

# The CRITERION

VOL. XII, NO. 9

INDIANAPOLIS, INDIANA, NOVEMBER 24, 1972

## OFFICIAL APPOINTMENTS

The following appointments are hereby made to the Archdiocesan Liturgical Commission, effective immediately:

Rev. Richard J. Mueller, pastor of Our Lady of Greenwood parish, Greenwood, General Commission Chairman and Chairman of the Music Subcommittee.

Rev. Msgr. Joseph D. Brokhage, Director of Personnel and pastor of St. Catherine's parish, Indianapolis, Corresponding Secretary.

Mr. Charles Gardner, music director of Little Flower parish, Indianapolis, Recording Secretary of the Commission and Executive Secretary of the Music Subcommittee.

Rev. Robert Mohrhaus, Assistant Chancellor, Chaplain of St. Paul's Hermitage and Master of Ceremonies, Commission Treasurer.

Rev. Robert Scheidler, associate pastor of Christ the King parish, Indianapolis, Chairman of the Art and Architecture Subcommittee.

Rev. Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, Commission member.

Rev. Robert Minton, pastor of Holy Family parish, Richmond, Commission member.

Rev. Robert Mazzola, associate pastor of St. Gabriel's parish, Connersville, Commission member.

Rev. Charles Fisher, associate pastor of St. Joan of Arc parish, Indianapolis, Commission member.

Rev. John Minta, pastor of St. Bartholomew's parish, Columbus, Commission member.

Rev. John Kahle, Archdiocesan Treasurer and chaplain of the Carmelite Monastery, Indianapolis, Commission member.

Sister Gilchrist Conway, S.P., adult education coordinator for the Religious Education Department, Indianapolis, Commission member.

The above appointments are from the office of the Most Rev. George J. Bishop, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

November 20, 1972

## Archdiocesan Liturgical Commission reorganized

A reorganization of the Archdiocesan Liturgical Commission was announced this week by Archbishop George J. Bishop, along with the appointment of Father Richard Mueller as general chairman.

New articles of procedure, the result of two years' effort to restructure the Commission, were adopted last month. The articles call for a 12-member Commission, all named to three-year terms. The four officers will serve one year terms.

Father Mueller, pastor of Our Lady of Greenwood parish, Greenwood, will also serve as chairman of the Music Subcommittee. Named executive secretary of the Subcommittee and recording secretary of the whole Commission was a layman, Charles Gardner, who serves as music director of Little Flower parish, Indianapolis.

NAMED CHAIRMAN of the Art and Architecture Subcommittee was Father Robert Scheidler, associate pastor of Christ the King parish, Indianapolis.

Other officers of the new Commission include: Msgr. Joseph D. Brokhage, Archdiocesan Director of Personnel and pastor of St. Catherine's parish, Indianapolis, corresponding secretary; and Father Robert Mohrhaus, Assistant Chancellor, master of ceremonies for Archbishop Bishop and chaplain of St. Paul's Hermitage, Beech Grove, treasurer.

Also named to the Commission were:

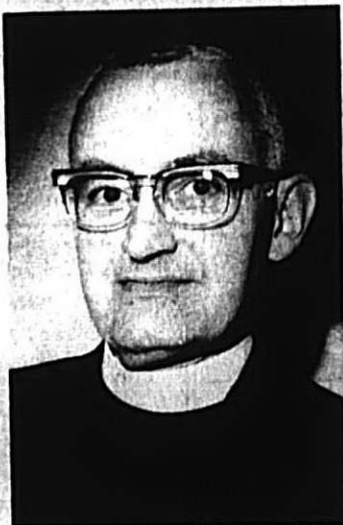
## Pontiff aids refugee relief

VATICAN CITY—For the third successive year, Pope Paul VI will give a Christmas present to thousands of refugees and poor in the Middle East through the auspices of his own agency, the Pontifical Mission for Palestine.

Msgr. John Nolan of New York, president of the Pontifical Mission, which Pope Paul founded in 1949 as a monsignor working in the Vatican, said that the Pope gave him \$20,000 at an audience Nov. 8.

That money, along with \$5,000 from the Pontifical Mission will provide such items as food, shoes, blankets, medicine and clothing for the needy in the Middle East.

Msgr. Nolan, just back from a two-week trip in Jordan, Lebanon, Israel, and territories occupied by Israel, said he briefed the Pope on current situations in the Middle East.



FATHER MUELLER

Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin; Father Robert Minton, pastor of Holy Family parish, Richmond; Father Robert Mazzola, associate pastor of St. Gabriel's parish, Connersville; Father Charles Fisher, associate pastor of St. Joan of Arc parish, Indianapolis; Father John Minta, pastor of St. Bartholomew's parish, Columbus; Father John Kahle, Archdiocesan Treasurer and chaplain of the Carmelite Monastery, Indianapolis; and Sister Gilchrist Conway, S.P., adult education coordinator for the Religious Education Department, Indianapolis.

THE COMMISSION will also enlist the services of clergy, religious and lay consultants from throughout the Archdiocese. The first annual meeting of consultants, now in the process of being selected, will be January 28 in Columbus.

The previous Commission chairman, Father Ajamie, was appointed to his position by Archbishop Paul C. Schulte in 1958 and served 14 years as coordinator of the liturgical apostolate in the Archdiocese.

Another long-time member of the previous Commission was Father Edwin Sahn, pastor of Immaculate Heart of Mary parish, Indianapolis, who served from 1957 until 1971 on the music committee, the latter years as chairman.

The old Church Music Commission was first organized in 1935.



STUDENTS AND CAMPAIGN—Bumper stickers, badges, letters, radio shows and flyers have been effectively used by Our Lady of Providence High School students in the Clarksville area to urge the parishes there to assume the operation of the school. Confronted with the decision of the Sisters of Providence to sell the 21-year-old facility or close its doors next June, the 18 parishes of the four-county area served by the school are

weighing the purchase and operation of Providence. Shown above from left (standing) are: Mark Andres, of St. Mary-of-the-Knobs; Christi Eggle, of Lanesville; Eric Ernstberger, of Georgetown; Diane Dierking, of Jeffersonville; Steve Luckett and Bob Day, both of New Albany. Kneeling are Lu Ann Conrad, of Sellersburg; and Mike Whalen, of St. Joseph's Hill.

## Board details money, faculty plans for CHS

INDIANAPOLIS—The goal of a permanent million dollar scholarship fund to promote enrollment and negotiations with the National Catholic Education Association (NCEA) to fill faculty vacancies were announced at a public meeting held Tuesday night in the Cathedral High School gym.

An estimated 600 alumni, students, parents and supporters heard Robert V. Welch, chairman of an ad hoc "Save Cathedral" committee, introduce the 22-member Board of Trustees that will assume control of the school in June.

Father Patrick Kelly, associate pastor of St. Luke, has been appointed interim administrator, representing the board, to assure an "orderly transition from operation by the Brothers of Holy Cross to that of the new not-for-profit corporation, Cathedral Trustees, Inc.

FATHER KELLY served as superintendent of the former Kennedy Memorial High School and later as superintendent of Roncalli High School.

Brother Douglas Roach, C.S.C., principal, last month announced that declining enrollment was forcing the Midwest Province of the Brothers of Holy Cross to withdraw support at the end of the present school year.

The Brothers have been associated with Cathedral since its founding in 1918 and assumed ownership and complete direction of the school in 1964. Property reverts to ownership by the Archdiocese upon withdrawal and Archbishop George J. Bishop has approved the takeover by trustees.

WELCH SAID THAT efforts to retain association with the Province on a contractual teaching basis were unsuccessful. However, it is anticipated that individual Brothers will be serving on the new faculty.

Welch said a principal is expected to be named in the near future. Two Brothers of Holy Cross and one priest presently are under consideration.

Msgr. James P. Galvin, vice-chairman of the trustees and a former Archdiocesan school superintendent, said the NCEA is sending a team to Indianapolis today (Friday) to confer with the board on faculty vacancies.

The NCEA, he commented, is skilled in innovative, but soundly-tested, approaches to Catholic secondary education. Through its connection with Catholic school systems nationwide, the association has information on the availability of teaching personnel in all specialties.

RAPID CHANGES in society and the Church have resulted in a loss of credibility in Catholic schools, Msgr. Galvin said. He noted that many are questioning the sacrifices such systems necessitate. Therefore, it is imperative that Catholics create new kinds of schools that can move quickly with changing times and demands, "schools that are not just as good as the public schools," he said.

Referring to the Cathedral crisis, Msgr. Galvin remarked, "This could be the most exciting thing that has happened to Catholic education locally since the founding of Cathedral."

Elected to the new board of trustees are Welch, Msgr. Galvin, Frank E. McKinney, Jr., Rev. James P. Higgins, Dr. Frederick R. Van Abele, Dr. John W. Courtney, William S. Sahn, Michael G. Schaefer, Thomas R. Keating, David W. Foley, John C. O'Connor, Robert C. Robisch, Edward J. Gaughan, Joseph H. Broecker, Thomas J. McShane, Robert E. Kirkhoff, Thomas F. Redmond and John L. Davis.

ALSO SERVING by virtue of their office are Joseph F. Morris, Father's Club (Continued on Page 3)

## A LONG WAY FROM OLDENBURG Pioneering nuns break fresh trails in New Guinea bush

BY PAUL G. FOX

OLDENBURG, Ind.—Twelve years of mission service in the Southern Highlands of Papua New Guinea has wrought significant advances in education and the status of women there, according to a pioneer member of the Oldenburg Franciscan Sisters.

Sister Noreen McLaughlin, O.S.F., currently on home leave from the New Guinea area, commented upon the changes effected there since she was first assigned in 1960. She served as first superior of the original group of four Franciscan nuns.

The mission band has since been expanded to 14 Sisters and their apostolate has similarly increased into new areas, while continuing to serve the educational needs of the native population.

OTHER SISTERS ON home leave until January include Sister Brendan Boyle, Sister Mel Hoffmann and Sister Martine Mayborg. The latter two are Cincinnati natives. Sister Brendan is from Indianapolis and Sister Noreen is from New Albany.

When Sister Noreen returns to the district of Mendil next January she will teach in the government high school, where she serves as chairman of the English department and home economics teacher. Sister Brendan, a nine-year mission veteran, will return as regional

## Bp. Bernardin is named to Cincinnati See

WASHINGTON—Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC), has been named the new archbishop of Cincinnati by Pope Paul VI. The appointment was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishop Bernardin, 44, has been general secretary of the NCCB and USCC since April, 1968.

In 1966 Pope Paul VI named him titular bishop of Lugura and auxiliary to Archbishop Paul F. Hallinan of Atlanta. He was ordained a bishop April 26, 1966, in Charleston, S.C.

From 1966 until his election as NCCB-USCC general secretary in 1968, he served in Atlanta as auxiliary bishop.

INFORMED OF BISHOP Bernardin's appointment, Cardinal John Krol of Philadelphia, president of NCCB-USCC, said he was "personally delighted" at the promotion, even though both conferences would be sorry to lose his services.

Cardinal Krol added that as general secretary "Bishop Bernardin has played a key role in implementing in this country the renewal work of the Church which Vatican Council II called for. His hard work, foresight and dedication have been essential to NCCB and USCC during this period."

Bishop Bernardin said he was "excited" at the "prospect of working with the priests, religious and laity of an archdiocese so noted for its dynamism and fidelity to the Church's mission."

He praised the Cincinnati archdiocese for the "extraordinary collaboration among the priests, religious and laity" in performing the Church's mission.

As the new archbishop of Cincinnati, Bishop Bernardin will succeed Archbishop Paul F. Leibold, who was archbishop of Cincinnati from July, 1960, until his death June 1, 1972.

## Bishops' parley covers a broad area of concern

BY PATRICK JOYCE

WASHINGTON—In a meeting that moved so smoothly it ended a day early, the bishops of the United States called for peace in Southeast Asia and at home, renewed efforts in Catholic education, and streamlined annulment procedures.

The bishops also set up an office to implement their ambitious and sometimes controversial study of the priesthood, began implementing a Vatican decree on lay ministries, and called for farm reforms.

Some 240 bishops came to a suburban Washington hotel for the annual meeting of the hierarchy's two organizations: the National Conference of Catholic Bishops (NCCB), which deals with the liturgy, ecumenism, the priesthood and similar Church topics, and the U.S. Catholic Conference (USCC), which handles social and educational programs.

IN A STATEMENT on the "Imperatives of Peace," the bishops called for "an end to bombing and terrorism" in Southeast Asia, generous aid in rebuilding that area, pardon for "sincere conscientious objectors," and a search for alternatives to war.

The resolution was approved by a 106 to 4 vote after several important revisions and lengthy debates on two days of the four-day meeting.

Auxiliary Bishop Thomas Gumbleton of Detroit, an outspoken opponent of American involvement in the war, succeeded in having a phrase criticizing "the destruction of the land" added to the document.

Bishop Gumbleton failed, however, to persuade the bishops to describe U.S. bombing in Indochina as "unprecedented." Archbishop Philip Hannan of New Orleans maintained that while more tons of bombs were dropped in this war than in World War II, the destruction is not as great.

Abbot Edmund McCaffrey of Belmont Abbey, N.C., a critic of opponents of the war, successfully argued that the statement should acknowledge that wars of "self-defense" are permissible.

The statement does say, however, that "war is not an apt means of settling disputes," and it urged a "quest for viable means of preventing war."

The resolution repeated a 1971 statement (Continued on Page 3)

## Papal audience denied to Peron

ROME—Former Argentine dictator Juan D. Peron did not receive a papal audience on his stay here because of the political situation in Argentina.

