

the CRITERION

Archdiocese of Indianapolis

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NEW BLOOMINGTON LANDMARK—A limestone statue of St. John the Apostle was recently put in place in front of the church in Bloomington bearing his name. The statue is the work of Henry A. Morris of Smithville, a Bloomington suburb. The slab of marble was donated by Matthews Brothers Co. of Ellettsville. Shown above just after a crane had placed the heavy statue on its base, are Father Francis Buck, St. John the Apostle pastor, and Robert E. Morrow, Bloomington stone mason. A formal unveiling was held later on the parish's fourth anniversary.

Two Demo priests elected to Congress

BY JIM CASTELLI

WASHINGTON—One priest was reelected to the U.S. House of Representatives and another elected for the first time in an election featuring several races of particular interest to Catholics.

Jesuit Father Robert Drinan, 53, a Democrat, was elected to a third term from the 4th Congressional District in Massachusetts.

Norbertine Father Robert Cornell, 54, also a Democrat, was elected in the 8th Wisconsin district on his third try for the office. He is a history professor at St. Norbert's College in DePere, Wis.

Spanish speaking meet scheduled

INDIANAPOLIS—The newly organized Catholic Committee for the Spanish Speaking of Indianapolis will hold an Encuentro Pastoral on Saturday, Nov. 16, 2 to 5 p.m., in the Hispano American Center, 617 East North St.

Father Stephen Hay, who works full time with the Spanish speaking, described the encuentro as similar to a workshop, "with a lot of talking by those who attend and a lot of listening by the organizers."

He said all Spanish speaking Christians of the area are invited to attend. All dialogue will be in Spanish.

FATHER HAY SAID the basic purpose of the encuentro is to explore the common goals and needs of the Spanish speaking community. Beyond that, the committee hopes to create a stronger bond of faith and culture.

"Unlike the situation in larger cities, the Spanish speaking of Indianapolis do not reside in any one neighborhood or area of the city. They are scattered all over. We hope to use the Church to bring them together, to unite them in common action for the sake of Christ."

IT IS BELIEVED there are as many as 25,000 Spanish speaking residents of Marion County, the great majority of them Mexican-Americans. Other nationalities include Colombians, Costa Ricans, Peruvians, Dominicans and an estimated 200 families from Cuba.

"Last Sunday I counted eight different nationalities at Mass," Father Hay noted. He celebrates Mass in Spanish at 2 p.m. each Sunday in St. Mary's Church. An informal social hour follows Mass.

Organizers of the new Catholic Committee included Alberto Gonzalez, Jesse Quiroz, Juan Feuer, Maria Celia Feuer, Julio Avila and Father Hay.

Father Drinan won an absolute majority for the first time in his third three-way race, his strongest showing to date. Earlier in the fall questions had been raised about whether he had the proper Church permissions to run for political office, but his superior, Jesuit Father Richard T. Cleary, issued a statement affirming such permission.

"I am sorry you have suffered from the silly question of whether or not a priest can be a person and a politician," Father Drinan told his supporters at his victory celebration. "You can now ask our foes why Drinan is ahead of everybody else."

FATHER DRINAN has been controversial because of his role in Watergate investigations. A member of the House Judiciary Committee, he introduced the first impeachment resolution in Congress in the summer of 1973. He voted for all three impeachment resolutions against former President Richard Nixon approved by the committee, and introduced a fourth resolution calling the

(Continued on Page 5)

Parishes to hold 5th development fund collection

The fifth annual collection for the Campaign for Human Development (CHD) will be held in all churches of the Archdiocese the week-end of Nov. 24.

Sponsored by the U.S. Bishops, CHD provides self-help funds for Americans of all races and creeds in an attack on the root causes of poverty.

The November, 1973, collection realized \$54,161.77, of which \$40,621.33 was sent to the national CHD office and the remaining 25%, or \$13,540.44, retained for use in the Archdiocese.

DURING THE past year local funds were distributed in the form of grants to the following agencies:

- Lincoln Park Development Corp., Clarksville, \$3,000 to aid in providing gas service to residents of a low-income housing subdivision;
- Archdiocesan Black Catholics Concerned, Indianapolis, \$3,000 to help in financing two programs, recruitment of black vocations and lay leadership training;
- Center for Lay Ministries, Inc., Clarksville, \$3,000 to aid a coalition of 13 churches provide emergency aid to the poor;
- Senior Citizens' Chapter, Human Justice Commission, Indianapolis, \$2,000 to help pay the salary of a worker devoting full-time to the problems of older citizens;
- Christopher Center, Terre Haute, \$750 to support programs aiding residents of the Dresser area of West Terre Haute;
- Austin Day Care Center, Austin, \$800 to help finance a center which this summer cared for 36 children of migrant workers;
- Youth Program, Universal, \$500 to provide summer living expenses for two Catholic workers in a school-camp project.

IN ADDITION to the grants, \$550 in local CHD funds was spent on educational materials and operational expenses. A balance of \$140 will be added to the 1974-75 fund.

Proposals for local funding are reviewed by an awards committee appointed by Archbishop George J. Bluskup and chaired by Father John LaBauve, S.V.D., pastor of St. Rita's Indianapolis.

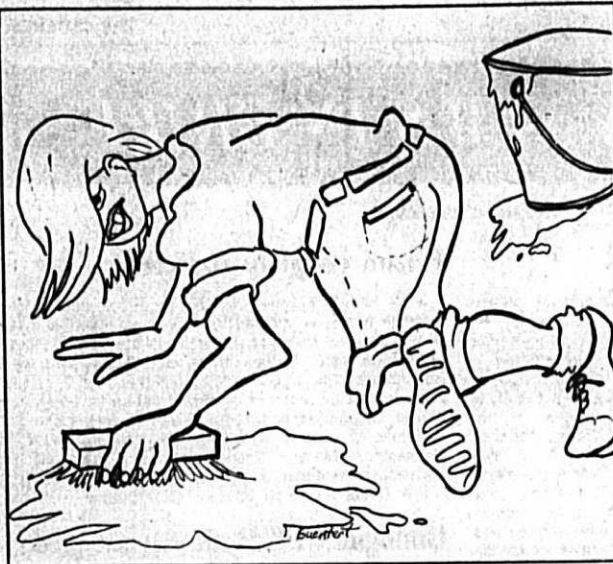
Through an educational program which parallels the nationwide collection, the Bishops hope to promote an understanding of the nature and urgency of domestic poverty. A variety of printed and film material developed for use in schools and parishes is available through the Department of Religious Education's Resource Center, 131 South Capital Ave., Indianapolis.

Kissinger, Pope confer as food parley opens

ROME—U.S. Secretary of State Henry Kissinger pledged at the opening meeting of the World Food Conference here Nov. 5 that the United States would make a major effort to "more than double world food production and increase its quality" in the next 25 years.

Before going to the conference hall on Rome's outskirts, Kissinger visited Pope Paul VI privately in the Vatican for almost an hour. Accompanied by Ambassador Henry Cabot Lodge, special U.S. Presidential envoy to the Holy See, Kissinger arrived at the Vatican under heavy security.

The visit was announced by the Vatican simply as a papal audience, without any additional comment. Neither Vatican nor American sources had any immediate comment to make on the content of the conversation between the Pope and Kissinger.



'Half of hubby's pay should go to wife'

CHICAGO—A housewife is entitled to one half of her husband's salary, according to an associate editor of U.S. Catholic.

True liberation for the American housewife requires no less than a "simple plan of equal pay, equal hours, and equal leisure," writes Ronald J. Liszkowski in the November issue of the national magazine published by the Claretian Fathers.

Liszkowski, who is married, bases his contention on two "fundamental principles":

—"Housewives are equal to husbands, if not superior in every way. Physically, intellectually and emotionally, housewives are the peers of their husbands."

—"Housewives' work is as important as any other work, if not more important, as all the old brooms, Mother's Day cards, patronizing Rotary speeches, and other pious puffery attests."

Under Liszkowski's proposal, the housewife's work week would be the same as her husband's. Any work undone after the regular work week would either remain undone or be divided equally between husband and wife.

FOR A FOUR-MEMBER family with \$10,000 in income a year, Liszkowski's formula works out to \$24 a week for each spouse. After taxes, income is \$8,200 or \$4,100 apiece, which divided by 2,600 work hours, comes to \$1.58 an hour, or \$79 for a 50-hour week.

After deductions for food (25%), and miscellaneous expenses including gifts, insurance, contributions, clothing, and entertainment (20%), wife and husband wind up with \$24 a week each.

Readers who received a pre-publication copy of Liszkowski's article and filled out a questionnaire on it agree with Liszkowski down the line that (1) the housewife should have an equal say in how family income is spent (68%); (2) that women are the physical and intellectual peers of their husbands (65%); (3) that the work of the housewife is as important as the husband's (74%).

Half felt that wives should not work longer hours than the husband. But when it comes to equal pay, the support of readers slumped drastically. Only 26% thought equal pay was a good idea, and 46% opposed the idea.

EDITORS KEPT track of the responses of men and women and found no significant differences between the two, except on one question: The majority of women said they would prefer to work in the home; the majority of men said they would prefer to have an outside job.

One of the most practical objections to paying housewives was voiced by a woman in Potsdam, N.Y., who says the average family, after paying necessary expenses, has "nothing left anyway."

Another objector, a woman from Dickinson, N.D., said that to pay housewives would be counter to "God's ordained plan that the man makes the living."

A MAN FROM Silver Spring, Md., definitely felt that the proposal would not work in his household because "my wife is not sufficiently informed to make competent money decisions."

But a woman from White Marsh, Md., rejoices in the "equal pay" idea. "Thanks be to God. Men are starting to realize that women have a place in this world and in the home and that it is not at their feet but at their side."

"I hope it does happen" a woman from New York City wrote wistfully, "but I don't know of any husband in my circle of friends who agrees with Mr. Liszkowski's article, including my husband."

Fortville observes centennial date of first church

FORTVILLE, Ind.—St. Thomas the Apostle parish here celebrated the Centennial of the dedication of its first frame church on Sunday, Oct. 27.

