

Differences in culture get primary attention in Bishops' document



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ASKS MORE STUDY OF LIBERATION

Pope gives qualified approval to findings of 'positive' synod

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI told the wind-up session of the world Synod of Bishops its month-long meeting had been "very positive," but he also stated objections to some arguments presented at the synod on key themes.

In his concluding address Oct. 26, Pope Paul said that some arguments, especially among those advanced in the synod's 12 small discussion groups, needed to be "better defined, nuanced, rounded out and subjected to further study."

The pope, who stood before the synod fathers to read his speech, said that the synod's "great themes . . . cannot fail to render this episcopal synod a very positive one." But he went on to point out four areas where he felt further study is needed. They are the Church's role in human liberation, cultural adaptation of the Christian message, small Christian communities and, especially, autonomy for local churches.

WITH REGARD to the "particular churches" and their relationship with the Vatican, the Pope said: "We sincerely rejoice at the increasing vitality of the particular churches and of their evermore manifest will to assume all their proper responsibilities. At the same time we hope that proportionate care will be taken so that, in the furthering of this essential aspect of ecclesial reality, no harm will come to the firmness of the 'communion' with other particular churches and with the successor of Peter."

(At the synod the term "particular church" was usually defined as a diocese or a national or international conference of bishops. It can also refer to a church of an Eastern rite.)

Several synod bishops, particularly those from Asia and Africa, had asked that the Vatican give particular churches a freer hand on all but the most essential matters.

Papal "intervention," the Pope asserted, "cannot be reduced."

REMINDER

Readers are reminded that Masses for the Faithful Departed will be offered each hour from 8 a.m. through 6 p.m. in St. Joseph Cemetery Chapel on All Souls Day, Saturday, Nov. 2.

BY JOHN MUTHIG

VATICAN CITY—The International Synod of Bishops by an overwhelming majority agreed on a declaration on evangelization which stresses the "intimate connection" between human liberation and evangelization, and the need for "translation" of Christ's message to fit various cultures.

The synod also approved by a large margin an "index" or analytical list of principal topics discussed at the synod. The index is meant to be a help to Pope Paul VI in reading through the voluminous documentation the synod has turned over to him.

Pope Paul has complete freedom to implement synod recommendations to whatever extent he wishes, or reject them.

THE MORE THAN 2,300 words of the final synod document, entitled simply "Declaration of the synodal fathers," are addressed to the "entire people of God, beginning with our brothers in the episcopate" and to "all those as well who in any way feel themselves challenged by the Gospel of Christ."

The declaration, approved on Oct. 25 by a vote of 182-11, cites the need for an "appropriate translation" of the evangelical message within various cultures.

The way of communicating the message, it says, must correspond to various peoples' "needs and desires, their way of speaking, thinking, hearing, judging, and entering into contact with others."

According to the declaration, the particular churches "must devise new but faithful ways to take root." The synodal fathers add: "Development of the means of social communication has opened new ways of evangelization, in keeping with the ways today's people think and act."

THE DECLARATION's longest section treats the "intimate connection" between human liberation and evangelization. This section stresses that the Church must work to liberate man from sin itself as well as from the effects of sin, found in unjust social structures.

Liberation as promoted by the Church "does not remain within merely social, political and economic limits (elements which she must certainly take into account) but leads toward freedom in all its forms—liberation from sin, from individual or collective selfishness—and to full communion with God and with men who are like brothers."

The synodal fathers state early in the declaration that the "mandate to evangelize all men constitutes the essential mission of the Church."

The declaration addresses young (Continued on Page 3)

Program focuses on hymn singing

An evening of liturgical song will be held in St. Michael Church on Friday, Nov. 8, beginning at 7:30 p.m. Sponsored by the Archdiocesan Music Subcommittee, the program will focus on the selection and execution of good hymns for worship.

Presenting the program will be Ruth Eichhorst, lecturer in Church Music at Christian Theological Seminary. Ms. Eichhorst also is an instructor in organ at Jordan College of Music and director of music at St. Alban's Episcopal Church, Indianapolis.

The program is open to the public but is especially designed to interest church musicians, song leaders and others involved in liturgical music. The fee will be \$1 per person, including refreshments.

Additional information may be had by phoning Charles Gardner, 359-3571.



BOSCO MEDAL RECIPIENTS—The eight lay people above were presented St. John Bosco medals at the annual CYO Banquet held at Seelina High School on Oct. 23. Shown, left to right, back row: William Farney, St. Plus X; C. Larry Dillman, St. Lawrence; Charles Guynn, St. Rita,

and Larry Bakels, St. Barnabas. Front row: Robert Hagan, St. Michael; Richard Kattau, Nativity; Mrs. Anna Martich, St. Christopher; and James Wilhelm, Our Lady of Lourdes. The award is given annually for outstanding service to youth.

