

# the CRITERION

VOL. XIII, NO. 9

INDIANAPOLIS, IND., NOVEMBER 30, 1973

## PARISHES PRACTICE ENERGY SAVING

# Schools not yet hit by fuel shortage

BY B. H. ACKELMIRE

Youngsters hoping for a longer-than-usual Christmas vacation will be disappointed. Catholic schools won't have any extra days off because of the fuel shortage.

On the other hand, students can almost be guaranteed they will get the regularly scheduled spring vacation. That's the word this week from Father Gerald Gettelfinger, Superintendent of Education. And it's as definite as he can make it given the variety of heat used in Archdiocesan schools, the lack of precise information about fuel reserves, and the unpredictability of the weather.

Schools and churches do not have a high fuel priority, ranking in the commercial category. That puts them in line behind residences, industry, and such institutions as hospitals and nursing homes.

A SPOT CHECK of parishes indicates that energy conserving measures already are the order of the day. Thermostats are turned down in parish buildings, classroom doors and windows are being kept closed, and school furnaces are turned off at dismissal time. In addition, fewer lights are being used and some plans for special Christmas displays are being changed.

Voluntary time off from school is out of the question, according to Father Gettelfinger. The overriding reason is money.

"If we close the schools, we are still obliged to pay the teachers under terms of their contract. If we voluntarily lose days, the days will have to be made up. We'd have to pay the teachers the second time around—provided they would be willing to work beyond their contract," he said.

## Nun will speak at Hebrew rally

INDIANAPOLIS—Sister Ann Gillen, S.P., Chicago, executive director of the National Interreligious Task Force on Soviet Jewry, will be principal speaker at a community-wide rally to be held Thursday, Dec. 13, beginning at 7:30 p.m. at the Indianapolis Hebrew Congregation.

The rally, sponsored by the National Council of Jewish Women, Indianapolis Section, is being held to proclaim solidarity with oppressed Jews in the Soviet Union. Honorary chairman is Marvella Bayh, wife of U. S. Senator Birch Bayh of Indiana.

Sister Ann has been actively engaged in efforts to help free Soviet Jews trying to emigrate to Israel.

The Indianapolis Hebrew Congregation is located at 6501 Hoover Rd.

Unlike public schools, which can seek emergency funds from the state, Catholic schools have nowhere to turn for the additional salaries required for an extended school year, Father Gettelfinger emphasized.

"We'll try to keep to the schedule even if the public schools close down. This, of course, will create problems in those areas where our children depend on the public schools for their transportation," he said.

SINCE MOST Catholic schools follow the calendar of local public school corporations, and many pupils around the Archdiocese use public school buses, the actions of the public schools are being closely studied.

Father Richard Lawler, principal of Shaw Memorial High School, Madison, reported that possible changes in the Madison Consolidated Schools calendar for Christmas could affect Shaw.

December 20 and 21, originally scheduled as vacation days, may instead be used as make-up school days in anticipation of time lost during January and February. Should public school officials decide on the vacation measure, Father Lawler said Shaw probably would follow since most bus pupils would be without transportation. However, no decisions in the matter have been made yet.

Thermostats at Shaw, which has gas heat, are being kept at 68 degrees. Presently there are no changes in the athletic schedule and none anticipated.

The Vigo County school schedule will affect Catholic schools in the Terre Haute area, according to Father Joseph McGinley, Schulte High School principal. To date there have been no schedule changes announced and none are anticipated. Schulte leases two school buses and as yet has encountered no difficulty getting gas. With a gas-fired furnace, the school hopes to get through a normal winter without too much difficulty.

CURTAILMENT OF gas could drastically affect Our Lady of Providence High School at Clarksville, said principal Robert Larkin. Some students come from as far as 20 miles away. Three parishes run buses to the school. In the event of a gas cutback, Larkin believes car pools might be able to take up the slack in bus routes.

Because Providence uses oil heat, the school could be in trouble with a prolonged cold snap. Larkin said the supplier had informed him there would be a possible 25 to 30 per cent reduction as compared with last year's oil deliveries. Thermostats are kept at 65 degrees or turned all the way down in mild weather. Rather than dismiss school, a shorter school day would be tried.

Bus transportation does not seem to be a major worry among city schools, with the exception of Roncalli High (Continued on Page 3)

## Pontiff appeals for sacrifices in energy crisis

BY FR. LEO E. McFADDEN

VATICAN CITY—Christians should not only cooperate fully with energy-saving measures during the fuel crisis, but should do so with patriotism and seek to help their neighbors in need, Pope Paul VI told thousands gathered in St. Peter's Square Nov. 25 for his Sunday blessing.

The Pope spoke on the last Sunday on which Italians could drive their cars or motorcycles; the Italian government's stern ban on Sunday driving goes into effect Dec. 2.

"Austerity," the Pope said, "is with us. But let us not lament the sacrifices which now befall us, if they do away with our squanderings and excesses."

THE POPE SAID that from this "bitter experience" of deprivation we should "seek new and better principles as a guide of living together."

Because of the energy crisis, he added, everyone has a "growing obligation of social solidarity and the awareness of being brothers in a nation that is happy, healthy and strong."

Not all Italians, however, were happy at the announced restrictions—said to be the severest in Europe—which increase the cost of gasoline, ban motor-driven vehicles on Sundays, and close down theaters, bars and offices at earlier hours throughout the week.

Political factions threatened a debate in parliament over the restrictions, the unions spoke of still another national strike to protest the increase of gasoline and bus drivers—who must serve a populace that loves to roam on Sunday—also threatened a walkout.

AMID ALL THIS rumbling the Pope declared:

"Let us face with serene patriotism and—why not?—with a sense of Christian maturity the sacrifices, inconveniences and trials of this unavoidable emergency."

Vatican City, which sells gasoline at a lower cost to its employees and citizens, limited the amount to slightly more than half a tank per car.

Heat will be turned off in Vatican buildings after working hours and Sundays, the Vatican said.

Italy followed the example of other European countries in proposing a stiff fine for those driving on Sundays without an official permit.

Offenders face a penalty of \$100 for a first transgression, but for further offenses this can be increased to \$1,600, plus the loss of one's driver's license and impoundment of the car.

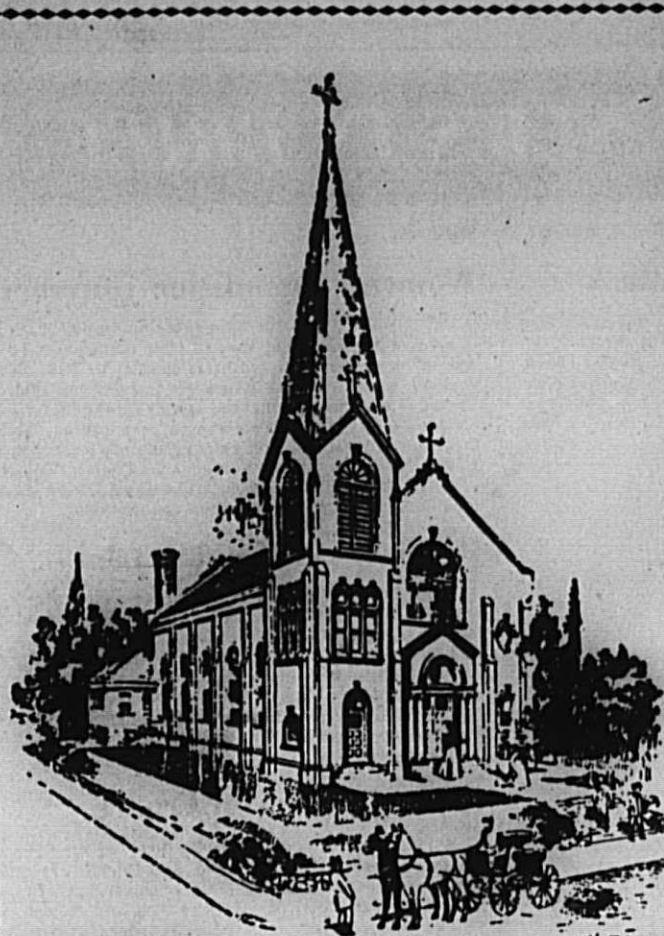
## Pope optimistic in vocation crisis

VATICAN CITY—Pope Paul VI said he is optimistic about the vocation crisis, even though he labeled it "the center of the most urgent preoccupations and concern in the Church at this time."

Speaking Nov. 21 to delegates to the Vatican's International Congress on Plans of Pastoral Action for Vocations, Pope Paul said he was following their meeting with "interest and trepidation."

The Pope urged the delegates to have confidence in God and in the young of the world today to solve the crisis.

The Pope urged the delegates also "to reestablish the indispensability of the ministerial priesthood . . . and the importance of the presence of the priest" in a world that profanes and disdains the sacred.



HOLY ANGELS PLANS ANNIVERSARY—The 70th anniversary of the founding of Holy Angels parish, Indianapolis, will be observed Sunday, Dec. 2, with a special liturgy at the 10:30 a.m. Mass. A covered-dish luncheon will follow with entertainment by local bands. Choirs from neighboring Protestant churches will present a Gospel Musical at 3 p.m. Father Clarence Waldon, pastor, has issued an invitation to former parishioners to share in the celebration. Shown above is a line drawing of the Holy Angels Church taken from the original souvenir program of dedication printed in 1903. (Additional information on Page Three)

## PERSONAL DELEGATION

# U.S. Bishops to ask Pope for extension of marriage court norms

BY JERRY FILTEAU

WASHINGTON—The U.S. Bishops will send a personal delegation to Pope Paul VI to urge the indefinite extension of 23 special marriage court norms that have been in use here for more than three years because of critical pastoral need, according to reliable sources contacted by NC News.

Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB) and Bishop James Rausch, NCCB general secretary, declined to comment on the action, which took place at a closed "executive session" during the bishops' national meeting here Nov. 12-16.

NC News learned from other sources, however, that they will lead the delegation, along with Bishop Bernard Flanagan of Worcester, Mass., chairman of the NCCB Committee on Canon Law and other representatives.

According to one source, there were no dissenting voices on the vote to send a delegation to convey the bishops' wishes to the Pope, although Cardinal Krol had argued against the continuation of the special norms for this country.

THE SPECIAL marriage court norms, which speed up and facilitate the procedures for resolving marriage cases in diocesan tribunals (Church courts), were first granted to this country in 1970 for a three-year trial period. Last year at their annual meeting the bishops asked the Vatican for a three-year extension of the three norms that they considered most important. One Church lawyer described the three norms as "essential" and the 20 others as "very important" for good pastoral practice.

Just before the first three-year period was due to end (July 1, 1973), the Vatican granted a one-year extension of all 23 norms—a move interpreted by many observers as indicating that after the one-year extension was over, the U.S. Church would be forced to return to the more difficult procedures established in general Church law.

Since the U.S. bishops first received the special norms, general Church law has been changed to simplify procedures for marriage cases; however, the new general laws are still not as simple as the U.S. norms. They are more time-consuming and demand more personnel for some types of cases—personnel that many U.S. bishops, especially in small dioceses, say they do not have.

AS DESCRIBED by sources, the

## Appointed

The Chancery Office this week announced the appointment of Father Raymond Oosdyke, O.F.M. Conv., as associate pastor of St. Anthony's parish, Clarksville. He will succeed Father Russian Cole, O.F.M. Conv. Effective date of the appointment is Dec. 8.

## Ask mandatory clergy training in preaching

WASHINGTON—The adoption of a mandatory study of the theology of preaching by seminaries has been advocated by the U.S. Bishops' Committee on Priestly Formation.

To prepare future priests for the ministry, a seminary's "curriculum must foster an appreciation of the primacy of preaching in the ministry of the Church and its priests by stressing the power of the word of God to change lives," the committee's statement said. "This can best be accomplished through a mandatory study of the theology of preaching."

Bishop Loras J. Watters of Winona, Minn., chairman of the committee, said the committee had been concerned for some time "that many theologates have, under various pressures, allowed this very important area of priestly formation to receive less attention than it deserves."

"Both bishops and laymen," he added, "have expressed concern over the poor quality of the liturgical homily."

THE COMMITTEE'S statement also recommended:

—That the curriculum assure that each future priest acquires professional competency in those areas of communication which are integral to public speaking.

—That courses on vocal skills and public speaking be instituted to insure competency on the part of new priests.

—That adequate professional preparation be required of those who teach preaching.

—That the study of preaching be granted the academic status equal to the other seminary disciplines.

—That the seminarians be given the chance to practice what they have learned in a controlled, laboratory environment.

—That when seminarians are given an opportunity to preach publicly, they be encouraged to think about their experiences and then to talk to faculty members to discuss how the experiences fit in with the theoretical knowledge.

The committee's statement has been sent to all bishops, theology rectors and college rectors in the United States.

## CHRISTMAS IN JULY?

Well, not quite, but we have been taking some ribbing for running Christmas ads before Thanksgiving. We really don't want to rush the season, but there's a paper shortage on, and it is beginning to put a large dent in our printer's inventory. He has warned us that one of these weeks he might have to unwind some pretty strange looking stock on the press. In which case The Criterion could come out with six-inch margins and an apple green front page.

Sticking as closely as possible to the same number of pages each week helps, the printer tells us, because it gives him a better idea of total newsprint needs for extended periods. In order to reduce extra holiday pages to a minimum, we're spreading the Christmas ads over several weeks, instead of lumping them into one or two big issues. So if Christmas greetings on November 23 discombobulate you, please bear with us. We promise there won't be any after December 25.