Father Paul Utz, pastor of St. Thomas, concelebrated an afternoon Mass with Fathers Francis Tuohy, Robert Minton, Edwin Sahm, Joseph Riedman, and Msgr. John J. Doyle. Father Tuohy was pastor of St. Thomas from 1971 until July of this year. Father Minton served the parish from 1951 to 1953, when it was a mission of St. Lawrence.

A pitch-in dinner for members of the parish followed the Mass.

ST. THOMAS the Apostle parish was formed in the mid 1860's by Irish immigrants who worked on the old Big Four Railroad and who settled in the Fortville, McCordsville and Woodbury area.

At first, Mass was celebrated in private homes. Ground was eventually acquired for a church in Fortville, and the frame church was erected in 1869 by Father D. J. McMullen. The church was dedicated in 1874.

For a few years, there was no regular pastor, and services were conducted by visiting priests from St. John's, Indianapolis, and St. Mary's, Anderson.

In 1877, the Franciscan monastery at Sacred Heart, Indianapolis, was given charge of the congregation. During this time, Mass was celebrated every other Sunday, alternating with St. Michael's, Greenfield.

IN 1916 THE PRESENT brick church was built. The frame structure was moved to Michigan Street in Fortville, where it still stands as a residence.

St. Thomas remained a Franciscan mission until 1934, when a pastor was appointed by Bishop Joseph E. Rittler for Fortville and Greenfield, with residence in Greenfield.

Father John Reidinger was the first pastor, followed by Father Thomas Killoff, Father Dennis Spalding and Father Dennis Nolan.

In 1951 the parish became a mission of St. Lawrence, Indianapolis. Father Minton served the parish then, and was responsible for buying the old Prentice Presbyterian Church in Indianapolis, moving it to Fortville, reconstructing and bricking it to serve as a parish hall.

The hall was dedicated in June 1952 by Archbishop Paul C. Schulte.

OTHER PRIESTS from St. Lawrence who served at St. Thomas were Father John Stahl and Father Ralph Staashelm.

Designated an independent parish in 1961, the first resident pastor was Father Joseph Koster. He was followed in 1964 by Father Richard Mode and in 1966 by Father Matthew Herold.

Today, St. Thomas the Apostle is a growing parish with 129 families registered.

CCD classes are taught by Sisters from St. Michael's, Greenfield, and St. Luke's, Indianapolis.

Series to highlight black contributions

Archdiocesan Black Catholics Concerned is sponsoring a series of programs highlighting the contribution of blacks to the history of the Catholic Church. The first of the series will be given at 2 p.m., Sunday, Nov. 17, in St. Rita Church, 1733 Martindale Ave., Indianapolis.

Dr. Joseph T. Taylor, Dean of IUPUI, guest speaker, will review "From Slave to Priest," by Sister Caroline Hemesath. Music will be provided by the choir of St. Rita and Holy Angels churches.

The programs are open to the public. Additional information may be had by phoning Judy Harkness, 255-4938, or Linda Evans, 283-8572.

Fr. John Kraka dies; ex-Army chaplain

TERRE HAUTE, Ind.— Archbishop George J. Bluskup was the principal concelebrant of a Funeral Mass offered in Sacred Heart Church here last Monday for Father John Kraka, former pastor of Holy Trinity parish, Indianapolis. He had been living in retirement in Jasonville since 1970.

The homily at the Funeral Mass was preached by Father Lawrence Frey. Military graveside rites were conducted for the former military chaplain by members of the Krietenstein American Legion Post. Burial was in the Priests' Circle at Calvary Cemetery here.

FATHER KRAKA was ordained at St. Meinrad June 11, 1935, and offered his first Mass in his home parish, St. Joan of Arc, Jasonville. He served as assistant pastor of Sacred Heart Church, Terre Haute, and Annunciation Church, Brazil, prior to entering the service as a U.S. Army chaplain in 1942.

Father Kraka remained in the chaplaincy service after World War II until 1957, when he returned to the Archdiocese to assume the pastorate at St. John's parish, Dover. He

remained in this post until 1969, when he became pastor of Holy Trinity parish, Indianapolis.



FR. JOHN KRAKA



FOUNDRESS HONORED AT WOODS—A room containing the belongings of Mother Theodore Guerin was on display at Foundation Day ceremonies held at St. Mary-of-the-Woods on Oct. 22. Shown above unveiling the saintly foundress' desk are, left to right: Sister Jeanne Knoerle,

S.P., college president; Sister Georgiana Terstegge, S.P., faculty member in charge of diorama refurbishing for the observance; and Sister Mary Plus Regnier, S.P., superior general. Looking on is Archbishop George J. Bluskup, who participated in the celebration.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Abp. Jadot addresses CUF

NEW YORK—"The unity of the Church does not consist in absolute conformity, but must be viewed in the light of legitimate pluriformity," the Pope's representative in the United States told a convention of traditionalist Catholics here. Archbishop Jean Jadot, apostolic delegate in the United States, told about 300 members of Catholics United for the Faith (CUF) that they should act toward fellow Catholics "in the same way as the (Second Vatican) Council tells us to act toward other Christians, that is, with love for truth, with charity, and with humility." The CUF represents more than 12,500 lay persons around the country who oppose "challenges to faith and orthodoxy."



PLAN AUTUMN CARD PARTY—These four committee members are displaying the handmade quilt which will be given away at St. Catherine's Fall Pillow Case Card Party on Sunday, Nov. 10 in Father Busald Hall, Shelby and Tabor Sts. The card party will begin at 2 p.m. with a social following at 5 p.m. Sandwiches will be served after the card party. A cash award of \$100 and numerous door and table prizes will also be given away. Shown above are, seated: Mrs. Estella Herberitz, and standing, left to right: Mrs. William Lossin, Mrs. Edward Gabonay and Mrs. Anna Roembke. Mrs. Carolyn De Hoff is chairman.

Prison chaplain indicted

NEW YORK—A priest serving as a volunteer prison chaplain has been indicted in an escape plot that freed seven convicted narcotics dealers from the Federal House of Detention here. Thirteen others, including a guard, were also indicted. The priest, Franciscan Father John T. Tirella, a resident of St. Anthony of Padua parish in Greenwich Village, is accused of smuggling out of the prison impressions of locks in styrofoam, the substance used in disposable coffee cups. The U.S. attorney's office said the impressions were used to make keys used in the escape. Father Tirella is free on bond.

Dialogue with Reds encouraged

CHICAGO—Archbishop Helder Camara of Olinda-Rocle, Brazil, called here for a continuation of the dialogue between Christians and Marxists, and challenged Marxists to revise their dogma that religious are an alienated and alienating force within society. "Not only in Christianity, but in all great religions, there are groups which, far from accepting religion as alienation, seek to live and bring religion to life as a liberating force for the oppressed and as a moral liberating pressure exercised upon the oppressors," Archbishop Camara said in a lecture at the University of Chicago.



In capsule form . . .

A total of 599 counties, mainly in the Southeastern part of the United States, are currently without a resident priest, according to the Glenmary Fathers . . . The number of women enrolled at the University of Notre Dame increased from 831 last year to 1,138 this fall . . . Britain's race relations suffered a setback when the House of Lords, final appeals court for civil and criminal cases, upheld the legality of a color bar in working men's clubs.

The foreign mission agency of the United Methodist Church has asked President Ford to cancel his intended visit to South Korea "until constitutional democracy has been restored" in that country . . . Pope Paul received in private audience on Oct. 25 a group of Islamic high court judges and religious leaders from Saudi Arabia and spoke to them of the common goals of Islam and Christianity . . . Membership in the Lutheran denominations throughout the world continued to decline during 1973, dropping to 72.9 million from the previous year's total of 73.3 million.

The Catholic University of America in Washington, D.C., has received a pledge for a \$750,000 endowment from the Catholic Daughters of America to fund a chair in American Catholic Church history . . . Norwegians are split almost evenly over the question of abortion on demand, a Gallup poll indicates . . .

Names . .

Father Thomas P. Casper, 43, superintendent of schools in the Louisville archdiocese for the past seven years, has resigned to take a \$15,000-a-year job as personnel director for the Louisville police department.

Father Jacques Coutures, a 45-year-old Jesuit worker-priest, has been nominated by the Montreal, Canada, Citizens Movement to run for mayor.

Father Robert Fox, columnist, announced he had resigned as a writer for the National Catholic Register to protest the firing of Dale Francis as editor-publisher.

King's College, Wilkes-Barre, Pa., has selected Dorothy Day, Catholic author and social activist, to receive its first City of God award.

John W. McDevitt, chief executive officer of the Knights of Columbus since 1964, has been elected to a 12th term as supreme knight.

Nick Timmesch, nationally syndicated columnist, and Dick Gregory, comedian, will be guest speakers at the convention of the National Youth Pro-Life Coalition to be held Nov. 29-Dec. 1 in New York City.



PLAN CHILD CENTER BENEFIT—Mapping final plans above for the annual St. Mary's Child Center Dinner-Dance to be held on Nov. 13 at the Indianapolis Athletic Club are, left to right: Bernard McGinty and Mrs. Edward J. Steinmetz, co-chairmen, and Mrs. Elmer J. Winkler, publicity chairman. A 6:30 p.m. reception will precede the dinner.

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THE TACKER

The good ol' days

BY FRED W. FRIES

A couple of Criterion readers from St. Louis parish, Batesville, Mr. and Mrs. Louis Effinger, dropped us a friendly note this past week recalling a homecoming held 34 years ago at their former parish of St. Magdalen, Ripley County.

They inclosed a dinner ticket, which included a photo of their pastor at the time, the late Father Sylvester Bloemke. Incidentally, the price of a dinner (dessert included) back in those pre-World War II days was 50 cents.

The letter concluded with a warm tribute to Father Bloemke and his pastoral work at St. Magdalen and recalled his tragic death in an auto accident in June of 1971.

