is shown above, at left, with other Catholic students sorting the accumulation of contributions. From left are: Barbalas, Tom Caring, Dave Dreyer, Mike Schopp and John Spanke. All Indianapolis-area Catholic high schools are participating in the drive. Donations may be made or requests made for distribution to the following phone numbers: 634-4081 (day), 928-8228 or 358-8257 (evening).

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REMEMBER**

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.

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## Father Gordon dies; a native of Oldenburg

OLDENBURG, Ind.—Funeral services for an Oldenburg native, Father Gordon Gehring, O.F.M., were held Tuesday, Nov. 14, in Hamilton, O., where he served as pastor of St. Stephen's Church. He died suddenly (Nov. 10) at the parish.

Two priest-brothers were among the concelebrants of the funeral Mass. They are Father Irvin Gehring, O.F.M., and Father Owen Gehring, O.F.M. Father Gordon is also survived by his mother, Mrs. Eleanor Gehring, of Oldenburg, brothers Myron Gehring, of Batesville, Dennis Gehring, of Springfield, O., and sisters Mrs. Thecla Parker, of Phoenix, and Mrs. Marc Thalheimer, of Batesville.

A member of the Franciscan Fathers' Cincinnati Province since 1930, Father Gordon was ordained in 1939. He taught at Roger Bacon High School, Cincinnati, and served in parishes in Missouri, Illinois and Indiana.

An engaging speaker, he was assigned to preaching missions and retreats throughout the country. For five years he was director of Priarhurst Retreat House, Cincinnati.

## Hospital nun dies at age 86

BEECH GROVE, Ind.—Funeral services for a 42-year veteran department chairman at St. Francis Hospital here were held Monday, Nov. 13, at Our Lady of Angels Convent, Mishawaka.

Sister M. Laurentina Kramer, O.S.F., who served from 1930 until her retirement in October, 1970 as supervisor of the hospital's X-ray department, died (Nov. 11) in Mishawaka at the age of 86. She was instrumental in the development of the radiation therapy department at St. Francis.

A native of Germany, Sister Laurentina entered the convent in 1905. She was a registered nurse and registered medical technician.

Ten years ago Robert J. Alending of Indianapolis was elected treasurer of the Federated Council of the Third Order of St. Francis.



**SERIES SPEAKER**—Valerie Vance Dillon, author and lecturer, will speak on "When Business Is Abortion?" at 7:30 p.m. Sunday, Nov. 19, at St. Monica's parish, Indianapolis. A recent member of St. Monica's parish, Mrs. Dillon and her husband previously served with the Catholic Family Life Bureau in New Jersey and have worked in the family life apostolate for 15 years. The Sunday evening program, part of the parish's Auditorium Series, is open to the public without charge.

# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Swedish divorce rate rapped

STOCKHOLM, Sweden—Bishop John E. Taylor of Stockholm has sharply criticized the report of a Swedish government commission, which recommended making divorces easier to obtain. The commission also recommended that persons who wish to marry be required merely to make an application. It is doubtful, Bishop Taylor said, whether Catholic priests can recommend that the faithful make application for marriage in such a form and whether priests can be ordered to cooperate in such applications.

## Hits 'structures of oppression'

FLORENCE, Italy—Brazilian Archbishop Heider Camara told more than 20,000 young people here that if peaceful means do not overcome "the structures of oppression then armed violence will." "Seek always to go beyond simple words, however beautiful and someone they may be," he said. If peaceful means "do not succeed in overturning the structures of oppression," he predicted, "it will be armed violence that will profit by that failure, and the rule of injustice that now oppresses the greater part of humanity will continue for many."

## Suggest compromise in Ireland

BELFAST—The British government's proposals for the future government of troubled Northern Ireland have won a measure of acceptance from the more moderate elements on both Catholic and Protestant sides. The proposal rejects Catholic demands for joint British-Irish sovereignty over Ulster, but it also rejects Protestant demands for return of internal security powers to any future Northern Ireland government.

## Pope says council asked 'continuing self-reform'

VATICAN CITY—The Second Vatican Council called for "continuing self-reform" by both the Church and individual believers, Pope Paul VI told a recent general assembly.

Pope Paul stressed, however, that the renewal called for by the council was that of "interior renewal, rather than exterior renewal."

The word "renewal" has not always been understood in the way the council wished it, Pope Paul said. "For some it was a rewording of the old and a license to break away from it without any regard for its vital and demanding function as the vehicle of the essential principles by which the Church and, above all, its faith and constitution live."

"Some have used the word 'renewal'," he said, "to justify a concept of the Church that would mean separating it from 'its institutional, historic, visible and exterior structures.'" In doing this, the Pope said, they forget that "the soul of the Church without its body in which it lives can no longer be found nor be active."

"TO ATTEMPT to secularize the Church in order to bring it up to date means that two things are being ignored, the Pope went on. "The first is that renewal, the vital and continuing process in a living organism such as the Church, cannot be a metamorphosis, a radical transformation, or a lack of faithfulness to the essential and perpetual elements" that make up the Church.

The second, the Pope said, is "that the hoped for renewal is that of interior renewal and not exterior renewal." This form of renewal is not easy because it means a "continuous self-reform," he said.

The Pope ended his talk by citing several positive aspects of renewal that already are underway in the Church as a result of the council.

AMONG THESE he cited the education that modern Christians have received from the council's teachings, with the consequent "new and open attitude toward natural, earthly, historical, and scientific values, which is one of the characteristic aspects of the council."

The reawakening of ecumenism was another positive result of the council, the Pope said, as well as new "respect for non-Christian religions, for our own adversaries and for the values of human activities."

The council taught Christians again how to see "in every man the image of Christ, a brother to be respected, served and loved." He asked: "Is this not perhaps a fundamental and important criterion for that renewal of which the Church and the world have need?"

## PRELUDE

VATICAN CITY—Pope Paul VI gave Rhodes its first black native-born bishop by naming 40-year-old Father Patrick Chakaipa auxiliary bishop of Salisbury.

## Sees clergy, bishops disagreeing

COLUMBUS, Ohio—An estimated 50 to 70 per cent of diocesan priests in the country "clearly disagreed" with their bishops on a wide range of issues, according to Father John Seidler. In a study called "Rebellion and Retreatism Among the American Catholic Clergy," the Jesuit said dissent "tended to be rather tame." The study was based on a survey of 1,000 priests.

## Key 73 involvement advocated

PHILADELPHIA—Pastors of this archdiocese have been urged to involve their parishes in Key 73, a national ecumenical program designed to dedicate the year of 1973 to evangelism and spiritual renewal.

## Hospital Guild announces plans for Holiday Sale

BEECH GROVE, Ind.—The St. Francis Hospital Guild will hold its annual Holiday Sale on Friday, Nov. 17, in the hospital auditorium. It will begin at 10 a.m. and go into the evening hours. The public is invited to attend.

Mrs. Peter Specht is chairman for this year's event. The co-chairman is Mrs. Larry Sanders.

A large selection of holiday gift items are included in the sale.

Mrs. Adolph Price, Guild president, expects this year's effort to be the largest ever, with proceeds from the sale designated for the Pediatric Unit of the hospital.

Other Guild members on the sale committee include Mesdames Carl Sanders, Robert Goldman, Clarence McKhann, William Loebe, Forrest Higgs, William Gibbons and John Moriarty.

## PRELATE HONORED

PARIS — Cardinal Jean Daniélou, Jesuit scholar and former dean of the theological faculty of the Catholic Institute here, has been elected to membership in the prestigious French Academy. He succeeds Cardinal Eugene Tisserant, who died in Rome earlier this year.

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Some residents have formed a senior citizens club and they have their own clubhouse and are very active. Motor Patrol security force along with a deputy sheriff that lives on the property provide excellent security protection. Maintenance personnel reside on the premises to offer you 24 hour emergency service.

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## THE TACKER

## Fraternal forte-beans, speeches

BY PAUL G. FOX

Representatives of two of the nation's largest fraternal organizations came together last Friday evening in Indianapolis to break (corn) bread and sup beans (Hoosier-style).

More than 2,500 members of the Knights of Columbus and the Scottish Rite gathered in the mammoth Scottish Rite Cathedral for a bean supper to observe brotherhood.

Headliners at the attraction were Supreme Knight John W. McDewitt of New Haven, Conn., and Sovereign Grand Commander George A. Newbury of Buffalo, N.Y., the top officials of the respective organizations.

One thing the two groups have in common, in addition to their humanitarian concerns, is a penchant for long titles, clearly demonstrated via the introduction of a two-tiered dignitaries' dias. (The Scottish Rite won, hands down.)

Organized by the Indianapolis Chapter of the Knights of Columbus and the Scottish Rite, the event was the latest in a series of grass-roots ecumenism meetings prevalent between the groups around the country.

While the turn-out was indeed impressive, the ecumenicity has been demonstrated amply in these parts for many years, i.e. the annual Triad Concert held in Indianapolis featuring three outstanding amateur singing groups—the Columbian of Mater Dei Council K of C, the Murat Chanters and the Maennerchor of the Athenaeum Turners.

A surprise presentation was made at the evening's conclusion of goodwill with the donation of \$1,000 by the Scottish Rite to Gibault School for Boys in Terre Haute, the state charity of the K of C.

Turnabout fair play will probably mean that the Indianapolis Chapter will make a contribution next year to the Masonic Home in Franklin.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Nov. 19, in Little Flower Church, Indianapolis, by Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin. . . . Dr. Frederick Evans, listed recently as a newly-appointed member of the Catholic Charities board of directors, is a member of St. Thomas Aquinas parish, not St. Monica's as published. . . . Long-time members of St. Anthony's parish in Indianapolis, Mr. and Mrs. Victor Vian, will observe their 50th Wedding Anniversary next week visiting their birthplace in Italy. They emigrated to the U.S. shortly after their marriage there. Mr. Vian is a retired mosaic craftsman. . . . Rev. Msgr. James James, V.F., whose retirement from the pastorate of St. Michael's parish, Bradford, was announced this week, will make his home at 1101 E. Market St. in New Albany. . . . The freshman class of Roselawn

High School, Indianapolis, and their religion teacher, Father Gerald Kirkhoff, will visit the restored St. Joseph's Cemetery Chapel at 11 a.m., Saturday, Nov. 18, to recite the rosary. . . . Father Damian Schmelz, O.S.B., chairman of the division of mathematics and natural sciences at St. Meinrad College, has been elected president-elect of the Indiana Academy of Sciences at its recent 88th annual meeting at St. Mary's College, Notre Dame. He is expected to assume the presidency of the 1,100-member Academy in 1974. A Lanersville native, Father Damian holds a doctorate in ecology from Purdue University. . . . A special Thanksgiving half-hour program, produced by the Sacred Heart Program, St. Louis, will be aired Sunday, Nov. 19, on WJCF-FM (93.0 a.m.) and WATI (various times), both in Indianapolis. Advertised as a "spritely, whimsical dialogue", the program will describe how our Thanksgiving Day came to be and what it means for our hopeful and troubled times.

PARISH INAUGURATES UNIQUE SERVICES—St. Andrew's parish, Indianapolis, plans to host a neighborhood Thanksgiving Dinner as a community celebration for persons without families to celebrate the coming holiday. The 1 p.m. dinner will feature "turkey and trimmings" for all visitors. All area churches have received invitations to contact members of their congregations who might be interested in attending. A covered dish is asked of those who can manage and the parish St. Vincent de Paul Society will "cover" any incurred expense. According to a parish spokesman, "St. Andrew's feels a commitment to the total community and the Thanksgiving Day Dinner is one way to express it."

The parish Vincentian unit has also recently inaugurated bus service to the 12 noon Sunday Mass for those parishioners unable to otherwise attend. Ten parish men have been organized by Chuck Pettigrove to drive the bus and assist parishioners in boarding. A flexible route has been planned to allow for maximum service. Father Thomas Williams, pastor, commented that busing is no issue at St. Andrew's.