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CLOTHING SHIPMENT TO APPALACHIA—Thirty-four boxes of new and used clothing, totaling more than 3,200 pounds, were shipped recently to the Trinity Missions in Harlan, Ky., for distribution. Members of Boy Scout Troop 52 of St. Mark's parish, Indianapolis, assisted in the packing of the items for Sister M. Philonilla Weintraut, O.S.F., of St. Francis Hospital Center, Beech Grove. The Franciscan nun, who serves as moderator of the Twilight Guild, is shown

above with Scout leader George L. Rodenbaugh, Carl Hancock as Santa, and Scouters (from left) Paul Besse, Dave Mennel and Tim Moldthan. Transportation of the mission clothing was contributed by Renner Express of Indianapolis. Nearly 20,000 pounds of clothing have been collected in recent years and supplied to the Trinity Missions by the Twilight Guild.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Hunger striker suffers attack

JERSEY CITY, N.J.—The leader of a union that has been on strike against a cemetery in the Newark archdiocese suffered a heart attack while on a hunger strike in a church here. Sam Cimaglia was hospitalized after complaining of chest pains while staging his protest in a chapel at a residence connected to St. Boniface Church. He was reported to be recovering.



**GOLDEN JUBILIARIANS**—Mr. and Mrs. William H. Holle of Beech Grove will observe their Golden Wedding anniversary with a Mass of Thanksgiving at 12 noon, Sunday, Dec. 2, in Holy Name Church. A reception will follow from 1 until 3:30 p.m. in the parish hall. Friends and relatives are invited. The couple requests that gifts be omitted. They are the parents of William J. Holle of Indianapolis; Harold G. Holle of Lafayette; Doris Kornbroke of Indianapolis; and Mary L. Huston of White Pigeon, Mich.

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## Women's commission convenes

VATICAN CITY—The Vatican's commission on the role of women discussed but showed little enthusiasm for the ordination of women to the priesthood at its first plenary session. A communique issued by the Vatican after the three-day meeting said that the agenda for the first meeting included four points: "The woman as a person, biblical-theological studies on woman in terms of God's plan, the woman in society, and the woman in the Church." Members acknowledged that they discussed women priests but said members had found little support for the idea.

## Portugal's critics face trial

LISBON, Portugal—The Portuguese government put critics of repression in its African territories on trial on a variety of charges. The defendants, including two priests and a former priest, had criticized the government for attempting to suppress black liberation movement in Angola and Mozambique. The government has been charged by critics, both within and outside the country, with using torture and committing massacres in its war with the African guerrillas.

## More Religious in France

PARIS—One candidate in every three for the Religious life in France last year entered a contemplative order, according to the Union of Major Superiors of France. Members of contemplative orders of men and women constitute a tenth of members of Religious orders in France. An official said he considers the increase in candidates to contemplative orders indicative of a return to prayer in France.

## Will accept alternate award

OSLO, Norway—Brazil's controversial Archbishop Helder Camara said he will accept an alternate peace prize that has been initiated by groups in Norway dissatisfied with this year's winners of the Nobel Peace Prize. Joint winners of the Nobel Peace Prize this year were North Vietnam's chief peace negotiator, Le Duc Tho, and U.S. Secretary of State Henry Kissinger. The archbishop, an advocate of social justice, has been nominated for the Nobel Peace Prize by many groups for the past several years.



## Protest Church's 'privileges

MADRID—Just as the Vatican moved to revise its concordat with Spain, a series of protests have been launched by Spanish priests who are seeking an end to Church privileges granted by the concordat. The protests included a fire set by imprisoned priests, a sit-in at the headquarters of the Vatican envoy in Madrid, and a similar action in the diocesan offices in Bilbao. A protest meeting in a Barcelona church ended with the arrests of 113 persons, including prominent lay leaders and priests. The arrests prompted a criticism of the government by Cardinal Narciso Jubany of Barcelona.

## Science seen threat to freedom

WASHINGTON—While applauding progress in science and technology, Bishop Mark J. Hurley warned the U.S. bishops meeting here that this progress poses a mounting threat to basic individual rights and freedoms. Bishop Hurley, moderator of the bishops' Secretariat on Human Values, cited privacy as a major area of concern and said the invasion of privacy is being accomplished by the buildup of computerized dossiers on American citizens.

## Hospital group plans Bazaar

BEECH GROVE, Ind. — The St. Francis Hospital Center Auxiliary will sponsor a Holiday Bazaar from 10

### An Advent—ure

INDIANAPOLIS — "Advent—ure in Faith" is the theme of a para-liturgical service to be held in Holy Cross Church at 7:30 p.m. Sunday, Dec. 2.

Original compositions by the parish schola will be performed, along with original music composed by the director, Grace Wollersheim. Also featured will be readings, song, sacred movement and special lighting effects.

a.m. to 8 p.m. Monday and Tuesday, Dec. 3 and 4, in the hospital auditorium.

Gifts of handmade needlework, craft items, Christmas decorations and white elephants will be available, along with baked goods and candy.

Mrs. Peter Specht is bazaar chairman, while Mrs. Larry Sanders and Mrs. Adolph Price comprise the Auxiliary's fund-raising committee.

Items to be donated for the bazaar will be accepted from 9 to 10 a.m. each day at the old emergency entrance of the hospital.

## Two observances set at Fatima

INDIANAPOLIS — Our Lady of Fatima Retreat House will have a Day of Leisure for young mothers on Tuesday, Dec. 4, and a special Christmas celebration for senior citizens on Tuesday, Dec. 11.

Mrs. Therese Maxwell, coordinator of the Archdiocese's pre-school religion program, will address the mothers on "What is Religion for the Pre-School Child?" Volunteers will be present to care for infants and young children brought to the retreat house.

Father Joseph Riedman, pastor of St. Michael parish, Greenfield, will direct the Senior Citizens Day, which is open to both men and women, individuals and club groups. Transportation to and from the 10 a.m. to 3 p.m. Christmas-related program can be arranged for those needing it.

Additional information on both programs may be obtained from Sister Thomasina at Fatima, (317) 545-7681.

## Pope scores 'laicization' of religious life

VATICAN CITY—Chastity, poverty, obedience and the communal life are unrenounceable elements of the Religious life, Pope Paul VI told more than 350 participants of the annual general assembly of the International Union of Religious Superiors General.

The strength of the

## Former teacher buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Margaret Thomas Lang, S.P., were held Monday, Nov. 26, at the motherhouse of the Sisters of Providence here. She died (Nov. 23) at the convent.

A native of Chicago, she was a 1919 graduate of Trinity College in Washington, D.C. She entered the convent in 1921 and received a master's degree three years later from Indiana University. Sister Margaret Thomas taught in several high schools, including St. Agnes Academy, Indianapolis. She also taught French to Junior Sisters at St. Mary-of-the-Woods College. Her last appointment was at Kennedy High School, Manchester, Mo., retiring from active teaching in 1970.

Two sisters survive: Mrs. Agnes Bon Durant and Miss Elsie Lang, both of Evanston, Ill.

## Diocese sets up pastoral council

CHATTANOOGA, Tenn. — Bishop Joseph A. Durick of Nashville, Tenn., officially created a Nashville diocesan council pastoral council when he ratified the third annual diocesan lay convention here Oct. 27.

The 25-member council of laity, clergy and Religious was formed after three years of preparatory work involving the establishment of parish, regional and diocesan councils of the laity.

Following Vatican recommendations, most U.S. dioceses have established or are in the process of forming diocesan pastoral councils to serve as consultative bodies for the local bishops.

Religious life, he said, does not lie in "social or apostolic activity."

The Pope hailed both the older Religious orders and the newer ones as "a deep source of hope" for the Church. He said he welcomes the efforts at renewal being undertaken by various Religious orders and pointed out that renewal, both personal and collective, is one of the themes of the Holy Year.

ACKNOWLEDGING the fall off in vocations in some countries and the problems faced by Religious orders and congregations in general, Pope Paul declared:

"One should not be afraid to say that the Religious life is difficult. In the Religious life there is revealed most thoroughly that battle which St. Paul assigns to every Christian. In this sense, it is an error to want to laicize Religious life itself."

This tendency to laicize Religious life, said the Pope, "does not bring Religious closer to people or to human

problems . . . but it does introduce into their life a familiarity with this world."

POPE PAUL told the heads of Religious orders and congregations that when Religious live their lives according to the essential elements of the Gospel, they give the world "an irreplaceable witness within the heart of the Church."

"Just as marriage receives its specific mark not from the promise of husband and wife but from their exclusive, faithful and procreative love, so the criterion and the strength of the Religious life does not lie in social or apostolic activity, however beneficial, but in total consecration to the Lord."

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ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

December 2: 5:00 p.m.—Recital, St. John's Choir, John VanBenten, Conductor.  
December 9: 4:45 p.m.—Christmas Cantata, Frank Schaler, Conductor.  
December 16: 5:00 p.m.—Holy Name Choir, Jerry Craney, Conductor.  
December 23: 5:00 p.m.—Organ Recital, Thos. Murphy.

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## THE TACKER

## 14 couples note anniversaries

BY PAUL G. FOX

Fourteen couples, members of St. Louis parish, Batesville, were honored during special ceremonies there this past Tuesday. The occasion was the renewal of marriage vows. All are celebrating wedding anniversaries this year.

Special apostolic blessings were presented to two couples observing their 60th, two for their 50th and 10 silver jubiliaries. Following the event was an informal get-together in the school cafeteria.

Diamond jubiliaries were Mr. and Mrs. Anthony Blank and Mr. and Mrs. Anthony Weberding. Observing golden anniversaries were Mr. and Mrs. Willard Huneke and Mr. and Mrs. August Holawadel.

Silver jubiliaries included: Mr. and Mrs. Norman Wanstrath, Mr. and Mrs. Albert Moody, Mr. and Mrs. Bernard Dierckman, Mr. and Mrs. Albert Fenske, Mr. and Mrs. Wallace Moorman, Mr. and Mrs. Melvin Brinkman, Mr. and Mrs. Louis Tebbe, Mr. and Mrs. Anthony Nobbe, Mr. and Mrs. Urban Hoff and Mr. and Mrs. Russel Wagner.

Two additional Sisters of St. Francis, Oldenburg, recently left the U.S. to join the growing band of Oldenburg missionaries in the mission field of Papua, New Guinea.

Sister Jean Michael Saurtry and Sister Mary Paulita Schuman raise the total number assigned there to 16.

A native of St. Joseph's parish, St. Leon (Dearborn County), Sister Paulita has been a member of the community for 28 years. For the past seven years she has taught at Holy Family School, Oldenburg. Other previous assignments included six years at St. Joseph's School, Shelbyville.

She holds degrees from Marian College and Ball State University. Her sister, Sister Inez Schuman, is principal of Our Lady of Lourdes School, Indianapolis.

Sister Jean Michael, an Iowa native who entered the community from Ohio 25 years ago, has taught at Oldenburg's Holy Family School the past eight years. She served six years at St. Gabriel's School, Connerville, and a brief period at Holy Trinity School, Indianapolis.

A graduate of Marian College, Sister Jean Michael attended Xavier and Ball State Universities.

Currently on home leave from New Guinea are four members of the mission-band, including three members of the same family from Streator, Ill. Sister Cecilia, Sister Annata and Sister Doris Holahan, blood sisters, are visiting their family, friends and various schools. Returning with them was Sister Nora Cummings of Cincinnati.

Sister Maureen McMahon and Sister Marilyn Chalk returned to the mission field last month after home leave.

In response to the recent listing in this column of foreign missionaries, we are advised of two that were missed. Sister Ann Schoettlkothe, a native of St. Peter's parish, Franklin County, is serving in a hospital in Kenya, East Africa. She is a member of the Franciscan Missionary Sisters for Africa. (Father George B. Saum tells us that the parish has raised \$1,100 for her work there this fall.) ... Father John Willmering, S.J., son of Mr. and Mrs. A.C. Willmering of St. Andrew's parish, Indianapolis, is assigned to catechetical work in Spanish Honduras. The Cathedral High School graduate is a member of the Missouri Province of the Jesuits.

**HERE AND THERE**—Students at Roncalli High School collected more than 10,000 cans of food and \$400 in cash donations prior to Thanksgiving for distribution to needy families and social agencies. The money was given to the Campaign for Human Development. Coordinator of the drive was Father Jeff Godecker, religion department chairman

there. ... The missions sewing group at St. Andrew's parish, Indianapolis, is needful of old white or pastel sheets and shirts to make bandages and bedjackets. Contact Mrs. Maurice Brinkman, 546-2727.

**TREE DECORATIONS SANS LIGHTS**—The huge pine tree in the rectory yard at St. Christopher's parish, Indianapolis, will be gaily decorated this holiday season—but without lights.

Parish CYOers have spent countless hours making ornaments and strings of lights in preparation for the Advent-to-Christmas project, but the lighting was cancelled at the last moment by the pastor, Msgr. Francis Reine, because of the energy crisis.

"I realize that it will be an unpopular decision, especially in view of the planning and labors of so many people," he said this week, "but I saw no other way to go."

Msgr. Reine will bless the tree during ceremonies at 7:30 p.m. Sunday, Dec. 2, the start of Advent. The parish choir, assisted by Father James Bonke, associate pastor, will sing Christmas carols. Coffee and donuts will be served in the school social room, where Larry Hart, choir director, will entertain with carols on the piano and Santa Claus will visit with all the boys and girls.