Although he was not received by Pope Paul VI, one of the Pope's top diplomatic troubleshooters, Archbishop Agostino

Related story, Page 4

Casoroli, visited with Peron for more than an hour Nov. 15 at his hotel.

Peron, the one-time strong man of Argentine politics, who has spent the past 17 years in exile—most of it in Spain—visited Rome enroute to Buenos Aires, where he is expected to play a major role in the coming March elections.

Considerable pressure had been brought on the Vatican to have Peron received by the Pope. The former dictator was excommunicated in the 1950s for repressive acts against the Church in Argentina. The excommunication was lifted by the Vatican in 1963 by Pope John XXIII at the dictator's request.

Archbishop Casoroli, secretary of the Council for the Church's Public Affairs, said he indicated to Peron that a papal audience "at this time" could be misinterpreted because of political questions in Argentina. The archbishop said Peron as a result decided not to press for a visit.

Supporters of the former dictator descended on Rome for Peron's arrival. Peron's Argentinian representative, Hector Campora, declared:

"The return of Peron to Argentina has an immensely patriotic and national meaning. The general is not returning as the symbol of a party but as the symbol of a nationality."



MISSIONERS REPORT IN—Papua New Guinea missionaries Sister Noreen McLaughlin, right, and Sister Brendan Boyle, left, after a progress report to Mother Marie Dillhoff, superior-general of the Sisters of St. Francis, Oldenburg, during their current home visit.



## WEEK'S NEWS IN BRIEF

BY NCNEWSERVICE

### Debate textbook guidelines

SACRAMENTO, Calif.—The California Board of Education heard witnesses debate the values of including religious theories about the origin of life in science textbooks. The debate arose from a report on guidelines for textbooks. A spokesman said the guidelines would require textbooks to ignore the questions of the ultimate origins of man.

### Denies persecution reports

LONDON—A lay missionary official denied reports that the regime of President Idi Amin of Uganda is persecuting the Catholic Church. After a two-week visit to Uganda, Miss Edwina Gately said that reports that two bishops were arrested are untrue. She said she is not fearful for the safety of missionaries in Uganda.

### Organize new interfaith body

SPRINGFIELD, Ill.—The Illinois Conference of Churches, the first ecumenical organization at state level to include Illinois Catholic dioceses, was formed here. All Catholic dioceses of the state except Chicago and 16 Protestant church groups became members of the new conference, which succeeds the Illinois Council of Churches.

### Irish Catholic vets mobilize

BELFAST, Northern Ireland—A 20,000-member Catholic veterans group has decided to form a private army to counter the Protestant extremist Ulster Defence Association. The main role of the group will be defensive. Members say they will not retaliate against attacks, but they will help evacuate women and children into the Irish Republic if violence worsens.

### Pope beatifies murder victim

VATICAN CITY—Seventy-eight years after she was murdered, an Italian nun was beatified by Pope Paul VI. Sister Agostina Pietrantoni, who was killed by a former patient at a Rome hospital where she worked for seven years in the tuberculosis ward. The Pope called her a "humble, but typical" medical worker.

### Mission needs emphasized

ROME—The number of priests, brothers and nuns working in African and Asian missions has grown significantly in the past 20 years, but still falls short of the needs, said Cardinal Paul Leger, in a report to a worldwide mission meeting. Between 1950 and 1970 the number of priests in Africa jumped from 7,500 to 15,100 and the number of Sisters from 14,000 to 22,500. In Asia priests increased from 6,000 to 15,257 and Sisters from 25,091 to 47,246.



NEW D-I OFFICERS—The first anniversary of the Madonna Circle, Daughters of Immaculata, was observed recently with the installation of new officers. The group meets at St. Andrew's parish, Indianapolis, the fourth Thursday of each month. Mrs. Robert W. Brown, above left, of St. Monica's parish, is the new regent. Also shown are Mrs. Roy Thopy, right, of St. Paul X parish, vice regent, and Mrs. John Munchel, of Holy Spirit parish, secretary. Financial secretary of the group is Mrs. Dan Poinsett, not shown. Treasurer is Mrs. Robert A. Heede.



PLAN GUILD CARD PARTY—The Special Education Department of the Archdiocesan Office of Education will benefit from the proceeds of the Candlelight Card Party planned by the Guardian Angel Guild on Wednesday, Nov. 29, 7:30 p.m. The event will be held at the Indianapolis Athletic Club. Area chairmen are in charge of ticket sales. Shown above from left are: Mrs. A. Clinton Hudson, east area; Mrs. John Fitzgerald, central area; and Mrs. S. E. Robertson, Jr., northeast area. Not shown are the other area chairmen: Mrs. James Hartner, southwest; and Mrs. Robert C. Shirey, south.

### Nun will attend seminar in India on federal grant

ST. MARY-OF-THE-WOODS, Ind.—An assistant professor of religion at St. Mary-of-the-Woods College here has received a federal grant to take part in a two-month seminar in India.

Sister Ruth Eileen Dwyer, S.P., will be among 20 college and university leaders to attend the non-Western studies curriculum from December 1 to January 27.

The 20 were selected by the National Council of Associations for International Studies and the Central States College Association in the project supported by the U.S. Office of Education.

Sister Ruth Eileen, a member of the Woods' faculty since 1967, is coordinator of the college's division of humanities. She

recipient of a grant from the Indiana Consortium for International Programs in South Asian Studies.

### Alumni Giving Program opens

ST. MEINRAD, Ind.—The 1972-73 Joint Alumni Giving Program of St. Meinrad Seminary here is presently underway, according to Father Gerald Gettelinger and Walter Backes, presidents of the Clerical and Lay Alumni Associations, respectively.

The early \$60,000 goal has already been surpassed as nearly \$65,000 has been received with several months remaining. Responsible for the high totals are two gifts of \$60,250 and \$30,000. Thus far in the campaign, 223 members or 6.6 per cent of the nearly 5,000 alumni have contributed. A total of 25 to 30 per cent participation is expected by June, 1973.

Alumni director Paul Stabile has indicated that both the percentage of participation and the average gift are expected to be above the national average for higher education institutions.

### He meant it!

RICHMOND, Va.—Bishop John Russell will not go to jail. The city of Richmond has decided to exempt all church property from its new "service charge." In September Bishop Russell, angered that the charge would be levied against Catholic schools and convents, said that he would "go to jail" rather than pay the charge, which he considers a tax.

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PLAN RONCALLI HOLLY DAYS—Roncalli High School will sponsor its annual Holly Days Bazaar on Sunday, Dec. 3, from 12 noon to 6 p.m. The bazaar will include the sale of Christmas decorations and various goods and games. A spaghetti dinner will also be served throughout the afternoon. Shown above from left are: Mrs. Ralph Gervais, door prize chairman; Mrs. Stan Henniger, bazaar chairman; and Mrs. Albert Ranspene, dinner chairman.

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## THE TACKER

## First Friday Club 18 years old

BY PAUL G. FOX

An unusual anniversary will be celebrated next Friday, Dec. 1, at Fort Benjamin Harrison in Indianapolis.

Members of the First Friday Club there will mark their 18th year of existence. Organized in 1954 by Jim Mileato, Frank Lobbato, John Sempa, Louise McDermott and a few other employees of the U.S. Army Finance Center, the First Friday Club has sponsored monthly Mass in the main auditorium there with the excellent cooperation of the government.

A special recognition award will be presented to Mileato, one of the founders who recently retired, at a luncheon meeting next Friday. The regular First Friday Mass will follow with Father Gerald Rema, associate pastor of St. Philip Neri parish, as celebrant.

Awards will also be presented to a group of members with perfect attendance during the past year.

Present officers of the club include Mrs. Helen Hergener, president, and Raymond Benjamin, secretary-treasurer.

**NAMES IN THE NEWS—Benedictine Novice Daniel Delle, of St. Melard Archabbey, received two top entry awards in the 15th annual Art for Religion competition sponsored by the Bethlehem Lutheran Church, Indianapolis. He received the Laus Tibi Deo (Best of Show) Award for his banner entitled "Angels, the Messengers of God" and the Sursum Corda (First Award) presentation for his banner "Paul in Chains." . . . Michael J. Carr, of St. Joan of Arc parish, Indianapolis, has been elected president of the Kevin Barry Division of the Ancient Order of Hibernians (AOH). . . . Best wishes to Mr. and Mrs. William Jennings, of St. Mark's parish, Indianapolis, on their 50th Wedding Anniversary to be observed Sunday, Nov. 26. They will jointly celebrate with their son and his wife, Mr. and Mrs. George Jennings, also of St. Mark's parish, who are marking their 25th Wedding Anniversary the same date. . . . Also to Mr. and Mrs. Arthur M. Slinger, Sr., of St. Lawrence parish, Indianapolis, who will observe their 50th Wedding Anniversary on Saturday, Nov. 25. . . . Also to Mr. and Mrs. Norval Thompson, members of St. James parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on Saturday, Nov. 25.**

**STUDENTS NAMED TO WHO'S WHO—Six Archdiocesan students at Marian College were among 16 named to the 1972-73 edition of Who's Who Among Students in American Universities and Colleges. Named were: Ellen Dugan, Sherry Meyer, Jessa Koehler Walker and Carol Wethington, of Indianapolis; Ruth Mauer, of Greensburg; and Camilla Consolino, of Rich-**

**mond. . . . Who's Who nominees at St. Melard College include one Indianapolis student, Cos Raimondi. He was among six named from the college.**

**HERE AND THERE—Brothers of Holy Cross from Cathedral High School will participate in a forum for all members of the Midwest Province this week-end in South Bend. Some 325 of the province's 400 members will take part. . . . The annual Christmas Fund appeal has been issued by Gibault School for Boys, Terre Haute, to provide items for the students there. Operated by the Indiana Knights of Columbus, Gibault is in its 52nd year of service to delinquent and pre-delinquent boys from 10 to 16 years of age. The address of Gibault is: 3901 Dixie Bee Rd., Terre Haute, IN 47802.**

**THANKSGIVING IN KNIGHTSTOWN—St. Rose parish, Knightstown, currently observing its 100th anniversary, hosted the Ecumenical Community Thanksgiving Eve Service there this past Wednesday evening. The 11 p.m. service, conducted by the Knightstown Ministerial Association, was conducted by Rev. Keith Mardock, of the Knightstown Friends Church. Other participants included Robert Ohlemiller and Father Kenneth J. Murphy, both of St. Rose. A fellowship hour preceded the ecumenical religious service in the parish hall.**

**EXPLORE TV PROGRAMMING—Ladywood-St. Agnes High School students and faculty will produce a television special on WFYI, Channel 20, as part of a new service of the educational station. The 30-minute production, to be aired at 7 p.m. Tuesday, Nov. 28, will focus on the school and its unique features, as seen through the eyes of students. It will include small group discussion, folk singing and slides of the campus. Special attention will be given the school's numerous community action projects. Chairman of the telecast is Sister Maureen Phillips, S.P., while Sister Helen Vinton, S.P., is in charge of photography. LSA students will serve as cameramen, floor managers and technicians.**

**PHILHARMONIC OPENER—The 32nd season of the Indianapolis Philharmonic Orchestra will be launched at 4 p.m. Sunday, Dec. 3, in the Marian College auditorium, the orchestra's permanent home. Wolfgang Vacano will conduct the concert, featuring soloist Josef Gingold, violinist. The program will include the Overture to Rossini's opera "La Gazza Ladra," Dvorak's Symphony No. 8 in G Major, Opus 88, and Mendelssohn's Concerto in E Minor. Season memberships are available through the Philharmonic office at Marian. Free bus transportation will leave Monument Circle at 3 p.m., traveling north on Meridian St. with stops at 16th and 30th Sts., proceeding west on 30th St.**

## AT NIXON'S REQUEST

## Father Hesburgh quits rights post

**NOTRE DAME, Ind.—Father Theodore M. Hesburgh, president of Notre Dame University, said he wants it made clear that he resigned as chairman of the U.S. Commission on Civil Rights because President Nixon requested it.**

"After 15 years of service on the Civil Rights Commission, I would appreciate having the record honestly stated," Father Hesburgh said in a telegram to White House press secretary Ronald Zeigler.

Three years ago, President Nixon appointed Father Hesburgh chairman of the Civil Rights Commission. However, this did not deter Father Hesburgh from being highly critical of the Nixon administration's civil rights record.

FATHER HESBURGH sent the telegram, apparently irked at some statements made by Zeigler at a White House press conference. Zeigler made it clear that Father Hesburgh would be ousted.

"I am told," said Zeigler, "that during the campaign he said he would resign if the President were re-elected."

Apparently Zeigler was referring to a remark Father Hesburgh is quoted as having made a year ago that he could "not survive if the President is re-elected—either by his wishes or my own."

In his telegram to Zeigler, Father Hesburgh denied making such a statement. "Despite recent irresponsible news articles to the contrary, I did not repeat not say that I would resign if President Nixon were re-elected," Father Hesburgh said.

"What I did say was that if I were asked to resign by the re-elected President, as is his privilege, I would. He did ask, and I did resign."

All six members of the Civil Rights Commission apparently have been asked to resign, but the White House had indicated that only Father Hesburgh's resignation would be accepted.

## Father Boniface Hardin to speak

**INDIANAPOLIS — An illustrated lecture on "Slavery and Its Effects on the Black Family Today" will be given by Father Boniface Hardin, O.S.B., director of the Institute of Afro-American Studies of Indianapolis, from 2 to 5 p.m. Sunday, Nov. 26 and Dec. 3, at 3553 N. College Ave.**

A puppet show on "Black Heroes of the Underground Railroad" will be shown for children in attendance.