"THE GOSPEL OF JOHN"—Students at St. Meinrad's School of Theology will present a music and scripture interpretation of "The Gospel of John" at 8 p.m. Friday, Nov. 17, in the Archabbey Church there. Organized by Rev. Mr. Steve Jarrell, of St. Gabriel's parish, Connersville, and Rev. Mr. John Dold, of Colorado Springs, Colo., the 45-minute presentation will involve the audience "in the experience of Jesus' revelation of the glory of God to the world at large and to His believing disciples in particular." Original music has been composed using organ, clarinet, trumpet, recorder, flute, guitar, timpani and cymbals. The 20 performers, musicians and technicians have been drawn from both the School of Theology and St. Meinrad College.

## Plan parish convention in Richmond

RICHMOND, Ind.—St. Mary's parish here will conduct its first parish convention Sunday, Nov. 19, with an afternoon program centering on the family.

Coordinating the event is Sister Antoinette Ressino, O.S.F., area religious education coordinator, assisted by Mr. and Mrs. Jack Winnefeld, co-chairmen, and Father Harry Hoover, pastor.

Four seminar topics for adults will be conducted by the following staff members:

Father William Ernst, of St. Joseph's parish, Shelbyville, "A Mass of the Future"; Father Kenneth Murphy, of St. Rose parish, Knightstown, "Encounter in Family Group"; Father Francis Bryan, director of the Religious Education Department, Indianapolis, "The Message of Jesus in Family Life"; and Father Jeff Goedecker, of Roncalli High School and St. Catherine's parish, Indianapolis, "Morality and Decision Making."

Parish youth will attend special sessions conducted by the following:

Sister Joan Tenkotte, O.S.F., of Brookville, grades 1-2-3; Sister Helen Eckstein, O.S.F., of Brookville, grades 4-5-6; Sister Marie Werdmann, O.S.F., of the RE Department, Indianapolis, grades 7-8; and Sister Margaret Lynch, S.P., of the RE Department, Indianapolis, high school students.

A Family Mass and pitch-in dinner will conclude the day's activities.

## Dance slated at Little Flower

INDIANAPOLIS — Tom Cisco and The Naturals will provide the music for the Little Flower PTO dance to be held Saturday, Nov. 25, in the parish hall, 4720 E. 13th St. Admission is \$3 a couple.

Reservations may be made by contacting Donna Clifford, 357-8229.

## Supper on tap at Greenwood

GREENWOOD, Ind. — The faculty of Our Lady of Greenwood School will serve a Spaghetti Supper from 5 to 8 p.m. Saturday, Nov. 18, in the school cafeteria.

Tickets are \$1.75 for adults and 75 cents for children 14 years and under. Italian music and candlelight atmosphere will be provided.

## Gibault benefit

INDIANAPOLIS—The annual Men's Social Night, sponsored by Msgr. Downey Council, Knights of Columbus, for the benefit of Gibault School, Terre Haute, will be held at 7 p.m. Friday, Nov. 17, in the Council hall, 511 E. Thompson Rd.

Admission is \$1 per person, which includes lunch and refreshments. All games will be played. The event is open to the public.

## Poultry Card Party slated

INDIANAPOLIS — All card games and bunco will be played at the Thanksgiving Poultry Card Party slated Sunday, Nov. 19, at 2 p.m. in St. Patrick's school hall, 936 Prospect St. The St. Vincent de Paul Society of St. Patrick's parish is sponsoring the event. Admission is \$1 per person.

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## CATHOLICS AND THE 1972 ELECTIONS

(Continued from Page 1)

measure that would have allowed non-public students to use public school buses and Oregon voters turned down a proposal to amend the state's constitution that could have benefited proponents of nonpublic school aid.

The Maryland Catholic Conference said defeat of that state's proposal—which would have channeled funds directly to nonpublic schools through a voucher system—would lead Catholic officials to seek new approaches to gain financial assistance.

California voters took that state's bishops' advice and voted almost 3 to 2 against an attempt by agricultural interests to restrict unionizing activities by farm laborers.

In addition, residents reinstated the death penalty and opposed the imposition of stricter pornography laws. Proposition 22, the Agricultural Labor Relations Act, had been vigorously opposed by the California bishops. The proposed act would have restricted farm laborers in their attempts to form unions and have outlawed secondary boycotts of agricultural products. Calling their opposition a matter of conscience, the bishops had said the act "would unjustly limit the rights of farm workers."

A WEEK BEFORE the election, the California bishops had urged "all right-minded citizens to refrain voluntarily from supporting" lewd materials, but they did not come out for or against the ballot initiative on pornography.

Also in California—where ballot propositions have become a way of life—some Church officials had feared the passage of a tax initiative which would have reduced property taxes by 75 percent, because they felt that its wording would have opened the door for taxation of Church properties. The proposal was defeated solidly.

In the area of Catholic news-makers, Jesuit Father Robert E. Drinan was reelected to the House of Representatives from Massachusetts. Elsewhere, a priest (Basilian Father Joseph B. Dorsey) was soundly defeated in a race for a New York state Senate post and a nun—Sister Eleanor Anstey—lost a bid for an Iowa state Senate seat by only 200 votes.

In Delaware, 29-year-old Joseph R. Biden, Jr., an Irish Catholic lawyer, became the second-youngest person ever

elected to Congress. He will be 30 by the time he takes his seat in the Senate next year.

ON THE STATE LEVEL, the elections will result in more Catholics—12—occupying governors' mansions in 1973 than members of any other Church. While issues having strong religious significance were involved in some races the Church affiliation of candidates was nowhere a central campaign topic. Religious preference of nominees was neither mentioned nor widely known in many states.

The religious ties of governors and senators appear to be of little importance anymore in terms of issues or partisan politics. They do have relevance in what they reflect about pluralism in the United States.

States that will have Catholic governors next year are Hawaii, New Jersey, Alaska, Louisiana, Ohio, Montana, South Dakota, Wisconsin, Rhode Island, Connecticut, Nevada and Vermont.

But he said, after "much prayerful consideration" and discussion with Bishop Michael Begley of Charlotte, he felt that it would be an opportunity for service.

"My motto will be 'serving the people of God,'" he said. He added that, while he saw a special mission to serving black Catholics, he did not expect to be divisive.

"I want to serve the total unity and catholicity of the Church," he said.

ON LEARNING that Father Howze had been appointed his new auxiliary, Bishop Brunini said:

"This appointment of Bishop-elect Howze will bring new courage to our apostolate in Mississippi. He is, of course, to minister to all of our people, but we hope naturally to establish closer identity with the needs and aspirations of the black community of Mississippi."

education progress for Catholic students who attend public and other non-Catholic schools should receive high priority everywhere, a priority expressed in adequate budgets and increased service from professional religious educators."

Specifically, the prelates suggest that CCD and religious programs in Catholic schools be drawn closer together through such means as "common funding of all catechetical education in a parish for both the school and out-of-school programs."

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## RELIGION UNDER MARTIAL LAW

## Clampdown in Philippines

Churches seldom welcome political clampdowns, but in the Philippines they are generally supporting the announced intentions, if not the fact, of President Ferdinand Marcos' declaration of martial law.

Most Roman Catholic and Protestant leaders are behind the president's attempts to bring order out of chaos and to institute sweeping land reforms, civic clean-up and anti-violence measures.

Yet some fear that martial law repression could be worse than the conditions needing correction. Activist clergy and students find themselves in the strange position of being "subversives" under the military regime for having advocated some of the reforms President Marcos now proposes.

CHURCH EDUCATORS are somewhat baffled over how they can run schools and colleges under new and stringent social and academic regulations.

For the most part, the Churches indicate willingness to back the Marcos program as an emergency effort to reestablish government of any kind. That attitude is of no little importance, for the Philippines is Asia's only predominantly Christian country with about 83 per cent of the population Catholic and seven per cent

Protestant.

President Marcos is a publicly devout Catholic. He personally requested the release of the priests arrested in the initial roundup of "subversives" in September, according to Barbara Howell, Religious News Service Asian traveling correspondent, who was in Manila late in October.

The chief of state also asked for a conference with a group of Catholic bishops and religious superiors who wrote a letter warning of the dangers of martial law repressions. This group of about 25 took a more skeptical view than did the Catholic Bishops' Conference.

According to the Bishops' Conference the civil authority has the "right to take appropriate steps to protect the sovereignty of the state." The statement

added, "Keenly aware of our country's social ills, we emphasize that those citizens who may profess Christianity but are sorely remiss in social justice are responsible for the present crisis."

THE CHURCH WAS virtually the only institution whose normal functions were unaffected by martial law. Services and church-sponsored meetings, so long as the government is not criticized, were allowed to continue when all other gatherings were prohibited.

Mammoth processions of Catholics venerating saints, a common sight in the Philippines, were allowed to continue when no other demonstrations could be held.

President Marcos was pleased with letters of support from churchmen and is apparently eager to stay in the good graces of the Catholic hierarchy and the smaller but active Protestant groups.

Mrs. Howell reported that reactions to martial law among Protestants, most of whom are middle class, reflected relief that some of the recent chaotic and violent aspects of Philippine life have been brought under control.

SOME ARE NOT so sure the reforms will materialize. Scores of priests, nuns, pastors and seminarians have in recent years identified with nationalist ideologies locating the ills of society in the "bureaucrat capitalism" of the Marcos government, in a feudal land system and the "imperialistic" designs of the U.S. and Japan on the Philippine economy.

Critics of President Marcos have often in the past accused the Church of giving consent by silence to poverty, corrupt courts and graft.

Many of such critics found themselves in jail or in hiding in the wake of martial law, although Mrs. Howell found Filipinos "relieved that there has been so little military abuse."

Hope for a better future has evidently been raised in some who formerly despaired of the Marcos government. Among these is Father John Peterson, OFM, of Portland, Ore. The priest was arrested and held 28 days and then allowed to leave the Philippines "voluntarily" following pressure from U.S. congressmen.

FATHER PETERSON had been involved with the Federation of Free Farmers, an organization with no love for the pre-martial law government. But he arrived in America with glowing praise for the Marcos reforms.

"What Marcos is doing is tremendous," he says. "In our area, most sugar cane growers paid field workers about 20 cents

a day, even though the national minimum wage was about 60 cents a day. If somebody tried to do something about it, he got nowhere. Now Marcos has said the pay must be \$1 a day and checks will be supervised by military policemen."

The degree of underground Church opposition to martial law is difficult to measure.

Curtailment of "fundamental rights" is what disturbed the 35 Catholic bishops and religious superiors who issued the warning against martial law repression.

Yet Father Peterson claims that conditions were so bad that nothing short of drastic measures could pull Philippine society back toward democracy. He says that President Marcos could not implement anything against the chaos caused both by terrorists and corruption within the official systems.

THE PRESIDENT has "fired more than 400 top officials for graft and corruption," the priest reported. "Some were his allies. He has undertaken land reform, which was on the books but had not been put into effect. Each tenant will have the right to buy 12 acres and have 15 years to pay. Any big landlord who refused to cooperate will be in jail within two weeks."

According to Father Peterson, 4 per cent of the Filipino people have controlled 90 per cent of the wealth.

Reforms instituted by President Marcos are aimed at correcting the abuses, giving new changes to dwellers in shack cities and land to the farmers.

The Catholic bishops hope these goals can be accomplished without violation of human dignity and long-term suspension of individual and political liberty.

Can a truly democratic and equitable society emerge out of a period of totalitarianism? That is a question dramatically raised by the Philippine situation. The poor and oppressed around the world, as well as the Church, will be watching for an answer.

## BEHIND THE NEWS

## AN EDITORIAL

## Poverty program that's different

An incredible amount of public money has been wasted fighting poverty in the United States—wasted because there is incredibly puny progress to show for it.

The bureaucracy of poverty has ballooned to massive proportions. The various agencies established to administer federal, federal-state, and federal-state-local programs have multiplied like rabbits. There is no better evidence of this than present efforts by Univog to herd all the programs in the Indianapolis area under some sort of "umbrella" agency.

Yet the poor remain virtually untouched by the proliferation of projects and appropriations. The inner cities continue to fester, with all but the most indigent or most determined fleeing to the suburbs. Only the faintest echoes of the war on poverty have been heard in Appalachia, the desert southwest and other outposts of deprivation.

There are persons who have benefited mightily from government poverty programs. They are for the most part, however, the \$25,000 a year agency directors, highly-paid consultants, statisticians and report-preparers and the battery of lower-echelon help who service them. It is the administrators and the professionals who reap the harvest of government programs; the poor get only the crumbs.