**GIBAUT APPOINTMENTS**—The board of trustees of Gibault School for Boys, Terre Haute, has appointed Brother John Barrett, C.S.C., as director of development. A former administrator and development director there, he was associated during the past year with Catholic Charities of Chicago. New principal at Gibault is Harry Nowicki, a staff member from 1969 to 1971, who served the past two years as a learning disabilities consultant for the Indiana Department of Public Instruction. Brother Jerome Schwabe, C.S.C., who served as principal last year, has been named assistant executive director of the institution. Owned by the Indiana Knights of Columbus, Gibault serves delinquent and pre-delinquent boys from 10 to 16 years of age in a residential treatment program.

**NAMES IN THE NEWS**—Msgr. Cornelius B. Sweeney, V.G., pastor of St. Peter and Paul Cathedral, has been appointed to the board of directors of Winona Memorial Hospital, Indianapolis. ... Charles Gibson, sculptor-in-residence at St. Mary-of-the-Woods College, recently received a \$500 purchase prize in the Bardstown (Ky.) Invitational Art Exhibition for an abstract in limestone titled "A Hidden Wholeness." He is a Terre Haute native. ... Fourth grader David Jentz of St. Pius X School, Indianapolis, won \$25 in an essay competition sponsored by the Indianapolis-Marion County Library Foundation in connection with the library's centennial observance.

**MINUTE MEDITATION**—Following is another minute-meditation written by Mrs. Anne Gallagher, a resident at St. Augustine's Home for the edification of her many friends and acquaintances. It is titled "Holy Spirit." "Oh, Holy Spirit, grant me light to do, to see, how I can make my daily life more fruitful in doing good. Let me not fall into a rut and stay there. Life has a great opportunity to do great things to become more like You. "May Your love and mercy help those sick and lonely, seemingly forgotten by relatives and friends. Show me more ways of doing good in my daily life. Give me the unselfish desire to do good to others for Your sake."

"Do not put too much trust in human remedies. Human things can bring only a limited help in our daily life. If you depend too much and fail to pray, you are doomed to bitter disappointment."

"Have faith in God and ask for financial and spiritual aid. If we say we can't stand suffering, how will we be able to endure the purifying pains of Purgatory if need be?"

beyond the end of the year.

Chatard High School, the only city high school using oil heat, has consulted with the firm which engineered the heating system. Maintenance men are presently turning off the boiler for the entire school at every possible opportunity. Temperatures are maintained at a 68 degree maximum.

**CHATARD PRINCIPAL** Stephen Noone said the school's sport schedule had not been affected and that CYO basketball games were still being held in the Chatard gym on Saturdays, "even though it may get a little chilly in there."

No buses are operated by Chatard but two parishes—St. Andrew and St. Matthew—send in buses and the school is on a major transit line.

At Ritter High School, Frank Velikan, principal, said the athletic schedule was not a major concern since "we don't have much of a city schedule on Saturday anyway." The school, heated by gas, is maintaining a 68 degree temperature and "taking all reasonable means of saving energy," Velikan added.

The three buses at Secena High School are running "and so far, we haven't had any problem getting gas," said Sister Hortense Fougereousse, O.S.F., acting principal. She said students and faculty were being urged to turn off all unnecessary lights and to cut back heat whenever possible. The school has not had to postpone or eliminate any scheduled activity and is using the gym as usual.

Because the fuel picture is still so vague, the Archdiocesan Board of Education has not adopted any policies regarding closures. A list of recommended actions for conserving energy is

being prepared for distribution to principals by the Office of Education.

The immediate strategy, however, is to conserve fuel as conscientiously as possible but to continue burning it as needed as long as the supply lasts.

"If worse comes to worst and we have a really bad winter," Father Gettelinger speculated, "we'll probably consider cutting the school week to four days—Tuesday through Friday. Should that happen, students would be expected to do extra homework or special assignments to make up for Mondays."

**THOUGH THE** situation can change rapidly, the availability of fuel oil to date is promising, according to Sal Puntarelli, director of the Archdiocesan Purchasing Office.

The APD, through which many city parishes purchase heating oil, was informed this fall by Standard Oil of a possible 20 per cent reduction in supply as compared with last year. Yet on Tuesday, two days after President Nixon's address on the fuel crisis, the APD was told that only a 10 per cent reduction level need be anticipated, and possibly not even that. The optimistic outlook was based on unusually mild November temperatures.

There are no hard figures, but it is estimated that 60 per cent of the parishes have oil heat in at least one parish building.

President Nixon's recommended ban on outdoor Christmas lighting apparently will affect few parishes, and those only minimally. Vandalism previously has caused some parishes to discontinue outdoor decorating. Most parishes, however, limit the festive lighting to the inside of the church.

## ...SOUVENIR...

of the

## Dedication

of the

## Holy Angel's Church

North Indianapolis

Sunday, October 4th, 1903, at 10 a. m.

By the Rt. Rev. D. O'Donoghue

Sermon by the Same

\*\*\*

12 M. Dinner.

8 p. m. Parade by local and visiting societies.

During the Afternoon—Band Concerts.

5 p. m. Supper.

7:30 p. m. Vespers and Benediction.

Lecture by the Very Rev. Joseph F. Chartrand.

**COLLECTOR'S ITEM**—Above is a facsimile of the dedication brochure of Holy Angels, Indianapolis, which will observe its 70th anniversary this Sunday, Dec. 2. Located at 28th and Northwestern Ave., the parish continues to worship in the original frame church. The 1903 dedication ritual was performed by Auxiliary Bishop Denis O'Donoghue, who was then pastor of St. Patrick's parish and later to become Ordinary of the Louisville diocese. The evening lecture was given by Father Joseph F. Chartrand, then rector of St. Peter and Paul Cathedral who later became Coadjutor Bishop and subsequently Bishop of Indianapolis. (See Page One)

## Brother notes 100th birthday

**PULASKI, Wis.**—Brother Benvenute Antczak has a single wish for his 100th birthday: "to die happily." Brother Ben—as everyone calls him—marks his 100th birthday with a Mass Nov. 27 at the Franciscan friary here. He attributes his long life to "living in harmony," and a fellow Franciscan says: "He never argues, he just swallows it. To keep the peace, he would step aside."

## Plan services at St. Rita's

**INDIANAPOLIS**—Archbishop George J. Bishop will attend a Mass, ultreya and reception for members of the Indianapolis Cursillo at 7:30 p.m. Monday, Dec. 3, in St. Rita's Church. The witness talk will be given by Bill Hannaberry, President of the Cursillo Center is Jack Hemmert.

**BAKE SALE SET** **INDIANAPOLIS**—The CYO of Sacred Heart parish will sponsor a Bake Sale on Sunday, Dec. 2, after the 9 and 10:30 a.m. Masses. The sale will be held in the CYO clubroom of the parish school. Coffee and juices will also be served.

## RE workshop

**BEECH GROVE, Ind.**—Father Anthony Padavano, theologian and author, will conduct a one-day workshop Saturday, Jan. 12, at Our Lady of Grace Convent and Academy here.

The appearance will be sponsored by the Religious Education Department, High School Religion Council and Our Lady of Grace Convent. Additional information is available from Father Francis Bryan, director of the RE Department, 634-4453.

Three Advent liturgies will be sponsored by the Dessert-Dialogue Adult Education Program of the RE Department at Holy Rosary Church on consecutive Wednesdays, starting Dec. 5 at 7:30 p.m. Celebrants will be Father Robert Ross, S.J., chaplain-intern at St. Vincent Hospital; Father Joseph Rautenhal, associate pastor of Our Lady of Lourdes parish; and Father John Hartzer, co-pastor of St. Mark's parish.

Details are available from

INDIANAPOLIS

## Calendar of Events

## SOCIALS

**TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena 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 parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Earl Lynn, 630-4187 (day) and 786-5381 (evening).

## North Deanery

## women to meet

**INDIANAPOLIS**—The second quarterly meeting of the North Indianapolis Deanery Council of Catholic Women will be held at 10 a.m. Tuesday, Dec. 4, in the AFNB building, 2829 N. Meridian St.

Following the meeting will be a holiday brunch. Those attending are asked to bring a small gift for a patient at the Veterans Hospitals.

Mrs. Patrick F. Lawley is DCCW president.

## Unity Services

**INDIANAPOLIS**—Ecumenical Prayer Services for resident Alpha Nursing Home on Senate Avenue will be conducted during December by Father Robert Ulrich, associate pastor of St. Peter and Paul Cathedral parish, and Sister Mary Slattery, S.P., of the Religious Education Department.

## LATIN SCHOOL OF INDIANAPOLIS

## Open House

FOR

## SEVENTH AND EIGHTH GRADE BOYS AND THEIR PARENTS

SUNDAY, DECEMBER 2—2 P.M.

\*Brief Talks by Teachers

\*Questions and Answers

## LATIN SCHOOL OF INDIANAPOLIS

520 STEVENS STREET  
(at 600 Block of S. East Street)

## Schools not yet hit by shortage

(Continued from Page 1)

School. Principal Bernard Dever said the school has four buses which are vital to its operation. Roncalli is not located on any major street and is inaccessible by public transportation.

Moreover, two of the buses are new and get only about four miles per gallon. The school has its own gas pump, filled by Gulf, and Dever said he had no idea what the prospects for additional gas were

## U.S. Bishops


(Continued from Page 1)

which they should have approached the question, he said, was not political feasibility but pastoral necessity.

Sources said that Cardinal John Cody of Chicago then urged the bishops to take the matter directly to the Pope, stressing the pastoral urgency of their plea. Cardinal Cody declined to comment, citing the secrecy of the executive session, and Cardinal Shehan could not be reached immediately.

It was reported that no one else rose when Cardinal Krol asked if anyone wished to speak in opposition to the resolution, and when the bishops voted, no audible "no" votes were cast.


Perhaps prophetically, less than a month earlier in the same room of the same hotel 375 members of the Canon Law Society of America had voted without dissent to urge the bishops to go to Rome and insist that pastoral needs in the United States demanded a continuation of the special norms in this country.



Caroling at Christmastime is a joyous custom around the world. Even these unfortunate victims of leprosy sing that the Lord has come. Bring some joy into their lives by helping us to help the missionaries who help them.

**She has no hands** but yours. There are approximately 15 million people suffering from leprosy—their hands extended in begging supplication to you to help provide medical care, food, clothing and, just as important, love, prayer and hope for a better life.

**Please share** in this great missionary work by contributing to the Society for the Propagation of the Faith to give support to missionaries bringing health, faith, hope and love—in Christ's name and in yours.



Of the 15 million victims of leprosy in the world today, 75 percent do not have medical attention, according to statistics published by the World Health Organization. Long before governments and social groups showed interest in these unfortunate people, our missionaries were living among them, providing medical care, food, clothing and sharing their love by offering a better life in time and eternity.

**WON'T YOU HELP?**

"WE ARE NOT ASHAMED TO MAKE OURSELF A BEGGAR FOR CHRIST, FOR THE SALVATION OF SOULS, AND TO ASK HELP FOR THE MISSIONS."

... Paul VI

**CATHOLIC HOME AND FOREIGN MISSIONS**

136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225



# BEHIND THE NEWS

BY FREDERICK A. GREEN

WASHINGTON—Many prisons do more harm than good, according to a wide-ranging statement on prison reform approved here by the nation's bishops.

The statement, entitled "The Reform of Correctional Institutions in the 1970s," condemned abuses in the prison system and recommended a long list of reforms.

A prisoner's time, the statement said, can be extended beyond any reasonable time in which rehabilitation might be effected by "the very common practice of indeterminate sentencing and the frequently arbitrary decisions of overburdened parole boards."

CERTAIN KINDS of therapy and experimentation were condemned by the bishops for those prisoners unwilling or unable to make "intelligent and free decisions."

The bishops added that they were not advocating that prisoners be "coddled."

Prisoners, the resolution stated, "should obey reasonable regulations, serve the just sentences imposed, respect the staff and other residents of the institution, and cooperate in the

process of rehabilitation."

Because most prisoners are incarcerated in prisons far from their homes, the bishops added, they have little chance to re-enter society before they are released.

The remoteness of the prisons also limits the chances of recruiting a staff and guards which will possess similar backgrounds to the prisoners.

"Society has a right to protect itself against lawbreakers and even to exact just and measured retribution, but the limits of what is reasonable and just are far exceeded in too many penal institutions," the resolution said. "Abuses

cannot be justified on the basis of their effectiveness as deterrents to crime."

TO SOLVE many of the abuses, the bishops suggested several alternatives:

—Residents from urban centers should be allowed to remain in prisons near those centers.

—Staffs should be recruited on the basis of ability and training without reference to partisan politics.

—Programs in prisons should be established which deal with the different basic needs of men and women, juveniles, first offenders, and sex offenders.

—There should never be

discrimination because of race, religion or ethnic background.

—Prisoners should be allowed freedom of worship.

—The regulations of each institution should be provided to each prisoner in writing.

—Prisoners should never be allowed to punish one another.

—All prisoners should be afforded protection against all assault, sexual or otherwise, even if this requires a transfer.

—Academic and vocational training should be provided to all prisoners.

—Work assigned to prisoners should be worthwhile and compatible with the

dignity of human beings.

—National standards should be adopted regarding prisoners' right to receive and send mail.