Evans urges CEF marshal support for voucher plan

ST. LOUIS—Four basic groups—Catholics, blacks, unhappy tax-payers and disillusioned teachers—should join a coalition promoting the use of educational vouchers, according to M. Stanton Evans, chairman of the American Conservative Union and columnist for the Indianapolis News. Evans advocated the "total voucher plan"—a plan wherein parents would choose the schools their children would attend and the schools would get government reimbursements—in an address to the 15th annual national convention here of Citizens for Educational Freedom (CEF).

HE SAID THE Catholic community should support vouchers "because of its concern about the fate of its parochial schools; blacks, because they are unhappy with the way schools are conducted in many of the larger cities; taxpayers who are unhappy with a (school) tax bill of \$50 billion a year from which they see little return, and teachers dismayed with restrictive public education."

Evans said these four groups should adopt a common strategy which focuses on the problems of public schools, not on the benefits which may accrue to private and religious schools. The voucher plan "should be separated from the question of the private—and this usually means Church-related—school," he told the CEF meeting.

VOUCHERS SHOULD be advocated as a solution for the problems which face many public school systems, he said. "In many large public school systems, one of four pupils taking Department of Defense tests is found to be functionally illiterate. We find blacks in the inner cities who feel the schools are unresponsive. We find parents who are upset about busing or sex education."

Vouchers would allow parents to choose the schools that they want for their children, he held, adding that it would permit teachers to tailor curricula more to the preferences of the school's patrons.

Evans, Raby named to agency's board

INDIANAPOLIS—Fred Evans III and Robert Raby were recently elected to the Board of Directors of Catholic Social Services.

Evans, a member of St. Thomas Aquinas parish, is an accountant for Eli Lilly Co. Raby, a local businessman, is the immediate past President of St. Joan of Arc Parish Council. He is also a member of the Mayor's Human Rights Commission.

Evans and Raby will serve on the Board through December, 1975.

Bp. Marino to speak at seminary banquet

INDIANAPOLIS—Auxiliary Bishop Eugene A. Marino, recently ordained bishop of Washington, D.C., will be principal speaker for the seventh annual benefit banquet sponsored by the Catholic Seminary Foundation. The foundation operates St. Maur's Seminary, 4545 Northwestern Ave. The dinner will be held Monday, Nov. 25, in the "500" Ballroom of the Indiana Convention Center. Chairman is Robert V. Welch, Indianapolis real estate developer and newly-appointed member of the foundation's board of trustees.

Bishop Marino, 41, a Josephite priest, is the first black bishop to serve the nation's capital and the first black vicar general of a Catholic religious order in the United States.

THE BANQUET will benefit St. Maur's, the only Catholic seminary in the U.S. dedicated to the recruitment and education of minority vocations.

"Our goal for this year's fund-raising campaign is \$71,800," Welch said at a news conference on Monday, "and already pledges of \$20,000 have been received."

Invitations to the \$100 a couple dinner will be mailed next week, according to Mrs. Frederick Evans II, co-chairman.

In discussing banquet plans, Mrs. Evans cited the urgent need for black vocations and for providing a substantial scholarship fund for minority students.

"We must dramatize the deplorable lack of a native clergy for black Catholics," she said.

"It is often thought that Catholicism is new to the black community. That is just not true. There are an estimated one million black Catholics today, but

only 183 black priests. "We need black vocations. We know they are there. We have to go out and get them."

THOUGH VOCATIONS in general have declined rapidly in recent years, black vocations have increased, according to Father Mario Shaw, O.S.B., secretary-treasurer of the foundation.

"Ten years ago there were only 12 black seminarians. Today there are 80 black students in seminaries around the country," he said.

Father Mario said current enrollment at St. Maur's includes 13 students from Ghana and Uganda, two from the Lafayette, Ind., diocese, one from the Erie, Pa., diocese, as well as five members of the Benedictine community who are taking courses.

Court action upholds commencement prayer

WASHINGTON—The Supreme Court has upheld a lower court ruling that invocation and benediction prayers at public high school commencement ceremonies do not violate the constitutional separation of church and state.

The court refused to hear an appeal of a Pennsylvania court ruling that a commencement exercise was a "ceremonious event" and did not fall under the Supreme Court's ban on prayer in the classroom.

The Pennsylvania court also stressed the voluntary nature of the commencement prayers.