The millions who allegedly voted against the so-called welfare ethic in the recent election were not all insensitive to the needs of the poor. Many were exercising good judgment in proclaiming that government has thus far failed—and failed miserably—in its avowed good intentions.

As a result, too many decent and compassionate citizens are "turned off" by poverty talk, resigned to tolerating wide vistas of misery in the most affluent nation in the world.

What these disillusioned Americans need to understand is that real progress in eliminating poverty is possible and it will come to pass when government implements programs of, by and for the poor.

Just such programs are presently being sponsored by the Campaign for Human Development. They are programs devised and proposed by the poor themselves, run by the poor for the benefit of the poor. Their overriding emphasis is on self-help and individual initiative. No middle-level bureaucrat sitting at

a desk 500 miles away is running the show. The reins are in the hands of people on the scene, up to their necks in the reality of what's wrong and what will right it.

Next Sunday, November 19, every church in the Archdiocese will take up the third annual Human Development collection. Catholics throughout the country are being urged to give as generously as possible to a campaign against poverty unprecedented in the U.S. Church. It is a collection for those "turned on" by Christ's message of caring for one another. It is also a collection for those "turned off" by the waste and ineptitude of many government programs.

Together caring Catholics and the poor are making the U.S. Bishops Human Development campaign work. In the arena of poverty programs, that alone makes it exceptional.

—B.H. ACKELMIRE

## HAVE YOUR SAY

Letters to the Editor of subjects of interest to our readers are always welcome. Address them to: The Criterion, P.O. Box 174, Indianapolis 46204.



## THE YARDSTICK

## Intellectuals ganging up on labor

BY MSGGR. GEORGE G. HIGGINS

Peter Steinfels, a former associate editor of Commonweal, wrote a column for that magazine some weeks ago entitled "Labor and the Intellectuals." Steinfels noted that for some time now there has been bad blood between the labor movement and the intellectual community and pointed out that labor's neutral stance in the Presidential campaign was likely to make matters worse.

His basic proposition was that "for a great many intellectuals the growing distance between their politics and those of organized labor has been experienced with a sad heart; that when they have separated paths with labor they have done so reluctantly; and that when they had the opportunity to unite they did so enthusiastically."

Steinfels indicated that there are two groups of apologists for organized labor who disagree with this proposition. He calls them, respectively, the Metaphysicians and the Economists.

THE FORMER, HE said, argue that since intellectuals allegedly hate success and since the labor movement has obviously been successful, therefore intellectuals hate the labor movement.

The latter, he wrote, argue that "as the intellectuals have gained in income and status, they have left their working-class associations behind them and reversed their previous allegiance to unionism." Steinfels rejects both of these arguments, and so do I with certain qualifications. On the other hand, I think it needs to be said that the case against (some) "intellectuals" is at least a wee bit stronger than Steinfels makes it out to be. Hidden away in his argument, it seems to me, are two questionable premises.

THE FIRST IS that "most intellectuals" are at odds with organized labor. That doesn't leave much room for the Michael Harringtons of this world, whose name, if not legion, is certainly rather impressive both in terms of quality as well as quantity.

Steinfels' second questionable premise is that "the obvious source of (the) bad feeling (between labor and the intellectuals) is the conviction on the part of most intellectuals that the war in Vietnam is despicable and criminal while the AFL-CIO doggedly pursues a foreign policy viewpoint about 45 degrees to the anti-

Communist right of Professor Kissinger." To many of us who have been following this controversy rather closely over the course of the years this is an "obvious" over-simplification. Granted that labor and (some) intellectuals are at serious odds in the area of foreign policy, the fact is that the criticism being leveled at the American labor movement by a good number of intellectuals is not by any means limited to this particular area. There are many other issues involved in their indictment of organized labor.

DEREK C. BOK and John T. Dunlop have listed some, but not all, of these issues in their recent book entitled "Labor and the American Community." "Although (labor's intellectual) critics

## 'No harassing,' says tax chief

NEW YORK — The Internal Revenue Service does not "harass" Churches and religious organizations that oppose government policies, according to statements by the IRS commissioner quoted in the Wall Street Journal.

Commissioner Johnnie M. Walters responded to questions from Journal reporter Barry Newman on contentions that the IRS is conducting systematic harassment of liberal religious groups. "Any Church that feels the IRS is harassing them ought to put together the evidence and get it right to us," Walters was quoted as saying. "We have a strict policy against harassment."

HE ALSO DENIED that the IRS or the Nixon administration goes after Protestants and leaves Roman Catholics alone.

"There's no grandiose scheme to go after Protestants and not Catholics," he said. "I'm positive the President and the Administration would never consider such a thing. It's utter folly to even think of it."

Since Churches and religious agencies are classified as non-profit, IRS interest in their programs and financial records is related to a rather nebulous law restricting tax-exempt groups from engaging in "substantial" activity to influence legislation.

IRS audits, warnings and questions are considered by some to be part of a government effort to silence Churches involved in peace, civil rights and other liberal causes.

display many differences in emphasis and detail, the main outlines of their thought are markedly similar.

Almost all seem to agree that the root problem of American labor lies in the inadequacy of its leadership. . . . According to liberal critics . . . much of (labor's former) imagination and energy has not given way to bureaucratic routine.

This alleged deterioration is often linked to the growing affluence of labor unions, an affluence that is repeatedly emphasized by these writers through vivid descriptions of union buildings . . . union automobiles . . . and union conventions . . .

American unions, they write, "are among the least understood of our social institutions. Interestingly enough, in contrast with opinions on most other subjects, views about unions often seem to stray furthest from the facts the higher one moves up the scale of income and education."

GIVEN ENOUGH space, I could cite all sorts of evidence to corroborate my contention that the criticism being leveled against organized labor by intellectuals is more complicated (and less flattering to the intellectuals) than Steinfels makes it out to be.

In lieu of that, let me simply add, for the record, that I agree with Sidney Hyman in his recent book, "The Politics of Consensus." "It is not anti-intellectual to subject the testimony any man of letters (any intellectual) offers on political issues to the ordinary rules of evidence in a courtroom. It is a mark of respect for the intellectual vocation. It is not brutish to strip away the aesthetic dress worn by the testimony offered on such issues by a man of letters (an intellectual) and to ask him directly: 'How do you know what you think you know about what you are saying?'"

I THINK I KNOW as much about labor's faults and imperfections (and even its crimes) as most of its more vocal intellectual critics. This is by way of emphasizing that, in quoting this passage from Sidney Hyman, I am not suggesting that the labor movement doesn't stand in need of serious criticism.

I am simply repeating what I said in this column two weeks ago, in a slightly different context, namely, that some of labor's critics in the intellectual community are not as well informed about the labor movement as they seem to think they are, that they are inclined to take themselves a little too seriously, and, if the truth must be told, are a wee bit snobbish to boot.

## YOUR WORLD AND MINE

## Chile near boiling

BY GARY MacEOIN

The news from Chile grows progressively more ominous. With the possible exception of Uruguay (which is also in the throes of mounting violence), Chile is the Latin American country with the deepest commitment to democratic procedures and the greatest willingness to accept the verdict of the ballot boxes.

Two years ago its commitment was challenged when the socialist candidate, Salvador Allende, came first in a three-way presidential race but without an absolute majority.

His middle-of-the-road opponents, the Christian Democrats, decided to honor a long tradition by confirming Allende as president. They even went further, promising to support him in parliament in return for his pledge to pursue his program of socializing the country within the provisions of the Constitution. Thus was born the experiment which was quickly called the "revolution in freedom."

TODAY THAT revolution is in deep trouble. Following nationalization of the copper mines, the main source of foreign exchange, the flow of foreign capital quickly dried up. The World Bank has rejected applications for loans. The United States companies which formerly owned the mines protested against the formula for indemnification, and they have succeeded in blocking sales of copper exported by the nationalized mines.

In addition, the world price of copper has fallen drastically, in what some suspect is a maneuver of international cartels to embarrass Chile.

Previous Chilean governments had allowed agriculture to decay, this in a country that has a climate and soil like those of California's Central Valley and a population of only nine million. They used the revenue from copper to import wheat, meat and powdered milk. Now the country is experiencing massive shortages of everything. The cost of living has soared, and Allende has had to call out the army to keep the peace between the middle classes, who think he has moved too far too fast, and the very poor, who want a quick and total seizure of all the means of production.

## Church media missing 'real target'

NEW YORK—An expert in religious communications declared here that Church leaders in America are failing to reach the "real target" audiences—those "outside" the Church—through the techniques and media they know and respond to best—principally television.

Charles E. Reilly, Jr., former director of the National Catholic Office for Radio and Television and a consultant to the Pontifical Commission for Social Communications, said that today's religious denominations generally are not communicating Christ's message of salvation and service.

"SOME WAY must be found to convince them that staffing and financing major multi-media involvement is critical to their future growth and perhaps even their survival," he added.

Reilly, writing in a special radio-TV

CARDINAL RAUL SILVA, archbishop of Santiago and president of the episcopal conference, has gone on television to deplore the preparations for civil war. He said there was a widespread belief in the country that the political confusion could only be ended by a civil war. "Armed revolution," he insisted, "can only lead to further violence, increase the pressures from other countries and lead to curtailment of civil liberties."

The Church as well as the country has become deeply polarized. Like the Christian Democrats, with whom it had been openly associated, it accepted the Allende victory and pledged its support to the revolution in freedom. Now, many Churchmen, including nearly all the bishops, have withdrawn their support.

Like the Christian Democrats, who are once again in formal opposition, they claim that Allende is violating the constitutional protections of person and property.

ALLENDE'S DILEMMA is real. His accession to power created expectations of rapid and substantial improvement in conditions of the rural and urban masses. Only a significant expansion of the nation's production could provide the food, clothing and houses which are the concrete expression of such expectations.

Chile, however, has for more than half a century suffered from progressive decapitalization. It allowed its copper and other natural resources to be exported as raw materials and used the income to buy the food it could have grown so easily. To lift it out of its stagnancy would require either a massive injection of new capital or the imposition of Stalin-like controls and the sacrifice of a generation of Chileans.

THE WESTERN world, led by the United States, has obviously decided not to provide that capital. As yet there is no indication that Russia or China will rush in. The logistical problems would be vastly greater for them than they were in the case of Cuba, and Cuba itself has proved an expensive commitment to the Russians.

The West could still save democracy in Chile, if only it were willing to underwrite an experiment that might lead to a totally new form of social organization. But there is no indication of any willingness to do this. And if we do not, the "revolution in freedom" can hardly escape degenerating into a dictatorship either of the Left or of the Right.

Issue of Variety, the show business weekly, noted that three of the 12 Apostles—Matthew, Mark and John—were "information specialists" and took the message of Christ to the people in the best way possible for the times.

"UNFORTUNATELY, the modern day religious denominations are generally failing to communicate His message . . . to the society of the seventies." He said evangelist Billy Graham is a major exception.

Reilly said the "real target audiences" are the men and women who don't attend services—those who belong to no denomination—those "outside" the church, and "the Churches must involve themselves with the mass media if they are to have any effect at all on the 'general public.'"

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# THE NEW POLITICS: losing can be more fun

(The following analysis of the Presidential elections was written especially for NC News Service. Father Greeley, noted sociologist, is the author of numerous books and magazine articles and writes a weekly syndicated column that appears in many Catholic newspapers.)

BY FATHER ANDREW M. GREELEY

The Democratic party did not lose the 1972 election. It continues to control the Congress a majority of the state houses, and many state legislatures. Liberalism did not lose the 1972 election. There has been a net gain of five or six seats by liberals in the U.S. Senate. The "New Politics" lost the election. And one of the reasons it lost was that it drove a substantial number of Catholic voters away from the top of the Democratic ticket. Catholics were still more likely to vote Democratic than Protestants. Of the two most Catholic states in the Union—Rhode Island and Massachusetts—one was the only state in which George McGovern won and the other was lost by McGovern by only a

hair's breadth. But enough Catholics voted for Mr. Nixon to assure his election.

HOWEVER, IT WAS not so much as Catholics that these voters turned away from the "New Politics" and the self-styled "reformers." There were no explicitly "religious" issues in the election. Catholic positions on abortion and aid to parochial schools were unimportant factors.