—Authorities should encourage visiting by prisoners' relatives, and friends.

—A national code of civil rights for prisoners should be established.

—National standards should be adopted and promulgated regarding the inspection of correctional institutions.

—No prisoner should be held in prison simply because employment is not available to him.

—A prisoner should be informed of the date beyond which further detention demands another intervention of the court.

—Parole should be automatic after a certain date unless the prison can show a reason to deny it.

—Congress should investigate the feasibility of extending Social Security coverage to prisoners.

—Upon release, prisoners should have their full rights in society restored.

—The use and dissemination of arrest records should be strictly controlled.

## EDITORIALS

### Making consumers the 'goat'

The sacrifices predicted for Americans this winter are small potatoes compared with the hardships that will be the lot of Europeans if there is no quick end to the deliberate slowdown in Arab oil production.

We may have relatively little to gripe about, but that is small consolation to those individuals and groups who will bear a disproportionate burden in any energy crisis. No matter how equitably government officials seek to spread the necessary ills, there are bound to be some who will really suffer.

On the other side of the coin, there are always those favored few who manage to profit from everybody else's adversity. In this present emergency, it is the oil companies. For the past three months and more, those same companies have been preaching frugality to the American public. They have been saying that any shortage would be the fault of the U. S. consumer himself and that if he hadn't become so power hungry there'd be no problem.

At the same time the oil barons have been urging cutbacks at home, they have been vigorously pushing the sale of oil products in Europe and Asia where profits have soared. A three-part investigative series—"The Created Crisis"—published recently in the Philadelphia Inquirer stated that for every barrel of oil sold in the

United States, the nation's five largest oil companies are selling nearly two barrels abroad.

The percentage of crude oil refined in this country has steadily declined in recent years and steadily increased in foreign countries. The fantastic increases in the consumption of oil products has not come in the United States but rather in Japan, West Germany and Italy. American oil companies have scrambled all over themselves trying to promote and supply these foreign markets and they have been doing it in large measure with the help of the little guy at home.

Oil companies have always enjoyed scandalously generous tax writeoffs and allowances and they enjoy them still even though they are deliberately short-changing the American consumer in order to reap the greater profits of foreign markets.

Americans are spoiled. There is no doubt about that. We have become ridiculously dependent on energy-guzzling products which serve our comfort and convenience. A little sacrifice isn't going to hurt any of us. Hopefully we will weather the winter with good grace, all the while praying for mild temperatures. It is not fair or factual, however, to blame the American consumer for shortages brought on by the long-range policies of oil companies and the short-sighted policies of government.

### An 'expensive disappointment'

Some disturbing facts are coming to light in the changing of the guard of Indianapolis' federally-funded war on drugs. The program—known as Community Addiction Services Agency—has spent an estimated one and a half million dollars in a year's time with little concern for accountability and less evidence of accomplishment.

A former director of CASA has put the blame on haste, the unseemly rush in which a program, any program, was slapped together to snare federal money while it was available. In the process, it seems there was a gross exaggeration of the number of drug addicts in the community and a lot of scare talk about how rapidly the habit was spreading.

Now even one heroin addict is one too many. But in CASA's guesstimates there were 4,000 too many. That is, the agency was saying there were approximately

7,000 users of hard drugs in Marion County when the actual figure is more like 3,000. Bad enough, Lord knows, but not half as bad as the program pushers made out.

Moreover, there's the nagging question of who benefited most from the federal funds allocated in the wake of a hoked-up crisis? The same persons who always benefit—those who drew the generous staff salaries and charged the fat consultant fees. It was such expenses that took the elephant's share of the annual budget.

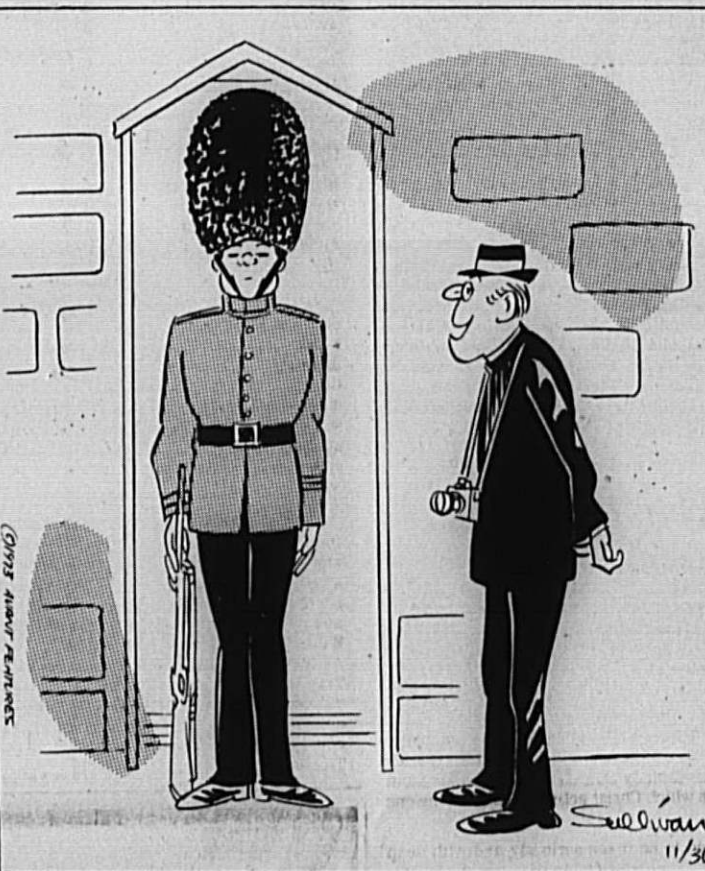
According to an article which appeared earlier this week in the Indianapolis Star, CASA had one employee in July 1971. By June 1973 the staff had mushroomed to 100 persons and they were paid \$568,731 from June 1972 to June 1973. Consultants and contractual services took another \$544,763. The remainder of that \$1.5 million went to various administrative costs.

As an understandably cynical public has discovered time and again, imaginative, new social programs such as CASA have a way of ending up as old-fashioned patronage. They improve the employment opportunities in any given administration but their practical contribution to the general welfare is often difficult to pin down.

### Denounce low national morality

NASHVILLE—The "low estate of morality" in the nation was decried here by bishops of the United Methodist Church.

A strongly-worded document condemning political corruption, racism and



"OH, COME NOW... YOU CAN OPEN UP TO ME!"

## LETTERS TO EDITOR

### Critic 'missed point'

To the Editor:

As a Cathedral High School alumnus (class of 1960), I would like to take exception to a letter to the editor by Timothy F. Brown in your issue of November 23.

In his letter Reader Brown takes a critical view of a Page 1 article by Fred W. Fries applauding the Irish for reaching the finals in the state football championship. In effect, Mr. Brown accuses the writer of the article of equating the calibre of the school with the success of the football team.

I submit that the letter writer has missed the point of the article. It is obvious to me that its purpose was merely to recognize the accomplishment of Cathedral (and Providence of Clarksville) in fielding a football team of championship calibre only one year after both schools were on the ropes and in danger of folding. There was no attempt, as I read the article, to downgrade academic excellence.

As it turned out, neither the Irish nor the Pioneers won the championship, but they gave it the old college try. Both are to be congratulated.

Louis Milharcic

Indianapolis

### Urges 'No' to war

To the Editor:

This past September I attended a talk by Bishop Gumbleton of the Archdiocese of Detroit. The Bishop told about his visit to South Vietnam at Easter time, and how he had met with many of the relatives of those who are imprisoned and even tortured because they disagree with President Thieu.

The Bishop explained that it is United States money that makes this kind of torture on such a large scale possible.

In the past month, I've obtained inexpensive prisoner-of-war bracelets, each bracelet having the name of one of the prisoners. There are high school students, men and women, and old people as well. I would be glad to send people information about these bracelets and about the terrible

business our money is paying for in South Vietnam.

What is most important is that Congress is going to decide by mid-December at the latest whether or not to continue spending our tax money for another year for such business in Southeast Asia.

I hope that readers of your newspaper will write their Congressman to say "no" to such an immoral use of our tax money. A good additional source of information about Congressional action can be obtained from: Hoosiers for Peace, 1100 W. 42nd St., Indianapolis. Tania Armstrong

1931 North Talbott St.  
Indianapolis, 46202

### Old cards wanted

To the Editor:

If your readers have used Christmas and Easter cards, but in good condition, and they wish to send them to a missionary in India to make our Indian children happy, the cards should be mailed by ordinary package to:

Rev. Fr. Eugenio Petrin,  
St. Paul's Catholic Mission  
P. O. Binnaguri, 735203, Dist.  
Jalpaiguri

West Bengal, India.

To avoid customs duty in India, these words must be written on the package: "No commercial value—Used Christmas—Easter Cards—Printed matter."

If the senders wish to get a 'Thank you' answer, they should write clearly their address inside the package.

We also badly need financial help to meet the higher cost of feeding the catechumens and the children trusted to our care. Any assistance is greatly appreciated.

Fr. Eugenio Petrin

West Bengal, India

### Didn't like cartoon

To the Editor:

I'm commenting on the cartoon that appeared in the November 23 issue of The Criterion, on Page 4. It shows a man reading a book and the stewardess saying, "I'm afraid you'll have to put away that novel sir! It offends community standards on this flight."

I resent this sarcasm, and the implication that The Criterion is pornography. If I'm wrong, I'd like the cartoon explained.

Paul A. Pangallo, D.D.S.

Indianapolis

## THE YARDSTICK

### Bishops' UFW vote

BY MSGR. GEORGE G. HIGGINS

economy.

One of the last—but by no means least important—items on the agenda of the recent bishops' meeting in Washington—was the farm labor problem. The reason this matter was held over until the very end of the meeting is simple. The agenda for the meeting was drawn up and approved several weeks ago by the NCCB Administrative Committee. At that time the bishops' Committee on Farm Labor waived its right to make a report at the November meeting of the hierarchy.

The committee did so on the grounds that since the Teamsters and the United Farm Workers had just settled on the terms of a jurisdictional pact which promised in due time to bring an end to the farm labor dispute, there really wasn't any need for the committee, much less for the body of bishops, to take any further action, at least for the time being.

Unfortunately, however, on the eve of the NCCB meeting the Teamsters repudiated this pact and announced that they intended to honor their collusive contracts with the California growers. This meant that the very existence of the UFW was in jeopardy.

In the light of this unforeseen emergency, the bishops' Committee on Farm Labor was forced to reconsider its own position. The committee met on the first day of the NCCB General Assembly and, following a careful review of the current status of the farm labor problem, voted to take the matter to the floor of the assembly and to ask the entire body of bishops to support the UFW in its desperate struggle for survival.

SINCE THE committee's request for a place on the agenda of the bishops' meeting was so late in being filed, the committee had to get in line and wait its turn at the podium. This will explain why a matter of such urgency didn't come to the floor until the very last session of the NCCB meeting.

Fortunately, however, the chair was able to give the committee all the time it needed to present its emergency report on the farm labor problem, which report concluded with a strong recommendation that the NCCB come out in support of the UFW.

The spirited discussion from the floor following the presentation of the committee's report was one of the highlights of the entire bishops' meeting. A dozen or more bishops took part in the discussion. Almost to a man, they vigorously supported the committee's recommendations and called upon the NCCB to support the UFW in its non-violent struggle to improve the lot of one of the most disadvantaged groups of workers in the American

WHEN THE question was finally called for, the assembly unanimously adopted the following resolutions:

1. That the NCCB go on record in support of the right of field workers in the agricultural industry to free secret ballot elections which will determine whether or not they want union representation and which union they want to represent them. The NCCB calls upon the growers and the Teamsters to accede to this demand of the UFW without further delay.

2. That the NCCB endorse and support UFW's boycott of lettuce and grapes until such time as free secret ballot elections are held.

It was widely reported in the press that this was the first time that the American bishops had ever taken such specific action in support of a particular union in a controversial labor dispute. The press was correct. Normally the body of bishops leaves it to the appropriate NCCB or USCC departments or divisions to handle the specifics of any given problem in this area.

The fact that the bishops made an exception in this case clearly indicates that they attach special importance to the farm labor problem and to the survival of the UFW as the one union which can validly claim to represent the nation's agricultural workers.

SOME PEOPLE will contend that the bishops made a mistake in voting to support the UFW. They will argue that the bishops should never take sides in disputes of this kind—that their support of the UFW is divisive, whereas the role of the hierarchy should be one of reconciliation.

On the face of it, that might seem like a plausible argument, but, in my opinion, it doesn't come to grips with the real meaning of reconciliation as defined, for example, by Cardinal Pellegrino of Turin, Italy, in a recent pastoral letter on the Christian understanding of that term.

Writing on the theme of the forthcoming Holy Year, Cardinal Pellegrino went out of his way to note that reconciliation, properly understood, "does not mean a too facile embracing of one another which closes one's eyes to injustice . . . oppression, exploitation, hatred, revenge . . . There are sins and occasions of sin which must be firmly denounced, and the denunciation of these evils must be confirmed by the personal and communal testimony or witness of justice and solidarity."

The American bishops' unprecedented decision to support the UFW in such specific terms was not divisive, then, but, in Cardinal Pellegrino's meaning of the word, was a true act of reconciliation. Hopefully, it will be seen as such by all concerned, including the Teamsters and the California growers.