We are grateful to Mr. and Mrs. Effinger for their note and regret that technical difficulties prevented our printing the dinner ticket as they requested.

MUSICAL TREAT—Our Lady of the Springs Church, French Lick, will sponsor the St. Meinrad Seminary College group called "The Schola" in two appearances on Sunday, Nov. 24—at the 11 a.m. Mass and in a special recital at 3 p.m. During the morning Mass the choir will harmonize with the congregation as they sing the popular "Now Thank We All Our God" and "To Jesus Christ Our Sovereign King." The afternoon presentation is entitled: "Contemporary Sacred Music, Organ Solos and Religious Folk Music." The public is invited. There is no admission charge. After the performance an informal reception will be held in Macke Hall, next to the church. The 16-member "Schola" is directed by John Cannady of Indianapolis, a junior at St. Meinrad College and a student at the Indiana University School of Music.

NOMINEE—Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation will be named to membership on the United States Commission on Civil Rights, a White House spokesman said on Tuesday. Rabbi Saltzman, who has served the Indianapolis congregation since 1967, has been prominent in interreligious activities. He is on the faculty of Marian College and has taught at Christian Theological Seminary and St. Maur's Seminary. He was nominated for the commission post by Indiana Congressman William Hudnut, a Presbyterian minister. The two have frequently appeared together on Focus on Faith, an interfaith dialogue carried weekly on Channel 6.

Marian ready for Homecoming

Parents Week-end scheduled this week-end at Marian College will preview Homecoming Week, which runs from Sunday, Nov. 10, to Saturday, Nov. 16.

Activities for visiting parents will include exhibits of student art and fashions and a soccer game against Xavier University. Members of the Drum and Bugle Corps will sponsor a two-day rummage sale and a spaghetti dinner on Saturday afternoon to raise funds for its planned appearance at the New Orleans Mardi Gras in February.

HOMECOMING Week officially begins Sunday afternoon with the crowning of the Homecoming Queen during halftime ceremonies

of the intramural football championship.

A VARIETY of student activities are planned on week-nights, including a

Bazaar slated

INDIANAPOLIS — Final preparations are being made for the Annual Bazaar sponsored by Immaculate Heart of Mary parish. The affair is set for Friday and Saturday, Nov. 15 and 16. Handcrafted items and collectibles will be featured. The Bazaar will open at 10 a.m. on both days.

Show scheduled at Christ the King

INDIANAPOLIS — The Drama Club of Christ the King parish is putting the finishing touches on its annual Mickey Finn Show scheduled for presentation in the auditorium Friday and Saturday, Nov. 15 and 16. Curtain time both days is 8:30 p.m. Tickets may be purchased at the door.

ELECT OFFICERS

SELLERSBURG, Ind. — Mary Kokolan was recently elected president of the Ladies Club of St. Paul's Church. Other officers include Carolyn Kaufer, vice-president and Edna Bottorff, secretary-treasurer.

ATTENTION, BLOOD DONOR CHAI-MEN—Ann Thompson, Community Affairs Chairman of the Archdiocesan Council of Catholic Women, has announced a meeting of all parish blood donor chairmen (past and present) to be held at 10 a.m. Monday, Nov. 18 at the Blood Bank, 2859 N. Meridian St., Indianapolis. Purpose of the meeting is to review the program and to discuss ways and means of improving its effectiveness.

FOR DROUGHT VICTIMS—St. Thomas Aquinas parish, Indianapolis, has inaugurated a unique program to help the drought victims in Africa. Parishioners are asked to abstain from meat one day a week, and put the money saved in a special basket in church. The proceeds are sent periodically to Catholic Relief Services through the Mission Office for forwarding to the needy people of Africa.

POTPOURRI—Monte Jones is the new president of the Catholic Alumni Club of Indianapolis. . . . Susan A. Ranit, a senior at Catholic University, was recently named to "Who's Who Among Students in American Universities and Colleges." She is a member of Immaculate Heart of Mary parish, Indianapolis. . . . Father Donald Schmidlin will be the priest member of the "Focus on Faith" (WRTV, Channel 6, 12 noon, Sunday) on November 10. . . . Father Joseph L. Ryan, S.J., a member of the Center for the Study of the Modern Arab World in Beirut, Lebanon, gave a series of lectures recently in the Terre Haute area on "the critical need for American awareness of the Middle East."

POSTSCRIPT—"What Next, America?" the current Archbishop Fulton Sheen television program, which is now seen at 7:30 p.m. on Thursdays on WFYI, Channel 20 (check local logs for time in other areas), is being repeated at 2:30 p.m. on Fridays also on Channel 20. . . . We recently reported that the Sunday Television Mass was moved to 8 a.m. with the switch from Daylight Saving Time. We stand corrected. The folks at Channel 13, Indianapolis, have done some schedule juggling, and the Mass for shut-ins keeps the old 7 a.m. time slot.

WOULD YOU BELIEVE?—Lora Hession's prize-winning Cocoa Chiffon Cake brought a top bid of \$91.00 at the annual auction, following the CYO Baking Contest. Some cake! Lora's from St. Malachy, Brownsburg.

St. Mark plans Clothing Sale

INDIANAPOLIS — The Parent-Teacher Association of St. Mark School is sponsoring a benefit clothing sale from 9 a.m. to 5 p.m. on Saturday, Nov. 16, in the parish hall, Edgewood Ave. and U.S. 31 South.

Co-chairmen of the sale are Pat Courteau and Bob Whitaker. Mrs. Courteau is treasurer of the PTA and Whitaker is vice-president. Proceeds will be used to purchase science equipment for the school.

Social on tap at Holy Name

BEECH GROVE, Ind. — The Altar Society of Holy Name parish will sponsor Reno Night on Saturday, Nov. 16, from 8 p.m. to midnight in the school cafeteria, 17th and Sherman Dr.

Advance tickets, at \$1.50 per person, may be had by phoning Mrs. Ted Mandabach, 786-6943. Tickets, at \$2 each, also will be available at the door. Eight door prizes will be awarded.

Dance planned at St. Monica

INDIANAPOLIS — St. Monica parish will sponsor a Harvest Frolic Dance on Friday, Nov. 22, at the St. Plus X Council, Knights of Columbus.

The George Nicoloff Orchestra will play the semi-formal affair beginning at 9 p.m. Reservations will be taken until Tuesday, Nov. 19, by Mrs. Leo Scherer, 291-5812, or Mrs. Kenneth Nordmeyer, 297-0752.

TURKEY DINNER

INDIANAPOLIS — Assumption parish will sponsor a Turkey Dinner to be held Sunday, Nov. 24, from 12 noon to 2 p.m. in the school building.



MUSIC WORKSHOP SET—Bernard Huljbers, famed Dutch expert in the field of liturgical music, is scheduled to conduct a workshop on that subject on Saturday, Nov. 16, at St. Thomas Aquinas Church, Indianapolis, beginning with registration at 10:45 a.m. The workshop will close with the Liturgy at 8:30 p.m. Mr. Huljbers will conduct a choir made up of workshop participants at Masses at 5:30 p.m. Saturday and at 12 noon on Sunday. Late details may be obtained from Lynn Herold, 283-4030.

TO NOTE JUBILEE

INDIANAPOLIS — Mr. and Mrs. John A. Miller, Jr., members of St. Roch's parish, will mark their 25th wedding anniversary on Sunday, Nov. 10, with a family gathering in their home at 2618 S. Capitol Ave. They are the parents of six children.

Remember them in your prayers

BLOOMINGTON
† PIERCE RUTHERFORD, 68, St. John, Oct. 22. Husband of Mary; father of Maria Zaccardo of New York City; and Ellmore Conny of Bloomington; brother of Kathleen O'Rourke of New York City; John Rutherford, also of New York City; Vincent and Thomas Rutherford, both of Ireland.

INDIANAPOLIS
† LAURA E. HAHN, 80, Assumption, Oct. 29. Mother of Leo, Richard, Donald Hahn and Lorita Williams, all of Indianapolis. Sister of Bertha Kirkhoff of Washington, D.C.

† FRANK B. SLUPESKY, 82, Christ the King, Oct. 31. Husband of Caroline; father of Mrs. Robert French, Mrs. Robert Socher and Frank W. Slupesky.

† ANN C. CUMMINS, 58, St. Anthony's, Oct. 31. Sister of Mrs. Mildred Schmalz.

† ALMA B. KERNEL, 79, St. Matthew's, Nov. 1. Mother of Mary E. Beeler, Dorothy A. Ullrich, Alma M. Schisla and Dr. Jane F. Kernel; sister of Albert Vollmer.

† MARIE E. STAHL, 92, Sacred Heart, Nov. 2. Wife of Henry J.; mother of Carl, James, Henry, John and Robert Stahl.

† MARY ELLEN RUNSHIE, 85, St. Lawrence, Nov. 2. Survived by nieces and nephews.

† VELMA LOUISE BRATTON, 58, St. Joseph, Nov. 2. Mother of Lola Ann Blackwell, Michael James and Dennis Dale Bratton; sister of Lavone Campbell.

† ROSS E. GARDNER, 66, St. Philip Neri, Nov. 2. Husband of Eunice M.; father of Karen Meltzer, Sharon M. and Michael V. Gardner; stepbrother of Frank Racy.

† MARY E. SHAW, 82, Little Flower, Nov. 4. Sister of Anna M. Concannon.

JEFFERSONVILLE
† LAWRENCE TURNER, 81, Sacred Heart, Nov. 1. Husband of Elizabeth; father of Paul of Jeffersonville; Martha Ann Trost of Canada. Son of Frieda Turner of Jeffersonville. A brother and sister also survive.

LANESVILLE
† JULIA OTT, 69, St. Mary, Oct. 30. Sister of Louis Ringle of Mitchell; Geneva Rhodes of Lanesville; and Cornelia Glotzbach of Corydon.