Many Catholics voted for Mr. Nixon because they were part of that social and economic segment of the population for which the "reformers" have obvious contempt. The "New Politics" threw Middle-American Democrats out of the party on the grounds that it didn't need them.

The Middle-American Democrats had their revenge, and it happened that some of them—indeed many of them—were Catholics. The "New Politics" theorists—John Kenneth Galbraith, Arthur Schlesinger, Frederick Dutton—thought that a "liberal" coalition could be put together consisting of their intellectual colleagues, the new technical and "helping" elites, the poor, the nonwhite and the "women" (meaning of course

people like Bella Abzug and Gloria Steinem) and the "young."

Such a coalition would not need the "labor bosses"—meaning labor union members—and the big city "machines"—meaning Catholic ethnics. How such a coalition could have become a majority is not clear, but the "New Politics" theorists assured everyone that the "legions" of new voters would be Sen. McGovern's margin of victory.

So Mayor Richard Daley of Chicago was thrown out of the Democratic convention and with him a whole segment of the traditional Democratic party. They were simply not needed any more. It turned out that the "legions of new voters" were not nearly as "liberal" as theorists like Dutton thought they were going to be.

THE NONCOLLEGE young were solidly for Nixon; even college freshmen and sophomores gave the president a 10 per cent margin. Harvard juniors and seniors, it turned out, were not numerous enough to make up for the Catholics and other Middle-Americans who had been told that

the Democratic party no longer needed them.

For all their intellectual excellence, moral superiority, and sophisticated organizational skills, the "New Politicians" were not able to add, at least not up to 51 per cent.

Sen. McGovern himself stopped listening to the "reformers" as the campaign wore on; he did his best to recapture Middle America and its Catholic component. In many ways he was really closer to them than he was to the university wise men. But he was caught in the bind produced by his own strategy.

TO GAIN THE nomination he had to ally himself with the left wing of the party; to win the election he had to recapture the center. But his own left supporters—whom he often did not control—had already upped the ante. Furthermore, a politician of elegance and flexibility could perhaps have made the move to the center without looking inconsistent and unstable in the process. But the senator's own spare and austere moralism made his compromises look both ungraceful and unconvincing.

He was in an insoluble dilemma. If he stayed on the left he would have been rejected as a "radical." If he moved to the center he would be rejected as "inconsistent" and perhaps "unprincipled." He chose the latter strategy and people stopped believing him, or even listening to him.

But the "New Politicians" and the "reformers" wrote McGovern off early. He lost, but they did not. They have no intention of giving up their control of the party apparatus. For them politics is an end in itself and a minor thing like a disastrous political defeat is quite irrelevant.

THE "REFORMERS" stole the party by rewriting the rules to give them control. They will keep control and rewrite the rules again to give them even more control. They are quite capable of forcing another candidate in their own image and likeness on the whole party in 1976 (Sen. Walter Mondale of Minnesota?) even though it would mean one more electoral landslide for the Republicans.

The "reformers" are dolts at macropolitics; they will never win an election outside of New York or California. But they are masters of micropolitics, the politics of cocktail party intrigue and all night caucuses—a skill that some of them picked up in their days as Stalinists, Trotskyites, and Lovestonettes.

They have control of the Democratic party and are more interested in keeping that control than in winning an election in 1976 or 1980—or even 2000. They will give up their domination of the party machinery only when they are forced out, and there does not seem to be a politician in the country including, it is to be feared, Sen. Edward Kennedy—who has the courage to take them on. The Democrats, in other words, will go on winning Congressional and state elections and go on losing the presidency.

BUT WHY ARE the "New Politicians" so eager to dump the Catholic ethnics and the Middle Americans? The crude stereotypes which create the world view of the "New Politics" insist that the ethnics are "racists" and "hacks." But the data against the stereotypes is overwhelming. The image of the hawkish ethnic racists tells more about the emotional needs of the "New Politicians" than it does about political and social reality.

But why turn the Catholic ethnics into stereotypes? To answer that question one has to run the risk of bringing out into the open one of the ugliest secrets of American political and

opinion  
reaction  
analysis  
background

social life. But it is time that secret is revealed no matter what the consequences.

As Adam Walinsky recently hinted in an article in *The New Republic*, there is a strong—and frequently quite explicit—strain of anti-Catholicism in the liberal-left wing of the Democratic Party.

Not all left-liberals are anti-Catholic; of course, but many of them are. And the fact that their bigotry is sophisticated and subtle does not make it any less virulent. Why throw the ethnics out of the Democratic party even at the risk of losing? The answer is easy: That way you get rid of Catholics and you'd sooner lose without them than win with them.

It looks like the Democratic party is going to be saddled with the "New Politics"—including its anti-Catholic stereotypes—for a long time to come. Mr. Agnew should be very happy about that.

## Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

Father Gibault's longest missionary journey was in 1775. The Vincennes records show that he witnessed two marriages on 25 and 26 February, just before Lent, for Ash Wednesday fell on 1 March. Between 7 and 17 March he baptized 19 children, most of them conditionally. Seven of these children were born in 1775, the others earlier. Philibert baptized 22 children that year, two of whom were later baptized conditionally by the priest. Thus, there seem to have been 27 births in 1775. Beginning with 1772 there seems to have been a definite increase in the number of baptisms, probably indicating a growth in the population. This indicated growth causes one to wonder that there were but two marriages in 1775 in contrast to the 11 in 1773.

Leaving Vincennes after about a month's stay, Father Gibault proceeded again to Michimackinac, probably making visits at Ouatatanon and St. Joseph on the way. He seems also to have gone all the way to Montreal on this trip.

One of his letters shows that after leaving Kaskaskia he had word that his mother was dying, and it may have been for this reason that he wished to see his family. Failing to obtain the expected transportation back to the Illinois country, he spent the winter at Detroit, helping the elderly priests there, the Jesuit Pierre Potier and the Recollect Simplicius Bocquet. Twice he wrote to Briand, begging the bishop to recall him because he could no longer endure the hardships of the frontier and the ingratitude of his people. Those of whose ingratitude he complained appear to have been the people of Kaskaskia rather than of Vincennes.

### NO OTHER PRIESTS

One wonders that the bishop in all this time did not send other priests to this part of his diocese. Perhaps it was the reluctance of the clergy in Quebec and Montreal to exchange the comforts of their parishes for the itinerant life of a missionary that left the people of this vast area with only Meurin and Gibault to care for their religious needs. Even Father Gibault's description of the Vincennes property seems not to have tempted them.

As early as 1772 Briand appointed another priest, Joseph Nicolas Martel, to the Illinois country, but he died by drowning shortly before he was to set out. It is also a matter of wonder that the bishop did not take advantage of Gibault's pathetic plea for recall, since he had already had intimations that the Kaskaskians complained of him. Even Father Meurin, who had praised the young priest so highly at first, informed the bishop that the complaints were not without substance. "If only he had continued as he began," he wrote, "following the advice which you gave him, he would not be unhappy . . . Over the last five or six years he has lost his reputation." It is likely that the two things were connected: the bishop could not bring the priest back because he could not send anyone in his place.

Father Gibault did not get back to Kaskaskia until 22 May 1776, at the very time that Meurin was writing to the bishop. While he was in Montreal and Detroit he could not have failed to learn of the events that were taking place in the English-speaking colonies. Nor could he have failed to learn of the severe penalties of suspension and excommunication with which Bishop Briand threatened his subjects who should dare to encourage the rebels.

### DIVIDED LOYALTIES

He severely reprimanded Father Peter Floquet for showing hospitality to John Carroll when the latter came to Canada with the commission from the Continental Congress. It has been said that the sentiments of most Canadians were with the other colonies, but that the clergy held them in line and the bishop held the clergy in line.

The bishop was duly grateful for the advantages deriving from the Quebec Act and he took no chances of being thought unappreciative. In one of Gibault's letters to the bishop in 1775 he remarked, "I shall profit by the delay to make a longer retreat than I could have done anywhere else." The happenings in church and state must have provided him with interesting points of meditation.

Meanwhile, Etienne Philibert faithfully continued his work in Vincennes. He recorded 26 baptisms in 1776 and 20 in 1777. One of these records deserves special notice. On 18 April 1776, the guardian of the church baptized and stood as godfather for Jean Baptiste, "born the same day of the slave of Sieur Perron." To this record he

appended a note, signed by himself and another witness, to this effect:

The said Jean Baptiste, free from this day, shall live with him or his until the age of eighteen and shall have independence of slavery from us.

It was one day short of a year after the battle of Lexington. The echoes of the shot fired there appear to have carried to the banks of the Wabash. Regrettably, this note is the only one of its kind among the many records of baptisms of black and red slaves.

### NOW ONLY GIBAULT

Less than a year later, on 23 February 1777, Father Meurin died, leaving Gibault as the only priest in this missionary country. It was perhaps for that reason that he did not go to Vincennes at the usual time. He did go, however, in June. On Sunday and Monday, 22 and 23 June he baptized eight children; one he baptized on the day of its birth, while most of the others were some months old, most of them baptized conditionally.

Strange to say, though it had been more than two years since his last previous visit, he recorded no marriages. It was on 19 May that Edward Abbott, Lieutenant Governor and Superintendent, had arrived with his entourage of Indians and Frenchmen, and taken command of the post. One cannot escape the conclusion that it was Abbott's coming that occasioned Gibault's making the trip, the first he had made in summer, yet there is nothing to show what took place at the meeting of the British official and the priest.

Other events were in the making that would have momentous effects in Vincennes. George Rogers Clark was laying his plans and recruiting his men for an expedition one of the consequences of which would be a second summer visit of Gibault to Vincennes. Just about the time the priest left Kaskaskia Clark's two spies, who had been there for some weeks to learn the lay of the land, were also leaving to convey to Clark the results of their investigation, which were to lead him to believe that Kaskaskia would be a good place to attack. It would be interesting to know whether they ever met Father Gibault.

(Editor's Note: This installment makes the conclusion of the second series (Chapter II) of Monsignor Doyle's "Christian Heritage." The third series (Chapter III) will be printed early in 1973.)

## Studies indict effects of TV violence on children

STUTTGART, Germany—New studies and experiments cited here have claimed that brutality and violence shown on television are not only producing "harmful" effects in children but are providing "the most devastating means of negating ideas for living together peacefully."

Prof. Herbert Heinrichs of Hildesheim, working on studies financed by the Volkswagen Foundation, declared that "media violence is like a poison that can only be excited by even stronger reactions. And it makes democracy and cooperation impossible."

An expert in youth psychology, Prof. Udo Undeutsch, went so far as to say that the increase in violence on television is responsible for increasing crime among

children and young people.

THE OPINIONS WERE among those reported in a Stuttgart (Daily) News article concerning recent investigations of the relationship between aggression and television.

Children subjected to excessive TV brutality were found to have a "dulled reaction to brutality and violence, physical injury and cruelty to animals."

In addition, they could not see the difference between brutality on TV and in real life, he held.

Prof. Heinrichs noted: "The children who had been subjected to media brutality

were less interested in school, and their relations with their parents, brothers and sisters and other children at school became increasingly more conflict-laden."

PROF. UNDEUTSCH, declaring that aggression "cannot be laughed away," urged "psychic pollution protection," for youngsters despite the fact that most television officials do not take the hazard seriously. He urged "alternatives" to the world of violence.

The Stuttgart News article also cited studies by Prof. Robert Liebert, a psychologist at New York University, who reported an increase in aggression between 200 and 300 per cent among children

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# FRIENDSHIP

BY DR. LAWRENCE LOSONCY

"Tell me who your friends are, and I'll tell you who you are." This saying is a recognizable part of American folklore, although we seldom pause to reflect on the meaning of these words. The shorthand version of this saying is "Birds of a feather flock together."

We have always known that friends influence one another very strongly. We have also known quite clearly that we tend to choose our friends on the basis of what we have in common. The first thing little children do is to "make friends" when they go outdoors to play or when they go to school. Friendship is a central concern of adolescence, for it is one way of measuring what others in the peer group think about the person in question.

Friendship is also a permanent concern



for adults in their work and in their social life. For older people friendship is a great blessing, and lack of friends can make old age a sorrow. The wedding blessing asks God to favor the husband and wife with many friends who will stand by them.