### Iron Curtain Church 'healthy'

PHILADELPHIA—The Vatican prelate charged with carrying on delicate negotiations with Eastern Europe Communist governments sees the state of the Church behind the Iron Curtain as healthier now than it was at the end of World War II.

Interviewed while on a visit to Philadelphia's Cardinal John Krol, president of the National Conference of Catholic Bishops, Archbishop Agostino Casaroli, whose diplomatic missions have won him the reputation of the Vatican's top "trouble shooting" negotiator, admitted that one of his satisfactions was ordaining four bishops in Czechoslovakia earlier this year.

The archbishop praised the faithfulness and dedication of the four men ordained to the episcopacy—three Slovaks and one Moravian—and said he anticipates that their ministry as bishops will be spiritually fruitful.

ARCHBISHOP Casaroli visited the United States at the invitation of New York's Council on Foreign Relations, and Washington's Institute for Foreign Affairs. Both groups have a policy of keeping talks off the record and

allowing members only to attend. The press is excluded.

The archbishop visited Cardinal Krol en route from New York to Washington, Oct. 27. He was accompanied by Msgr. Giovanni Chelli, Vatican observer at the United Nations, and by Msgr. Ettore DeFilippo, an aide to Msgr. Chelli.

Archbishop Casaroli, a short, slight man who wore no external sign of his prelatical rank on his visit to Cardinal Krol, said he had been encouraged on his visits to Eastern European capitals by the number of persons—especially young people—attending Mass in the cities' churches.

He had special praise for the Church in Poland, which he described as the strongest Church in the Communist-dominated countries.

Archbishop Casaroli and Msgr. Chelli said that both UN officials were interested in any plans the Vatican might have for relief efforts in the Middle East.

Archbishop Casaroli explained, however, that his visit with the UN officials was a private call and that he brought no special message or proposals from the Vatican.

## The CRITERION

124 W. Georgia, P.O. Box 174  
Indianapolis, Ind. 46206

Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;

Associate Editor, S. H. Ackelmir; Man-

aging Editor, Fred W. Fries; News

Editor, Paul G. Fox; Advertising

Manager, James T. Brady.

Published Weekly Except Last Week  
in December.

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## DIALOGUE IN PRINT

## Should the Church allow divorce and remarriage?

(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 viewpoint

BY DONALD THORMAN

As we were properly taught in preconciliar days, we should begin this discussion with a distinction. Of course, it is not the Church which allows or disallows divorce and remarriage. Rather, it is the laws of God, as interpreted by the Church and interpreted, in the long run, by the entire Catholic Christian community, the body of the faithful.

It is important to keep this distinction in mind, for the point is that while the indissolubility of marriage presently is a teaching of the church, there are many theologians, canonists and pastors who believe the teaching may well be changed at some future date.

This fact is, naturally, disquieting to many, but it is a truth and it is something with which we must deal. Indeed, many pastors deal with it quite often. Some experts have estimated that there are about six million divorced Catholics in the United States today and there is every reason to believe the problem is going to get a good deal worse as time goes on.

But the question is: Should the Church allow divorce and remarriage? My answer is that the Church should abandon its present tradition that first marriages are indissoluble and any second marriage is invalid. Instead, it should—I would argue it must—return to what has been called the fragility-illcitus tradition.

IN A PAULIST Press book which he recently edited, "Divorce and Remarriage in the Catholic Church," Father Lawrence G. Wrenn, chief judge of the tribunal of the archdiocese of Hartford, Conn., made a plea: "... to study and to revive the fragility-illcitus tradition (the first marriage is a fragile union which needs special care; to break it and enter a second marriage is against the will of God and is gravely illicit).

He added that this tradition "is an ancient and honorable one endorsed by Popes and saints and bishops and the Fathers of the Church and obviously in widespread use in the Church over extended periods of time."

Father Wrenn argues persuasively that one of the reasons we are following our present tradition is that it has in centuries

past proved to be both acceptable and useful. Divorce was rare in non-technological societies and the experience of marriage was that of a very stable and virtually unbreakable union.

But our experience of marriage is quite different. One out of three marriages ends in divorce and Catholic marriages are really not much different. Marriage is de facto fragile. More important, Father Wrenn argues, the very nature of marriage is now undergoing change. It formerly was a basic economic, educational unit. Today, families are smaller and marriage has become the main source of emotional satisfaction between two persons involving profound interpersonal relationships.

We have seen nothing on the part of the Church in response to these contemporary socio-cultural conditions affecting the quality of marriage and family life.

Marriage tribunal procedures have been updated and made more efficient. Pastors have been dealing with many marriage problem cases and avoiding tribunal procedures which still are often lengthy and involved by resorting to "the internal forum"—relying on the good conscience and good faith of the parties involved. And some dioceses instituted "good conscience" procedures to resolve marriage

cases. Unfortunately, in my opinion, the Vatican has officially halted such procedures.

BUT DESPITE ALL these helpful but really very minor changes, the Church has not demonstrated a deep pastoral response and concern for the millions of divorced Catholics throughout this country and the rest of the world. In the United States alone, it is estimated there are annually about 120,000 civil divorces between validly married Catholics. Unhappily, despite all their new procedures, American Catholic marriage tribunals were able to process only about 9,000 cases in 1971. There is simply no way for marriage tribunals to close the gap.

It makes no sense to attempt to force people whose marriages are genuinely dead to continue to live together. It makes no sense for them to be excluded from the sacramental life of the Church in their time of trial. It makes no sense for them to be prohibited from entering into another union which they might find a source of human development.

It does make sense to return to our tradition of the fragility of marriage in our fragile society.

(Donald J. Thorman was graduated from DePaul University in Chicago and holds a master's degree from Loyola University. After service in the U.S. Marine Corps in World War II, he taught at Loyola for five years, then turned to editing. He was managing editor of several periodicals before joining National Catholic Reporter in 1965 as publisher. Thorman is author of "Emerging Laymen," "Christian Vision," "American Catholics Face the Future" and "Power to the People of God.")

## Derrick's Response

BY CHRISTOPHER DERRICK

Mr. Thorman believes that the Church can—and indeed "must"—alter its clear-cut and developed teaching about the indissolubility of marriage. In so saying, he takes me back to the happy days of early 1968, when I placed several bets with people who swore that the Pope was about to give the go-ahead to the Pill. They paid up: I collected two bottles of Scotch and one bottle of champagne when Humanae Vitae came out, and I've been a loyal Pope's man ever since.

Dear readers of this column, be warned: don't let your happiness or your morality become dependent upon any hope of Mr. Thorman's prophecy coming true. In such matters, he is an honest but unreliable guide: the fantasy-Church which he talks about has very little to do with the real Church—the one which Christ actually founded, the one which is to survive our present turmoil.

The sad facts and figures which he quotes need to be taken seriously and with deep compassion. But they are only instances of the general principle that our world is—unfortunately—full of sin and suffering; and the conclusions which he draws from them are so perverse as to be comic. That "good conscience" procedure was most rash and cruel, an open invitation to self-deception. As for the fragility of our society, the situation is all too clear. But what kind of sense does it make, in this situation, to propose a more fragile sort of marriage: Socially, quite apart from Christian morality and sacramental theology, isn't it obvious that marriage needs to be strengthened?

"When someone hears about the Third World, or reads about it and tries to understand it, he may well say: 'I paid my income taxes and that's the problem of the government.'" the cardinal said.

He suggested a personal missionary approach by parishes and individuals for direct assistance to people and projects overseas.

## Don't neglect poor, Cardinal Leger says

MONTREAL—Canadians have a tendency to abdicate to the government their responsibility for the world's poor, says Paul-Emile Cardinal Leger, former archbishop of Montreal.

Cardinal Leger, who has been serving

as missionary among the lepers and disabled in Cameroon, Africa, since 1967, says the federal government's aid program is often used as an excuse for Canadians to shed personal responsibility to the needy.

## A conservative view

BY CHRISTOPHER DERRICK

I think there are two questions here. One is doctrinal, the other is pastoral.

The doctrinal question is clear enough. People sometimes say that the Catholic Church "forbids divorce." This is not quite accurate. God forbids adultery: what the Church says is that divorce is impossible. Where there exists a valid and consummate marriage between Christians, it exists in hard fact until death. A man cannot stop being his wife's husband in such a case, any more than he can stop being his father's son. No action taken by the parties concerned or by civil authority—or, for that matter, by Church authority—can alter this sacramental though often painful fact.

But as we all know, many people—including many Catholics—do go through the motions of divorce and remarriage. The second or pastoral question then arises. How should the Church respond to this situation?—and by "the Church," I here mean the ecclesiastical authorities and the Christian friends and neighbors of the couple concerned.

THE MAIN PRINCIPLE (as Maritain once put it) is that we need to have hard heads and soft hearts. It would be dishonest, and intellectually contemptible, to go along with the lies and the euphemisms and the phoney talk that are so widely associated with this subject: adultery, like everything else, ought to be called by its proper name, and to the ex-

pensive charades that take place in our divorce courts, ridicule is the only proper response. On the other hand, even if our neighbor is an adulterer, it isn't usually our job to pass judgment upon him. All men are sinners, ourselves included: the sexual sins aren't the only sins, or the worst; and in no such matter should we be too eager to cast the first stone at anybody. In any case, such a judgment might be rash. The validity of marriage is rather a complex subject: one cannot always be sure of the actual situation, and it's good charity to give people the benefit of any doubt.

And even where the issue is really clear-cut, the pastoral problem remains. Let us say that some man claims to have been divorced and remarried: let us agree that this is a phoney way of putting it, and that in fact he's left his wife and is now living with a mistress. (It's just possible that the phony or dishonesty or pretense might be a greater sin than the actual adultery, which it is invoked to justify.) As Christians, we should desire this situation to be remedied. That man is living in sin: he ought to mend his ways and go back to his wife, or at least stop sleeping with this

mistress, his "second wife."

BUT IF WE'RE concerned in some way, how can we best effect this? Will harsh bullying or gentle coaxing be more suitable? Is this man perhaps in good faith? Or in partially good faith? Can he, without sacrilege, be admitted to Holy Communion?

My point is that these are delicate problems of applied practical psychology: the Church has been faced with them for a long time, and gives all kinds of subtle advice to the confessor, whose prudent course of action will often seem—to the more conservative-minded Catholic—rather like an abandonment of principle, when in fact it's only a patient coaxing-back of the lost sheep. In that sense, the Church has to live with the fact of sin, just as a doctor has to live with the fact of illness. Healing is often a gradual process and not always successful, and loud insistence may succeed only in frightening the fish.

But there's no question of the Church "allowing" divorce and remarriage in any wider sense that might imply dishonesty or evasion about the developed and clear theology of the sacrament. Compassion for the sinner is the main thing, but it must never be allowed to soften our heads to the point at which we deny the sin or dress it up in fancy language. That would be a most un-Christ-like course of action.

## Thorman's Response

BY DONALD THORMAN

It would be difficult, indeed, to disagree with Mr. Derrick (and Maritain) that we need to have hard heads and soft hearts. These characteristics should be the hallmark of a faithful Christian in every circumstance.

But it is precisely on this point I would argue that Mr. Derrick falters in his argumentation. He fails to be hard-headed enough about the scholarly and professionally academic research by well qualified men such as Father Wrenn who can prove (to my satisfaction at least) that the present tradition of the Church in regard to divorce and remarriage has not been the only tradition we have ever had.

It is quite apparent the Church has "officially" held other views in the past. We do not have a clearcut unbroken history of holding our present official views. Derrick simply does not reply to these hard-headed facts; all he does is to ignore them—and that does not make them any less true.

Nor is it giving the entire historical story to say we have a "developed and clear theology of the sacrament." Indeed, that is one of the major points of my (and Father Wrenn's) argumentation. We need a new look at an ancient Catholic tradition which might give us an honest, pastoral solution to an urgent—ever so urgent—problem facing the Christian community today.

This is really the hard-headed and soft-hearted thing for contemporary Christians to do.



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BY JANE WILLIAMS PUGEL

I knew a family once which was so well organized food-wise it made my blood run cold.

The children never snacked between meals, but if they did, I'm sure it was on nutritionally balanced tidbits. You know, carrot strips or whole wheat balls, that sort of things.

At mealtime, the children appeared when summoned. Dad was never mad, and mother never got hot and damp looking just before setting things on the table and was never heard to mutter, "I swear, if I ever see another chicken, I'll..." The kids' clothes were clean and neat, and dad—get this!—wore a tie



to the table. Everybody cleaned his plate to the last overcooked lima bean, and no child ever hit another at the table.

I'm not sure what their secret was, but frankly I thought they were a dull lot. I'm glad I don't see them anymore.

FAMILY MEALS are probably one of the most fun parts of family living. Meals have everything going for them: food, relaxation, comfort, the people we like best. Put all those things together and they should spell "happiness." Very often they do.

But very often, too, in this sometimes frantic age, family meals run into trouble—like the difficulty of getting everybody together at any one time to sit down and break bread. Either dad is on a late shift, or mother goes to work about the time he comes home. Or somebody is playing in a football game,

## THEME ARTICLE

## FAMILY MEALS

and somebody else has to watch the six o'clock news for history class. In the face of all this, one of our most strengthening family practices—a meal together—often falls by the wayside.

The mere logistics of time and place can be staggering. But a lot of people manage to salvage a time to eat together because they think it is essential to the life of their family.

Some families schedule dinner late; others may rise earlier in the morning for a leisurely, sit-down breakfast.