LAWRENCESBURG
† HAZEL SCHWARTZ, 58, St. Lawrence, Oct. 29. Wife of Edward, Sr.; mother of Edward, Jr., Raymond and Lawrence, all of Lawrenceburg; Charles of Connersville; Mrs. Daniel Atkins of Lawrenceburg; sister of Floyd Walton of Moores Hill; Ralph

Walton of Elizabethtown, O.; Raymond Walton of Harrison, O.; Harry Walton of Rising Sun; and Sally Hase of Harrison, O.

MT. PLEASANT
† JOSEPH BALLOW, age 2, St. Augustine, Salem, Nov. 1. Son of Mr. and Mrs. John Ballow; brother of John W. Ballow at home; grandson of Mr. and Mrs. Ralph James.

NEW ALBANY
† MARGARET SKELLY, 76, Holy Trinity, Oct. 28.

† CATHERINE MESCHER, 84, St. Mary, Nov. 4. Sister of Elizabeth Heeke of Jasper.

RICHMOND
† ESTHER C. HAZEN, 87, St. Andrew, Oct. 30. Mother of Mrs. Robert Ames, with whom she resided.

† T. ROBERT SULLIVAN, 71, St. Andrew, Nov. 1. Husband of Robina; father of William of Carson City, Nev.; and Lila Hinz of Glendale, Calif. Brother of Virgil Sullivan of Pittsburgh, Pa.

† VIVIAN MULLIGAN, 66, Holy Family, Nov. 4. Mother of David of Indianapolis.

INDIANAPOLIS Calendar of Events

TUESDAY, NOV. 12
Ave Maria Guild Luncheon at St. Paul Hermitage, 12:30 p.m.

Social in Assumption parish school beginning at 6 p.m.

WEDNESDAY, NOV. 13
Luncheon-Card Party at St. Mark's parish hall, U.S. 31 South and Edgewood Ave. The luncheon will begin at 11:30 a.m.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. 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.; Seecina 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.

CARD PARTY SLATED

INDIANAPOLIS — The Altar Society of St. Philip Neri will sponsor a Card Party Wed., Nov. 13, in the parish community room at 550 N. Rural. Everyone is invited.

Confirmation Schedule

Nov. 10, Sunday, 2 p.m., Frenchtown and Milltown; 5 p.m., St. Mary-of-the-Knobs.
Nov. 24, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.
Dec. 1, Sunday, 1:30 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.
Dec. 3, Tuesday, 7:30 p.m., Edinburg.
Dec. 5, Thursday, 7:30 p.m., Greenwood.
Dec. 10, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

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HOLIDAY BAZAAR PLANNED—The Parent and Faculty Association at Roncalli High School will hold its annual Holiday Bazaar this Sunday, Nov. 10, from noon until 7 p.m. at the high school, Thompson Rd. and McFarland Rd. Craft booths, games and spaghetti dinners will be featured. Planners for the event pictured above are, left to right: Mary Ann Barnhill, bazaar chairman; Bernard Dever, Roncalli principal; Mary Meier, craft booth chairman; and Ginny Holzer, stuffed animal booth chairman.

† MARY FRANCES BECK, 57, St. Andrew, Nov. 4. Wife of Fred; mother of Mrs. Harry Lantz II of Juno Isle, Fla.; Curtis Beck of Goshen; Charles R. and Thomas Beck, both of Richmond. Sister of Mrs. Eugene Stegall and Jack Gans, both of Richmond.

† LILLIAN B. WALSH, 91, St. Benedict, Oct. 30.

† LUCILE MASKELL, 61, St. Patrick, Nov. 4. Wife of Russell; mother of James R. of Marshall, Ill.; Terry of Mooresville; and Lucile Compton of Ft. Lewis, Wash.

† LILLIAN REIBEL, 101, St. Benedict, Nov. 5. Aunt of Richard Rehm of Huntsville, Ala.

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you make the difference!

Campaign Collection Sunday, November 24

CAMPAIGN FOR
HUMAN DEVELOPMENT

UNITED STATES
CATHOLIC
CONFERENCE

Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Filling empty bellies

An historic meeting began Tuesday of this week as representatives of 135 nations assembled in Rome for the United Nations World Food Conference. The gathering may turn out to be nothing more than window dressing. Or it could produce practical steps toward reducing the dimensions of the catastrophe facing millions.

Whatever comes of the conference, there is little doubt that hunger is now the world's number one worry. Emaciated victims stare at us from the pages of our newspapers and the screens of our television sets. They are so many and so pitiful that we may become victims ourselves of despair. Can any effort, however well-intentioned or well-organized, be enough?

We must remember that man is no stranger to famine. Throughout recorded history hunger has been a fact of life and death. Since ancient times responsible governments and leaders have tried to deal with the pangs of empty bellies. In the Old Testament Joseph stored grain in the seven years of plenty against the seven years of want. In modern times vast reserves have resulted from record harvests and the mechanized, fertilized bounty of Western agribusiness. For nearly a generation Western reserves were con-

sidered a hedge against disaster at home and abroad. Now, however, they are all but exhausted, shrunken by near-sighted policy and the vagaries of nature.

Meanwhile, in the underdeveloped nations, a series of natural plagues has multiplied a hundredfold the pressure of increased demand and reduced supply. Already thousands in Africa and Asia have starved to death, literally, this year and before another year is out the toll is expected to climb to many millions.

But if the scope of impending tragedy is unprecedented, so is the UN conference. Never before has the international community concentrated such concern and energy on hungry people. Never before has a world food bank, dispensing on the single criteria of need, appeared even a remote possibility. Surely those are powerful assets that can be exploited for the good of those who suffer today or fear tomorrow.

Perhaps the cynics will prove right and the UN meeting will disintegrate into a bitter feud between the haves and the have nots. We fervently hope that will not be the case. Compassion has outstripped politics before and it must again. There is too much at stake for it to be otherwise.

What the Pope said

The Doomsday air apparently shocked many Catholic readers. In a picture caption and in the lead paragraph of its story on the World Synod of Bishops, the Nov. 4 Newsweek magazine quoted Pope Paul as saying, "The Church seems destined to die."

The magazine did not, as some protested, misquote the Pope. Allowing for the variances of translation, the statement was authentic. It was made during a regular papal audience held on Sept. 11 and was part of an address that received an unusual amount of attention at the time.

The address was, indeed, overlaid with a pessimism uncharacteristic of the Pope. The Church is in difficulty, he said. "It appears to be a Church destined to burn itself out and to permit itself to be substituted by a more facile and experimental, rational and scientific concept of the world... without the cross of Christ."

"Has there not been absorbed by profane culture the treasury of wisdom, of goodness and of brotherhood, which seemed to be the characteristic inheritance of the Catholic religion, to such a point as to empty it and deprive it of many of its reasons of being and to transform this inheritance into the anti-religious and civil attitudes of our time?"

Pretty bleak stuff, it's true. But what escaped the Newsweek writer, some Newsweek readers and many of

those reporting the Sept. 11 audience was the "seems" and "appears to be" qualifications. Moreover, no secular journal reported that the Sept. 11 address ended positively, with the Pope concluding with a basic optimism in the future of the Church.

There is a remedy for all the Church's ills, the Pope insisted. That remedy is the promise of Christ taken seriously by all Christians, however troubled or fearful they may be.

"The Church is still a great, worldwide institution," the Pope said, "tested by 20 centuries of history, more troubled than happy, but still teeming with new energy, with a numerous people, with outstanding men, with devoted sons and unforeseen resources."

"Can the Church overcome the present difficulties? The reply, fortunately, is easy, since it is not formulated by human prudence nor founded on our poor efforts. The reply is in the promise of Christ..."

The Pope then referred to several familiar quotations from Scripture. "I am with you." "They shall not prevail." "In the world you will have affliction. But take courage. I have overcome the world." "Heaven and earth will pass away, but my words will not pass away."

The address ended with a fervent admonition to be of good heart, to "take these true words, divine words" seriously and renew and increase our faith.

Just as the Pope urged us to look beyond the difficulties of today, so it is frequently necessary to look beneath shallow reportage for the whole story.

Political morality direct from local rectory

BY MSGR. GEORGE G. HIGGINS

Father Robert F. Drinan, S.J., the first Catholic priest to be elected to the United States Congress (our only other priest-Congressman was appointed, not elected), recently accused the nation's Christian leaders of neglecting their duty by failing to get involved in politics.

Speaking in Washington, D.C. on Oct. 26 to the American Academy of Religion, Drinan said: "I am not calling for any crusade by clergymen in the political order. But I am urging that the Christians of America and, in particular, the post-Watergate clergy of America, recognize that something appears to have gone wrong in the politics of this country and that nothing short of a massive infusion of fundamental morality can rectify it."

In reading an extensive summary of Drinan's angry address, I couldn't tell exactly what he was driving at. While I agree with his emphasis on the need for more effective action on the part of Christians (and other Americans) in the political arena, I sincerely hope that his exaggerated rhetoric will not have the effect of persuading any substantial number of "post Watergate" clergymen to drop what they are doing at home and run for political office.

WITH ALL DUE respect for Drinan's

personal performance—I sincerely doubt that a massive escalation in the number of priest-clergymen would necessarily result in "a massive infusion of fundamental morality" in the Congress.

To put it bluntly, if I thought for a moment that the reform of the American political system depended on a massive (or even a slight) increase in the number of priests elected to the Congress, I would be strongly tempted to cash in my American chips and emigrate to the South Sea Islands.

It's possible that Drinan really wasn't urging the post-Watergate clergy to run for public office in substantial numbers, but was simply urging them to get out of the sacristy and play a more prophetic and courageous role in "giving advice and criticism to the king." If that's all he meant to suggest, I think he could have made his point with greater clarity.

I ALSO THINK that, without weakening his case, he could have given a little more credit where credit is due. Instead, he went out of his way to create the impression that the U.S. clergy and the ecclesiastical Establishment have been completely silent on amnesty, the world food crisis, and almost every other major socio-economic and political issue.

I think I know exactly what Drinan was saying about the Catholic laity's role in the political order (and the role of the Institutional Church in preparing the laity to function in this area) and on this matter I disagree with

him completely. According to the Washington Post, Drinan, in the course of his address, referred obliquely to the controversy in Catholic circles over his serving in Congress when he spoke of "cardinals and bishops who draw back and say 'leave politics to the laity.'"