Abortion Booklet

INDIANAPOLIS—The Indiana Catholic Conference has published a 16-page booklet, "Nine Facts to Know About Abortion," as part of its statewide abortion education program.

Authored by Valerie Vance Dillon of the Conference staff, the booklet includes up-to-date information on legal, biological, moral, medical and other major aspects of the problem.

Copies of the booklet are available from the ICC office, 442 Illinois Bldg., for 25 cents each.

NEW HOURS

Effective Monday, Nov. 4, the Religious Education Resource Center, 131 South Capitol Ave., Indianapolis, will close one hour earlier. The Center will be open from 8:30 a.m. to 5 p.m., Monday through Friday, and 9 a.m. to 12 noon on Saturday.



BISHOP MARINO

What kind of a person 'makes it' as a saint?

BY ANNE BINGHAM

CINCINNATI—All Saints Day is a reminder that "there's a whole lot of saints up there with Christ, not just the 174 whose feasts we celebrate in the official liturgy of the Church."

That's the feeling of Franciscan Father Leonard Foley, editor of a two-volume collection of saints' lives to be published this winter by St. Anthony Messenger Press.

Talking about the meaning of saints to the average Christian in 1974, Father Foley said in a recent interview that "those who've made it influence us more than we realize."

Whether or not a person is canonized (officially recognized by the Church as having lived a life of authentic Christian holiness), "knowledge that the holiness God initiates on earth is completed in eternity" encourages those still living, he said.

WHAT KIND OF PERSON "makes it" as a saint?

Although there is no one type, Father Foley said he has noticed a pattern in the biographies he has edited.

"Most of them weren't private people concerned with 'saving their souls,'" he said. "There were a few hermits, of course, but so many of them were out there in the front lines, doing the Church's work, at times in spite of the Church itself."

Because they were reformers, prophets, leaders, people who did what was right regardless of opposition, they were controversial. Some were even dismissed from their Religious orders for being troublemakers."

The amount of suffering in their lives impresses the priest, who said he has come to wonder "if acting like Christ means you're going to get zapped like Christ."

"Sooner or later, it seems, you're penalized for being a Christian. If nobody's attacking you, if you're popular, you begin to wonder what you stand for," he said.

THE BOOK Father Foley is editing, "Saints of the Day," gives a brief biographical sketch and some commentary on the 174 saints whose feasts have been retained by the Church in the official liturgy. Once there were twice as many feasts, the priest estimated, but now the Church is emphasizing the liturgical seasons and the number of feasts has been reduced.

This by no means "de-canonized" other saints, Father Foley pointed out. Some feasts, like that of St. Peter Alcantara (an adviser to St. Teresa of Avila) are celebrated by the Religious congregations to which they belonged, and others, like that of St. Francis Xavier Cabrini, are celebrated on a local or national basis.

But the feasts retained in the liturgy give a more balanced picture of those persons declared holy by the Church, he said.

Geographical distribution, occupations and reasons for canonization were considered so that the liturgy would not become top-heavy with, for example, martyred bishops from France.

The priest, a veteran retreat master and former editor of St. Anthony Messenger magazine, said he thinks "Saints of the Day" will be especially helpful to teachers, priests and deacons preparing homilies and persons interested in Church history.

"LIVES OF THE SAINTS used to be standard spiritual reading for Religious, and I think many lay persons as well," he said.

"But after Vatican II, many became suspicious of the old, flowery biographies that confused legend with fact," he said. Both the classic Butler's Lives of the Saints and John Coulson's biographical dictionary of the saints are out of print, and Father Foley sees a need for a modern book to take their place.

"I think people need a sense of their own history, of those who have gone before them," he said. "Somebody remarked that without the Arian heresy, we'd be without the whole first volume of this book."

That may be an exaggeration, he admitted, but it does point up one thing for those who think the Church has troubles now.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

NAACP charges Mormons racist

SALT LAKE CITY, Utah—The National Association for the Advancement of Colored People (NAACP) has subpoenaed the president of the Mormon Church in America in connection with a suit involving racial discrimination. The suit charges that Boy Scout troops sponsored by the Mormon Church discriminate against blacks because of the Church's ban on accepting blacks as full members of the Mormon religion. The suit charges that Mormon-sponsored Boy Scout troops reserve the post of "senior patrol leader" to boys who are presidents of the local Mormon deacons quorum, a position from which blacks are banned.