Founded by the Martin Luther Center, the Institute's role is to develop the intellectual traditions of the Afro-American experience. Its primary focus is on the black family in Indianapolis.

## Slingers note Golden Jubilee

**INDIANAPOLIS—Mr. and Mrs. Arthur M. Slinger, Sr., of St. Lawrence parish, observed their 50th Wedding Anniversary with a Mass of Thanksgiving in the parish church on Thanksgiving Day.**

An Open House will be held in their home from 2 to 4:30 p.m. Saturday, Nov. 25, in the David Allen Hall, 5410 Madison Ave. Friends and neighbors are invited. No invitations have been issued.

The Slingers were married November 25, 1922 in St. Joan of Arc Church, Indianapolis. They are the parents of Arthur Michael and Charles Slinger,

## Villanova may drop grid sport

**VILLANOVA, Pa.—Villanova University, which lost \$315,000 on varsity football in 1971, is seriously weighing the possibility of ending its intercollegiate football competition, the school's president has disclosed.**

**FATHER EDWARD J. McCarthy, O.S.A., Villanova's president said the Augustinian-operated university has an ad hoc committee studying the school's financial problems in sports, terming it "the hardest look we've made in some time."**

Besides the \$315,000 lost in football last year, the priest said "we don't break even on any sport. . . . We lost \$23,000 on varsity basketball last year, but we can live with that."

Villanova has been involved in intercollegiate football competition since 1894.

## Guild planning luncheon Dec. 6

**INDIANAPOLIS — The Child Center Pre-School Guild will hold a luncheon meeting at 12 noon, Wednesday, Dec. 6, at the Columbia Club.**

Guest speaker will be Mrs. J. Evans Herrod. Speech and Hearing Clinician of the Indianapolis Public School system.

## Guidelines set

**MADISON, Wisc.—The diocesan liturgical commission here announced new guidelines for the reception of Confirmation in the Madison diocese.**

Confirmation will be offered "to those who are prepared for it, beginning with the age of a junior in high school," according to the new norms. The sacrament was formerly given to sixth, seventh and eighth graders in the diocese.

## Pioneering

(Continued from Page 1)

marriages and beginning stable family units.

"The status of native women has increased immensely," Sister Noreen related. "Along with opportunities for education, women are now treated with more respect and are not abused as in the past."

**AN EXAMPLE** of the effect achieved by her home economics students in the government high school are the introduction of informal classes conducted by the students with village women, teaching sewing, knitting, health and hygiene and basic literacy.

Sister Brendan said that the Capuchin Fathers, who have been in the area only since 1955, are now completing a written language for the 33,000 Hindi-speaking natives in the Mendhi district. Along with the translation of the New Testament, it is hoped that textbooks will be published soon in their newly-written, phonetic language.

"We have been teaching for 12 years without textbooks," she said. "But then the government agency would counter by saying 'If you need a textbook to teach, what kind of a teacher are you?'"

**ONE OF THE AREAS** of discussion between the missionaries-on-leave and community officials here is the possible formation of a native religious community in New Guinea.

Sister Noreen revealed that interest has been expressed by at least four native young women who wish to pursue a religious vocation.

Another subject of vital concern to the missionaries is the increasing number of young graduates of government and mission schools that cannot be admitted into the secondary schools there because of the critical shortage of both facilities and teachers.

"We are only reaching about 30 per cent of the grade-school-age youngsters with our primary schools now," Sister Noreen stated. "And only about 30 per cent of the primary graduates are able to attend high school. We must plan for an effective vocational training program to enable them to become productive members of their society, with heavy emphasis upon the domestic arts and crafts."

## INDIANAPOLIS

## Calendar of Events

**SATURDAY, NOV. 25**  
Homecoming Dance at 8 p.m. in St. Anthony's parish hall, 379 N. Warner Ave.

Little Flower PTO Dance in the parish hall, 4729 E. 12th St.

**WEDNESDAY, DEC. 13**  
Luncheon-Card Party in St. Mark's parish hall, Edgewood and Road 31 South. Luncheon at 11:30 a.m., card games at 12:30 p.m.

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

## Open House set Sunday, Dec. 3rd

**INDIANAPOLIS — Ladywood-St. Agnes High School is holding Open House on Sunday, Dec. 3, for all prospective students and their parents and friends, according to Sister Ann Casper, S.P., principal.**

From 10 a.m. to 3 p.m. teachers and students will be present to answer questions, display departments and conduct continuous tours of the facilities. Refreshments will be served.

Materials will be available on specific programs offered which stress the interdisciplinary approach and the individual student's responsibility for learning.

LSA, a private girls' school conducted by the Sisters of Providence, has students from all areas of the city and suburbs. Its doors are open to all religious denominations.

The 160-acre campus provides an ideal setting for environmental studies and outdoor recreation.

Ladywood-St. Agnes school is located at 5335 Emerson Way, with the school entrance on 56th Street.

Margaret Gentry, all of Indianapolis, and Dorothy Hagner, of Greenwood.

## Bishops' parley covers

(Continued from Page 1)

of the bishops asking for "generous pardon" of "sincere conscientious objectors" to the war, and it called for help to returning veterans, particularly prisoners of war.

**IN A CAREFULLY** balanced pastoral message, their first in four years, the bishops called for a continuation and improvement of all educational efforts, including Catholic schools and religious education for Catholic students in other schools.

The bishops marked the 50th anniversary of the National Catholic Rural Life Conference by calling for "prompt legislative action . . . to assist family farmers and inhibit further expansion of giant farm corporations."

The statement called for efforts to end rural poverty and said "wide ownership of land is vital to the future of America."

By a 175-11 vote, the bishops decided to ask the Vatican to allow streamlined amendment procedures to be used in this country for another three years.

The procedures, which have been used for a three-year period that will end next July, cut paperwork, shorten appeal procedures, and allow fewer judges to hear more marriage cases. A total of 23 experimental procedures have been in use, but the bishops agreed to seek renewal of only the three considered most important.

With the new procedures, the number of marriage cases opened rose from 1,156 in 1969-1970 to 3,900 in 1971-72, according to a report to the bishops. The number of decisions rose from 728 to 2,673.

**DESPITE OBJECTIONS** from a number of bishops, including Cardinal John Carberry of St. Louis, the bishops voted 178-49 to set up their own permanent Committee on Priestly Life and Ministry and, by a 161-49 vote, a permanent office to implement committee recommendations.

Cardinal Carberry and others said the action was premature and the cardinal said that findings of an existing "ad hoc" committee were "extremely controversial." The entire subject grew out of a \$500,000 study, itself a center of several

controversies, commissioned by the bishops in 1967.

In response to recent papal decrees on lay ministers and the diaconate, the bishops adopted guidelines for the training and installation of lectors, acolytes and permanent deacons.

The bishops set 18 as the minimum age for lectors and acolytes and said that candidates for the posts must undergo "thorough preparation."

Although the decrees touched off a controversy because they did not allow the installation of women in the ministries, the bishops took no stand on that question.

The bishops also learned that they would vote on "Basic Teachings for Catholic Religious Education," a compendium of "irreducible doctrinal principles" through the mail in a few weeks.

The smooth-running meeting, which was concluded in four days instead of the scheduled five, saw only one incident. That was when police arrested an abortion advocate who had attempted to speak to the bishops.

## CHS Board

(Continued from Page 1)

president; Mrs. James M. Roberts, Mothers' Club president; Fred G. Johnston, Jr., Alumni Club president, and the new principal.

Welch said the board expects to raise \$50,000 by September, 1973. All monies contributed to a \$100-a-year Sponsors Club will be used for scholarships. The eventual goal is a fund of \$1 million, with interest earnings assuring a perpetual source of scholarship money.

The trustees will work for a minimum enrollment of 600 students, 150 new students each year. Operational expenses are expected to be covered through tuition and the scholarship subsidies.

Students presently enrolled and those enrolling next fall will be guaranteed no increase before graduation in the present annual tuition of \$475, Welch said.



## The Rosary

In this spirit we are happy to offer this two record album—A Family Rosary.

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# BEHIND THE NEWS

BY PEDRO SIWAK  
and RAUL GIMENEZ

BUENOS AIRES, Argentina—The man who burned churches and arrested priests and bishops 17 years ago—thus bringing about his downfall as dictator—is returning to Argentina as a "peacemaker" eight governments later.

Juan Domingo Peron, now 77, claimed however that there was never a conflict between him and the Church.

"True 'Peronismo' was never against the Church," he said.

"There were frictions with some organizations, there were even riots quite damaging to both parties, but the bishops kept themselves out of the conflict," he told the Italian magazine, *Famiglia*. Christians, shortly before leaving his long exile in Madrid, Spain.

IN ANOTHER conciliatory move, he praised a recent document of the Argentine bishops which denounced injustice in the country as "a good X-ray of the nation's problems and a convincing call to solve them by cooperation among all citizens."

He openly courted the more liberal wing of the Church a few weeks ago by addressing from his exile a meeting of the

## RETURN OF JUAN PERON

Third World Priests' Movement working for social reform, calling them "witnesses of a truly Christian Church, closer to the Misery Villages (slums) than to the mansions of the rich."

Peron came to power in the mid-1940s as a champion of the people, mostly industrial workers he called "descamisados"—the shirtless ones. He kept leadership for almost 10 years by organizing labor, raising wages, opening new jobs and mounting large welfare programs.

IN ALL, THIS he was helped by his second wife Eva—"Evita"—to their most ardent followers.

Toward the end, however, the regime was plagued by corruption and the Perons embarked on high spending. Eva's death in 1952 was a hard blow to his so-called "justicialismo" regime.

In addition to causing inflation and a ruinous national debt, Peron provoked further discontent by banning religious

instruction in schools, legalizing divorce and prostitution, and seeking to demoralize youth organizations.

When Peronist thugs terrorized citizens and then burned and looted churches in Buenos Aires and other cities, the conflict grew.

Claiming that youths from Catholic Action had burned an Argentine flag, the government tried to justify the anti-Church riots. Two bishops, several priests and many leaders were arrested. Pope Pius XII excommunicated Peron in mid-1955.

IN AN OVERWHELMINGLY Catholic nation, the church burnings and his excommunication gave strength to the opposition. Soon navy and air force officers moved against Peron, who in September 1955 fled to neighboring Paraguay.

While in exile in Spain he made a public apology and in 1963 obtained the lifting of

the excommunication decree by the Vatican.

On his way back to Buenos Aires in mid-November he tried to have a private audience with Pope Paul VI. Vatican officials ruled out the papal audience because of its political implications.

WHILE MAKING THESE conciliatory moves, Peron has not forgotten the role of the Church 17 years ago. In his letter to the Third World Priests Movement, he said that "when anti-Argentine forces marched against us, the Church added its voice from the pulpits to oppose our rule."

"There is a lot of talk about the apostasy of the masses, but little inquiry into why (it exists), he added. "Large numbers left the Church not because people lost faith in God but because they saw how the Church, by serving the privileged class, had left Christ's ways."

The majority of the Argentine

bishops, who are beginning to abandon their conservative stance, have been cautious regarding the strong Peronist movement, in contrast to the warm support shown by the Third World priests and a half-dozen prelates.

The Third World priests asked the bishops at the hierarchy's recent meeting in San Miguel to comment on a 10-point plan for pacification of the country offered by Peron to political leaders and the military government headed by Gen. Alejandro Lanusse.

THE PLAN, generally praised by the leaders but meeting qualified opposition from Lanusse, was shelved by the bishops.

A bishop's conference document agreed with much of the sustained criticism of government policies by the Third World priests: that the poor in Argentina are being exploited; that economic and social injustices take their greatest toll among youth, farmworkers and industrial laborers; and that the old capitalist doctrine of free enterprise for profit "neglects the common good."

Peron claims his "justicialismo" is a third force between capitalism and communism, and that it is inspired by Christian social tenets.

### AN EDITORIAL

## Accusations without foundation

On the eve of the third annual collection, another effort was made to sabotage the Campaign for Human Development. Letters were sent to a selected list of clergy and laity asking them not to support the collection. The letters alleged that the U. S. Bishops were misusing the donations—specifically that they were funding projects promoting abortion.

The allegations are, of course, pure poppycock and shouldn't be dignified with a denial, except for the fact that there are some Catholics who have swallowed the charges and actually do believe that the Bishops are channeling Campaign money into such programs.

Last Friday, during a news conference at the conclusion of the U. S. Bishops meeting in Washington, D. C., Cardinal John Krol, president of the National Conference of Catholic Bishops, asserted vehemently that CHD funds "in no way are used to promote or support abortion." No doubt, he was trying to head off the last-minute hate mail and reassure the recipients.

Cardinal Krol assailed "reckless and irresponsible broadsides of criticism" aimed at the staffs which award the poverty grants.

### BISHOP NAMES NAMES

Also at the Washington meeting, Bishop Francis Mugavero of Brooklyn identified two men who have persistently attacked CHD's funding choices. The men are John Henry Norton, national secretary of the Leading Families of America, and Brent Bozell, chairman of the Society for the Christian Commonwealth and publisher of *Triumph* magazine.

More than a year ago Norton asserted he had evidence proving CHD grants supported birth control and abortion. His allegations were generalized and vague. Funds, he claimed, were directly supporting such programs. Then later he said funds were channeled into unobjectionable projects sponsored by organizations that in some other instances promoted abortion and birth control.