He challenged his ecclesiastical critics as follows: "Where are the laity? Where in the name of God are these people? I can't live in a world that goes on this way." Then he proposed that the Churches search out and train persons of integrity and ability to function in the political arena. "Just like they pick out missionaries and send them to a foreign land, they could send them to Washington instead. They should be picked in each legislative district. I have a list of people that could be defeated and should be defeated."

I DOUBT THAT Father Drinan has seriously thought through the implications of this bizarre proposal. Does he really mean, for example, that the Churches should transform themselves into a third political party? From the practical point of view, does he honestly think the Churches are politically capable of doing so? If his answer is yes, why should he, of all people, want to entrust the choice of political candidates to the very ecclesiastical leaders whom he criticized severely in his Washington address for being politically apathetic and irresponsible?

Does he really think that Christians or more specifically, Catholics have a

monopoly on "fundamental morality" in the political order—or is he seriously suggesting that suitable non-Catholic or non-Christian candidates for office would apply to the local Catholic diocese for a canonical mandate to engage in missionary service on Capitol Hill?

More facetiously (but not entirely so), I might also ask whether or not Father Drinan really thinks that the ecclesiastical authorities in his own Congressional district would give him the nod over his opponents if he himself were to apply for such a mandate.

IF SPACE permitted, I could list a dozen similar questions, which Father Drinan's proposal immediately brings to mind. They all add up to an impression on my part that he is so profoundly depressed and discouraged about the American political process—and perhaps so physically and psychologically fatigued—that he has opted unwittingly for a brand of ecclesiology which, to my way of thinking, is not only theoretically unsound but, from the practical point of view, hopelessly unrealistic.

I hope it goes without saying that the foregoing criticism of Father Drinan's Washington speech is not meant to suggest that the Institutional Church or individual Catholics are living up to all of their obligations and capabilities in the political order. It is meant to suggest that if we have a problem in this area, Father Drinan's proposed remedy would only make matters worse.

DALE FRANCIS SAYS

Poverty campaign leaves room for pride

BY DALE FRANCIS

The Catholic Church has a long tradition of helping the poor. It developed over the centuries until it was institutionalized into thousands of hospitals, orphanages, centers for care of the old. The poor everywhere have known that they could find help for their needs from Catholics.

However, four years ago a plan with a difference was conceived. It was called the Campaign for Human Development. The motives that gave it life were not different from those of the past. They were based in love and respect for all human beings. But if the foundation was the same, the concept was excitingly different.

That concept was imaginative and creative; it called not just for helping people, but for allowing them to help themselves. It had no relationship to a past where the poor were given a

hand-out. It offered, instead, a helping hand, a hand-up.

WHAT WAS perhaps most different about it was its daring—its willingness to take a risk. In our long tradition of helping the poor, we really held on to the administration of that help. The hospitals, the orphanages, the offices that utilized the funds, we retained under our own control. There was nothing wrong with this. It was responsible stewardship. But those who created the plan for the Campaign for Human Development believed the times demanded a more daring plan.

The Campaign gives its help to organizations that are in no way under the control of the officials of the campaign. It makes allocations to those organizations which seem best qualified, which hold the most promise of helping people to help themselves.

There have been three collections for the Campaign. In those three collections, the Catholic people of the United States have given a total of \$24,520,483. Considering we are more than 45 million people this may not

seem like a tremendous sum. However, when you remember that those 45 million include many members of the same family, that they include many people who are themselves in situations where they are among the poor, that we live in a time of fading allegiance of many Catholics, it is a tremendous accomplishment to have raised more than \$8 million a year.

YOU MUST remember that they have done this even as they met accelerated parish costs, rising school costs, rising costs in meeting their own family needs. They have done it, too, while continuing to give generously to Catholic Relief Services, the Propagation of the Faith and many other worthwhile causes. It is a tremendous achievement and the Catholic people have a right to be proud of their own response to the needs of others.

It has been a generosity that has been deserved, for in these years since the Campaign started that organization has contributed as no other private agency in the world to

helping people to rise above poverty and powerlessness.

One quarter of the money contributed by the people remains in the home diocese. There it supports programs developed and chosen by those in the diocese. The remainder goes to the national offices.

IN THE FIRST three years that national organization has given grants totalling \$15,196,437. Administrative costs, which for some agencies total more than half the total allocated, have been held to \$841,422. There was another \$2,005,640 for development and education. But through dioceses and through the national organization, there has been \$21,673,421 given directly to help people help themselves.

That means the total amount spent in administration, in raising funds, in educational programs and materials, the Campaign has spent only 13% of its total funds. That makes it one of the most efficient organizations of its kind anywhere. It makes it evident that when you contribute to the Campaign, your help really goes to people.

Communal Catholics 'wave of the future'

KANSAS CITY, Mo.—Father Andrew Greeley's latest prediction for the Catholic Church:

"In the next 10 years Catholicism as an ecclesiastical institution in the United States will continue its precipitous decline. At the same time, however, American Catholics as a community will experience a dramatic increase in healthy self-consciousness and self-awareness."

The priest-sociologist from the National Opinion Research Center at the University of Chicago argued his viewpoint in the 10th anniversary issue, Nov. 1, of the National Catholic Reporter (NCR), an independent weekly newspaper published here.

His conclusions were not based on strict sociological projections, he said, but on a combination of sociological research and personal observations.

THE CHIEF reason for the decline in the Church as an institution, he said, is that today it "has nothing to say... It is almost totally innocent of new ideas."

The wave of the future, he said, will be dominated by the "communal Catholic," one who "is committed to Catholicism and self-conscious in his attempt to understand the Catholic experience in the United States. He does not care much what the Church as institution says or does not say, does or does not do. He is committed to Catholicism as a collectivity and to Catholicism as a world view... But his expectations of the Church as an

ecclesiastical institution are minimal."

The Church as an institution has lost its hold on American Catholics, according to Father Greeley, because of its lack of new ideas in the face of two major transitions: "from counter-Reformation to ecumenical age and from immigrant old neighborhood to professional class suburb."

He noted that the proportion of Catholics who have attended college has "risen to 40%" today and that, while Catholics account for only 25% of the American population, they account for 35% of the college graduates in the country.

He said he has discerned in many of these people attitudes of serious religious self-searching, strong pragmatic and professional competence, and pride in their ethnic and religious heritage.

BUT THE PRIDE is coupled with an indifference toward internal ecclesiastical policies and toward the proclamations of ecclesiastical spokesmen on the issues of the day, he said.

"When an enthusiastic, righteous young priest, filled with holy zeal for reforming the city, encounters a woman of his generation who knows professionally the ins and outs, the ups and downs of problems of urban administration," Father Greeley wrote, "she may listen politely but will depart from the conversation with the thought that he may be a nice young man but terribly innocent and uninformed, someone who trades on his Roman collar as a cover for his ignorance."

He suggested that one of the chief reasons for the drop in church attendance among Catholics is the poor quality of

given confessional absolution or Holy Communion.

The resolution noted that amnesty "is not an act of condemnation nor an act of condonation" but "simply an act of 'forgetting,' a wiping clean of the slate or an overlooking of any past transgression."

sermons and that Catholic literature is its own worst enemy.

"Catholics... are offended by Sunday sermons not so much because the content is too radical or conservative, but because the sermons are so bad. The sermon's degree of offensiveness determines the extent to which some of them stay away from weekly Mass; and if they don't read the books that come out of Catholic publishing houses, it is because the books are so frequently written by people whose intellect and powers of expression have never undergone the discipline of professional training."

FATHER GREELEY said he laments the decline in ecclesiastical Catholicism that he foresees, but he rejoices that "communal Catholicism will grow and expand and become more self-conscious."

"In the very long range," he wrote, "I am confident that the ecclesiastical institution will be reshaped by the cultural forces which have produced the communal Catholics and which they, in their turn, will articulate, reinforce, sharpen and develop. I do not know exactly what such a Church will look like, but I think it will be an interesting one, and I would like to be around to see it. I do not expect to be."



"THIS TIME YOU PARISH COUNCIL PEOPLE HAVE GONE TOO FAR!"

The CRITERION

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Predicts change in marital law

BOSTON—A priest who counsels divorced Catholics predicted here "that within a generation the Roman Catholic Church will change its present discipline and will begin to bless the second marriages of divorced Catholics."

The priest, Paulist Father James J. Young, advisor to the Divorced Catholics Group of the Paulist Center Community here, addressed the third National Divorced Catholics Conference at the center.

About 300 participants from 16 states adopted unanimously a

resolution calling on the U.S. Catholic bishops to declare an amnesty for divorced and remarried Catholics. The appeal asks the bishops to welcome back into full membership in the Catholic communion all men and women who have been separated from it by divorce and remarriage.

(Under U.S. Church law, validly married Catholics who obtain a civil divorce and remarry are excommunicated. Because of limitations imposed by the Church law, however, this penalty is rarely incurred, but such Catholics are not

Does unbaptized infant go to Limbo?

RECONCILIATION

BETWEEN MAN AND MAN

PART TWO

BY FR. WALTER BURGHARDT, S.J.

In previous articles, I have argued that reconciliation implies rupture: Oneness has been destroyed. I have argued that ultimately rupture has its origin in sin, finds its reconciliation in God's grace. I have insisted, first, that the radical rupture rends man from God. I have insisted, second, that the schizophrenia of sin ruptures me within. And I have argued that the third rupture that is the work of sin severs man from man, human person from human person.

Today I ask: How in the concrete can this last-mentioned rupture be healed, how can man be reconciled to man, how can I become a force for reconciliation? From one perspective, the task seems hopeless. Will anything anybody does heal the hatred that inflames Northern Ireland and West Africa, Southeast Asia and the Middle East? Is it realistic to think we can feed and house and clothe a world population that is now doubling every 35 years? Can we expect more than an armed neutrality between black and white in the United States?