I know a young family whose father is a resident doctor in a hospital. Several times a week the mother packs up the three little boys and drives to the hospital to dine with the father at whatever odd time he has his dinner. Sometimes it is the only chance he has to see the boys for days on end. Such unconventional scheduling works for them—but it takes determination and effort.

MOST FAMILIES do sit down together once or twice a day. And if we were asked to look back over any given day and choose the family high point, we would probably select the time we spent around the table eating and talking.

Surprising, isn't it, when you think of the often tedious effort that goes into meal-getting, the frequent clashes of temper as first one child and then another simply evaporates just as mother puts the last steaming potato on the table? We do find that our meals together bring us something of God's peace as we relax together, ease our hunger physically and emotionally.

Getting together for a meal each day is so essential for the physical and emotional strength of our families that it should rate an occasional second thought. Perhaps we have let this important event slide into the never-never land of "too busy." Perhaps we find we must work toward making this precious time happier, more peaceful—more fun. Because it should be the very best time of the day.

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## CATECHETICS

## Meals should be shared

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

"Family meals? Are you kidding?" That sums up the typical spontaneous reaction of parents when I bring up the topic of family meals. "We just don't seem to ever have a meal together." Life is so hectic it's hard to find a time when the whole family can sit down to a meal together. "I can hardly remember the last time we all ate a full meal together." This is a sampling of the comments I've received.

Then I talked to Peg. Peg is very active in Birthright and a number of church and civic activities,



and, her husband, Jerry, is a research scientist. They have four children, from eight to 19 years of age. Peg admitted that most of her friends seemed to feel that family meals were a marvelous ideal, but a rather frustrating reality. She said her family has had a different experience. They found the family meal each evening to be possible and rewarding.

PEG SAID, "We have found that dinner time has been the one time we are all together as a family—especially as the children get older. Dinner has always been a very special time for us, a time for talking, a time for listening, as well as a time for eating. The dinner table seems to be the place where things that are said will be remembered."

I asked her how her family could make it happen since so many find it almost impossible to eat together. "I guess one reason is that we really believe the family meal is at the heart of family life. Then too, I'm selfish. I just don't like to be a short order cook, on hand whenever anyone comes in to eat. We have not been very flexible on this. We have always had set times for meals and everyone is expected to be there. If the phone rings during dinner, one of us simply tells the caller we are eating dinner and we will call back later. We simply set aside time to eat and enjoy each other's company in a leisurely fashion. Dinner time has created for us an atmosphere of order, of stability, and of mutual concern. Dinner is a time for relaxed conversation. It's just been fun much of the time."

IT WAS REFRESHING to listen to Peg as she described how she and her husband, over the years, found realistic ways of making dinner a real family meal. No doubt their solution is not for everyone. For example, another family told me they had never been able to get together as a family for dinner with any regularity.

Like Peg and Jerry, they placed a high value on the family sharing meals together. So they decided—after some discussion—to get up one-half hour earlier each morning to have a special time together as a family at breakfast. Even though they found it difficult and at times had stragglers coming in late, they agreed it was something they did not want to give up. For them breakfast became the regular family meal.

These are the experiences of two families I know who so believed in the value of the family eating together—and listening and talking together—that they found ways of making a regular family meal a reality. They both admitted that there were difficulties. They found discipline and creativity necessary in finding workable approaches. But they were grateful that they had worked at it.

FROM MY EXPERIENCE of sharing meals with families, I am convinced that meal time can be a most valuable informal religious educational experience for both children and parents. Eating together in a relaxed fashion provides a rare opportunity for parents and children to share their experiences and insights.

An ongoing pattern of daily conversation at a family meal allows parents and children to explore together day-to-day experiences, questions, problems and events. In this way basic convictions and attitudes can be deepened in relation to ordinary daily living.

Like most meaningful education experiences, informal religious education through conversation at mealtime does not just happen, at least over a long period. It requires conviction, planning, and creativity. No two families may find the same workable formula. But few families in today's hectic life-style can afford to consistently neglect the educational potential of mealtime without missing a great opportunity for family religious education. As Peg found, mealtime can be the time "where things that are said will be remembered."

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"Most families do sit down together once or twice a day. And if we were asked to look back over any given day and choose the family high point, we would probably select the time we spent around the table eating and talking." (NC Photo by CBS)

## LANDS OF THE BIBLE

## The mysterious Hyksos of Egypt

BY STEVE LANDREGAN

One of the most mysterious groups we find in the Bible is the Hyksos of Egypt. Like that other mysterious people, the Philistines, who moved onto the stage of human history, played a key role for a short time, then disappeared without a trace, the Hyksos role in history was brief but significant.

Our friend Josephus translated the name Hyksos as "shepherd kings," but modern scholars prefer the translation "rulers from foreign lands."

Their presence in Egypt seems to be the result of the domino theory. In this case the dominoes started falling in Mesopotamia at the other end of the fertile crescent when the Hurrians and other non-Semitic peoples invaded that area.

The invasion caused many of the Semitic peoples to move westward, each pushing another group a little further to the west. And lo and behold, the Hyksos were pushed into the Egyptian delta.

## PARISH LIFE

## Mapping parish of the future

BY JAMES J. PHILLIPS

The resources we have today: time, money, talent, are all pretty well committed. There is little we can do about changing the way they will be used in the next six months or so.

We would be wise to accept that fact and use whatever we can squeeze out of present resources to plan for the future.

To do that, we need some sort of vision of the future, some idea of what we would like to see in the future.

This is not really difficult to do if we approach it one step at a time.

Today, let us take the first step: imagine the future.

Imagine that you are in a helicopter that is hovering right above your parish two years from today. You are looking down on the parish AND YOU LIKE WHAT YOU SEE.

What is it that you see? What do the buildings and grounds look like?

Who comes to Church on Sunday? during the week? What do they do there?

What are the parishioners' attitudes toward one another? toward the priests?

What kinds of things do the parishioners do together? What kinds of activities are sponsored by the parish?

Has the parish established any special relationship with neighboring Churches, Catholic, Protestant, Jewish?

Who makes the decisions in the parish? What is the most important consideration in the making of parish decisions?

Why do you like what you see?

IT WAS ONE OF the circumstances of history that at the time of the Hyksos invasion, Egypt was in a period of chaos and anarchy that followed the 12th Dynasty. This occurred about 1730 B.C., and the invaders were able to consolidate their position and extend their power over all of Egypt so that the 15th and 16th Dynasties were Hyksos Dynasties.

This would have placed the Hyksos in a position of power in Egypt at the time of the migration of Jacob and his sons. Historically this seems feasible since the Semitic Hyksos would seem far more likely to elevate another Semite, Joseph, to a position of prominence, than would the Pharaohs of the preceding or following dynasties.

The "shepherd kings" reached the zenith of their power between 1650-1550 B.C. at which time they controlled an empire that extended from Nubia on the southern reaches of the Nile to Syria beyond the Lebanon.

As far as the Egyptians were concerned, the Hyksos were foreign usurpers and they were ultimately

overthrown by Thebians who completely routed them, pursued them into Canaan and besieged them there for three years. The Thebians then formed the 18th Dynasty.

It was likely at this time that the Hebrew descendants of Jacob found their status changed from that of honored guests to that of an oppressed and eventually enslaved minority, the reasons being that the Thebians regarded the Hebrews as associates and potential allies of the hated Hyksos who had admitted them to Egypt.

EGYPTIANS of the ancient world had the same habit of rewriting history to suit themselves that still exists in some places. They viewed the Hyksos occupation as a national disgrace and set about obliterating any trace of it. They did a very good job because there is precious little evidence of their influence or even their presence in Egypt.

They were, however, the first to build a bridge between Egypt and the Asiatic world. They brought Syria and Palestine onto the stage of international history, and following their lead, Egypt became a significant political influence in the area that separated the power centers of the Nile and the Tigris-Euphrates.

In addition, scholars believe that the Hyksos were the ones who introduced the horse and the chariot into Egypt, and also developed the concept of massive earthwork fortifications.

So the Hyksos moved off the stage of human history as quickly and as mysteriously as they had appeared. Even their name has disappeared, but their traits of hospitality on the one hand, and their development of new concepts of making war on the other, had a profound effect upon the history of the world—and its salvation.

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"Food and drink, decorations, family and friends present, love, participation" are among the best qualities of celebration." (NC Photo by Bob Workman)



These are the pyramids of Egypt, already 1500 years old when the clan of Jacob was welcomed into that country by the semitic Hyksos pharaohs. (NC Photo courtesy TWA)



## QUESTION BOX

## Reader asks exact nature of desert manna

BY MSGR. R. T. BOSLER

Q. A young priest in a sermon said that the Manna the Hebrews lived on in the desert was some form of bird droppings that the Lord transformed into food. My non-Catholic friend to whom I relayed this said it is not true. We have a ten dollar bet which will go to any charity you designate.



A. Since you have your bet with a non-Catholic, we shall quote a Protestant source. "The Interpreter's One-Volume Commentary on the Bible" has this to say: "In Sinai and other desert regions manna is a sweet substance found not on the ground but on the low tamarisk shrubs. It has generally been assumed to be an exudation of the plant, but according to one study it is an excretion of certain plant lice which solidifies in the desert air. The disappearance of the manna 'when the sun grew hot' (Ex. 16:21) is due not to melting, but to its being eaten by ants which come out with the warmth."

A Catholic authority, "The Jerome Biblical Commentary," has about the same explanation. But, it states that from the leaves of the shrub "the substance drops to the ground where it became somewhat firm in the cool night air of the desert" and adds that "it has a

low melting point and hence must be gathered by 8:00 A.M. before the sun causes it to melt."

No mention of bird droppings! However, the Israelites were fed by quail that dropped from the sky. Like manna, quails are a natural phenomenon of the Sinai region. They come as autumn migrants from Southern Europe and are so exhausted when they land that they are easily netted.

Manna is not bird droppings. So if that is what your argument was about, you lose. I suggest a donation to the Catholic Bishops' Human Development Campaign, which helps the poor without regard for race or religion. If your friend was arguing that manna was not a natural phenomenon but miraculous food, then you may never be able to settle your argument. There are fundamentalist Scripture scholars who insist that Exodus is an account of exactly what happened in the desert and that it must be understood as we moderns now understand history. The overwhelming majority of Scripture scholars, Jewish, Protestant and Catholic, however, hold that Exodus is a compilation of stories handed down from generation to generation for many centuries by story tellers who elaborated on the memories of their ancestors to bring out more vividly the basic fact that God was responsible for the deliverance of his people from Egyptian slavery. Father John

McKenzie in his "Dictionary of the Bible" explains the development of the manna story this way: "The memory of this food, found and eaten occasionally in the desert, was expanded in tradition to become the regular diet of all Israel, treated much as grain and available on the Sabbath. In Psalm 78, the manna is called 'the grain of heaven' and the 'bread of the mighty.'"

Exodus describes a true historical event, but the story about the manna was elaborated upon and made to seem miraculous to bring out the truth that the Israelites were indeed taken care of by God in a special way. Some Scripture scholars prefer to say that the natural phenomenon of manna was miraculously multiplied by God to take care of his people.

Q. We have six married children who attended Catholic schools for 12 years. Three of them are divorced and remarried. Now one of the children not divorced tells us parents who are in our sixties that we should not be friends with the divorced members of the family, that we should not accept them in any way and that if we do we are not any better than they are. We say it is not Christian to act this way and do not want to be separated from any of our children. There is a lot of friction going on among our children and some of the grandchildren are deeply hurt because they want to see their aunts, uncles and cousins. What does one gain by not

caring for the lost sheep?

You have solved your own problem, which is what persons in your situation must do for themselves. You must love

the children who have made mistakes and want to help them to stay as close to God as they can in their unfortunate situation. Once you have made clear to

them that you regret that they have done what they did, you should remain close to them so that you can encourage them to raise their children in the faith. It seems to me that if you cut yourself off from the divorced members of the family, as the one child advises, you will lose all influence for good over them and embitter them against the religion that inspires such action.

(Copyright 1973)

## THE CHURCH AND I

## Spanish war triggers study of Marxism

BY F. J. SHEED

I might have gone on moaning about Catholic unconcern without being driven to an actual study of Marxism. It was the Spanish Civil War that detonated my interest.

Like the majority of Catholics of the English tongue I wanted Franco to win. We did not know much about conditions in Spain, but as between people who murdered priests and nuns and people who didn't, we preferred those who didn't. It was practically a reflex action.

Certainly I had no expectation that Franco would be any better than the average of military men turned ruler. I was interested in his taking over of anti-government Spain because a man I knew, Douglas Jerrold, played a part in it. The Republican government had sent him off to the Canary Islands, from

which he had no way of getting back to Spain. Douglas Jerrold, in England, had hired a plane, ostensibly for a joy ride; he had flown it to the Canaries and got out for a stroll. While he was away, Franco and a friend climbed into the plane and flew to Spain. I never thought to ask Jerrold if the story were true.

ANYHOW HE WAS a Franco supporter; and though I liked him, I would not have been enthusiastic at the prospect of being ruled by him. From what I had heard of his friend Franco, I doubted if I'd have much liked being ruled by him either. But then again I could think of friends closer than Jerrold I'd have disliked being ruled by. Anyhow for better or worse I saw Franco as one more politician. The point clearly in his favor was that he did not massacre priests and nuns.