Norton was asked to submit his evidence to bishops directly in charge of the CHD operation. He declined to do so.

Nevertheless, Bishop Joseph L. Bernardin, general secretary of the NCCB, launched a thorough investigation on the national and local level. In each case the local

bishop who inquired into projects that appeared to be implicated in Norton's accusation reported CHD funds were not being used for questionable programs. In two instances, CHD money had gone to perfectly acceptable projects sponsored by organizations which also had sponsored separate projects peripherally related to birth control or abortion.

### FIND NOTHING WRONG

In no case did the local bishop find anything wrong with the use to which CHD money had been put. Nor did any suggest that funding be stopped.

The results of this investigation were communicated to the Vatican, which indicated its approval. Results were also communicated to Norton. Undaunted, he issued a press release repeating his accusations, again giving no specifics.

Last February, the funding policy of CHD was formally submitted to the administrative board of the U. S. Catholic Conference. The board, composed of 25 bishops, unanimously approved the policy, including a provision that said:

"In order to fulfill the CHD's objective of helping the poor help themselves, Campaign funds may be used to support specific programs or projects which are in total accord with Catholic teaching, even if in particular instances the organization may also sponsor or incidentally promote other programs which may not be in accord with Catholic teaching. In such instances, CHD funds must be applied exclusively to the project approved for funding."

Norton, Bozell et al evidently espouse the principle that CHD should give no money to any project, no matter how worthy, if it is sponsored by an agency having any involvement whatsoever with any program unacceptable to the Church.

### WOULD CURB GIVING

Father Robert V. Monticello, executive director of CHD, pointed out that such a principle, applied across the board, would presumably rule out the financial assistance given by the Holy See to international agencies whose programs include population control activities. It would also rule out the payment of taxes by Catholics since many government agencies have population-related programs.

It would also prohibit contributions by Catholics to such community efforts as United Funds, since some member organizations do sponsor birth control education and services.

"No principle of Catholic moral theology requires or supports such a course of action," said Father Monticello of the Norton viewpoint.

All this ought to be enough to squelch CHD critics. It probably won't. It should, however, convince any objective, reasonable Catholic that the Bishops aren't giving money to questionable projects. But then, any reasonable Catholic should have guessed that by now.

—B. H. ACKELMIRE



"NOW, BEFORE WE FILL OUT THIS MARRIAGE FORM, WHICH OF YOU IS GENE, AND WHICH IS JEAN?"

### THE YARDSTICK

## A half-Krocked view

BY MSGR. GEORGE G. HIGGINS

Arthur Krock, who served as head of the Washington Bureau of *The New York Times* for many years, came out of retirement on November 11 long enough to do a special column for *The Times* on the meaning of President Nixon's reelection.

He found it almost impossible to discern the political consequences of the President's lopsided victory. It would be a sea indeed, he said, who could correctly predict the shape of the nation that will develop in the next two years.

But Krock has deservedly had the reputation for decades of being a political pundit, and pundits, by definition, can be expected to rush in where even seers would normally fear to tread. Krock proved to be no exception in this regard. He could not resist making at least one tentative prediction about the probable course of events in the next couple of years.

HE CAUTIONARILY ventured the opinion that "perhaps" we will finally get compulsory arbitration of strikes in transportation and communications. He was frank enough to say that he does not expect President Nixon himself to support any substantial curb on labor's power. In fact, he came rather close to saying that during the course of the recent campaign both President Nixon and Senator McGovern sold out to organized labor for partisan political purposes.

Krock's only hope, then, is that "the rank-and-file, the so-called blue-collar workers may eventually come to un-

### Anti-abortion ad

GREEN BAY, WIS. — More than 200 Green Bay area nurses have purchased a full page newspaper advertisement to voice their opposition to abortion.

"As participants and contributors to the field of the medical profession and health care, we are concerned with the rising threat to the unborn child," the 233 nurses said in a statement printed in the *Brown County Chronicle*.

"From the beginning to end, man's life is subjected to grave threats, from abortion to euthanasia," the ad said. "Our conviction is: every human life must be unconditionally respected. Reverence for life demands freedom from direct interruption of life once it is conceived."

derstand that compulsory arbitration is in their own best interests." Only if they "finally see themselves as much of the victims of nationally paralyzing strikes as the rest of the people," he wrote, "can the union officials, who are masters of Congress, be overthrown."

I DISAGREE with him in this regard as a matter of principle, and so do the majority of the nation's industrial leaders, unless I am badly mistaken. Even the *National Review*, which came out in a recent article in favor of limiting the right to strike, clearly rejected compulsory arbitration—even ad hoc compulsory arbitration imposed in particular cases by the Congress.

The *National Review* is opposed to compulsory arbitration because, among other reasons, it involves "the dangerous principle of government control of incomes." In other words, the *National Review* is shrewd enough to understand that compulsory arbitration is capable of hurting management as much as it hurts labor.

Krock, on the other hand, seems to think that compulsory arbitration would be a one-way street, so to speak, and would only affect the so-called "bosses" of organized labor. I am afraid that Krock is somewhat out of touch with the every day realities of labor-management relations.

EVEN HIS CHOICE of language tends to give him away in this regard. He almost always refers to labor leaders pejoratively as labor "bosses" and tends to play them off against the rank-and-file. In his outdated lexicon, labor leaders are the bad guys and the rank-and-file are the good guys.

I'm afraid that that's not the way it really is, as a general rule, in the hurly-burly world of labor-management relations. To the contrary, the record will show that, all too frequently, it's rank-and-file pressure which compels reluctant labor "bosses" to resort to the use of the strike weapon.

I SUSPECT THAT Krock's most recent demand is a case of wishful thinking on his part. I seriously doubt that we will get compulsory arbitration during President Nixon's second term in the White House. In any event, I hope we don't.

That doesn't mean that the problem of strikes affecting the public interest can be or should be ignored. Nor will it be ignored. It will certainly be on the agenda of the industrial relations commission which President Nixon intends to establish within the near future.

### YOUR WORLD AND MINE

## Tricky colonial mess

BY GARY MacEOIN

William Whitelaw, who has ruled Northern Ireland for the British government since March, works very hard on his image as the unbiased arbitrator, the disinterested outsider whose only concern is to break the Irish of their inveterate habit of killing each other. He recently dropped a remark, however, which suggests a reality hardly different from the image.

"The important thing," he told a news conference, "is that Northern Ireland does not represent a colonial problem."

Now there is one thing clear in the welter of confusion which is Northern Ireland. It is that it is a colonial problem; in fact it is the remains of England's very first colonial adventure. And if Mr. Whitelaw doesn't understand that, his political career is doomed to end in the Irish graveyard, as happened with so many of his predecessors.

THE PROCESS of colonizing Ireland began eight centuries ago. The first invasions established a military aristocracy which was quickly absorbed by the native culture. Then over the centuries new waves of settlers arrived and segregation became official policy. The segregation became easier with the introduction in the 17th century of settlers of a different religion and the manipulation of law and custom to give all power, property and privilege to one religious group at the expense of the other.

Fifty years ago, the English were finally forced to recognize that their first great experiment as colonizers had failed. But they feared, not without reason, that to let the Irish go would mean "the dissolution of this great empire," as one of their prime ministers had warned. So, instead of open admission of failure and honorable amend, they sought a way to salvage a part.

THE RESULT WAS Northern Ireland. Thanks to officially encouraged propaganda, the Protestants concentrated in and around Belfast feared absorption in a predominantly Catholic Ireland. But the area they controlled was not economically viable. Over the protests of Ireland, the

English included the biggest possible area in which a Protestant majority could be insured. That produced a state with more than a third of its population held against their will. And since the poor are so unreasonable as to reproduce more rapidly than the rich, it insured perpetual discrimination in housing and jobs to force the surplus Catholics to emigrate.

The London government has finally admitted, by suspending the local parliament and giving dictatorial powers to Whitelaw, that discrimination has been the way of life of Northern Ireland for 50 years.

What it has not yet acknowledged is that London itself is the chief culprit. It created the situation which forced Northern Ireland to discriminate. In no other way could it survive.

THE RESULT IS, of course, a classical colonial situation, the exploitation of "the natives" for the benefit of what Archbishop Helder Camara of Brazil calls a Herodian class. His reference is to the clique around King Herod who ruled Palestine at the time of Christ for the benefit of the Roman conquerors.

What is less generally recognized is that the distortion resulting from creation of Northern Ireland is not confined to the territory it controls. The polarization of Northern Ireland causes a corresponding but inverted polarization in the rest of the country.

JUST AS THE North identifies itself as a Protestant state guarding its values against the wicked ways of Rome, so the South identifies itself as the guardian of a fossilized Catholicism. It does not have to discriminate against Protestants. A five per cent minority and dwindling, they can be ignored. But the national self-identification occurs only as a rejection of the mirror image on the other side of the border, a negative image incapable of change so long as the other remains unchanged.

Fifty years ago there was some excuse for London failing to face the facts. A foothold in Ireland was strategically and economically important. Today, all that is changed. Only a psychopathic mindblock can prevent it from seeing the obvious, namely, that Northern Ireland is indeed a colonial problem. Until it does, there will be no peace in Ireland.

### BEYOND THE TELEVISION EXPERIENCE

## Sacrament of Sick, new funeral liturgy remove death from shadows

INDIANAPOLIS—"The sense of the sacred is the last sense to go," Sister Rosemary Braun, O.S.B., told participants during a discussion of "The Means and Meaning of Death and Dying" held Thursday evening, Nov. 16, at the St. John of Arc parish center.

Sister Rosemary should know. She is administrator of St. Paul's Hermitage, Beech Grove, and in daily contact with the elderly.

Even the oldest residents maintain a reverential quiet and attentiveness during Mass, Communion or the administering of the Sacrament of the Sick, she said.

"Death is not a morbid subject. It is good to sit down and talk about it. If the elderly are prepared, death can be a joyful experience," Sister Rosemary commented.

BOTH SHE AND Father Stanley Herber of the Latin School faculty, another of the five-member panel leading the discussion, agreed that changes in the liturgy and in religious attitudes were helping move

### Revolution brewing

TORONTO, Ont.—The world is on the brink of an "unbelievable revolution" of the poor against their oppressive masters, an American priest-specialist in urban affairs warned an ecumenical meeting here.

The poor are demanding not only bread but justice, Msgr. John Egan, a fellow in pastoral theology and urban studies at the University of Notre Dame, told a conference on urban and social ministries.

death out of the shadows. Most effective in this regard, they said, are the new funeral liturgy and the renewed emphasis on the healing and comforting aspects of what used to call Extreme Unction.

Just "losing" that name and employing the English translation has encouraged a new outlook in the sacrament, commented Father Herbert.

"The Church sees the Sacrament of the Sick as a way of bringing the ailing into the community of worshippers and reminding them of the presence of God and their fellow believers."

ANYONE WHO IS elderly or in incapacitated can be anointed every six weeks, Sister Rosemary said. Residents of the Hermitage who are ill receive the sacrament that often. She would like to see all residents do so.

What are the duties of family and friends toward the dying, Sister Mary Philip Seib, O.S.B., a former administrator at the Hermitage was asked.

"Make them comfortable and be with them as much as possible. Just knowing someone is near who loves them and is concerned about them can make all the difference in the world," she said.

MICHAEL HORNACK, of the Feeney Kirby Mortuary, commented that many youngsters 12 to 15 years old have never seen a dead person. They experience death only through television.

"The trouble is that the dead actors (Continued on Page 5)

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# DIALOGUE IN PRINT: The problem of evil

(Editor's Note: Often polarization develops in the Church simply because people stop talking to each other. In an effort to bring opposing sides together NC News presents dialogues on issues under debate in the Church. The writers are Donald Thorman, publisher of the National Catholic Reporter, a liberal weekly; and Christopher Derrick, a British writer and critic and a contributor to Triumph, the conservative Catholic magazine.)

## A liberal view

BY DONALD THORMAN

In his 1940 classic on "The Problem of Pain," C. S. Lewis attempts to state the problem in its simplest form: "If God were good, He would wish to make His creatures perfectly happy, and if God were almighty, He would be able to do what He wished. But the creatures are not happy. Therefore God lacks either goodness, or power, or both."



Today, more than three decades later, the problem of evil has not changed essentially. The holocaust of six million Jews under Hitler's evil direction has made many reject a Supreme Being who would allow that mind-boggling event to

## Sacrament

(Continued from Page 4)

appears the next week in another role. As a result, most children rarely know death for what it is—final and very real." When a member of the immediate family dies, the child may be in for serious psychological difficulties, he added.

He urged that children, whenever possible and willing, be gradually introduced to death by attending wakes and funerals after they are old enough to grasp what is happening.

NOT JUST CHILDREN, but society as a whole evades the reality of death, according to Rev. Albert Galloway, a Methodist minister and associate chaplain of the IPI Medical Center. The worship of youth, the various euphemisms employed to blur the actual event, the discontinuance of "at home" lying-in or wakes—all these tend to isolate the living from death.

Rev. Galloway, who works with kidney transplant donors and recipients, urged the audience to consider the "Christian charity of leaving part of ourselves to the living."

He preached a healthy organ for transplant or one's body for medical research is viewed by all major faiths as a positive expression of humanitarianism, he said.

Indiana is one of the many states which have passed a uniform anatomical gift act, thereby enabling anyone 18 or older to will his body to medical science.

THE MOMENT OF death, Rev. Galloway said, has become controversial since the cessation of heart beat has been replaced by termination of brain waves as the crucial indicator.