FRIENDSHIP HAS been held sacred by all men of all ages. Violation or betrayal of friendship has constituted one of the great recurring themes of drama. From "Becket" and "Man for all Seasons" to "Hamlet" and even "The Illiad" and the "Odyssey," mankind has seen that if you cannot count on your friends, you cannot count on anything. The prophets of the Old Testament warned people over and over that they were apt to share the destiny of those around them.

John Dewey warned that we constitute an essential part of one another's environments, which environment influences all of us. Socrates chose to die in the company of his trusted friends. Jesus shared his last meal with his closest friends. "A friend in need," we are told, "is a friend indeed."

JESUS REVEALS TO US by his life, by his gospel, through tradition, and through his Church that he is our friend indeed. We, like the Jews of old, find this good news hard to believe that Jesus, who is divine, would really want to be friends with the likes of us. In the second consideration, we find ourselves unworthy and indeed, even afraid of such friendship, for we know many times over we will not be true.

What makes it possible to believe in the friendship Jesus offers each of us? Faith, of course, is a gift from God. But even grace builds on nature, and even faith presumes a person who is capable of belief and whose belief will grow.

What makes faith in God's friendship possible is, of course, the friendships we experience in the human order. Without them, God's friendship can at least be vaguely grasped, because human experience of friendship can be understood at least partially.

Jesus once said all men would know we are his disciples in that we have love for one another. The early Christians were, indeed, known by this very love, which was inspired by the love and friendship Jesus showed them. Such is our heritage and our blessing, to share Jesus' friendship, to love one another, and in so doing to be a sign for other men who seek Jesus. Jesus calls us his friends, a reality rendered understandable through the experience of human friendship in which Christ's friendship is partially realized.

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themselves, once more because of common love for him.

It is as if new friends in Christ were being discovered, not created out of nothing. The good qualities were there all along. Being in Christ only began to show the good qualities to better advantage.

Their use of "dearly beloved" is full, not empty. The fullness comes from the fact that they say "beloved" to and about definite persons whom they know and whom others can identify. They are not saying "beloved" to everyone to protect themselves from actually loving anyone. The New Testament rule is "love your neighbor," not just love all persons in general and no persons in particular. Not everybody in the abstract and nobody in the concrete.

IT ALMOST HAS TO BE that way to be real. For universal love in the concrete is physically impossible. If you tried even to

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"For older people friendship is a great blessing, and a lack of friends can make old age a sorrow." (NC photo)

## LITURGY

# Surgery has left Church scarred but healthier

BY FR. JOSEPH M. CHAMPLIN

Father Godfrey Diekmann was one of the early pioneers in the American liturgical movement, an eloquent publicist for the cause, and today can count his friends in the United States and beyond by the hundreds.

My first encounter with this giant of a man dates back to the Grand Rapids Liturgical Week in 1963. After one stormy session in which the moderator rather caustically cut down an inquirer, I watched Father Godfrey, who was sitting with the audience, race down an aisle, place his arm on the man's shoulder and discuss with him the controversial question. He sensed this person had been hurt and wanted to heal the wound.

This Benedictine speaker, writer, teacher from St. John's Abbey in Collegeville seems to combine curiously divergent qualities in his work. He prods, as a reformer, people on to higher things, but causes a minimum of pain in the process. Furthermore, his words and presence before a group often has the reconciling effect for many which they had for one in that isolated incident at a Michigan high school auditorium.

I VISITED FOR two hours with Father Godfrey last summer in California where we were both lecturing at the University of San Francisco. We discussed the national scene, and he agreed with my observation outlined during the last two columns about the Catholic Church of the 70's entering upon a period of relative serenity or, perhaps more accurately, a time of healing, reconciliation and consolidation. Father Godfrey lectures frequently to the clergy, and his experience supports my assertion that priests in this country seem now to be working better together. He finds older priests no longer feel they have

all the answers, no longer brush aside the ideas of younger men.

The revolutionaries, in his estimation, fall into the 30-40 year-old age bracket with the recently ordained much less aggressive, even conservative. Moreover, he has discovered the young clergy as well are less dogmatic, more inclined to listen and learn from others. Apparently we priests have absorbed and put into practice the true nature of friendship which makes it possible to disagree without bitterness and to see that opposition to our views does not mean an attack on our person.

THIS LITURGY LEADER, however, does not consider the predicted time of reconciliation or serenity as a return to normalcy, a restoration of the frozen, immobile Church. Rather he believes the principle of change has finally been accepted by the vast majority. Both clergy and laity in his view understand that the Church and its worship forms must constantly adapt and adjust to the shifting needs of modern man.

A new, very attractively produced magazine, "Freeing the Spirit," a periodical of "Black Liturgy" published by the National Office for Black Catholics" illustrates, I think, the point. No doubt, there will be in the future, additional confrontations, and acute ones, between Black Catholics and establishment personnel on various matters. But this highly professional quarterly in effect says that the slow process of adapting a Roman liturgy to the unique culture of Blacks living in the United States is under way. An advertisement reads: "The beginning of a new tradition in worship... an adventurous search for the elements of a worship that is, at once, authentically Afro-American and authentically Catholic."

THE LITURGIES at St. Francis de Sales in New Orleans, at St. Francis Xavier in Baltimore, at St. Thomas in Harlem offer actual situations in which these abstract ideals have been translated into successful practice.

We might, in my judgment, say that the Catholic Church of the 70's in this country can be compared to a person who has just returned from radical surgery in the hospital. It is weak, a bit shaky, has lost weight and bears scars, but fundamentally is healthier and slowly growing stronger every day.

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FATHER GREGORY DIEKMANN

## THE CHURCH AND I

# Scotch Presbyterian or Irish Catholic?

BY F. J. SHEED

I was born into religious conflict, Scotch Presbyterians and Irish Catholics warring over my small self in Sydney, New South Wales.

Of my four grandparents, the one whose name I bear, Frank Sheed, was born in Aberdeen. He had been baptized in the Episcopal Church there, his parents had been married by the Dean; but he was a Presbyterian by the time I arrived. I doubt if he knew the difference or cared. My other three grandparents were from County Limerick, Catholics naturally. But one of them, my father's mother Margaret Casey, left the Church when my father was five and became a Presbyterian. So that religiously my grandparents divided 2 and 2. Unhappily the two Catholics had died when my mother was a child and take no part in my story. The other two do.

AS FAR BACK AS MY memory goes, I was aware that my young brother and I were being fought over. My mother, Mary Maloney, took our Catholicism for granted. But my grandparents and still more their daughters, were of the type who dream of the Pope and wake up in a cold sweat screaming "Rome!"

When I was four I was staying a few days with my father's eldest sister. She had lost

something or other, and I advised her to ask St. Anthony to find it. She said "You'd better ask him yourself. I don't know him." She was not pleased. She told my father, and he was not pleased either. (I have had a devotion to St. Anthony ever since; I feel he owes me something).

Thinking as they did, our Sheed relations very properly saw it as their duty to save us from our mother's religion. The odd thing is that they all liked her, and she them. I liked them all, especially my grandmother.

As I have said, she was a Casey from County Limerick. After the famine, the family had scattered, the girls going to Australia, the boys to America (one of these became a millionaire, but I have never been able to trace his descendants). One of the girls joined the Sisters of Mercy, became Provincial in Sydney and founded a Girl's College, a Hospital and (with the aid of her rich brother in America) a Foundling Home—all these institutions are still flourishing 70 years later.

My grandmother had been a practicing Catholic. My father remembered her taking him into St. Mary's Cathedral for a visit to the Blessed Sacrament when he was five or thereabouts. She never talked religion to me, and I long assumed that she had left the Church under pressure from her Presbyterian husband, who was not only a Freemason but a member of the Orange Lodge. Late in life I learned that the reason was quite different. The family lived near a convent. A nun escaped! The

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## CATECHETICS

# Friendship can be rich experience

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

Lisa is six. She and her family recently moved into a new neighborhood. On her block live ten other children ranging in age from six to perhaps ten years.

It wasn't long before the 11 teamed up to play kickball. Then they turned to bike-riding, swimming, and tadpole hunting. Lisa was always with the group, participating in the games, obviously having a good time. But she never spoke.

The other children asked each other why Lisa never said anything. One by one, they got enough courage to ask her older brothers, "How come your sister never says anything?" Her brothers answered simply: "She's shy."

The children who live next door to Lisa and her family were the first to notice that she could talk if she wanted to. Through the window they could watch and hear her talking and laughing with her family. Outside the house, she never spoke a word.

ONE OF THE CHILDREN, Kevin, an eight-year-old boy, enjoyed being with Lisa, even though she always remained silent. He would check to see if she could play before he asked anyone else. She was fun to be with. She could run as fast as he could, and she could climb a tree even better than he! He thoroughly enjoyed her. He did not demand anything more of her. He let her be. They became friends.

Last week Lisa and Kevin were swinging in their back yard when she suddenly joined in the song Kevin was singing. Bursting with excitement, he kept right on singing, acting as if nothing unusual had happened. She talked to him the rest of the morning and again when he came back after lunch. She now talks with him at any time—but only as long as no one else is around.

This is a true story, shared with me by one of the families involved. To me it symbolizes the creative, freeing power of friendship. Kevin's enjoyment of Lisa's company, his obvious appreciation of her, gradually created enough security in her to break her barrier of silence.

She spoke with him because she could trust him. He let her be herself, and she slowly became more fully herself with him. His respect for her, even though she never spoke, freed her to speak. His respect for her when she began speaking to him was that he decided not to tell "the other kids" what had happened. It was a secret precious to him and her. They were friends.

FRIENDSHIP IS ONE of the richest experiences in life. Philosophers in ancient Greece and Rome wrote of friendship as the greatest good a human could enjoy on this earth. Poets of all ages have sung about the joys, the pleasures, the demands of true friendship.

The wise sage of the Old Testament, Sirach, also called Ecclesiasticus, states that "a faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price, no sum can balance his worth. A faithful friend is a life saving remedy" (Sir 6:14-16).

If we have experienced true friendship, we know how true Sirach's evaluation is. We recognize, too, how typical of friendship is the experience of Kevin and Lisa. The respectful trust and sharing that are part of human friendship are creative, freeing. In the presence of a friend we are more truly ourselves, we are free to grow and blossom. In a real and symbolic way we are enabled to speak through a friend's love.

THE EXPERIENCE of friendship opens us to understand the surprising words of Jesus to us: "You are my friends... I call you friends" (John 15:14-15). It can help us recognize that he really enjoys being with us, accepting us even though we may be all tied up inside and seemingly unable to respond. He trusts us, lets us be, stays with us—because he is our friend. His friendship for us can open us, can free us to grow, enable us to become more fully ourselves. We can become lovable because he loves us. Christians speak of this as "grace."

His friendship can be experienced in the Eucharist as we receive Holy Communion. It may be felt in quiet moments before the Blessed Sacrament. But it may also be felt through the understanding, trust, and affection of our friends. The freeing power of human friendship is one of the ways Jesus' friendship touches us. His friendship reached Lisa through Kevin.

One of the tasks of the religious educator is to enable people in and through the experience of friendship to recognize the reality of Jesus' friendship. "You are my friends."

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# KNOW YOUR FAITH



"God's solution is that we love someone." (NC photo)



## QUESTION BOX

# What makes couple 'too young' to wed?

BY MSGR. R. T. BOSLER

Q. I would like to know what is the deal. Went up to the priest and asked him to marry us next October. He said no because the girl is a high school senior this year. I was a senior last year. Father told us it wasn't permissible in our church even for a couple who HAD to marry. But since he said this, he has married two senior girls but they had to, and also the people had money, and we don't. It looks like we have to buy our way into the church nowadays.



A. I doubt that money had a thing to do with it. The parents of the girls in trouble may have pressured the priest into assisting at the marriages you referred to against his better judgment, because most priests, as far as I know, think that high school girls who get pregnant have a better chance for the happiness of the child and themselves if they give up the baby for adoption and wait until they are free to marry without pressure.

There can be exceptions. Some young couples give evidence that in spite of their mistake they have good chances of succeeding in an early marriage. Each case is different.