But most of my Catholic friends saw Franco as leading a crusade; after the marvellous defense of the Alcazar at Toledo, one of them had his baby daughter christened Alcazar. A group of

Evidence Guild speakers felt that we should do Franco propaganda from our platforms. I had resisted our campaigning against Communists; I now resisted campaigning for Franco. Both sides put their case to Cardinal Hinsley. He decided for non-intervention.

IT WAS ONLY SLOWLY that I came to see that we had oversimplified in making the killing of priests and nuns the only matter to be considered, just as it would be if, in an election in England or America, we made aid to Catholic schools the sole consideration. The killing of non-priests and non-nuns is also evil. And there are social injustices pressing millions to the earth year in and year out which cause a greater mass of human suffering than the slaying of religious men and women.

I am not saying, or even suggesting, that in the balance Franco was worse than the other side, as I fancy Jacques and Raissa Maritain thought, and the French Dominican weekly Sept. and

(Continued on Page 10)

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**FORTVILLE CENTENNIAL BAZAAR**—Surrounded by a sample of the many hand-made items available this week-end at the Centennial Bazaar of St. Thomas parish, Fortville, are three members of the women's council. Shown above making wreaths from computer cards are, from left: Linda Wilson, Page Davis and Mildred Lantz. The bazaar will be held in the parish hall, located at 523 S. Merrill St., from 9 a.m. to 6 p.m. Saturday and Sunday, Dec. 1 and 2. Proceeds of the event will be used for church improvements during 1974, the centennial year of the parish's founding.

## ST. MEINRAD PROJECT

# Students help meet needs of the aging

ST. MEINRAD, Ind. — Cooperative Action for Community Development, Inc., (CACD) of Saint Meinrad College, under the terms of a three year grant from the State of Indiana Commission on Aged and Aging, is pursuing a multi-faceted program to meet the needs of Senior Citizens in a four county area of Southern Indiana.

The program, entitled Project Respond, was made

possible by funds granted under Title III of the Older Americans Act and began service in the area in 1972.

The project works with the elderly in Dubois, Spencer, Perry, and Crawford counties, providing organizational and direct-service activities for the elderly in four principal ways—the organization and development of Senior Citizens clubs; organization of County Councils on Aging; the visitation of nursing

homes and hospitals; and a recently initiated program of "shut-in" visitation.

IN THE LINE of community development, there are certain objectives which Project Respond pursues. It endeavors to initiate new programs within a community and make these independent organizations in which the community as a whole is invited to participate. It is impossible to say how many people are indirectly or directly served by the wide-ranging activities of this program. A conservative estimate sets the number of elderly directly served at 1,100 people.

Cooperative Action for Community Development is the social action program of the students of St. Meinrad Seminary.

THROUGH A wide variety of programs serving the five counties of Perry, Spencer, Dubois, Warrick, and Crawford, CACD attempts to alleviate the physical and emotional effects of poverty and to help in some small way to provide a better life to those in need.

A second year grant of \$3,500 was recently received from the Archdiocese share of the Campaign for Human Development to help fund six areas of CACD's concern: mentally and physically handicapped, scouting advisory, better education and school assistance, neighborhood centers, Branchville Job Corps Center and Project Respond.

## Pledges school half a million

CASCADE, Ia. — An anonymous donor gave \$100,000 and pledged a total of up to \$500,000 over the next five years to keep the Catholic high school operating in this small eastern Iowa community.

Expressing thanks for his own Catholic education, the donor said he was inspired to make his gift by the efforts of Catholics in the area to raise funds to keep Aquin High

School going, after it was announced in October that the school board had recommended closing the school at the end of the 1973-74 school year.

Aquin High School, with an enrollment of 239, is part of a consolidated elementary school-high school system, which operates partly on tuition and partly on subsidy from the parishes it serves.

## Decommercializes Christmas

JACKSON, Miss. — Bob Kochitzky is one of those people who doesn't like Santa Claus. "Eight years ago I said quits to Christmas," Kochitzky said. "Not the Christmas that symbolizes love, brotherhood, justice and peace and not Jesus' birthday, the Man of Peace with a few possessions." So, he put together a 60-page catalog listing alternate ways to celebrate Christmas. It's jammed with ideas on how to decommercialize the holidays. Each ad represents a charity that might benefit from an alternate Christmas gift.

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## St. Monica wins bowling tournament

INDIANAPOLIS — St. Monica's parish captured the team championship in last week-end's Junior Bowling Tourney, sponsored by St. Rita's parish at the Town and Country Lanes. The winning actual pin count was 1,686 or 2,217 with handicap.

Members of the winning team included: Bryne Serine, Chuck Serine, Peggy Kinley and Michele Sheets.

Team runner-up was St. Malachy's parish, Brownsburg, with 1,408 pins (2,152 with handicap). Members of the team were: Jeff Woodruff, Mike Lynn, Nancy Ferree and Janet Birk.

Jim Gilday of Our Lady of Lourdes parish won the Boys Singles Actual with 191, while Annie Agresta of Nativity took the girls' honors with 152. Handicap highs were Mike Loos of Holy Spirit with 232 and Rose Marie Myers of Nativity with 209.

Three-game Series Actual was won by Bruce Jarboe of St. Michael with 517 and Angela Amore of Nativity with 397. Tops with handicap were Randy Rath of St. Michael with 570 and Annie Agresta of Nativity with 542.

## Marian staging 'Peter Pan'

INDIANAPOLIS — The musical adaptation of Sir James Barrie's "Peter Pan" comes to the Marian College Auditorium on Dec. 4. The Marian College Theatre Production, directed by Don Johnson, will run through Dec. 9.

Nine Archdiocesan students have parts in the musical comedy of the boy who never grew up, including Joanne Johnson, a senior theatre major from Indianapolis, who plays the part of the crocodile.

Five students are cast as pirates, the villains of Neverland, including Indianapolis students Alan Roell, junior, Kevin Caraher, senior, and freshmen David Record and Maggie Sheehan. Also playing a pirate is Don Walton, a freshman from Aurora.

Playing Indians are Greensburg students Sharon Horan and Cynthia Scherwinger, both freshmen, and Donna Hyderkhan, a freshman from Greenfield.

Both matinee and evening performances are scheduled. Show times are Tuesday, Dec. 4 through Friday, Dec. 7 at 1 p.m.; Thursday, Dec. 6 through Sunday, Dec. 9 at 8 p.m.; Saturday, Dec. 8 at 10 a.m. and 2 p.m., and Sunday, Dec. 9 at 2 p.m.

Tickets are \$2.50 for adults, \$1.50 for students and children. Group rates are available for 15 or more.



**RONCALLI HOLLY DAYS COMING**—The annual Roncalli High School Holly Days Dinner and Bazaar will be held Sunday, Dec. 2. Spaghetti Dinners will be served from 12 noon to 6 p.m., while booths will be open until 7 p.m. Door prizes will be awarded every 15 minutes. A variety of hand-crafted and holiday items will be available. Shown above are

some of the event's chairladies: (standing from left) Margaret Hartman, Cherie Kuhn, Ginny Holzer, Betty Sahm, Mary Giddens, Rose Fenton, Marge Goldsby and Ronelle Hull; (back row seated) Mari Darche, Mary Ann Barnhill, Julie Haller and Joyce Teagardin; (front row) Sue Swhear, Mary Meier, Lois Ramponé and Carol Devore.

## CYO NOTES

A record number of 250 basketball teams in six leagues will begin action this week-end in Marion County.

The seventh annual CYO Publications Contest materials will be distributed next week to all Junior CYO units.

Cadet Girls Volleyball

League entry information will be mailed next week. Deadline is Thursday, Dec. 20.

Football coaches are reminded to complete and return the '73 coaches' post-season questionnaire to the CYO Office for evaluation.

## Family Dinner

INDIANAPOLIS — A Family Spaghetti Dinner for the public is being sponsored by the sophomore parents of

League entry information will be mailed next week. Deadline is Thursday, Dec. 20.

Ladywood-St. Agnes High School on Wednesday, Dec. 5. Serving will be from 5 to 8 p.m. in the school cafeteria.

## STANDINGS

**CADET GIRLS' BASKETBALL LEAGUE**  
Division I—St. Andrew 4-0; St. Martin 4-0; St. Michael (Red) 3-1; St. Monica 3-1; All Saints 1-3; St. Joan of Arc 1-3; Holy Trinity 0-4; Christopher 0-4.  
Division II—St. Plus X 5-0; St. Philip Neri 3-1; St. Simon (Blue) 3-1; Little Flower (Blue) 3-2; St. Lawrence 2-2; St. Matthew 2-2; Christ the King 1-4; St. Michael (White) 0-4.  
Division III—Holy Spirit 4-0; Our Lady of Lourdes 3-1; St. Mark 3-1; St. Jude 2-2; St. Simon (White) 2-2; St. Patrick 1-3; Little Flower (Gold) 1-3; St. Bernadette 0-4.

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**FLOYDS KNOBS**  
JOSEPH M. BANET, 77, St. Mary, of the Knobs, Nov. 23. Husband of Bertha; father of Robert Banet of Lanesville; Elmer Banet of Louisville, Ky.; Earl Banet, Mrs. Hubert Book and Mrs. Marvin Gesenhues, all of Floyds Knobs.

**INDIANAPOLIS**  
MICHAEL A. RAFTERY, Sr., 78, St.

Philip Neri, Nov. 21. Husband of Dorothea; father of Mrs. Louis Schneider, Mrs. Thomas C. Foley, Mrs. Paul Bailey, Mrs. Donald W. Shelby, Mrs. Robert Haulin, Ruth and Michael A. Raftery, Jr.; brother of Mrs. Marguerite Engesser and Mrs. John F. Raftery; Mrs. Mabel Kestler, Mrs. Helen Grossart, Francis W. and Eugene R. Raftery.

**PATRICK J. GAUGHAN**, 85, St. Catherine's, Nov. 22. Husband of Della; father of Patrick J. Gaughan, Mrs. Rose Johnson, Mrs. Jane O'Malia, Mrs. Mary Allen and Mrs. Helen Dale.

**MABEL M. FLYNN**, 66, Little Flower, Nov. 21. Wife of J. Louis; mother of J. Griffin, Thomas M. and H. Brock Crump.

**CHESTER THOMAS CURRY**, 54, St. Patrick's, Nov. 23. Husband of Zella; father of Father Samuel T. Curry, Chester Joseph Curry and Mrs. Judy A. Hufford; brother of Mary Siener, Ruth Miller, Helene Northern, Elsie Crossen, Joanne Palmer, John and James Curry.

**MARGARET L. RAUTENBERG**, 66, St. Mark's, Nov. 24. Wife of Joseph F. Rautenberg; mother of Father Joseph Rautenberg III; sister of Russell Mueller.

**FLORENCE J. BROWN**, 64, Holy Rosary, Nov. 26. Mother of Paul J. and Robert J. Brown; sister of Antoinette Peoni and Sam Comado.

**WILLIAM CREATH**, 89, SS. Peter and Paul Cathedral, Nov. 26. Husband of Cathryn N.; stepfather of Mrs. Leo Steele, Mrs. Merald Hanlin.

**PAUL E. DAEGER**, 48, Sacred Heart, Nov. 26. Son of Clara Daeger; brother of Roland, Eugene and Delores Daeger and Mrs. Mary A. Meyer.

**MARY LOUISE STUHLREHER**, 36, Immaculate Heart, Nov. 27. Wife of Donald J.; mother of Sharon, Mark, Kurt, Peter, Kevin and Michael Stuhlreher; grand-daughter of Mrs. Caroline J. Kaiser.

**ALICE MARY CAIN**, 100, St. Joan of Arc, Nov. 28. Mother of Dr. Edgar J. Cain, Mrs. Leo Durbin, Mrs. Albert W. Bloemker and Mrs. Arthur Quieser.

**KEREN MOLOY**, 84, St. Philip Neri, Nov. 27. Wife of William E.; mother of Mrs. Helen Applegate, Mrs. Mary Swayze, Mrs. Laura Doty, Harold F., John B. and Kenneth G. Moloy.

**JEFFERSONVILLE**  
BILLIE JEAN TENNANT, 38, St. Augustine, Nov. 19. Wife of Otis K.; mother of Mrs. Priscilla Yoest, Mrs. Deborah Ann Mackison and Carlotta Tennant; all of Jeffersonville; daughter of Ray Justice of Denton, Ky.; A brother and two sisters also survive.

**DR. H. E. STATON**, 77, St. Augustine, Nov. 20. Father of Harry Edward Staton and Mrs. Allen (Margery) Fowler; brother of Raymond Staton and Dr. M. V. Staton, Mrs. May McCormick, Mrs. Nellie Egan, Mrs. Edwin M. Coats Sr., Mrs. Mildred Rubey.

**MORRIS**  
LEONA E. VOLZ, 68, St. Anthony, Nov. 12. Wife of Harry; mother of

Virginia Niehaus and Doris Huber, both of Connersville, and Mary Patricia Chaffee of Batesville.

**NEW ALBANY**  
MARGARET DUFFY WOLF, 60. Our Lady of Perpetual Help, Nov. 19. Wife of Charles A.; mother of Charles A. Wolf of New Albany; Thomas J. Wolf of Madison and Mrs. Maralyn Rose of St. Joseph, Mich.; brother and two sisters also survive.

**EDWARD M. GUETHE**, 67, Holy Trinity, Nov. 23. Husband of Lucille; father of Mrs. Shirley Coats of Buffalo, N.Y. A brother and four sisters also survive.