"In some instances," he said, "the monitoring of body functions proceeds long beyond the time the human personality as we know it has gone."

No "extraordinary means" are employed to prolong the lives of elderly Hermitage residents, Sister Rosemary said. If a family or doctor should insist on them, the patient is taken to a hospital.

How do adult children deal with the residue of guilt that may occur when they do not employ "extraordinary means" to keep an aged parent alive or eventually ask a doctor to discontinue them?

THE PROBLEM arises, said Sister Rosemary, because medical science is making the extraordinary more ordinary and this can cause confusion as to responsibility.

Dealing with "anticipatory guilt" in this regard, said Rev. Galloway, should be part of the pastoral care given by a hospital chaplain or a pastor.

Just as the dying have a right to liberate themselves from the bondage of life by insisting that physicians do not use extraordinary means to prolong it, so survivors must be "liberated from the bondage of grief" if they are to again lead wholesome, useful lives, he said.—B.H.A.

## A conservative view

BY CHRISTOPHER DERRICK

There was once a Spanish king who said: "Had I been present at the creation, I could have given some useful hints for the better ordering of the universe."

Most of us probably feel like this at times, worrying therefore about the plausibility of our faith. Even before human wickedness gets to work, this world seems to be full of evil and suffering and tragedy. Think of cancer, think of today's headlines, think of all the vast cold indifference of Nature: does our world really look as though it were the work of an "Almighty Father," a kindly and loving God with all power at His command?

The skeptic believes that he can thus corner us absolutely. If God wants to remedy the world's present evil but can't do it, His power must be limited; if He can put things right but chooses not to, He seems gratuitously cruel. In principle, therefore, one can believe in various kinds of God, but not in the God of the Christians—the God who combines total power with perfect love. The state of creation rules that out.

THE PROBLEM has hit us all, intellectually and in various personal and painful ways. The simplest answer is Dualism—the idea that there are two gods, one being responsible for good and one for evil. But if we are to believe this, we shall have to admit that Christianity has been totally mistaken from the very beginning.

In my own view, the problem is unreal—a pseudo-problem. It seems real to us because we live in space and time, and tend therefore (unless we are extremely

struggle against evil and, in the long run, to bring new and continuing life out of death.

Another, and in many ways a traditional, approach is taken by a man such as Protestant theologian Frederick Sontag, the author of "The God of Evil: An Argument from the Existence of the Devil," a 1970 volume which argues that we must alter our ideas of God if we are adequately to understand both the reality of evil and the kind of God who would allow it.

AND THIS IT seems to me is the very heart of the matter: simplistic, orthodox, traditional, static views of God simply are unable to cope with the reality of a world filled with the active presence of evil, in every area of our existence. We have not allowed ourselves to conceive of a God who would not interfere in our freedom to carry on our daily affairs in our own manner. We have been afraid of the consequences of the liberty of choice and action bequeathed to us by the God of history.

Freedom is a frightening burden and legacy: it would be so much easier if God would direct us in our every action. But without freedom, we could not be capable of making the choices which make life tolerable and our hopes for a future eternal life meaningful. Nor would the problem of evil have any meaning at all.

## Derrick's Response

BY CHRISTOPHER DERRICK

Mr. Thorman is the most reliable of writers: in season and out of season, even in connection with this timeless riddle of good and evil, we can still trust him to drag in his little routine wisecrack about the "simplistic, orthodox, traditional, static" ideas of our Catholic past. And in the hope of making this seem relevant, he has to offer—once again—a fantasy-version of what that past was like. Does he really think it's a new idea to admit that we have free will, and that God does not manipulate us like puppets, and that we therefore carry a frightening burden of responsibility?

Otherwise he states the problem well, but without offering any solution, or any suggestion that it might prove (in the end) to be an unreal problem. My suggestion is that we need to remember three scriptural ideas: the idea that God made this world completely good (Genesis); the idea that it is not only wrong, but logically absurd as well, for the creature to sit in judgment upon the Creator (Job); and finally, the idea that God is the saving victim of the world's evil, not its cause (the New Testament).

But (we still ask) why does He permit evil? It might help if we remembered the old ambiguity of the word "suffer," which means both "tolerate" and "endure," and then asked why God suffers evil. Then, in the light of our own commitment to evil, the question might become in some degree: Why does God tolerate you and me, at such pain to Himself?

Why indeed? "Who has known the mind of the Lord?" His patience—and that word is connected with "passion"—seems to be infinite. Speaking quite personally, I'm glad it is: I need to be "suffered."

becomes much less manageable, however, if we insist upon seeing it in terms of the gradualism, the evolutionary progressivism that appeals so strongly to the modern mind. Not that there is any conflict or contradiction between our religion and the biological doctrine of evolution, though some apprehensively conservative Catholics still suppose that there is. But the evolutionary habit of the imagination—which is something quite different and totally unscientific—is something which Christians have to fight. Ultimately, it puts the blame for evil onto the Creator.

This is unjust: if you and I examine our consciences honestly, we shall see where the blame really lies. We didn't initiate evil. But again and again, in our small way, we have cast our practical vote in its favor. God gave freedom to mankind, and we used it to vote a cruelly tyrannical regime into power.

The "mystery of evil" lies within ourselves, and we are not in a position to criticize God or complain about the universe.

## Thorman's Response

BY DONALD THORMAN

The difference in approach to areas of concern for contemporary Catholics between Mr. Derrick and me has probably never been so apparent as in this matter of the problem of evil.

To try to summarize: His view tends to be a priori, looking to the rules, to orthodox, traditional teachings as solutions to problems. He begins with the view that there are answers and the Church has them. My approach favors beginning existentially with the people and the problems where they are. From there, I tend to work to solutions (or possible solutions), including an examination of what we are able to learn from the traditional teachings of the official, institutional Church and the Christian community (not always one in their handling of problems).

To say, as he does, that the problem of evil is "unreal—a pseudo-problem," is in itself unreal. The fact is that whatever eternally may hold for us, the almost palpable presence of evil in today's world is at the very root of modern atheism and is its chief support.

Mr. Derrick's view is that we are passing through a vale of tears and that we shall one day look back at it all and "see that there never was a real problem at all." Then, why fight to stop the war in Vietnam, why struggle for the elimination of racial and religious discrimination, why enter into the political process to change the course of events?

Such a "non-problem" approach is why communists still maintain religion is the opiate of the people and why millions scoff at pie-in-the-sky evangelism which callously says religion has nothing to say about the evil surrounding us. If we can do nothing about evil, there is, indeed, no problem. But if we can—and we can—let us turn to Him who suffered to show us the meaning of suffering.

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Father Thiele visits a ladder full of children in this poor village in Thailand. All the families of the community are victims of leprosy.



Sister Christobalds from Madhya Pradesh, India, tells us: "This is Natter in front of her hut outside the village. People say she was once a beautiful woman. Now she has lost her eyesight and all the digits of her hand. Her husband has chased her away and tried to poison her. She says, 'I have cried very much, but now, YOU have come and I am happy again.' We give her food and clothing through your help."



"Last Easter, we had 11 baptisms in the village and it wasn't an ordinary ceremony either. Peter had been amputated before coming to us. Lazarus has one leg completely paralyzed and no fingers or toes either. When these two go out of the chapel they go on their hands and knees... but I am sorry you are too far away to come and hear them sing God's praises." Philippines Sister Elizabeth of the Trinity Mission

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# LOVE AND MARRIAGE

BY DR. LAWRENCE LOSONCY

Books which deal with the spiritual life often speak about the various kinds of friendship. They speak of the friendship which lasts only as long as convenient or useful. Then there is the friendship of pleasure, wherein another person is esteemed for selfish reasons. The friendship ends when it is no longer profitable or pleasurable.

The highest and most lasting kind of friendship is that wherein another person is revered simply as a person. This is what the existentialists refer to when they talk about "affirming the other." It is what Buber refers to when he speaks about seeing others as a "thou" and it is what, in

common parlance, we mean by treating people as persons instead of as things.

Marriage, in order to last, must be of this high order of mutual esteem. When people, through the marriage relationship, achieve this loving acceptance of one another, a beautiful sign shines forth for all to see. This is what we celebrate at a wedding, at wedding anniversaries, in love stories, and in many other ways throughout life. This is the kind of love to which Jesus referred when he said the marriage bond was forever.

THE OLD TESTAMENT used married love to portray God's love for us, his people. God is portrayed as a jealous God, who will tolerate no other lover wooing the loved ones. He is portrayed as a brooding God, a God who marries a prostitute (Israel) and continues to seek after his bride even after she returns to her in-

fidelity and abandons her husband. Faithfulness is a key theme for God's people in the Old Testament.

St. Paul saw clearly these revelations and continued to teach through the love which is marriage. He sees Christ as the bridegroom and the Church as the bride; he sees the relationship between Church (us) and Jesus as one of deepest intimacy. And he sees the sacrament of marriage as a sign for the whole community.

St. Augustine stresses this same point of view, noting that God is a deeply personal God who loves each one of us and all of us deeply and forever. The married relationship is one in which the other person is loved generously, jealously, and fruitfully. New life comes from married love. Augustine sees God loving us generously, jealously and fruitfully; new life and eternal life come from God's love, and God's love is forever.

and more of the children in this country find themselves belonging to someone else's parents.

Contrast "old fashioned" ideas about marriage with some of the popular current ideas about marriage and you will gain insight into the kind of love God bears for each of us. Like traditional marriages, the relationship God established with his Church and with each of us at Baptism will last forever; it will grow in intensity and depth; it honors us for what we are; it can be relied on; it is never easy; it is unique between each person and God; it makes our love for other people grow because our capacity to love constantly grows.

UNLIKE TRIAL marriages or relationships of convenience, pleasure, or business, God's love is serious, without reserve, and with no second guessing.

For all the examples we see of marriages which are going nowhere, we still all know of married people whose marriage is a source of inspiration and encouragement, people who could not even imagine what life would be like without their husband or wife. When we see and experience the reality of such love, we realize that no human relationship provides a richer insight into a Christian's graced relationship with God than love and marriage, which in turn permeates human love.

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"When people, through the marriage relationship, achieve this loving acceptance of one another, a beautiful sign shines forth for all to see." (NC photo by Sister Janaan Marnach)

## SCRIPTURE

### Marriage celebrates the mystery of love

BY FR. QUENTIN QUESNELL, S.J.

There is no indication in the gospels that Jesus was ever married. Some people claim he must have been, because it was expected of everyone in his place and time. But arguments about what Jesus must have done, based on conformity to what everyone else did, are not very strong arguments. He was much too distinctive an individual for that.

We do find in the gospels that Jesus talks a lot about weddings. When he tells the story of the five virgins and the five foolish, who waited up to light the way for the bridegroom, he makes himself the bridegroom of the tale. When he warns his disciples, at another time, to be alert for the day of his return, he tells them they must be like servants sitting up late at night inside their master's house, ready to open the doors for him "when he returns from the wedding."

IN ANOTHER STORY, Jesus' Father is a king who has prepared a great celebration for his son's wedding. And once, when the Pharisees wonder why Jesus' disciples do not fast like other holy men, he answers that you can hardly expect the guests at a wedding to fast—certainly not as long as the groom is still there with them. He assures his enemies that this particular bridegroom will not be with them for long, and they will have plenty of time to fast later on, after he is gone.

Following our Lord's lead, John the Baptist compares Jesus to a bridegroom who is so happy in the possession of his new bride that his joy overflows onto all his friends as well. The wedding at Cana carries out the same theme. Jesus was not the bridegroom there, but what an important part he played in their celebration!

When the guests had already drunk up all the wine there was, Jesus produced six more full jars. Since the jars held "two to

three measures apiece" and each measure was about eight gallons, that means Jesus provided somewhere between 100 and 150 gallons of wine—enough to quench anyone's thirst.

WHAT IS BEHIND all this? Why is wedding imagery so perfectly suited to passing on the gospel message? First of all, of course, a wedding is a happy occasion, and the gospel is "good news." But there are plenty of other happy occasions: birthdays, coronations, religious holidays, also celebrated with large parties. Why always bring in weddings?

A wedding is itself an embodiment of the gospel. It is not just any celebration. It is a celebration of love. It celebrates the reality of love. It celebrates the achievement of love—making us go out of ourselves and become better than we are by the attractive power of another human person.

A marriage celebrates the triumph of love. Getting married means having overcome one's fear of risk and being willing to keep trying to overcome selfishness. It means daring to give up the comfortable security of free, personal disposal of one's possessions and of one's very self.

A marriage celebrates the strength and confidence of love. It is a proclamation of faith before all the world. Not just a passing fancy, but an open and firm commitment in a perilous universe. "My beloved to me and I to him." "Till death do us part."

A marriage celebrates the miracle of love. It is a miracle of creativity. In the surrenders made, there is the possibility of life to come. The apparent loss and death is gain and life—like life out of death, like resurrection.

Weddings are the gospel in miniature. No wonder Jesus loved them.

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## LITURGY

### Family-planned liturgies promote unified spirit within the parish

BY FR. JOSEPH M. CHAMPLIN

Cape Cod is a favorite vacationing spot in the summer for many, including this writer. Mushrooming popularity in recent years has brought to the Cape mixed blessings—economic growth with bumper-to-bumper traffic, a thriving tourist trade with the gradual commercialization of its rustic seashore.

Father Francis Connors, pastor of Our Lady of Victory Church in Centerville, Massachusetts, a town only a few miles west of famous Hyannis, has watched this enormous growth expand his parish in 15 years from 80 to 800 families. Over the last few years alone, they have added annually to the envelope list 100 new family units.