You can't know, and the priest can't tell you, why he decided to marry the two couples. You can be sure of one thing, he had your best interest at heart when he told you he didn't want to make arrangements to marry you while your fiancée is so young. He may think that both you and she need to enjoy your youth and freedom a little longer before taking on the responsibility and restrictions of marriage. And he and most sensible parents and all school officials know that

seniors that are planning for marriage shortly after graduation do not benefit from their last year of high school as they should.

Then, again, the priest may be testing your seriousness; putting you off to see whether or not your desire to marry is the real thing or merely a teen-age fantasy. If your parents think that you are ready for an early marriage, ask them to speak with the priest.

Q. As we all know, the religious, nuns and brothers, are all leaving their orders legitimately and with proper approval. When they leave and then get married,

would it not be more dignified and respectful if they would forego a shower or series of showers and a large wedding with big receptions? They have done nothing wrong but since they are leaving the service of God could they not make some sacrifice and forego these events and gifts for His sake.

Etiquette requires second marriages to be quiet and inconspicuous. These marriages, I think, are like second marriages also, the first was to God. Correct me if I am wrong.

A. All of us are obliged to serve God no matter what we do in life. Therefore, it is not correct to say that these religious are

## Scotch Presbyterian

(Continued from Page 6)

first house she came to was theirs. She told the usual story of maltreatment, and it shook my grandmother's faith; from time to time nuns have told me stories that would have shaken mine—if I had not had a better Catholic formation than my grandmother was likely to have had: she was only 10 or 11 when the Famine came to Ireland.

Instructed or not, she turned from a pious Catholic into a pious Presbyterian, and never lost her bitterness against the Church. Later her nun sister often tried to reason with her but got nowhere. After one attempt she summed up the situation to a young nun, who as an old nun told me what she had said: "The leaders of our Church don't know the harm they do."

SO FAR I HAVE SAID nothing of my father's attitude to all this. While his sisters were avid churchgoers, he dropped religion early. By my time, he had been won to Marxism by some very able out-

door speakers in the Sydney Domain, and used his great gift for invective on priests and parsons alike as "black-coated confidence men." He monologued on Marx continuously. It was from him that I heard for the first time that religion was the opium of the people. I remember his scrawling across two pages of a Physics book I had left lying open—"Ignorance is the mother of devotion." He once wrote on one of my history books "History is the playground of liars."

If either phrase was a quotation, I do not know where he got it. About the first there was a touch of comedy, for he wrote it across an account of the galvanometer—and Galvani was a Franciscan Tertiary.

One might think that as between Presbyterians and Catholics he would have been neutral. And so for the first eight years he was. When he decided to intervene he struck surprisingly.

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leaving the service of God. They are persons who, after much advice and often after several years of painful striving for the proper decision, realize they are not capable of serving God in the religious life and can better serve Him in another way.

Most of them are young men and women who were trying out the religious life under temporary vows. When these expire, the religious make their decision to remain or leave by taking final vows or returning to the ordinary Christian life. This return should be made as easy as possible for those who decide not to renew vows.

The whole purpose of the Church's system of temporary vows is to encourage generous young men and women to try out the religious life. If there is any stigma attached to those who decide to give it a try and not go on, if they are looked upon as "leaving the service of God" or "spoiled" religious, then there is not that freedom the Church wants for them. And when this happens—and it has happened all too often in the past—some remain in religious life out of fear of disappointing relatives and friends, only to become progressively unhappier and eventually forced as an older religious to seek a dispensation from perpetual vows.

My answer to your question must by now be coming clear. Young men and women who decide not to go on in religious life should be fully accepted back into their families and social circles and allowed to act like everyone else. Of course, they should celebrate their marriages, when the time comes, as any others in their circumstances are accustomed to do.

If you are referring to some of the older men and women who have been obtaining this dispensation from final vows to leave religious life and eventually marry, I may be partly in agreement with you. They should not pretend to be a young couple getting married, but conform to the local customs for weddings of older couples. They should not normally have a private wedding for they need the support of family and friends to succeed in marriage even more than the ordinary couple.

Q. Recently you wrote about the laity receiving Communion in the hands. Now I notice that the priests usually wash their hands before and after distributing the Hosts. How come the laity can touch the Host without washing theirs?

A. Priests wash their hands before distributing Communion so that they do not pass on germs as they place the Host on the tongues of people. Unfortunately, because there are some who stick their tongues out too far or not far enough or jerk them back too fast or—worst of all—move their heads "to make it easier for the priest," the priests do inevitably touch tongues and lips with their fingers. And this is unsanitary. I pray the day will soon come when this medieval custom is abolished in the universal Church.

(Copyright 1972)



PAPAL BLESSING FOR A BABY—An unidentified man lifts a baby toward Pope Paul VI for a blessing and a pat on the head during the pontiff's weekly general audience. (RNS photo)

## Friendship must be real

(Continued from Page 6)

say hello to everyone in the United States, one person after another, allowing one second per person, working at it night and day, you couldn't finish in less than seven years! How long would it take if you wanted to touch each one's hand, smile or listen to their troubles and say a word of encouragement?

God's solution is that we love someone. There must be someone in our life (how wonderful if there are several!) whom we trust and love as our own selves; for whom we would do anything; to whom we could confide anything; from whom we would

not hesitate to ask everything. If we are not that close to any one person, there will always be something hollow about our claims to love all men.

John wrote: "If you don't love your brother whom you see, how can you love God, whom you do not see?" It is also true that if you don't love any of the people around you, with whom you have contacts day after day, how can you love all men everywhere, whom you never do see and never have to live with?

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# St. Pius X and St. Philip's win CYO football crowns

INDIANAPOLIS—St. Pius X and St. Philip Neri are the 1972 football champions, survivors of severe competition involving a total of 66 teams and 258 games played during the season completed last Sunday.

The "56" League crown is being worn by the north-easters from St. Pius X, while St. Philip Neri emerged as the Cadet League champion. In tight games last Sunday at the CYO Stadium, St. Pius X

edged St. Barnabas 13-6, while St. Philip's won over St. Malachy's 12-7.

The "56" consolation trophy was won by St. Philip Neri over a tough St. Christopher's team 2-0, the only score being a safety with 1:14 to play in the final quarter.

St. Andrew's won the Cadet League consolation trophy 6-0 over St. Patrick-Sacred Heart in an over-time period after a scoreless four quarters.

## St. Andrew cops touch grid title

INDIANAPOLIS — The championship of the Junior CYO Touch Football League was won last Sunday by St. Andrew's over St. Barnabas 10-6 at the CYO Stadium.

St. Andrew's had survived a three-way tie for the Division I title to face the Division II contender.

Chris Perry of St. Barnabas

was downed by St. Andrew's for a second-quarter safety, while Steve Dowd intercepted a St. Barnabas pass in the fourth quarter. A two-point conversion from Dowd to Paul Kiser accounted for the final score.

John Delaney of St. Barnabas scored on a pass from Perry in the fourth quarter to provide its only points.

THE WINNING margin for St. Pius X in the "56" championship game was provided by Mike Weimer, with a four-yard run in the fourth quarter. First half scores were registered by St. Barnabas with a TD pass-play from Dan Richards to Dan Perry. Pete Labus of St. Pius X scored in the first quarter. Game statistics were even, with St. Pius X having a 36-yard ground edge.

In the Cadet finale, St. Malachy's held a 7-6 lead into the last two minutes of play against St. Philip's. A 61-yard pass-play from Jim O'Hara to Phil Koers provided the winning margin for St. Philip's.

St. Malachy's scored first in the second quarter with a three-yard run by Mark Meunier, while Duane Birk passed to Chris Goecke for the PAT. St. Philip's came back in the third quarter with a four-yard TD run by Martin Brennan, but the

conversion failed.

DESPITE TWO threatened scores by St. Malachy's, a recovered fumble by St. Philip's started the winning drive. The statistics' edge went to St. Malachy's with 132-111 yards rushing, but St. Philip's amassed 110 yards in the air to a minus one for its opponent to spell the difference.

The game-winning safety score by St. Philip's in the "56" championship game occurred

when Joe Elkin tackled Mark Keller, St. Christopher's punter, in the end zone.

St. Philip's Cadet League champions also won a year's possession of the Leo S. Evans Memorial Traveling Trophy, inaugurated last year by the Men's Club of Little Flower parish in memory of the long-time parish Cadet coach.

The Mayor Al Feeney Memorial Traveling Trophy, the oldest trophy in the CYO circulation, was awarded to St. Andrew's as winner of the consolation game in the Cadet League.

## CYO NOTES

Archdiocesan Cadet CYO Science Fair entry blanks and information will be mailed to parish schools next week by the CYO Office.

Cadet Boys Wrestling League and Cadet Girls Volleyball League blanks will be distributed within two weeks.

Last minute entries in the St. Rita's Junior CYO Bowling Tourney, scheduled this weekend at the Town and Country Lanes, should be phoned in today to Brother Howard Studivant, O.S.B., at St. Rita's rectory.

Pairings for the Junior CYO-Criterion Quiz Contest will be mailed today to participating parishes. A total of 32 teams are entered in the competition, an increase of five over the previous year.

All coaches of the six boys basketball leagues, totaling 204 team entries, will meet at 7:30 p.m. Tuesday, Nov. 20, in the Secena Memorial High School cafeteria. All schedules, coaches' lists, rosters and rules will be distributed. Participation fees and eligibility blanks may also be returned at that time. Final deadline for the payment of fees is the first day of play, December 2 or 3, depending upon the league.



HOBBY SHOW WINNERS—Trophy winners in the Skilled Crafts, Kit Crafts and Collections categories of the recent CYO Hobby Show are pictured above. First row, left to right: Joe Trumpey, Immaculate Heart; Todd Watson, Immaculate Heart; Bruce Mullin, St. Lawrence; and Jeffrey Stone, St. Catherine. Second row, left to right: Michael Hunter, Little Flower; Sylvia Bryant, Lourdes; Cindy Carroll, St. Simon; Lorraine Hartman, St. Simon; Robert Trickle, St. Jude and Kathy Batta, St. Patrick. Third row, left to right: Peter Labus, St. Pius; Alexis Hirschauer, St. Bernadette; Dora Northcutt, St. Roch; Therese Mullin, St. Patrick and Mary Hoesy, Little Flower. Fourth row, left to right: Kathy Clapp, St. Joan of Arc; Ed Snelz, St. Lawrence; Andy O'Neill and Mike Coppinger, St. Luke; and Rick Silcox, St. Lawrence.



HOBBY SHOW WINNERS—These youngsters were awarded trophies in the Baking, Sewing and Fine Arts categories in the recent CYO Hobby Show. First row, left to right: Tony Mattingly, Little Flower, David Shipley, St. Jude, Brian Guedel, Little Flower, and Mike Maxwell, St. Jude. Second row, left to right: Marianne Lawson, Immaculate Heart; Charlotte Norris, Lourdes; Patty Love, St. Lawrence; Therese Ann Reckley, Lourdes; Mary Margaret Waddell, Immaculate Heart; and Anne Connelly, St. Luke. Third row, left to right: Janet Gehrt, St. Luke; Janis Dunn, St. Mark; Brenda Chapman, St. Simon; Anne Higgins, St. Mark; Lisa Dauenhauer, St. Gabriel; Anita Davis, St. Pius X; and Karen Smith, St. Lawrence. Another winner, Maureen Nelson, St. Luke, could not be present for the picture.

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## Would dismiss students for neglect of religion

PHILADELPHIA — Pastors should have the authority to dismiss a student from a Catholic high school for "gross neglect of Sunday Mass" or "for total lack of cooperation of the family with the parish."

This policy was proposed by a board of consultants at a meeting of Philadelphia archdiocesan pastors.

Auxiliary Bishop Thomas J. Welsh distributed the proposal to the pastors and noted that the diocesan consultants approved it in principle. He also solicited the pastors' recommendations and said the standard is scheduled to go into effect March 1, 1973.

THE BISHOP said a concern on the matter of dismissing students for religious reasons had been expressed by a number of pastors.

The proposal noted that "the seriousness of such a penalty demands that it be used very reluctantly and only after repeated attempts have been made to correct the situation."