The total task may be hopeless, and still we are not helpless. I shall not pre-empt the order of politics, my purposes are pastoral. Let me suggest several Christian responses to the sins that sever man from man.

A FIRST STEP to reconciliation is to remember. That remarkable Jewish storyteller Elie Wiesel, who feels guilty because he survived the Holocaust, tells us that, for Jews, to forget is "a crime against memory as well as against justice: Whoever forgets becomes the executioner's accomplice" ("The Oath," New York: Random House, 1971). It is too convenient for Christians to forget that the Holocaust took place in a Christian country, too easy for us to say "I wasn't there," too simple to shrug our shoulders and wash our hands of it. Time erases bad memories—except for the Jews; for all too many of them, God died in Auschwitz. And time erases what I have done to my fellow man, or failed to do for him. I am not asking you to brood, to become neurotic, to fasten sickeningly on your failures. I am asking you simply to remember. Don't become "the executioner's accomplice."

But remembrance is not enough. Sin calls for sorrow—even where it is not I who sinned, but the Christian community of days long gone. One example. Thoughtful Jews who welcomed Vatican II's Declaration on Non-Christian Religions, who welcomed the Church's rejection of the "Christ-killer" canard, were bewildered by the absence of any note of contrition or repentance for the incredible sufferings and persecutions Jews have undergone in the Christian West.

The Church's various declarations asked forgiveness from the Protestants, the Eastern Orthodox, from the Moslems, but not from the Jews. Many Jews, especially those who lived through the Nazi holocaust, asked with great passion, "How many more millions of our brothers and sisters will need to be slaughtered before any word of contrition or repentance is heard in the seats of ancient Christian glory?" (Marc H.

The radical breakthrough will come when I love God enough to love His every image on earth, when I see in every broken body, in all starved flesh, the crucified corpse of Christ. Only then will I do what Thomas Merton saw must be done: "Our job is to love others without stopping to inquire whether or not they are worthy."

Not with words only or primarily; all too many of us deny with our lips what we profess with our lips. We have reached that point in history where we either treat our neighbors as brothers and sisters or invite destruction.

In this connection, a Hasidic tale dear to the Jewish philosopher Martin Buber is splendidly pertinent: "A young student after much anguish knocked on the door of his rabbi. He cried out: 'Rabbi, I have eyes to see, ears to hear, and a mind to understand, yet I do not know for what purpose I was created or what meaning there is in my life.' The rabbi answered: 'Foolish one, neither do I know the purpose of existence, but come let us break bread together'" (c.f. Arthur Gilbert, "The Contemporary Jew in America," Thought 43 (1968) 226).

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CHURCH AND LITURGY

Pastor known for home visitation

BY FR. JOSEPH M. CHAMPLIN

When a hard working, much beloved pastor dies suddenly of a heart attack we expect brother priests and saddened parishioners will fill his church to capacity for the funeral service. But it would be quite unusual a year or two, especially three years or more later, to have a large crowd participate in an anniversary Mass on his behalf. That phenomenon says something about the impact this man made upon his people.

Such is the story of Father Robert Handlin, one of my predecessors here at Holy Family in Fulton. There were many reasons for the priest's great popularity—his winning personality, charm, delightful sense of humor and basic goodness. But I believe one of the main factors behind this successful and long remembered pastorate was his day-after-day visitation of homes in the parish.

atmosphere has changed completely. The police inspector who heads the precinct has established "Operation Handshake," an open-door pact between himself, his men, and the people they now serve with courtesy, instead of summonses.

If it is hatred which causes wounds and war, then it is only love which can prevent such damage.

One discovers through this labor spiritual problems which would be revealed in no other way, comes to know and understand better the real lives of parishioners, and shows those many lukewarm or hostile Catholics that the Church still cares, is interested.

Father Handlin's efforts extended throughout the entire year. Priests in the Allentown diocese, following a long and very praiseworthy Pennsylvania tradition, pay similar visits to homes, but cram this into several weeks of the fall.

PEOPLE IN THOSE parishes

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Wailing in agony, an inmate too weak to walk awaits help as he is freed from a Nazi concentration camp at Bergen Belsen in 1945. (NC photo)

SOCIOLOGY

Social sin often overlooked by penitents today

BY FR. PETER J. HENRIOT, S.J.

What in the world is a "social sin"? We hear or read that expression more and more these days. In discussions of the reconciliation which needs to go on within our society. Many people are uneasy with all this talk about social sin. We are very much accustomed to speak of personal sin and to give examples of it, like lying, anger, disobedience. And the sins we usually confess are for the most part related to our private or family life.

But social sin, the area of our public life, is not so well understood. Yet it is a topic we must pay attention to if true reconciliation is to be possible.

When the 1971 Synod of Bishops talked about the great injustices in our world today, such as the growing gap between the rich and the poor, it referred to the social, political, and economic structures which place "objective obstacles in the way of conversion of hearts, or even the realization of the ideal of charity." These structures make up the present-day situation of our world, which according to the synod, is "marked by the grave sin of injustice."

THIS STRUCTURAL sin, social sin, is what Christians must struggle to be freed from, with the liberating power of Jesus Christ. But we first have to recognize its existence. As the Synod of Bishops acknowledged, we Catholics tend to be more sensitive to

seeing sin in matters of sex and Sunday observance than in matters of poverty and war.

In the biblical sense, sin is "iniquity." It is the presence of evil in the world, in society around us. Original sin means that our own personal sinfulness reinforces the patterns of evil around us, while we in turn are influenced by these patterns. Today this reality is evident in the structures of our society which oppress persons and deprive them of their liberty and dignity, in the economic situations which allow poverty in the midst of affluence, in the political processes which make available more and more money for armaments and less and less money for food.

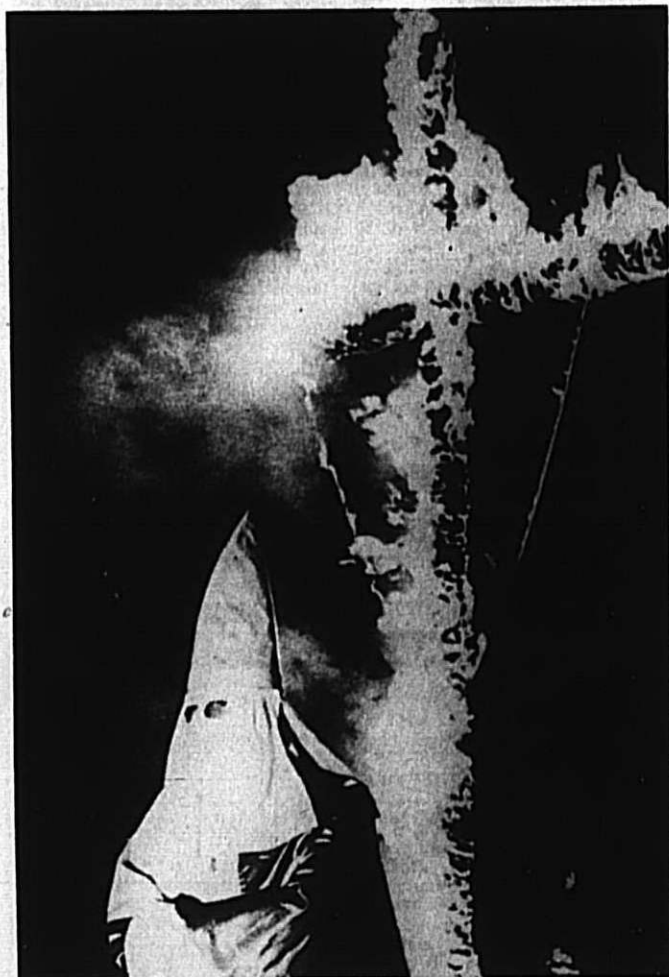
WHEN THE PROPHETS of the Old Testament called Israel back from sin, they urged more than simply a personal conversion. They asked for the return of a people and the radical change of a society. Jesus announced His Good News with the call: "Repent and believe, the Kingdom of God is at hand." (Mark 1:14). Because His Kingdom is not simply a private affair, the repentance Jesus calls for must include a call to change all in the world which is contrary to His Kingdom.

The sacrament of Penance is the sacrament of reconciliation. When we come to understand more fully the meaning of social sin, and our responsibility to overcome it, we will appreciate more deeply the social dimension of the sacrament and experience more practically its grace. We will come to examine our consciences on such topics as taking seriously our political responsibilities, promoting more equitable tax systems, purchasing products that are the result of fair labor practices, working to change economic systems that hurt the poor, etc.

Of course, it doesn't do any good to talk about social sin if all we do is to make people feel guilty. I know some people who would rather feel guilty about being angry with their children than feel guilty about living in a nation where 6% of the world's population consumes 40% of the world's resources. But guilt—by itself—never helped anyone. And that is why we Christians need to be a hopeful people. At the same time we recognize social sin, we know that there is social grace. The Lord works in history. With His help, true social reconciliation is possible.

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know
your
faith



A member of the Knights of the Ku Klux Klan stands guard during a cross burning ceremony in Stone Mountain, Ga. The Klan consistently preaches a gospel of hatred and racial discord. (NC photo)

CATECHETICS

'We don't want you for a neighbor!'

BY ANTOINETTE BOSCO

It is late summer and I find myself writing to a Town Board asking them please to allow a Catholic institution to set up a group home for eight homeless children in one of their villages. Little Flower Children's Services had finalized plans to place these children with a couple who would provide a stable family unit so that the children could get out of the institution and into a normal family-way-of-life. Unfortunately, they hadn't counted on the reaction of the community, which organized to oppose the coming of such a group home into their neighborhood.

"There'll be eight kids with real hangups. I don't see how a couple will be able to supervise them. I have enough trouble with my own three kids," said one woman protestor.

There's nothing new about this attitude. The story of you-get-out-of-my-neighborhood rings loud everytime there is a mention of setting up a group home for mentally retarded adults or children, veterans, ex-mental patients, former drug addicts—any of the "undesirables" of our world. The poor are also excluded by zoning laws which prevent the building of low-income homes.