THESE ARE NOT vacation-time visitors, but permanent members. They are persons who once stayed for a week, a month, a summer and now, mainly as retirees, have taken up residence throughout the mild winter as well. That flourishing Christian community during the warm, June-September holiday months finds its 500-seat capacity church straining to care for the substantial number of vacationers who flock there for Sunday Mass.

The people at Our Lady of Victory are blessed with a concerned pastor and two creative associates, Father Thomas McMorro and Father Edward Correia. Together this team has come up with what I believe is a rather exciting approach to parish worship: family planned liturgies on Sunday.

IT WORKS QUITE simply. The clergy contact one of the families in the parish and ask if they would be interested in (a) planning a liturgy, (b) on which week-end, and (c) at what Mass. Once they have an affirmative response plus the exact time and date, a priest stops at the home several weeks in advance. He leaves with them copies of the assigned scriptural readings as well as the other liturgical texts and explains some of the possibilities open to them.

The family then assigns lectors (usually the older children and/or

father read the biblical excerpts) and write a prayer of the faithful. They plan the procession with gifts, and agree on something special for the after-Communion thanksgiving period.

When the day arrives (this is the only family for that particular week-end and they participate in but one Mass, the one selected), father, mother and children "take over." For the General Intercessions, the whole family comes into the sanctuary and each, or nearly each member reads an intention. These homespun petitions, according to Father Connors, sometimes will bring tears and, on other occasions, a smile—like the moment when a young child prayed that God might leave the three priests in the parish "for ever and ever and ever."

AFTER COMMUNION, another person in the family, often the mother, will step forward and read to the reflecting congregation a favorite prayer (one chosen "The Prayer of St. Francis"), a prose passage, or a suitable poem.

This procedure proves particularly powerful in the case of baptism. Most babies receive that first step in the Christian Initiation process at Our Lady of Victory during the 12:00 Sunday Mass. The family whose infant is to be baptized serves as the "liturgy planners" for this celebration and their very active participation in the service adds a new dimension to what already is a moving experience.

"After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child it has become, to receive confirmation, and to participate in the Holy Eucharist. In this duty they are again to be helped by the parish priest by suitable means."

Those dry words from the rite of infant baptism impose heavy responsibilities upon priest and parent. The family planned liturgy program in Centerville, it seems to me, offers a potent, yet painless way for the clergy, for fathers and mothers to involve children so they will "know God" and "participate in the Holy Eucharist."

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## CATECHETICS

### Marriage is a sign and source of love

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

I asked four couples to sum up in a few words what love and marriage meant to them. "Hard work!" was the immediate response of one couple. "To open yourself to understand try to meet another's human needs which may be very different from your own. To appreciate the uniqueness, the unpredictability of another's response to a situation even though you've known that person 'for-almost-ever' they added.

Another seconded the need to work at marriage. "Love is like a fire in a fireplace. If left unattended, the flames will burn less brightly and get smaller, but the fire is still there. If you throw a new log in the fireplace, it will once again burn brightly as before. But if you keep neglecting it, it will smoulder and then die out completely. Love is like that."

THE THIRD COUPLE expressed themselves more poetically. At first they said, "Marriage is making love, little creatures, music, popcorn and peace—best we can! Then giving in to the poetic spirit they created a poem:

"In marriage we make laughter, we make lovely we make mischief, we make peace, we make music, we make children, we make pain not hurt so much.

we make things easy, we make mistakes, we make pigtailed and airplanes we make noise, we make waves, we make laughter, we make lovely, we make love."

The fourth couple attempted a definition

that would put it all together. "Marriage is a pact between two members of the opposite sex in which love, trust, understanding, problems, sorrow and every feature of life can occur and yet have a solid foundation on which to rest." The profoundness of their definition seemed to tie together what the others had shared.

YOU MAY AGREE or disagree with the observations of my friends. You may compare their experience with your own. For the Christian, perhaps particularly for the religious educator, the experience of marriage—whether one's own, that of one's parents, friends, neighbors—is a rich area for deepening one's understanding of life lived in relationship with God. Perhaps no other experience is more significant for gradually understanding the deepest reality of God and his personal involvement in human life. No other experience provides more fertile points of contact with God in daily life.

Perhaps it is because marital love is so all-embracing an experience that it finds such a central position in the Judeo-Christian tradition. The focal point of Old and New Testaments is the "covenant" (i.e. marriage bond) between God and his people. The central experience of the Christian community is the celebration of that covenant in the Eucharist.

THE PROPHET HOSEA, whose own marriage was filled with infidelity and forgiveness, perceived in his experience of marital love the profound reality of God's love. From reflection on his marriage he came to see that God's relationship with his chosen people was like his own relationship with his wife. Hosea describes God as alluring his estranged wife (i.e. his people) back to him, speaking to her heart, and inviting her back. She responds to his call with some of the joy of their first honeymoon. "On that day, says the Lord, she shall call me 'my husband.' " God then offers himself to her in a lasting covenant bond: "I will espouse you to me forever" (Hosea 2:16-21).

Hosea's insight was picked up by other biblical writers.

Covenant became one of the major themes of the entire Bible. The first pages of the Bible point out that man is created in the image of God—as male and female, united in love and marriage (Gen 1:27). The Bible closes (Rev 21:9)—with the culmination of earthly life described as the wedding party of the Lamb (Christ) and his bride (his people). Between the world's beginning and its end man lives within the context of a relationship with God that finds its closest model in the experience of marital love.

IT IS NO ACCIDENT that John's Gospel records the saving work of Jesus as taking its start at the wedding feast of Cana (John 2:1). Nor is it insignificant that the Sacrament of Matrimony is normally celebrated during the Eucharist, the new covenant. Marital love finds its deepest source in the love God pledges to share with husband and wife, who in turn can find in their marriage the most fruitful of recognizing and responding to God's love.

Marriage is a sacrament, a sign and source, not only of human love, but of God's love as well. Marriage is also a parable which teaches us of the riches of God's love which touches every aspect of our lives. "Love is like that" . . . "We make laughter, we make lovely, we make love" . . . "A solid foundation on which to rest" . . . "Hard work!"

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## THE CHURCH AND I

### Diverse beliefs mark upbringing

BY F. J. SHEED

I have described the religious context of my childhood—my father's family very anti-Catholic Presbyterians, my mother a Catholic, my father a Communist who regarded all religions as fossil survivals. In my first few years I went to Mass and visits to various churches with my mother. I learnt my prayers—Our Father, Hail Mary, Gloria, Confiteor, a prayer to my Angel Guardian. I cannot remember when I did not say the three prayers beginning "Jesus, Mary and Joseph" which end "May I breathe forth my soul in your blessed company." I say them still. And I was conscious of the friendship of St. Francis of Assisi (in honor of whom, not my grandfather, I was named) and of St. Joseph. My mother had prayed hard that I should be born on St. Joseph's feast-day, March 19th. In a sense I was, though she did not realize it. I emerged early in

(Continued on Page 7)

"Cape Cod is a favorite vacationing spot in the summer for many." (NC photo)



## QUESTION BOX

## Some reflections on open heart surgery

BY MSGR. R. T. BOSLER

Q. What's it like to go through open heart surgery?

A. Scary in anticipation—at first. I had over a month and a half to think about what the surgeons were going to do to me. And, I'll level with you, the thought of having your chest sawed open and your heartbeat stopped for a considerable length of time does not exactly contribute to levity and merriment. It took a good dose of sleeping powder to get through the first night, after learning my fate.



Then I began to think and to pray, and as the days went by I began to realize that the period of anticipation was a great grace. Except for the inability to walk at my usual pace, I was feeling good, no pain, no sickness. Looking forward to the possibility of death in such a condition is a spiritual experience for which I shall

forever be grateful. The true values of life stand out clear and unmistakable; your faith becomes precious and doubts you may have had concerning it appear ridiculous.

I found it impossible to pray for myself other than for the strength to accept what the Lord wanted. I prayed rather for those I may have failed or harmed in 33 years of priestly life. I grew to greater appreciation of the great gift of the priesthood, but I also grew to the humbling awareness of how much I had failed to use it. It was the greatest Retreat I ever made. I was ready. I honestly did not fear whether I survived the surgery or not.

AS THE DAY ITSELF neared, I changed. Friends I had not heard from for years and also strangers who heard about me phoned to say that they had recently gone through the same surgery and now were feeling like new men. They all swore that the first days of recovery were not anything as bad as they anticipated. Readers of this column from all parts of the country sent promises of prayers and Masses for a successful surgery and

speedy recovery. Priest friends wrote or phoned in the same assurances. Communities of Sisters promised total spiritual backing.

I knew my own parishioners, including 630 school children, were praying and would continue to pray until I was completely recovered. The evening before entering the hospital I received the Sacrament of the Anointing of the Sick in church before the tabernacle from my two associate pastors, the Sisters of the school taking part. It was a moving and comforting experience. I went to sleep the night before surgery confident that everything was going to go smoothly.

A shot in the arm an hour before surgery, and I soon knew scarcely what was going on. I remember sliding on a surgery cart, going down an elevator and rolling through the surgery doorway. I shut my eyes so that I would not see the instruments of torture and then began waiting for the prick in the wrist the nurses had told me would put me under. I kept waiting. Finally I risked opening my

eyes. Doctors and nurses were hovering over me. Machines were purring and clicking away. "Why don't they put me under and get on with this business?" I thought to myself. Then I heard a voice saying: "It's all over. You're doing fine."

I heard and felt a machine buck. "Don't try to breathe, let the machine breathe for you, relax." I did, and I was aware of a big tube in my throat through which the machine pumped oxygen into the lungs. If it were not for the careful briefing given by the heart team nurses the day before, waking up would be a most frightening experience in this type of surgery. The big tube in your throat, both arms strapped to boards, with an unbelievable number of tubes coming out of them, tubes from your chest for draining, wires from your chest to the heart monitoring machine, the bleep of these monitors and the hissing of the breathing machine—this is what your relatives see and hear as they visit for a minute or two. "You looked like 'Mission Impossible,'" was my brother-in-law's description afterwards.

concentrate to write this for you. But I am told that my recovery has been remarkably quick and easy, and that the surgery was performed without a hitch. This surely was an answer to your prayers and those of my wonderful parishioners, who took turns in church day and night praying for me.

MY EXPERIENCE has been a spiritual even more than a physical renewal. The dedication of the doctors and nurses who took such good care of me inspire me to try harder at being kind and generous as a priest. The flood of greetings, notes and

letters from my parishioners assuring me of their love and support, made me realize what a thrilling thing it is to be a pastor. One example and I am through.

A parishioner who describes herself as an old church Catholic said that she believed in backing up her prayers with a sacrifice and that her sacrifice for me had been to receive Communion from a lay minister. Until then, she said, "I had passed up Communion if necessary rather than receive from a layman." Thanks to her and thanks to you all for your prayers.

(Copyright 1972)

## Diverse beliefs mark upbringing

(Continued from Page 6)

the morning of March 20th—it was still March 19th in Palestine!

So far I was a typical little Irish Catholic child—a Catholic born round the turn of the century in Sydney might as well have been in Ireland. All my mother's friends were either Irish-born or first generation out of Ireland. On my father's side there was one Catholic, one of his mother's sisters, eccentric as I remember, and no help at all in our special problem. She said the Rosary every day and never went to Mass at all. I gather she thought it would be an insult to the Blessed Mother to think Mass necessary if one said the Rosary.

WHETHER MY FATHER would have allowed me to make my first confession and communion I do not know. But when I was six (and my brother four) his work took him out of Sydney, and for a couple of years the three of us lived with my mother's very Catholic sister. In effect we and her children were (and always remained) brothers and sisters; and we practiced our religion in all freedom. Those were the happiest years of my childhood. I see them still in a haze of gold.

One incident of that period, mildly relevant to my story, stays in my head. One of my father's sisters came to visit us.

A priest from the parish happened to look in while she was there. She ignored his hand and flounced out of the house practically in the middle of a sentence.

Other children of my age were already in school. But my father had a theory, for which I have always been grateful to him, that no one should go to school, or even learn to read, before the age of eight. What with the surf at Coogee and the bush between Randwick and Long Bay, I filled my days blissfully.

At eight my mother sent me to the parish school run by the Sacred Heart nuns—headed by a frightening woman, Sister Brendan, very quick with a cane. I never attracted her notice, for I had only two weeks there—all the Catholic schooling I have ever had. For my father ordered me to be sent to the public school at Coogee.

But I still got Mass, and made my first Confession and Communion, under the instruction of the Sacred Heart Fathers, a French missionary order (now quite notably Australian). I was only eight, in those days young for Communion, but the priests realized that my father might at any time be having us back, and who knew what line he might take? As it was, I barely made it. Two months after my first Communion, we were back with him,

living within a walk of my grandparents' house. We learned soon enough what line he would take.

THE WEEK-END began agreeably. On the Saturday my grandmother, once Catholic now Presbyterian, arrived, bringing new suits for my brother and me. On the Sunday morning my father told us to put them on and took us to the Methodist Church in the next block. There, three times every Sunday, we went for the next six years—Christian Endeavor at 9:30, the main Service at 11, Sunday School in the afternoon.

The occasional questioner who tells me I believe as I do because I had been brainwashed in my childhood hasn't a notion of the variety of washings—Methodism three times every Sunday, Marxism at breakfast and dinner every day, Confession to Father Rohan in his study on one Saturday morning in the month, daily Mass and Communion during the two weeks of my father's annual vacation.