An appeal process was also outlined whereby disputes would be heard by a board established in the diocesan tribunal and composed of Religious, lay people, pastors

and a member of the tribunal. "The medicinal nature of such a penalty—the hope for correction—also requires an appeal procedure," the statement noted.

THE PROPOSAL included the following "basic assumptions":

—The pastor and the entire parish are dedicated to and responsible for the Catholic education of all the children in the parish, including the poor;

—The achievement of this goal requires the cooperation and financial support of all the parishioners to the best of their ability;

—The Catholic school is, first of all, "Catholic";

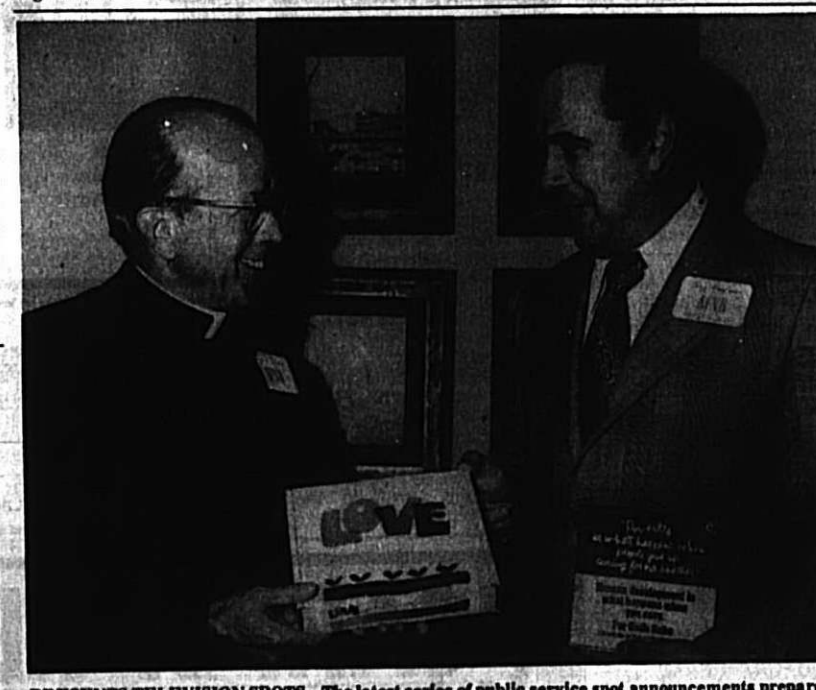
—Its goals include training and graduating informed and convinced Catholics;

—Its continued existence requires the support of the general Catholic community.

The proposal added: "The presence in the school of a Catholic student who refuses to live up to the fundamental requirements of his faith is both a serious scandal and an act of injustice to those who support the school. The same is even more true when this is the attitude of the whole family."



RECEIVES K OF C HONOR—State Sen. Wilfrid J. Ulrich was honored by Aurora Council 2111, Knights of Columbus, as Catholic Layman of the Year during a recent Corporate Communion breakfast here. Sen. Ulrich, second from above left, is shown receiving a certificate of appreciation from Grand Knight Fred Gabbard. Also shown are Father Thomas Lyons, pastor of St. Mary's parish, Aurora, and J.D. Moritz, selection committee chairman. Sen. Ulrich was particularly active in the Indiana General Assembly in opposing changes in the Indiana Abortion Law and other abortion legislation.



PRESENTS TELEVISION SPOTS—The latest series of public service spot announcements prepared by the Franciscan Communications Center in Los Angeles was presented by Archbishop George J. Blaisock recently to representatives of Indianapolis and Terre Haute media. Station Manager Jerry Chapman of WRTV is shown above receiving the television film and radio tapes on the Campaign for Human Development from Archbishop Blaisock. The spots were made available to the media by the Catholic Communication Center, Indianapolis.

## † Remember them in your prayers

### BRADFORD

LEO G. HOLOT, 68, St. Michael's, Nov. 10. Husband of Adeline; father of Sharon Nilot of Palmyra; Mrs. Aldo Quick of Corydon; Mrs. Margaret Colter of Rochester, N.Y.; Joseph Nilot of Borden; Mrs. Gertrude Cundiff of Floyd's Knobs; Mrs. Helen Reed and Mrs. Thelma Yates, both of New Albany. Two sisters also survive.

### BRAZIL

HESTER L. WARREN, 89, Annunciation, Nov. 13. Mother of Richard Warren of Highland, Mich.; Warren T. Warren of Long Beach, Calif.; Mrs. Frances Kent of Brazil; Mrs. Florence Lytle of Taswell; Mrs. Grace Evans of Nineveh; Mrs. Betty Hall of Morristown; Mrs. Irene Lamb and Mrs. Janet Fitzpatrick, both of Indianapolis.

### CLINTON

MARIA D. FENOGLIO, 91, Sacred Heart, Nov. 11. Mother of Dominic Fenoglio of Chesterport; Carlo and Andrew Fenoglio, both of Clinton.

### FLOYDS KNOBS

BERNARD J. KRUE, 79, St. Mary's, Nov. 10. Husband of Carrie; father of Mrs. Irene Schmitt of New Albany; Mrs. Robert Eickoff of San Diego, Calif.; Theodore, Alban, Andrew V. and Bernard J. Krue, Jr., all at home; brother of Mrs. Irene Battler, Albert, Joe, Lawrence, Paul and Urban Krue, all of Floyd's Knobs.

MARIA J. DIVINE, 29, St. Mary's, Nov. 11. Wife of William R.; mother of Diana and Corina Divine. Her parents, three brothers and two sisters also survive.

### INDIANAPOLIS

MICHAEL DIGREGORY, 82, Little Flower, Nov. 9. Father of Thomas J. Digregory and Amelia Fodora; brother of Andy Digregory, Larinda Maddalena and Asunta DiCiero.

RUTH K. SCHNEIDER, 72, 55, Peter and Paul Cathedral, Nov. 11. Sister of Clara Wessel.

NADALIA J. GERDICK, 55, Holy Trinity, Nov. 12. Husband of

Hazel; father of Louis P. and John Gerdick and Judy Bennett; brother of Emil Gerdick, Mary Rosso and Frances Lanham.

IRENE A. NEWETT, 71, Little Flower, Nov. 14. Mother of Thomas P. Newett, Sister of Lewis M. McCurdy.

MARK E. TENHOLDER, 3, St. Simon's, Nov. 14. Son of Mr. and Mrs. Irvin E. Tenholder, Jr.; brother of Brian N. Tenholder; grandson of Mr. and Mrs. Albert Frick and Mr. and Mrs. Irvin E. Tenholder, Sr.

### MADISON

HENRY A. LUCKETT, 54, St. Mary's, Nov. 1. Husband of Helen M.; brother of Mrs. Lena Shinnest of Madison; Mrs. Virginia Shinnest of Milton, Ky.; Gayle Luckett of Yuma, Ariz.; and Warren Luckett of California.

### NEW ALBANY

ROSE ELSTON HINES, 89, Our Lady of Perpetual Help, Nov. 4. Wife of David E.; mother of Edward and Louis Hines, both of New Albany. A brother also survives.

### RICHMOND

MARK E. BRAKE, 67, St. Mary's, Nov. 9. Wife of Carl E.; sister of Carl H. Meier of Richmond.

WILLIAM A. FLATLEY, 89, St. Andrew's, Nov. 11. Husband of Bertha A. Flatley.

GEORGE STIENS, 79, St. Andrew's, Nov. 14. Husband of Bernadine;

father of Orest C. and Don J. Stiens, both of Richmond; brother of Anthony and Gabriel Miller, both of Tell City, and Mrs. Dorothy Burke of Mishawaka.

CHARLES J. MILLER, 67, St. Paul's, Nov. 13. Father of Anthony and Gabriel Miller, both of Tell City, and Mrs. Dorothy Burke of Mishawaka.

FLORENCE HANLOH, 79, St. Paul's, Nov. 9. Mother of Lena Hanloh of Tell City; sister of Alfred Nauhaus of Evansville; Mrs. Berline Hanloh, Marie and Edward Nauhaus, all of Tell City.

TERRE HAUTE

FLORENCE TOY FREIDMAN, 82, Nov. 8. Sister of William Toy of Terre Haute; Mrs. Gladys Dawley of St. Petersburg, Fla. and Mrs. Alice Bolt of Louisville, Ky.

Ten years ago the Fathers of Vatican II announced that intensive study was underway which could lead to drastic changes in the Mass.

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Aurora, Ind. 924-1767

## Savage Appliances

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### Brownsburg

## BROWNSBURG HARDWARE AND APPLIANCE CO.

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Speed Queen Appliances  
Brownsburg Shopping Center  
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## Miriam's Town Shop

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Also Schlitz Malt Liqueur, Champagne and Imported Beers and Ales

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Phone 232-4455



THANKSGIVING DANCE—The Women's Club of St. Joan of Arc parish, Indianapolis, will sponsor the annual parish dance with a Thanksgiving theme on Saturday, Nov. 18, in the parish social building. The Walter Cravens Band will provide the music. Admission will be \$4 per couple. Dance chairman is Mrs. Paul J. Bosler, standing left above. She is assisted by (seated from left) Mrs. Robert J. Buening, decorations; Mrs. Richard A. Gement, refreshments; and (standing at right) Mrs. James H. Conerty, tickets and special prizes.

### Plainfield

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## Evvard Ins. Agency Inc.

JACK EVVARD  
907 Main St. KI 7-2481

Tell City, Ind.

## Werner Drug Co.

(Walgreen Agency)  
Edw. Werner and R. V. Schneider  
Phone KI 7-5586

627 Main St. Tell City, Ind.

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## VIEWING WITH ARNOLD

## 'Separate Peace' is subtle movie

BY JAMES W. ARNOLD

"A Separate Peace" is a subtle subject subtly handled, which in movies is about as rare these days as a detergent that cleans your clothes without polluting the lakes and rivers.

But its very subtlety puts it beyond the range of most audiences, who either won't get it or won't see it as relevant. "Peace," after all, is about well-brought-up upper class boys at a prep school during World War

II undergoing several teen-age traumas without expressing much emotion about it.

The traumas are barely enough to fill five minutes of a TV melodrama: masculinity and identity crises, the need for self-understanding and truth-telling. It's more universal than many people realize, but the setting and tone mark the film chiefly for highly perceptive and compassionate viewers. Archie Bunker, stay home.

IN ITS intelligent way, "Peace" is yet another example of a trip film have been taking with increasing frequency—into the American male psyche, via a nostalgic remembrance of

youth in the recent (1940's-50's) past. A middle-aged man reflects on his youth, and is able to put once shattering events into significant perspective. It's the "Summer of '42" syndrome. (CP, also "The Last Picture Show," "Carnal Knowledge," etc.) "Peace" also recalls "The Go-Between," because the memory is of innocence confronting sexual emotions with tragic consequences.

The focus is on one of those typically all-encompassing teen-age friendships between males who hit it off perfectly—an extrovert leader-athlete (Finney, played by open-faced blonde John Heyl) and a sensitive scholar (Gene, played by Parker Stevenson, who looks something like Tony Perkins). Creeping Freudian awareness suggests there is probably a homosexual component (in the most general and innocent sense) in many of these relationships.

The fragile point of tension in the story seems to be that it is unconscious in Finney, but half-sensed as a possibility by the brighter Gene. He strikes out impulsively (in fear?) and causes an accident that cripples Finney. And the rest is simply whether the boys can face the knowledge of what happened and understand it and somehow not let it destroy them.

This is a probable, and not a necessary reading. It is a case

of a cool and unspecific novel (one of the campus favorites of the 1960's, by John Knowles) being translated by skillful young director Larry Peerce into a cool and unspecific film. The issue of homosexuality is never mentioned directly, or taken up by any of the other characters; it is carried entirely by nuance, from outside, by careful observation, action, reaction. (Again, not your typical Hollywood stuff). All we really know is that a friend, for no reason he can find words to express, injures a friend, and that he knows it was not an accident, while the other determinedly avoids the implications of such reality-facing. When he finally confronts them, he doesn't long survive.

THE FILM doesn't moralize. In fact, the characters do nothing wrong. They only have feelings, which they dimly recognize and then feel horribly guilty about, especially in the context of the War, which seems about to make special demands

on them as men. It is a problem that almost disappears under the heavy hand of analysis. But the beauty of the movie is that in the seeing it is thoroughly convincing.