BLACK FAMILIES attempting to move into white neighborhoods still face hatred. In August 1974, a black family on Long Island moved their belongings into a newly rented house which they were to occupy shortly. Everything they owned was destroyed by the violence of people who wanted to get the message across: "We don't want you for a neighbor!"

Everyday we can see the wounds we inflict on one another getting worse. The expression, "Man's inhumanity to man" becomes painfully loud as we experience the realities of living. Who cares? Who wants to say STOP to all the hurting?

The latest crime figures show that the types of crimes that are increasing are rapes and murders, acts of violence by man against his fellow man. I am a member of the Suffolk County Human Rights Commission. The daily complaints we receive are varied but have a common base—someone is made a victim because someone else denies them their dignity. Why does a policeman, for example, have to use profanity against a teen-ager and hit him with a flashlight in the middle of his body so extensively that the boy ends up in a

hospital? Our world so often says, "I HATE YOU!"

In families, the violence is usually more subtle, yet the hurt is real when a brother, sister, mother or father betrays a confidence, has no tolerance for the others, or has no mellowness in dealing with the others.

SOMEWHERE IN the Old Testament there's a line which hit me hard when I first read it as a teen-ager. To paraphrase the section, it goes on to say that the Lord has a hard time putting up with the liar, the cheat, the fornicator, and so on. But the one the Lord detests is the one "who sows discord." The trouble maker.

In our lives, everyday we must make the choice to wound or to heal. I remember at one point in my life feeling overwhelmed. The world was too big to save and too ungrateful to love. The temptation to capitulate to self-centeredness was terribly wrong, until I started to visualize what a world would be without lovers like Francis of Assisi, Martin L. King, Albert Schweitzer, Mohammed, Gandhi, Jesus Christ. And so I chose to keep up the good struggle, trying at least to balm the bit of the world I would personally touch.

It isn't easy to love others. Why should I go out of my way to return excess change to a salesgirl—except that I know she'll have to pay for the mistake out of her pocket? Why should I smile at a moody co-worker—except that maybe she's bleeding from wounds I can't see? Why should I continue to be nice to a short-tempered, nasty neighbor—except that he might at least pause long enough to wonder why I return a smile for a sneer?

WHEN PEOPLE DO place a value on reconciliation between man and man, beautiful things happen. In one village in my diocese, a parish council voted to turn their now vacant convent over to Catholic Charities to be used as a home for retarded adults. There was the usual community outcry, but with determined Christian action, the parish leaders worked to communicate to the local residents that they had nothing to fear. They succeeded, and the ex-convent with its special people is now accepted.

In one of the racially mixed areas in my county, antagonism between the local police and the Spanish-speaking and black residents had become so severe that a citizens' group formed and came to the Human Rights Commission for help voicing their hostilities towards and fear of the police.

Out of their sincere efforts for reconciliation, this area formed the first Police-Community Relations Council in the county, and the

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IN ST. ANDREW'S PLAY—These thespians from St. Andrew parish, Indianapolis, will star in "Bertha, the Bardener's Beautiful Baby," a dinner theatre presentation set for Saturday, Nov. 9. Festivities will begin with a social hour at 6 p.m. We presume that the gal with the lollipop is

Bertha. Shown, left to right, are: Mike Russell, Terry Stonebraker, Terry Scheidler, Rick Gale, Carol Hofmeister, Jody Davis, Mark Scheidler and Clare Buennagel. Another cast member, Don Bane, could not be present for the photograph.



JUNIOR 'CYO OF THE YEAR'—Continuing a long tradition of excellence, the Junior CYO from St. Catherine parish, Indianapolis, once again captured "CYO of the Year" honors. The award was presented at the recent CYO Banquet at Scecina High School. Shown with the winners are Herman Lutz, priest moderator, and Miss Eva Lynn Corsaro, adult moderator.



JUNIOR KICKBALL CHAMPIONS—Above are the Fall Junior Kickball League champions from St. Jude parish, Indianapolis. Coaches are Maurie Zwiesler, Sharon Zwiesler and John Kesterson.



'56' LEAGUE KICKBALL QUEENS—Shown above is "A" team from Little Flower, Indianapolis, which captured the Fall "56" League Kickball championship. Their coach is Carroll Schmitt.

BAKE CONTEST RESULTS

PIES
1) Margaret Mullin, St. Catherine, Pecan Tarts; 2) Jeanne Gabonay, St. Catherine, Oatmeal Pie; 3) Theresa Guess, St. Rita, Lemon Meringue Pie; 4) Debbie Johnson, St. Catherine, Apple Crisp Pie.

QUICK BREAD
1) Mary Beth Brown, St. Catherine, Blueberry Streusel; 2) Laura Sargent, Holy Spirit, Sour Cream Coffee Cake; 3) Mark Schaefer, St. Thomas More, Mooresville, Pumpkin Bread.

YEAST BREAD AND ROLLS
1) Karen Crossland, St. John of Arc, Challah Bread; 2) Karen McMahon, Holy Spirit, Swedish Tea Ring; 3) Mary Kay Daly, Holy Cross, Clover Leaf Rolls.

CAKES
1) Ruth Richards, St. Mary's,

Greensburg, Angel Food Cake; 2) Jim Goldsby, Holy Name, German Chocolate Cake; 3) Liz Schroeder, Holy Cross, Strawberry Cake; 4) Mary Ann Mohr, St. Malachy, Fresh Apple Cake; 5) Joyce Riedeman, St. Mary's, Greensburg, Chocolate Cake; 6) Philip Paul, St. Malachy, Maple Fudge Cake.

COOKIES
1) Martha Havens, St. Catherine, Seven Layer Cookies; 2) Kathy Moran, Holy Spirit, Oatmeal Cookies; 3) Teresa Catton, Holy Spirit, Lemon Bars; 4) Laura Morris, Holy Spirit, Sugar Cookies; 5) Kathy Harris, St. Christopher, Buttermilk Brownies; 6) Mary Kay Zeunik, St. Christopher, Snickerdoodles.

CAKE-MIX CONCOCTIONS
1) Michael Pate, St. Christopher, Rum Bundt Cake; 2) Jeanne Gabonay, St. Catherine, Cinnamon

Dinner slated at Enochsburg

ENOCHSBURG, Ind. — St. John parish will sponsor a Turkey Dinner on Sunday, Nov. 10, for the benefit of the Franciscan New Guinea missions.

Turtle soup, sandwiches and homemade pies will also be featured. Serving hours will be from 12 noon until 4 p.m. The cost of the dinners will be \$2.00 for adults and \$1.00 for children.

A sidelight of the affair will be a turkey shoot for turkeys and hams on the parish grounds.

Streusel; 3) Tanya Scott, St. Rita, Strawberry Cake.

OVER-ALL TROPHY
Lora Hession, St. Malachy, Brownsburg, Cocoa Chiffon Cake.

CYO NOTES

The annual Archdiocesan CYO Cadet Hobby Show will be held Thursday and Friday, November 7 and 8, in the Little Flower Gym. The Hobby Show will be open to the public at 6:30 p.m. on Friday evening. The presentation of awards will begin at 8:30 p.m. There is no admission charge.

The entry deadline for the Junior CYO St. Rita Bowling Tournament is November 12. Please be sure all entries have been mailed to Brother Howard Studivant, 1733 Martindale Ave., 46202, by this date.

All rosters and eligibility blanks, along with the participation fee for Cadet Girls' Basketball are due Wednesday, November 13.

Girls' Search is November 8, 9, and 10 at Assumption. Boys' Search will be November 22, 23, and 24. For further information contact Sister Ellen Miller at 632-9311.

Grid titles up for grabs

BY DENNIS SOUTHERLAND

After some 93 hours of actual practice time, another 100 hours of preparation and uncountable hours of "fret" time, the Cadet and "56" Football Leagues are down to two remaining teams in each League.

The Championship games will be played this Sunday at CYO Field at 2:30 p.m. and 4 p.m. for the "56" and Cadet Leagues, respectively. The consolation games will immediately precede the title contests.

Last Sunday, the four division champions from each league met at the CYO Field.

UNDEFEATED St. Michael edged St. Barnabas, 13-12. Bob Kestler scored both touchdowns for St. Michael, on two and one yard runs. The game-deciding point was scored on a Pat Metallic to Mark Ciresi pass.

St. Simon and St. Luke featured the "battle of the unbeaten." St. Simon wound up on top, 13-7. Larry Jacobs tallied a touchdown and PAT for the victors. His touchdown came on a 75-yard run. St. Simon's other score was on a 5-yard pass from Pat Russell to Jeff Zoeller.

UNDEFEATED St. Rita needed two long touchdown runs by Steve Beatty and an extra point by Brad Buchanan on a pass from Keith Brown to oust stubborn St. Jude, 13-6.

After losing the season opener, St. Plus X reeled off nine straight victories. Their ninth came on an 18-0

victory over previously unbeaten St. Christopher. An 8 yard touchdown run by Mike Welmer, a 53 yarder by Andy Howard and an 18 yard interception by Howard provided the scoring for the Northsiders.

One championship was decided last Sunday as Christ the King captured the "56B" Post-Season Tournament by beating Little Flower, 8-6. Stan Wojcelowski scampered 45 yards for a touchdown for Christ the King, but the decisive two points were scored as John Doyle blocked a Little Flower punt out of the end zone for a safety.

Touch football finals Sunday

The Junior Touch Football Leagues completed regular season play last Sunday with three teams tied for first place in each of the two divisions.

In Division #1, St. Monica, St. Christopher and St. Malachy finished with identical 5-1 records. Holy Spirit, St. Andrew and St. Mark did the same in Division #2.

The play-offs to find two survivors to play in the championship game began Thursday at the CYO Field. St. Monica met St. Malachy and Holy Spirit met St. Andrew.

St. Christopher will play the winner of the first game this Sunday at 11 a.m. preceded by St. Mark playing the winner of the second game at 10 a.m.