My clearest memory of that first ghostly Sunday is of my mother's heartbroken crying, with eight-year-old me assuring her that she didn't need to worry about us. Nor, as it happened, did she.

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please... for the progress we have  
made in all areas by working  
together... for the educational  
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to all... for these and all the many  
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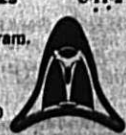
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**CYO BAKING CONTEST, FIRST PLACE WINNERS**—These four girls accounted for three of the six first places in the recent Junior CYO Baking Contest, held at Our Lady of Lourdes, plus the Grand Championship. Left to right, they are: Karen Sahm, Immaculate Heart; Martha Klotzler, St. Gabriel; Lisa Tooley, St. Andrew; and Mary Ann O'Neal, St. Christopher. Linda Wiegand, St. Christopher; Laurie Stemnock, St. Andrew; and Ann Carrels, Mount Carmel, could not be present for the photo.



**CYO OF THE YEAR CONTEST, DISTINGUISHED PARTICIPATION AWARD**—These St. Rita officers are shown just after receiving the parish's Distinguished Participation Award, earned for reaching a level of 4,000 points in the over-all CYO of the Year Contest. St. Rita, who was over-all champion in the 1970-71 contest, showed its consistency by winning an award for the second consecutive year. Left to right, the leaders are: Lesela Helm, President; Patrice McElroy, Vice-President; Eva Jackson, Secretary; Pam Parrott, Treasurer; Don Johnson, Deanery Representative.



**CYO OF THE YEAR CONTEST, DISTINGUISHED PARTICIPATION AWARD**—The St. Andrew Junior CYO unit, which has been gaining more-and-more consistency in its participation level in recent years, earned a tangible symbol of that consistency at the recent CYO Banquet. These officers are holding their Distinguished Participation certificate, which is awarded each year to parishes amassing at least 4,000 points in the over-all competition. The award was the second won by St. Andrew in recent years. Left to right, the St. Andrew officers are: Charles Leimgruber, President; Sherry Adamson, Vice-President; Mark Bauman, Deanery representative; Jack Adamson, Treasurer; Secretary Elizabeth Rulon was not present for the picture.



**CYO OF THE YEAR CONTEST, DISTINGUISHED PARTICIPATION AWARD**—St. Barnabas made it two awards in two years when their officers appeared to accept the Distinguished Participation certificate at the recent CYO Banquet. The certificate, which represents the achieving of 4,000 points during the contest year, was also won by St. Barnabas unit in 1970-71. Shown in the picture are, left to right: Mary Beth Weber, Vice-President; Elaine Mitchell, Deanery Representative; Chris Perry, President; Beth Ann Scheib, newsletter editor; Sue Medisch, Secretary. Treasurer Mike Gallimore was not able to be present for the ceremonies.



**CYO OF THE YEAR, "MOST IMPROVED UNIT"**—Since winning the over-all CYO of the Year Championship some ten years ago, Holy Spirit's Junior CYO program waited until the 1971-72 Contest to make its next appearance in the awards column. These officers are responsible for bringing home to Holy Spirit, with the help of a good nucleus of Adult Advisers, the "Most Improved Unit Award" in the recently-completed Contest. Left to right, the Holy Spirit officers are: Mary Bousher, Treasurer; Cheryl Thomas, Secretary; Robert Gedig, Vice-President; Neil Farren, President.

## Quiz event set to open December 3

Final instructions and pairings for the 19th annual Junior CYO-Criterion Quiz Contest have been mailed to the 32 participating teams, primed for the Sunday, Dec. 3, contest start. The number is an increase of five teams over the previous year.

Multiple parish entries among the 32 panels include four teams from St. Catherine's parish, Indianapolis, and three from St. Louis parish, Batesville.

Panelists will answer questions taken from selected pages of three consecutive issues of The Criterion, starting with the issue of November 10. One issue will be dropped and one added for each week of the contest.

Scheduled dates for the contest are December 3, 10, 17 and 31. The finals will be held the first week in January and will be tentatively broadcast over WFBM Radio.

A total of \$80 in cash prizes will be awarded finalists and semi-finalists by The Criterion.

## St. Simon cops St. Rita kegling tournament trophy

**INDIANAPOLIS** — Bowlers from St. Simon's parish won last week-end's St. Rita's Junior Bowling Tournament, held on the Town and Country Lanes. Their pin total was 2,270, edging out second place St. Malachy's with 2,223.

Individual games scores were registered by the following: High Actual Boys—Ben White, St. Rita's, 186; High Actual Girls—Debbie Ralford, St. Gabriel's, 134; High Boys Single with Handicap—Jim Pfeiffer, Nativity, 217; High Girls Single with Handicap—Anne Agresta, Nativity, 201.

Three-game high scores included:

High Actual Boys—Henry Gregory, St. Malachy's, 486; High Actual Girls—Rosie Myers, Nativity, 357; High Boys with Handicap—Bill Leonard, Holy Spirit, 563; High Girls with Handicap—Anne Agresta, Nativity, 534.

## CYO NOTES

1973 CYO Activities Calendars will be available for distribution after mid-December, according to the CYO Office.

Coaches of the 205 basketball teams in the six boys leagues met this past Tuesday evening at Secunia Memorial High School. Play will begin on December 2 and 3. Coaches are reminded that all roster blanks, eligibility forms and participation fees are to be returned before the first game of each team.

Entry blanks have been mailed for the Archdiocesan Cadet Science Fair to all Catholic elementary schools. Preliminary deadline is early January. School fairs will be conducted through March 1, with the Archdiocesan Fair tentatively scheduled for the first Sunday in March.

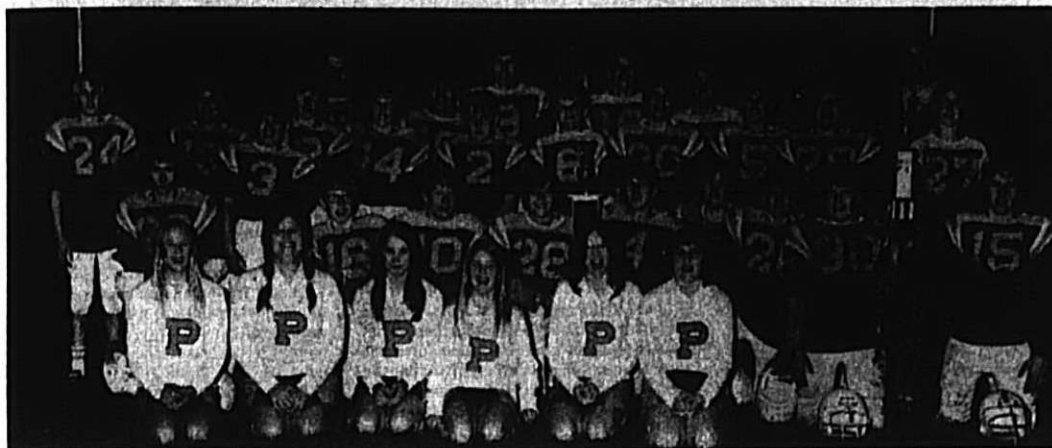
Forms will be mailed next week for the Cadet Girls Volleyball League and the Cadet Boys Wrestling League.

The Indianapolis Deaneries Youth Council meeting will be held at 7:30 p.m. Monday, Nov. 27, in the CYO Office.

Thirty years ago Father Bernard Hubbard, S.J., famed Alaskan explorer and missionary, was the opening speaker on the Catholic Forum lecture series in Indianapolis.

## STANDINGS

**CADET GIRLS BASKETBALL LEAGUE**  
Division I—Immaculate Heart 2-0; St. Joan of Arc 3-0; All Saints 2-1; St. Michael 2-1; St. Christopher 1-2; St. Monica 1-2; Holy Trinity 0-3; St. Martin 0-3.  
Division II—St. Plus X 2-0; St. Simon (Blue) 3-0; Little Flower 2-0; St. Andrew 2-1; St. Philip Neri 1-2; St. Lawrence (Red) 0-3; St. Matthew 0-3; St. Rita 0-3.  
Division III—Holy Spirit 3-0; Our Lady of Lourdes 2-1; St. Jude 2-1; St. Simon (White) 2-1; St. Mark 1-1; St. Bernadette 1-1; St. Patrick 1-1; St. Lawrence (White) 0-2; Our Lady of Greenwood 0-2.



**CYO CADET FOOTBALL CHAMPIONS**—St. Philip's Cadet Football team walked off with the Indianapolis Deaneries' league championship at the CYO Stadium on November 12. The boys first won the Division Two championship with a 7-1 record, then disposed of St. Patrick-Sacred Heart in the first round of the league play-offs. Then came the thrilling championship game with tough St. Malachy, and the lads again responded in

the clutch, scoring the final touchdown on a 61-yard pass play to edge the team from Brownsburg, 12-7, with 1:17 left on the stadium clock. St. Philip also won third place honors in the "56" League. Shown with the boys are their coaches: Assistant Coach Jim Smith (back row, center); Assistant Coach Pat Moran (back row, second from right); Head Coach Lew Green (back row, right).



**CYO "56" FOOTBALL CHAMPIONS**—One of the parishes making a consistent appearance in CYO athletic record books is St. Plus X. This is the parish's "56" team, which is shown here just after winning the championship of the 1972 CYO "56" Football League, defeating St. Barnabas, 13-6, in the final game. St. Plus X won Division Two with a perfect 7-0 record then

knocked off St. Philip Neri's Division Four kings, 14-0, in the first round of the league championships. The champions' coaches are standing behind them in this picture: Left to right, Head Coach Ted Labus; Assistant Coaches Paul Collignon, Cleve Francouer, Garland Barr, Jerry Bolden.

## Indianapolis Parish Shopping List

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IHM CHRISTMAS DANCE—"The Holiday Hop" of Immaculate Heart of Mary parish, Indianapolis, will be held Friday, Dec. 1, at St. Plus X Council, Knights of Columbus, 2100 E. 71st St., from 9 p.m. to 1 a.m. Reservations chairman is Mrs. Joseph Viehmann, third from left above, 255-6342. Tickets to the event, open to the public, are \$10 per couple. Also shown from left are: Mrs. Michael Miller, social hour chairman; Mrs. James McNulty, decorations; and Mrs. William T. Cline, publicity. Chairman of the dance is Mrs. Eugene Maloy.

## Resolution asks release of Jews in Soviet Union

INDIANAPOLIS — Support for the release of Jews imprisoned in the Soviet Union was expressed by the Archdiocesan Council of Catholic Women in a resolution passed at its November 14 board meeting. The resolution reads:

"It is hereby resolved that the Board of the Archdiocesan Council of Catholic Women extends its support to the Women's Plea for Soviet Prisoners of Conscience and encourages responsible efforts in their behalf."

Interfaith meetings in 51 cities across the United States are planned in order to focus attention on the prisoners' plight and to bring pressure to bear on the Soviet government. The Indianapolis meeting will be held Tuesday, Dec. 12, at 8 p.m. at Beth-El Zedek Temple, 600 W. 70th St.

Among the speakers for the event will be Mrs. Birch Bayh, wife of the U.S. Senator. Women of all faiths are invited to attend and reservations are not necessary.



**SERRA CLUB SPEAKER**—The annual Clergy Night for Indianapolis-area pastors, sponsored by the Serra Club of Indianapolis, will be held Monday, Nov. 27, at St. Plus X Council, Knights of Columbus, 2100 E. 71st St. Featured speaker will be Father Joseph McCarthy, consultant for film and broadcasting to the United States Catholic Conference. Special guests to the program will be members of the Archdiocesan Priests' Senate.

## 'Majority of One' on play docket

INDIANAPOLIS — The drama department of Ladywood-St. Agnes High School will present "A Majority of One" at 8 p.m. Friday and Saturday, Dec. 1-2, in the school auditorium.

The play, by Leonard Spigelgass, is directed by Sister Maureen Phillips, S.P., and produced by Michael Warlum.

Lead roles are portrayed by Betsy Ross and Abbie Greene, of LSA, Fred Bonifils, of Arlington High School, and Michael Garvey, of Brebeuf Preparatory School.

Tickets are \$1.50 and are available at the door.

## Sr. Gonsalva Wiegand, ex-Marian staffer, dies

OLDENBURG, Ind. — Funeral services for Sister M. Gonsalva Wiegand, O.S.F., professor of Latin and German and department chairman at Marian College from 1937 to 1963, were held at the motherhouse of the Sisters of St. Francis here Wednesday, Nov. 22.

She died Sunday (Nov. 19) in the motherhouse infirmary at age 85. She retired from active duty nine years ago.

A NATIVE OF Cincinnati, she entered the convent at Oldenburg in 1905. Her 58-year active apostolate, centered around classroom teaching, included elementary, secondary and college levels, as well as extra catechetical instruction.

Assigned to Marian College at its opening in Indianapolis, she brought to it an educational background, combining a Ph.D.

in Latin from St. Louis University, an M.A. in Latin (cum laude) from Notre Dame University, and a B.A. in education from Xavier University, Cincinnati. Immediately prior to her 26-year service at Marian College, she had been professor of languages at Teachers' College, Athenaeum of Ohio, Cincinnati 1935-1937. Among her earlier teaching appointments were four years at St. Mary Academy, 1927-1931.

RESEARCH and writing were adjuncts of her college teaching. Especially noteworthy were two books, *Sketch Me, Berta Hummel* and *The Legend of Iroquois* (from her doctoral dissertation). The latter is on microfilm at the University Microfilms, Ann Arbor, Michigan. She held both the presidency and vice-presidency, in turn, of the Indiana College Classical Teachers Association and contributed papers at state and regional conventions.