One reason is that director Peerce plays on the sensibilities of sight and sound and association like a virtuoso violinist. The "accident" occurs high in a tree, where Finney is urging Gene to join him in a dive into water—the most obvious symbols used. A crucial scene takes place on an ocean beach, others in snow, all reflecting inner states and

moments of crisis. Then there is the gentle suggestiveness of Finney's constant, absent-minded whistling of "Dolores"—a pop tune of the '40's. When the heroes are forced by their schoolmates, half-playfully, into a mock trial to discover what really happened in the accident, it is a perfect psychological device. Trial and judgment mean nothing to the judges but everything to the defendants.

THE FILM offers more than artful psychology. The school setting is beautifully and ac-

curately described—actually, it is Phillips Exeter in New Hampshire, and many of the actors are real pupils. Realism is balanced between gentle satire and obviously fond reminiscence. (E.g., the school is not the jungle of "If," nor are the kids as crude as those in "Carnal Knowledge"). There is a wittily observed faculty-student lawn party, and a more broadly humorous-view of the bourgeoisie of the '40's frolicking at the beach. The war creeps in everywhere, from posters and recruiting lectures to jingoistic comments by

faculty-types justifying saturation bombing. There is also a non-conforming pacifist student whose inability to face the war is a reflection of the problem of idealized masculine image bumping against the real world.

Knowles' novel was not a mass-market product, and neither is this very special movie. But it's good to know the industry is flexible enough, now and then, to produce a hard-polished little gem that will bring only prestige to its makers. (Rating: A-2—unobjectionable for adults and adolescents.)



PLAN ST. ANDREW'S YULE HOUSE—The Women's Club of St. Andrew's parish, Indianapolis, will sponsor its annual Yule House on Sunday, Nov. 19, from 1 to 5 p.m. Handicrafts, home baked goods, candles and assorted holiday and decorative items will be available. Entertainment for children will be provided by "Mrs. Santa and Her Elves." Shown above, from left, are: Mrs. Don E. Polastette, co-chairman; Mrs. Douglas Fulmer, art chairman; Mrs. Dale McLaughlin, boutique chairman; and Mrs. Donald Ginder, co-chairman.



50TH WEDDING ANNIVERSARY—Mr. and Mrs. Norval E. Thompson, members of St. James parish, Indianapolis, will observe their 50th Wedding Anniversary on Saturday, Nov. 25. A Mass of Thanksgiving will be offered at 6:30 p.m. that day in St. Roch's Church, followed by a reception for relatives, friends and neighbors in the St. Roch's hall until 9 p.m. No invitations have been issued. They are the parents of Robert N. Thompson, Mrs. Martha Ante and Richard A. Thompson, all of Indianapolis. They also have 15 grandchildren and five great-grandchildren.

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**Little Flower Auxiliary Knights of St. John CARD PARTY**  
Sunday, Nov. 19—2 p.m.  
Public invited—Benefit the Church

**St. Vincent DePaul Society-St. Patrick Parish SOCIAL**  
Sunday, Nov. 19—2 p.m.  
School Hall—836 Prospect

**Ladies Guild of Sacred Heart Annual FALL CARD PARTY**  
Sunday, Nov. 19—2 p.m.

**St. Monica Presents**  
Mrs. Valerie Dillon, author, lecturer  
"WHOSE BUSINESS IS ABORTION?"  
Sunday, Nov. 19—7:30 p.m.  
School Cafeteria—81st & North Michigan Road  
Admission free—Public invited

**Two Locations**  
19th & Meridian Streets 323-4304 2025 E. New York 297-1172

## The week's TV network films

**PATTON (1970)** (ABC, Sunday, Nov. 19): The purely military biography of the flamboyant, foul-mouthed genius who was America's best and most controversial field commander in WW II. Filmed by a Kennedy liberal (Franklin Schaffner) with compassion and honesty that avoids both the easy dig and easy cheer, and beautifully acted by George C. Scott, it reaches everyone on their own level. Highly recommended for adults and mature young people.

**BAKEFOOT IN THE PARK (1967)** (NBC, Monday, Nov. 20): Early Neil Simon comedy, in which the ingredients are newswomen (Jane Fonda as the kooky wife, Robert Redford as the conservative husband), a mother-in-law, an absurdly non-functional apartment at the top of six flights of stairs, and assorted bohemian neighbors. Situation comedy as it ought to be played and written. Excellent entertainment for ages 14 and up.

**WEST SIDE STORY (1961)** (NBC, Tuesday, Nov. 21): TV is a small canvas for this great all-time musical, but it will have to do. A super-film of a great play: all the unique forces of theater (comedy, tragedy, opera, ballet) brought to bear on the eternal mysteries of love and hate, set amid profound contemporary problems: the crowded, dehumanized city, racial violence, the cynicism of the young. When the film adds its dynamic motion, vibrant editing, expansive settings, the effect is awesome. A tragedy for all times ("Romeo and Juliet" is turned into a tragedy of our times); the production soars over its minor blemishes. Highly recommended for all except very young children.

**CHITTY CHITTY BANG BANG (1968)** (CBS, Thursday, Nov. 23, Thanksgiving): A mixed bag of clowning, whimsy and cotton candy that ranges from the inspired to the delightful, this is Ken Hughes' film about a nutty inventor (Dick Van Dyke) who finally and by accident makes something commercial. The best episode is a fairy-tale trip to a Bavarian castle via a flying automobile. Heroine Sally Ann Howes and set designer Ken Adam add considerable visual appeal. Entertaining holiday stuff, mostly for children.



**PRAYER INSTITUTE—**Brother David Stelnd-Rast, O.S.B., from Mount Saviour Monastery near Elmira, N.Y., will conduct a two-day prayer institute at Our Lady of Grace Convent, Beech Grove, this week-end. Open to clergy, Religious, and laity, the institute will be held in the student center of Our Lady of Grace Academy, starting at 9 a.m. Saturday, Nov. 18.

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## Brebeuf plans Open House

**INDIANAPOLIS**—Brebeuf Preparatory School will host its annual Open House for prospective students and their parents and friends from 11 a.m. to 4 p.m. Sunday, Nov. 19. New teaching techniques, departmental demonstrations and displays in science, social studies and mathematics will be on view. Extra-curricular activities, sports skills, drama and music department presentations are also scheduled.

A college preparatory school open to young men of all faiths Brebeuf is located at 298 W. 88th St. Prospective students may take the entrance examination by making an appointment through the principal's office, 291-7650.

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4	12"x12'	25.00	15.00	15	15"x9'6"	Gold Plush Acrylic	140.00	70.00
5	12"x13'	30.00	15.00	6	12"x12'6"	Red Tweed Shag Nylon	170.00	75.00
6	Blue & Green Pattern Nylon	60.00	20.00	30	12"x15'	Lime Green Plush Nylon	150.00	75.00
7	Avocado Moss Pattern Nylon	70.00	20.00	17	12"x12'	Turq. & Green Shag Nylon	120.00	75.00
8	Beige Plush Nylon	63.00	25.00	34	12"x12'6"	Li. Green Plush Acrylic	153.00	75.00
9	Gold Textured Nylon	60.00	25.00	76	12"x10'7"	Green & Orange Loop Acrylic	154.00	75.00
10	12"x11'	72.00	30.00	73	12"x10'4"	Burnt Orange Shag Nylon	150.00	75.00
11	12"x12'	70.00	30.00	37	12"x11'5"	Willow Green Shag Nylon	140.00	80.00
12	12"x13'	70.00	30.00	148	12"x14'8"	Green Tweed Loop Nylon	160.00	80.00
13	12"x14'	70.00	30.00	182	12"x12'10"	Moss Pattern Polyester	160.00	80.00
14	12"x15'	70.00	30.00	7	12"x10'	Green Tweed Shag Polyester	160.00	80.00
15	12"x16'	70.00	30.00	110	12"x15'9"	Gold Tweed Shag Nylon	160.00	80.00
16	12"x17'	70.00	30.00	19	12"x15'	Gold Plush Acrylic	160.00	80.00
17	12"x18'	70.00	30.00	63	15"x10'3"	Willow Green Pattern Polyester	160.00	80.00
18	12"x19'	70.00	30.00	158	12"x10'10"	Brown Pattern Acrylic	220.00	80.00
19	12"x20'	70.00	30.00	112	12"x14'	Green & Gold Shag Nylon	170.00	85.00
20	12"x21'	70.00	30.00	78	12"x15'	Gold Tweed Pattern Nylon	170.00	85.00
21	12"x22'	70.00	30.00	2	12"x11'6"	Tarnished Bronze Shag Nylon	170.00	85.00
22	12"x23'	70.00	30.00	181	12"x15'	Red Tweed Shag Polyester	180.00	90.00
23	12"x24'	70.00	30.00	192	12"x15'	Yellow & Green Shag Nylon	180.00	90.00
24	12"x25'	70.00	30.00	90	12"x18'	Red Tweed Nylon	180.00	90.00
25	12"x26'	70.00	30.00	16	12"x13'11"	Avocado Shag Nylon	180.00	90.00
26	12"x27'	70.00	30.00	18	12"x12'6"	Golden Avocado Shag Nylon	144.00	90.00
27	12"x28'	70.00	30.00	10	12"x12'6"	Green Tweed Shag Nylon	200.00	90.00
28	12"x29'	70.00	30.00	81	12"x10'	Off White Shag Nylon	180.00	90.00
29	12"x30'	70.00	30.00	36	12"x10'6"	Gold Shag Nylon	180.00	90.00
30	12"x31'	70.00	30.00	122	12"x16'6"	Gold Tweed Textured Nylon	180.00	90.00
31	12"x32'	70.00	30.00	186	12"x16'4"	Red-Blue Lavender Shag Nylon	180.00	90.00
32	12"x33'	70.00	30.00	178	12"x19'	Green & Gold Pattern Nylon	210.00	100.00
33	12"x34'	70.00	30.00	124	12"x12'10"	Li. Green Shag Nylon	200.00	100.00
34	12"x35'	70.00	30.00	128	15'x15'	Whisper Blue Pattern Nylon	175.00	100.00
35	12"x36'	70.00	30.00	88	12"x13'9"	Avocado Tweed Pattern Polyester	200.00	100.00
36	12"x37'	70.00	30.00	5	12"x12'10"	Blue & Green Tweed Loop Acrylic	200.00	100.00
37	12"x38'	70.00	30.00	3	12"x13'6"	Palm Green Shag Nylon	200.00	100.00
38	12"x39'	70.00	30.00	190	12"x14'	Blue Tweed Loop Nylon	210.00	100.00
39	12"x40'	70.00	30.00	151	15'x12'	Avocado Plush Acrylic	220.00	110.00
40	12"x41'	70.00	30.00	160	12"x15'	Gray Shag Nylon	220.00	110.00
41	12"x42'	70.00	30.00	105	12"x13'6"	Red Shag Nylon	220.00	110.00
42	12"x43'	70.00	30.00	167	12"x16'6"	Parchment Pattern Polyester	230.00	115.00
43	12"x44'	70.00	30.00	55	12"x20'9"	Orange & Gold Shag Nylon	221.00	120.00
44	12"x45'	70.00	30.00	148	12"x18'7"	Gold Tweed Shag Nylon	200.00	120.00
45	12"x46'	70.00	30.00	94	12"x21'	Gold Loop Acrylic	225.00	125.00
46	12"x47'	70.00	30.00	77	12"x22'6"	Red Tweed Nylon	250.00	125.00
47	12"x48'	70.00	30.00	12	12"x17'4"	Willow Green Shag Nylon	210.00	125.00
48	12"x49'	70.00	30.00	170	12"x19'9"	Rust & Gold Shag Nylon	240.00	130.00
49	12"x50'	70.00	30.00	150	12"x14'2"	Orange Tones Shag Nylon	240.00	130.00
50	12"x51'	70.00	30.00	44	12"x23'	Lime Green Shag Nylon	300.00	150.00
51	12"x52'	70.00	30.00	20	15"x30'6"	Gold Pattern Nylon	310.00	155.00
52	12"x53'	70.00	30.00	93	15"x22'	Red Pattern Nylon	300.00	175.00

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