**TELL CITY**  
CHARLOTTE BATIE, 38, St. Paul, Nov. 21. Wife of Alfred; mother of Gregory, Jeffrey, Marsha, Cynthia, Julia and Kimberly, all at home. Daughter of Mrs. Irvin Hall of Tell City; sister of William Kahler and Eva Marie Morris, both of Tell City.

## New Year's dance set at Ritter

INDIANAPOLIS — The Ritter High School Parents Club will sponsor a New Year's Eve Dance in the school cafeteria December 31. A buffet dinner and music by Jerry Kenrick will be provided.

Tickets are \$10 per couple before December 10 and \$12 per couple after that date. Reservations are available by calling: Donna Bodeau, 293-1761; Lois Summers, 291-4025; or Barbara Ryan, 637-8411. Chairman of the event is Joe Toth.



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PAUL M. MANNING, 78, St. Patrick, Nov. 20. Husband of Cecilia; father of Paul J. Manning of Terre Haute and Mrs. Sue Veach of Kokomo; brother of Mrs. Ray Heidenger of Terre Haute and Chester Manning of Ellettsburg, Ill.

**HELEN K. WIRTZ**, 72, St. Benedict, Nov. 21. Mother of Mrs. Mercedes Webster, Robert J. and Jay Wirtz, all of Terre Haute.

**BEATRICE FOX**, 56, St. Patrick, Nov. 20. Mother of Shirley Compton of Terre Haute and Philip

DeCamp of Chicago. Sister of Jessie Coffin, Grace Locke and Louise Crawford, all of Terre Haute, and Alice Davis of Clinton, N.J.

**ELMER BROWN**, 64, St. Leonard, Nov. 23. Stepfather of Benjamin Ellingsworth of Wisconsin; Donald Ellingsworth, with the U.S. Army at Ft. Knox; and Laura Jane Mills of Florida; brother of Charles Brown, Sr., of West Terre Haute.

**ANITA TWOHIG**, 69, St. Patrick's, Nov. 26. Sister of Marie Kelly, with whom she resided, and Dorothy Paddock of San Diego, Cal.

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## VIEWING WITH ARNOLD

## Film struggles and loses

BY JAMES W. ARNOLD

"The Way We Were" is a schizoid film that struggles with itself and loses. Clearly, all the big money is on Romance—the pairing of Barbra Streisand and Robert Redford is commercially a potential earthquake—set down gently in a thick sauce of Nostalgia: college in the '30's, New York in the wartime '40's, Hollywood in the traumatic '50's.

But writer Arthur Laurents, a veteran major playwright



### Open House set Sunday, Dec. 2, at Latin School

INDIANAPOLIS — Latin School will be open to the public Sunday, Dec. 2, according to Father William Cleary, principal.

Parents of prospective students and their sons are invited to tour departments and facilities and to meet the faculty and administration. More than 800 seventh and eighth grade students from all over the Archdiocese have been formally invited to the Open House.

The program will start promptly at 2 p.m. in the cafeteria. Guided tours will be conducted by Latin School students.

Latin School of Indianapolis is a college preparatory high school for young men who want an atmosphere in which they will receive sufficient educational and spiritual training to help pursue a vocation to the priesthood.

The 13-member faculty is composed of priests, Sister and laymen. The school holds a "first class commission" from the Indiana State Department of Education and membership in the North Central Association of Colleges and Secondary Schools.

The student body is made up of young men from the entire Archdiocese. Five-day boarding facilities are available for those who live too far to commute daily.

### St. Augustine party planned

INDIANAPOLIS — Gingerbread men and candy canes will set the stage for the annual Christmas party which the St. Augustine Guild will sponsor for residents of St. Augustine's Home on Wednesday, Dec. 12.

Santa Claus will distribute gifts, and the Counterpoints of North Central High School will sing Christmas carols. Mrs. John T. Sexton and Mrs. William E. Goohs are co-chairmen.

Prior to the party, members of the Guild will meet for luncheon with Mrs. A.J. Carnaghi in charge.

"Home of the Brave," "Time of the Cuckoo," the books for "Gypsy" and "West Side Story," also has some serious themes in mind. The way the film turns out, much of their development must have ended on the cutting-room floor. (An ancient movie affliction). There is just enough of the heavy stuff left to undermine the full impact of the schlock. Nobody can be fully satisfied with the outcome, except possibly melancholy romantics, who can survive on much less sentiment than they get here.

IT SEEMS TO ME that "The Way" is trying to be a tragedy about a young woman (Miss Streisand) who is a particular kind of puritan. She is a political activist, a true believer in unpopular causes, whose faith in principle is unshattered through two decades of chaotic change. (Maybe—the awful thought flashes over the mind—she is just dumb). We see her first dedicating herself to the anti-Franco cause in Spain, and at the end recruiting help for the "Ban the Bomb" movement.

### The week's TV network films

IN COLD BLOOD (1968) (CBS, Friday, Nov. 30): Richard Brooks' utterly brilliant film-documentary recreation of Truman Capote's book about a tragic murder and why it happened. This may be the most mature and perceptive crime film ever made: it makes "The Godfather" genre look like a comic-strip. A revealing study of the paradoxes of American society, it represents the victory of human art and understanding over the dark mysteries of human experience. Not to be missed by mature audiences.

PRUDENCE AND THE PILL (1968) (ABC, Sunday, Dec. 2): A highly complicated British bedroom farce, in which five couples who are unhappy and loveless "on the pill" are suddenly taken "off"—by choice, chance or subterfuge. They all become parents, and their lives are filled with bliss. Sex farce is an ancient theatrical form that thrives happily on bad taste, and this one is talky, intolerably cute, and bound to offend the morally fastidious. Not recommended.

THE DOUBLE MAN (1968) (NBC, Monday, Dec. 3): A straight intelligence thriller, with lots of eye-popping Tyrolean Alps scenery, in which the bad guys try to substitute a double for slick CIA agent Yul Brynner. The cast is impeccable, and the director is Franklin ("Patton") Schaffner. Satisfactory entertainment, even for kids.

CURRENT RECOMMENDED FILMS (Please note DFB moral rating): The New Land (A-2), Godspell (A-1), Bang the Drum Slowly (A-2), Scarecrow (B), Day of the Jackal (A-3), Friends of Eddie Coyle (A-3), Theater of Blood (A-3), Paper Moon (A-3).

She is intolerant of the weak, the backsliders, compromisers and pragmatic sinners. She is an interesting if un-likeable character, quite comparable to some believers we all know in other-worldly religions.

Unfortunately, she falls in love with one of the heretics (Redford). The contrast is almost too perfect: he is the affluent, popular, athletic, grinning, blondish WASP; she is the poor, anti-social, dark, frowning, radical Jew. She hopes to convert him, because he is a talented writer and a potential truth-teller. OK, so she weakens, lets him go to Hollywood (the den of temptation), only to find them both embroiled in the Big Moral Issues of the period. Witch-hunting of Red influence by the House Un-American Activities Committee, integrity vs. selling-out. The characters remain true to form, and their marriage ends—not a big surprise.

WORSE YET, the movie seems to avoid taking a stand. Is the tragic flaw really in the girl, who doesn't know how to bend and accept the weakness in others, the complexities of the real world? Or is it in the guy, who is made so wishy-washy by all his comfortable gifts and talents that he avoids making commitments that might give meaning to his life? You take your choice. (Neither, incidentally, really suffers, since at the end they have apparently developed new and satisfactory arrangements without each other.) The audience mourns a lost possibility of love, but nothing more; it is urged to settle for that old lump-in-the-throat feeling.

Writer Laurents is part of

### Renewal Day slated Dec. 9

INDIANAPOLIS — Father Silas Oleksinski, O.F.M., director of Friarhurst Retreat House, Cincinnati, will be featured speaker at a day of renewal to be held on Sunday, Dec. 9, at St. Joseph Church by the Channel of Peace charismatic group.

Father Oleksinski will give a two-part instruction on "Unity through Faith, Prayer and Community." The day's program will begin with a prayer meeting at 1:30 p.m. and end with a Charismatic Mass at 6:15 p.m.

Persons interested in learning about the charismatic movement are welcome. Registration fee is \$1.50 per person.

### Holy Name slates Christmas Concert

BEECH GROVE, Ind. — The 12th annual Christmas Concert will be presented by the Holy Name Choirs at 6:30 p.m. Sunday, Dec. 23. Directed by Jerry Craney, parish music director, the three choirs of 107 voices will be accompanied by an orchestra, organ, brass choir, sax choir and percussion.

Selections will include Vivaldi's "Gloria," traditional and modern carols.

Reserved tickets are available by calling 784-3698 or 786-2403. The public is invited.

### Sister Christina dies at age 88

OLDENBURG, Ind. — Funeral services for Sister M. Christina Pfeiffer, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, Nov. 16. She died (Nov. 13) at the convent at the age of 88.

A native of Haubstadt, Ind., Sister Christina entered the convent in 1904 and was in her 70th year of religious life. She served as housekeeper at St. Ann's, Hamburg, and St. Vincent's Home, Vincennes. From 1948 until retirement in 1963 she was assigned to the motherhouse laundry.

She is survived by three sisters—Mrs. Lena Dassel, Mrs. Frances Wardrip and Mrs. Philip G. Meyer, all of Evansville. Seven brothers and sisters preceded her in death.

Fifty years ago a new South Wing was opened at St. Anthony Hospital, Terre Haute.

### EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during December:

Archdiocesan Board—7:30 p.m. Tuesday, Dec. 18, Holy Cross parish, Indianapolis.

North Indianapolis District Board—8 p.m. Monday, Dec. 17, St. Andrew's parish.

South Indianapolis District Board—8 p.m. Sunday, Dec. 2, Holy Rosary parish.

East Indianapolis District Board—7:30 p.m. Tuesday, Dec. 4, Secena Memorial High School.

West Indianapolis District Board—8 p.m. Monday, Dec. 17, St. Andrew's parish.

Central Indianapolis District Board—7:30 p.m. Tuesday, Dec. 11, Holy Angels parish.

Richmond District Board—no meeting.

New Albany District Board—7:30 p.m. Wednesday, Dec. 12, Our Lady of Providence High School, Clarksville.

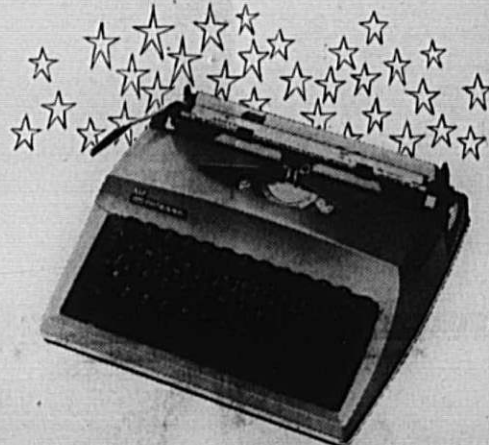
Terre Haute District Board—7:30 p.m. Sunday, Dec. 9, Sacred Heart parish.

Lawrenceburg District Board—no meeting.

North Vernon District Board—to be announced.

### MOTHER DODD DIES

CINCINNATI — Mother Mary Romana Dodd, mother general of the Sisters of Charity of Cincinnati from 1953 to 1959, died recently at Good Samaritan hospital, here. She was 84 years old.



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## Spanish War triggers study

(Continued from Page 7)

perhaps England's Catholic Herald. I am saying that we had not the evidence to enable us to judge.

IT WAS NOT OUR work as teachers of the Faith to campaign against Communism. But with our crowds strongly against Franco, and particularly after the bombing of the "sacred oak" at Guernica, one had to know Communism better. As a social-economic system it was not our topic, but as atheism it certainly was.

Just as the Marlborough and Marconi nullity cases had driven me to study the Church's Law of Nullity and write a book on it, so under the same kind of pressure I plunged into the study of Karl Marx, grateful to Lenin for the hint that I must begin with Hegel.

In 1939 I gave our speakers a long course of lectures on Communism. Dorothy Collins, who had been secretary to G. K. Chesterton until his death, reminded me that he had dictated books to her typewriter: why shouldn't I? So I turned the lecture course into Communism and Man.

The book made an effort to cover—deeply in some parts, sketchily in others—the whole shape of Marxism, beginning as Lenin would have required, with a chapter on Hegel.

Putting Hegel into a chapter sounds ridiculous, of course, considering that Hegel is reported to have said on his deathbed, "Only one man ever understood me, and he didn't." (I wonder if that "one man" who did but didn't was himself?)

My aim was more modest than it sounds. I concentrated on the dialectic—thesis and antithesis and synthesis—the conflict of opposing opposites producing progress. I concentrated on it because it was the principal idea that Marx drew out of Hegel. Even to get that into a chapter sounds improbable enough. Here again I reduced it not to what Hegel meant but to what Marx thought he meant. I was studying Marx, not Hegel.

### In booklet form

The 20,000-word pastoral on Mary, "Behold Your Mother," is available in booklet form from the U.S. Catholic Conference Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The cost is 50 cents. Lower rates are available in bulk orders.

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Sunday, December 2—12 p.m.—4 p.m.  
St. Bernadette Church—555 Worcester Ave.

Assumption Altar and Rosary  
ANNUAL PARTY  
Thursday, December 6—7 p.m.  
Holiday Inn—Speedway  
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ANNUAL COMMUNION DINNER  
Notre Dame Club of Indianapolis  
Friday, December 7—8 p.m.  
Patina Retreat House

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