Sister Gonsalva was the last surviving member of her immediate family.

## Two Denver high schools will close

DENVER—Three of the five archdiocesan high schools here will be consolidated into one, Denver Archbishop James V. Casey announced here.

Citing financial problems as the key factor, Archbishop Casey said that Cathedral, St. Francis de Sales, and St. Joseph's high schools will re-open under one roof next year.

Two other archdiocesan high schools in the city—Holy Family and Machebeuf—will not be affected by the change. The archbishop said the projected figures for these two indicated that they would be able to continue for at least the next three years.

THE NEW centralized school, which will be located at the present Cathedral high school, will be able to accommodate 900 to 925 students, the archbishop said. The three schools had a combined enrollment of about 1400.

He added that the facilities of St. Joseph's will be converted into a religious, educational, and cultural center for residents of Denver's West Side, and the St. Francis building will be used by the archdiocesan education department, youth department, and Catholic Community Services.

The consolidation announcement came after a consultation process in which every new parish was polled on whether to continue the schools, consolidate them, or close them.

In the end, Archbishop Casey said, it appeared that any delay in consolidating "could mean the death of each high school within a few years."

Ten years ago Sister Mary Williams, O.P., member of the teaching faculty at Sacred Heart School, Jeffersonville, was among 17 U.S. Catholic school teachers to be honored by the Freedoms Foundation.

## Remember them in your prayers

**CLARKSVILLE**  
KATHERINE L. ROSS, 85, St. Michael's, Nov. 20. Mother of Roy J. Ross of Charlestown; Mrs. Evelyn Knott of Fayetteville, Pa. and Mrs. Frances Maguire of Louisville.

**CONNERSVILLE**  
ROSE C. SIEFERT, 83, St. John's, Nov. 18. Mother of Mrs. Dorothy Short of Indianapolis; Gale Siefert of Harrison, O.; Mrs. Jude Jones, Mrs. Alice Orschell and Joseph Siefert, all of Connersville.

**INDIANAPOLIS**  
FRANCIS L. LAUGHLIN, 78, St. Peter and Paul, Nov. 7. Brother of Miss Elizabeth Laughlin and Miss Gertrude Laughlin of Indianapolis; Mrs. Alice Gigg of Arlington, Va. and James Laughlin of Washington, D.C. Also several nieces and nephews survive.

**ALOIS M. MAPES**, 71, Sacred Heart, Nov. 15. Husband of Florence; father of Thomas E., Norbert L., Joseph A. and Bernard C. Mapes; Delores Husson; Catherine Bickers, Virginia Beach and Carolyn Underwood; brother of Helen Siltman; half brother of Anthony and Ray Fischer; Teresa Fink, Anna Stegman, Rose Balidino and Elizabeth Gilden.

**GLADYS LILLPOP**, 52, Holy Trinity, Nov. 16. Wife of Gratton C. Lillpop; mother of Dennis C., Kathleen, Rita and Karen Lillpop; sister of Curtis Willard.

**LILLIAN C. EVANS**, 81, Christ the King, Nov. 18. Mother of Robert, William, Richard and Patricia Evans; sister of George Lantry, Ester Thomas, Estella Uebelhor and Catherine Bristow.

**NELLIE B. PEDIGO**, 80, Holy Cross, Nov. 20. Sister of Cecilia Graul.

**LEWIS H. CLAYTON**, 40, Nativity, Nov. 20. Husband of Irene R.; father of Michael L. Clayton, Rosemary Biglow and Martha Parrish; brother of Glenn, Virgil, Roy and William Clayton and Hazel Elliott.

**DELIA C. SMITH**, 68, St. Joan of Arc, Nov. 20. Sister of Michael T., Mary E., Catherine M., Margaret M., Duane and Julia Furlong.

**FRANK J. VINCI**, 49, St. Patrick's, Nov. 22. Husband of Mary R.; father of Danny, Frank and Karen Vinci; Mary Moore and Deanna Sessions; brother of Guy, Nunzio, Michael, Peter and Mary Vinci; Josephine Rohr and Camette Cecil.

**JULIA D. CUPANCIC**, Holy Trinity, Nov. 22. Mother of August M. and Joseph S. Cupancic and Julia A. Belites.

**SELLERSBURG**  
VERONICA SAMPLES, 82, St. Paul's, Nov. 16. Mother of Mrs.

Catherine Woods of Speed; Carl Thompson of Buck Run, Va.; Wayne Samples of Jeffersonville; Mrs. Rosaline Freund and Mrs. Lucille Polter, both of Clarksville; Mrs. Leona Cornell and Mrs. Myra Crawford, Roy, Frank and Ivan Samples, all of Sellersburg; sister of Elizabeth Dick of Jasper; Otilia Wiles of Chesapeake, Mass.; Justina Smith of Washington and Paul Britag of Clarksville.

**WESTER TERRE HAUTE**  
CELINA HARDEN, 73, St. Leonard's, Nov. 18. Mother of Harry Harden, Jr. of Miami, Fla.; sister of Mrs. Jennie Delaunoy of West Terre Haute, half sister of Arthur Gallez of Grass Valley, Calif.

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CATHEDRAL GRADE SCHOOL, 1923-24—Shown above are the boys of the first and second grades at St. Peter and Paul

Cathedral Grade School in 1923-24. The photo was submitted by Thomas Connolly, third from the left in the front row.

## VIEWING WITH ARNOLD

# Diana Ross 'some actress'

BY JAMES W. ARNOLD

About halfway through "Lady Sings the Blues," the new film biography of star-crossed 1930's singer Billie Holiday, a major realization washes over you like a very large, wet wave. It is that Diana Ross, the one-time lead singer of a Motown trio called The Supremes, is some kind of a movie actress, and that you are about to be kapow-ed into the upper balcony.



Until then she has been mired, good-naturedly enough, in a flick that is so routinely larded with clichés that it must be intentional—a kind of hankie-twisting tribute to old Susan Hayward movies. Even when it's over it amounts to that, mostly—a Cinderella film in which the heroine struggles up from wretched beginnings, gets

hooked on drugs, hits bottom, then starts to climb back to the inevitable lump-throated concert at Carnegie Hall. The girl suffers and suffers.

It's an old-fashioned ladies' picture, of which there has lately been a dearth. It can be enjoyed on that level as a schmaltzy movie—the way they were in the jolly old days before people started to artsy-craftsy and nudge them up. The difference is that Miss Ross comes on like Bette Davis writ large. Like your ordinary, every day tornado.

THE TURNING-POINT scene takes place in the singer's dressing room, soon after she's gone on heroin in the middle of a long, demanding Southern tour of one-night stands with a white jazz band. Her lover (Billy Dee Williams, the Gale Sayers of "Brian's Song") is shaken to find her in this condition. She tries to pass it off, and interest him in a little passion. But he

won't be distracted: "I've been on the streets all my life. I know what that (bleep) is." His anger and love vs. her guilty desperation. A struggle that is physical, emotional, moral. Brilliantly acted. You're zapped.

Miss Ross takes all the impossibly contrived, outrageous scenes of tormented-artist movies and makes them fresh, alive, moving. The shy nice girl doing her first bit in a raucous club. An awkward scene where she awaits her big chance to go on a live radio broadcast. (She's black, the sponsor won't hear of it, so she never gets on). Boozily singing "Lover Man, Where Can You Be?" as her supplier moves backstage through the shadows. Learning of the death of her mother as she is about to take a shot. (Good grief). An argument on a lonely beach, offering her engagement ring in payment for a fix. And after a friend has been cruelly beaten in her behalf, cradling his head and crooning to him.

singer of humble origin Miss Ross has extraordinary ability to identify with Miss Holiday, and to feel and project a tragic sense of indescribably hopeless longing. The blues songs help. Miss Ross sings about a dozen of them, in a gentle, keening high pitch that Miss Holiday probably could not have matched. But it is also just possible that Diana is a natural. Somehow, girls with the drive and talent to emerge from the show-biz jungle as singers have often had the magic to light up the cinema. (Cf. Garland, Streisand, Minnelli).

The mood here, though, is downbeat. Miss Holiday's unhappy youth is spent resisting prostitution, until it becomes clear to her that when you're at absolute bottom even that may appear to be a rise in status. (The description is tough only in terms of language). The film suggests that her addiction is brought on at least partly by race awareness stimulated by the band tour, and tragedy becomes inevitable when white society is vindictive and unforgiving. The film's stance toward drugs is uncompromising, but the problem is not simply personal. Society had a large part in making Billie what she was, and then refused to forgive her for it.

BEST OF ALL is a titanic struggle between Ross and Williams over drugs, in and out of a bathroom. (She wants it, he won't let her). The full anguish and degradation of the moment are lined out, with a memorable final shot of Miss Ross horribly spaced out against the sterile bathroom wall.

It may be that as a black

## The week's TV network films

HOW TO SUCCEED IN BUSINESS WITHOUT REALLY TRYING (1967) NBC, Saturday, Nov. 25: A stagey film of the hit Broadway musical that irreverently takes on the basic institution of America's established religion—the huge secular corporation, half-archdiocese, half-dukedom. The satire is warm, the Frank Loesser tunes are bright, and puckish Bobby Morse exudes charm in his best movie part. Satisfactory entertainment for all but the very young.

THE PRIVATE NAVY OF SERGEANT O'FARRELL (1968) (NBC, Monday, Nov. 27): Bob Hope wisecracks his way through a routine Pacific war service comedy about GI's on a lonely atoll searching for beer and nudes and capturing a Japanese submarine. Badly dated. Among the stranded are Phyllis Diller and Gina Lollobrigida. Not recommended.

PRETTY POISON (1968) (CBS, Tuesday, Nov. 28): A splendid offbeat thriller about a psychotic youth (who else but Tony Perkins?) who enlists a small-town dish (Tuesday Weld) in a kind of James Bond fantasy prank that turns into a nightmare. The girl really likes violence, and an interesting suspense film develops into a profound comment on the American fondness for mayhem. The Massachusetts locale is as fresh as the story. Recommended for adults and mature youth.

BANDOLERO (1968) (CBS, Thursday, Nov. 30): A melange of several modern westerns, both good and bad, with some tenderness, intelligence, and uplift redeeming much of the violence, stupidity and vulgarity. Dean Martin grapples with Mexican bandits and Raquel Welch as James Stewart and George Kennedy uphold a semblance of righteousness. Adequate, for mature western fans.

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# Pontiff gives devil his due

VATICAN CITY—Pope Paul VI gave the devil his due and then some at a general audience Nov. 15.

In his address Pope Paul reaffirmed the ancient Christian teaching of a personal devil or spirit of evil.

"With the existence of the devil," the Pope declared, "evil is not only a lack (of good) but also a real force."

"It (the devil) is a living, spiritual being, which is perverted and which perverts. (It is) a terrible reality and mysterious and fearful."

THE POPE earlier this year referred in another speech to the "smoke of Satan" which seemed to be seeping through the Church today, obviously referring to the tensions in renewal following the Second Vatican Council.

At his Nov. 15 audience Pope Paul made it clear he was not using metaphorical language when he spoke of the influence and active role of the devil in the modern world.

People who refuse to recognize the existence of this "terrible reality," the Pope said, "step beyond the picture painted by biblical and ecclesiastical teaching."

Citing the innumerable references to the existence of the devil in the Bible, Pope Paul said:

"He is the number one enemy; he is the tempter without equal. We thus know that this hidden and disturbing being truly exists and that he,

with unbelievable cunningness, still is at work. He is the hidden enemy who sows errors and disasters in human history."

NOTING THAT at present there seems to be little interest in the study of the devil and his role in human history, Pope

Paul said:

"The study of the devil and his influences over individuals, the community and the whole of society and events, would be a very important chapter of Catholic doctrine to reexamine, although today it is not given much attention."

Even Catholic scholars and scientists seem to pay little attention to the devil

these days, the Pope said.

The essential defense against the spirit of the evil, the Pope said, is grace.

"Innocence assumes strength" in the face of evil, the Pope said. "The Christian must be militant; he must be vigilant and strong. He must sometimes rely on some special ascetic Christian practice to fend off these diabolic invasions."



MARRIAGE ENRICHMENT—Father Blaise Hettich, O.S.B., of St. Meinrad Archabbey and former editor of Marriage Magazine published by the Abbey Press, will conduct a Marriage Enrichment Retreat the week-end of December 1-3 at Fatima Retreat House Indianapolis. A special Day of Spiritual Enrichment for Sick and Shut-ins has been scheduled at Fatima on Saturday, Dec. 16. Father George Stahl, a diocesan priest afflicted with multiple sclerosis, will conduct the one-day event starting at 10 a.m. Additional information and reservations may be obtained on both programs by calling 545-7681.

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24 12'x9'	Red Plush Nylon	114.00	55.00	7 12'x10'	Green Tweed Shag Polyester	160.00	80.00
118 12'x9'x8"	Moss Green Plush Nylon	110.00	55.00	35 12'x11'x4"	Gold Tweed Shag Nylon	160.00	80.00
120 12'x9'x8"	Turq. & Green Pattern Nylon	110.00	55.00	19 12'x15'	Gold Plush Acrylic	160.00	80.00
101 12'x8'x8"	Turq. & Green Shag Nylon	110.00	55.00	63 15'x10'x3"	Willow Green Pattern Polyester	160.00	80.00
25 12'x9'x6"	Orange Plush Nylon	120.00	60.00	158 12'x10'x10"	Brown Pattern Acrylic	220.00	80.00
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