FINAL STANDINGS

DIVISION I—St. Christopher 5-1; St. Monica 5-1; St. Malachy 5-1; St. Joan of Arc 3-3; St. Gabriel 2-4; Immaculate Heart of Mary 1-5; St. Michael 0-6.
DIVISION II—Holy Spirit 5-1; St. Andrew 5-1; St. Mark 5-1; St. Simon 3-3; St. Barnabas 2-4; St. Thomas More 1-5; St. Catherine 0-6.

Clinic slated for basketball mentors Nov. 25

CYO Executive Director Bill Kuntz has announced plans to inaugurate a Basketball Coaches Clinic prior to the start of the 1974-75 season.

The scheduled date is Monday, November 25, in Chataud High School's gymnasium from 8:50 p.m. to 10 p.m. This first clinic will follow the annual Basketball Coaches meeting in the Chataud cafeteria from 7:30 p.m. to 8:45 p.m.

Area varsity basketball coaches are to conduct the clinic. The coaches responsible for that part of the clinic are Mike Henderson, Latin School; Steve Norris, Scecina; John Wirtz, Roncalli; Gene Ancelot, Cathedral; Jim Lee, Brebeuf; and Jim Jenks, Ritter. Dave Alexander, Chataud, will discuss the Philosophy and Principles of basketball.

Varsity players from the respective schools will assist their coaches by demonstrating various skills.

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VIEWING WITH ARNOLD

'Odessa File' has its flaws



BY JAMES W. ARNOLD

There was an old gag of Chesterton's—he had a million—in arguing against the geneticists of his time and their plans to forcibly breed the best human beings in an effort to produce a master race of supermen. When you finally produce the superman, Chesterton suggested, the first thing he is going to do is get the scientists out of his sex life.

The situation is similar in the climactic scene in the new movie thriller, "The

Odessa File," wherein an old Nazi concentration camp butcher (Maximilian Schell) is confronted by a young German (Jon Voight) who has gone to considerable trouble to track him down. "We succeeded in creating the master race," boasts the Nazi, referring to Voight's blond, blue-eyed good looks and obvious talents. Whatever the truth of this, superman Voight is not conned. Not only does he know the requirements of the movie, but he speaks for a smarter generation that can no longer be hoodwinked by nasty SS types. So, at least, one hopes.

into the pattern of routine espionage melodrama, with that disappointing climax that seems to have been lifted from "The Prisoner of Zenda."

Schell, you see, actually lives in a castle, and a ton of time is consumed as the hero sneaks across the moat (under the planks of the bridge) into the cellar and up to the villain's luxurious pad without being intercepted. Then we are treated to a windy philosophical dialog as to whether Nazis were right. (Happily, Schell manages to play this without sounding—too much—like "Dr. Strangelove"). Just when you're beginning to doze, there is the long-awaited final combat (by pistols, not swords). It has all the excitement of a drawing for a six-pack door prize at a Fathers' Club meeting. One more doze, and you'd miss it.

"ODESSA" IS, of course, the film of Frederick Forsyth's best-selling novel, his follow-up to "Day of the Jackal," which made a stunning movie a year ago. Alas, this time Forsyth has fallen into the hands of director Ronald Neame whom, I've learned, you can trust with the little ones ("Gambit," "Mr. Moses") but

not the big ones ("Scrooge," "Poseidon Adventure"). "Odessa" has little tension, humor or irony, at least compared with "Jackal," and the one thing you cannot do is wander into such an overworked genre as the spy thriller and give us nothing but the story. It's like reading a recipe—in this case, for sauerbraten.

The tale exploits several familiar themes. Some have been done better elsewhere,

like the Nazis-will-rise-again theme and the theme of the war criminal being protected by a conspiratorial circle of sinister, highly placed friends. (Hitchcock nailed that one down right after the war with the memorable "Notorious," but the characters were complicated human beings, with other interests besides politics, not cardboard good guys and bad guys). There is also

the theme of the ultimate Nazi weapon that must be prevented. Apparently Odessa is designing a missile system to help the Egyptians obliterate Israel. The trouble with this one is that after it's introduced in the first few minutes, it's largely forgotten. Neame never plugs in the now-or-never panic so vital to bringing it off.

Most crucially, "Odessa's" impact hangs on a surprise ending that is both corny and somewhat incredible (because artificially kept secret so long). It goes to the heart of the Voight character's motivation. We have been wondering why this cynical reporter is so anxious to track down a story, at great personal risk, that none of his editors seem interested in buying. By the time we find out, we don't care anymore: we just assume he's acting like a movie hero. Unfortunately, the "surprise" also suggests that merely bringing the murderer of 70,000 Jews to justice is insufficient cause for moral outrage.

frightened. Newcomer Mary Tamm is refreshing as his puzzled girlfriend, and Maria Schell, the onetime romantic star, has a key and touching scene as his mother. Events are spread all over Germany and Austria, but Neame seldom shows us enough to tell one city from another. "Odessa" is—terrible. [Rating not available]

Brownsburg sets Holiday Bazaar

BROWNSBURG, Ind. — The Altar Society of St. Malachy's Church will sponsor its third annual Christmas Bazaar Nov. 16 and 17 in the school hall. Saturday hours will be 10 a.m. to 7 p.m. and Sunday hours 10 a.m. to 1 p.m.

A great variety of gift booths and a boutique will be included in the bazaar. The public is invited. Refreshments will be available.

THIS SCENE, actually, is one of many things wrong in "Odessa," which takes a false turn somewhere in the middle. That's at about the point where intrepid journalist Voight stops investigating a story about a still unpunished war criminal, and becomes an Israeli agent trying to infiltrate the super-secret Odessa, an organization of former SS men improvising various kinds of mischief while they wait to return to power. The film falls quickly



HANDMADE SPECIALTIES—Sister Conrad Marie Carl does some last-minute sprucing of "grandpa" and "grandma" dolls, two of a variety of handmade specialties included in the annual pre-Christmas sale to be held this week-end in the Sisters of St. Francis Activity Center at Oldenburg. Proceeds from the sale, scheduled from 9 a.m. to 8 p.m. on Saturday and Sunday, Nov. 9 and 10, will benefit the Sisters' retirement fund.

Richmond plans Pre-Cana series for the engaged

RICHMOND, Ind. — A Pre-Cana conference for engaged couples will be held at St. Andrew's School on Sunday, Nov. 17 and Nov. 24. Two different aspects of the married state will be covered each evening. Programs are scheduled from 6:30 p.m. to 10 p.m.

Couples to be married in the near future or those newly married are eligible to attend. Pre-registration with pastors in the Richmond deanery is encouraged but not required. A fee of \$3 per couple will be charged.

Lilly grant goes to St. Louis U.

ST. LOUIS — Jesuit-run St. Louis University has received a \$300,000 grant from Lilly Endowment, Inc., of Indianapolis for a research project in the teaching and theory of values.

The project is being done in cooperation with the Center for the Exploration of Values and Meaning (CEVAM), a non-profit corporation in Indianapolis devoted to research and education in the areas of value clarification, meaning systems and moral development.

Priest is slain in New Jersey

PATERSON, N.J. — A 79-year-old priest, a veteran of inner city parish work who singlehandedly raised thousands of dollars for Catholic educational efforts, died in his rectory here Oct. 29 during an apparent robbery attempt.

The victim was Father Francis A. English, administrator of St. Boniface parish. He was beaten, bound and gagged.

The week's TV network films

BRIAN'S SONG (1972) (ABC, Saturday, Nov. 9): Piccolo's legacy is the only truly moving film ever made about an interracial friendship. The story is of the Chicago Bears and a nice young man who dies, and the message is both inspiring and painfully relevant. Recommended, especially for young people.

DR. NO (1963) (ABC, Sunday, Nov. 10): This is how it all began, Virginia. The first movie about a secret agent named James Bond, an all-powerful villain named Nol, and several unliberated females, including Ursula Andress. It may not look much better

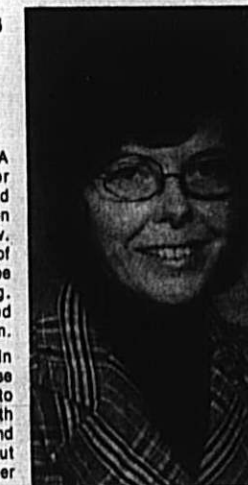
than the others, but everything, including actor Sean Connery, was fresher. Mainly of historical interest.

PETE 'N' TILLIE (1973) (NBC, Monday, Nov. 11): An utterly phony and nauseating film about a couple of dumdums (Walter Matthau, Carol Burnett) whose married life is pretty boring until their nine-year-old child gets leukemia. At that point, everybody gets angry at God. The San Francisco scenery is dimly visible through the inept photography. Not recommended.

BRIEF ENCOUNTER (1974) (NBC, Tuesday, Nov. 12): Richard Burton and Sophia Loren in a remake of David Lean's classic 1945 film, the tender relationship of two already married people whose lives touch for a moment in a railroad terminal.

CONQUEST OF PLANET OF THE APES (1972) (CBS, Thursday, Nov. 14): CBS has obviously decided to go down with the apes this season, adding this fourth (and worst) of the movie series to the weekly made-for-TV episodes. Frankly, you can get tired even of bananas, and this one, about a tedious revolution of downtrodden simians against fascist oppressors, is decidedly overripe. Not recommended, even for children; inept and violent.

THE STALKING MOON (1969) (CBS, Friday, Nov. 15): A brutal, almost mystical Apache warrior pursues his white wife (Eva Marie Saint) and son after they seek the protection of a kind frontier scout (Gregory Peck). An intelligent film that may be taken on several levels, beautifully shot in Nevada's Valley of Fire State Park. Satisfactory for adults and most youngsters age 10 or older.



FINAL PROFESSION—Sister Marsha Speth, daughter of Mr. and Mrs. Edward Speth of Vincennes, will accept Permanent Profession as a Sister of Providence in a 3:30 p.m. ceremony in St. Thomas Aquinas Church Saturday, Nov. 9. She is on the faculty of the parish school.

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