Decision on amendment delayed

WASHINGTON—A House-Senate conference committee will not decide the fate of a controversial amendment banning the use of federal funds for abortion until after its election recess. The committee is trying to resolve differences between House and Senate versions of an appropriations bill for the Departments of Labor and Health, Education and Welfare. The House rejected the amendment by a 247-123 vote, but the Senate accepted the amendment by a 50-34 vote.

Abortions insured: HEW head

WASHINGTON—As long as the Supreme Court has ruled that abortion is a "constitutional right," Medicaid and any national health insurance program must pay for at least some abortions, said Caspar Weinberger, secretary of Health, Education and Welfare. To do otherwise is to discriminate against lower income women who cannot pay for an abortion themselves, he said, adding that he opposed Congressional efforts to prohibit the use of federal funds to pay for abortions.

Anglicans approve statement

LONDON—Representatives of the Anglican clergy in England have voted unanimously to welcome the agreed statement on ministry and ordination drawn up last year by the Anglican-Roman Catholic International Commission of bishops and theologians. Meeting in the Convocations of Canterbury and York, clerical representatives unanimously adopted resolutions welcoming the statement and commending it to the Church of England.

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BOUTIQUE SLATED—The St. Lawrence Women's Club will hold its Annual Boutique Saturday, Nov. 2, from 8 a.m. till 8 p.m. in Father Conen Hall at 4600 N. Shadeland. The event will also feature a white elephant booth and bake sale. Three committee members pictured above are, left to right: Martine Billman, Elizabeth Elger, and Joan Niccum, president.

Names . .

Paulist Father Edward Gulnan, 38, founder of the Washington-based Community for Creative Non-Violence, announced that he is married to Kathleen Thorsby, 25, a member of the social activist community.

Father John J. McRath, 39, a priest of the New Ulm, Minn., diocese and the son of farmers, has been appointed executive director of the National Catholic Rural Life Conference.

Father James Hietter, controversial editor of the New England Jesuit provincial newspaper, has been fired.

Cardinal Jan Willebrands, head of the Vatican Secretariat for Christian Unity, will visit the United States Nov. 16-26 for a series of lectures marking the 10th anniversary of Vatican II's Decree on Ecumenism.

Cardinal Terence Cooke of New York met with President Ford last week to discuss the situation of African and Asian nations affected by famine.

John D. Rockefeller IV has been elected a trustee of the University of Notre Dame.

Father Jacques Couture, 43, a Jesuit worker-priest, is running for mayor of Montreal, Quebec, in the Nov. 10 municipal election.

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THE TACKER

No higher tribute

BY FRED W. FRIES

A young police officer and a widowed mother of eight children were buried this past week in Calvary Cemetery.

The policeman was 29-year-old Robert Schachte of St. Joseph parish and the widow, Mrs. Suzanne Shewman of Little Flower parish. They have this in common: both died in the performance of duty.

Young Schachte was shot to death on a busy Indianapolis thoroughfare by a motorist he was questioning in a routine traffic investigation.

Bob Schachte has joined the ranks of "distinguished" Cathedral High School alumni who have died during the school's half century of existence. He joins the ranks of prominent clergymen, physicians, lawyers and educators who are on the honor roll of deceased alumni. Bob Schachte will be long revered and remembered: He met death in the performance of duty. There can be no higher tribute.

SUZANNE SHEWMAN lost a six-year battle against cancer.

Years ago, upon the unexpected death of her husband, she faced the problem of rearing alone a family of eight children.

Her problems were compounded when three of them—one after the other—were stricken with Friedreich's Ataxia—a rare disease which eventually destroys almost all muscular coordination. At the time of her death Sunday the three victims—Bill, 30, Eddie, 24, and Rose Ellen, 19—were all confined to a wheel chair existence, unable to perform many of the simplest functions of life without help.

Until her own cancer reached the final stages, Suzanne Shewman handled alone a cross which a less resolute person would have considered unbearable. All the while she kept a strong faith.

Indeed, it had to be her faith that gave her the inner strength to carry on the work of rearing her family in the face of uncommon adversity. That and the deep mutual devotion she shared with her children.

In truth, Suzanne Shewman died—as Officer Bob Schachte had a few days before—in the performance of duty. There can be, indeed, no higher tribute.

THE LIST GROWS—Father James P. Higgins, director of St. Paul's Catholic Center, Bloomington, informs us that three women have served there as parish council presidents: Joy Principato in 1970-71; Andriette Smith in 1972-73; and Emille Schwen, in 1973-74. Also joining the sweepstakes this week is Patricia Tobin, who currently heads the parish council at Holy Cross Church, Indianapolis.

WATERGATE PLUMBER TO SPEAK—Egil Krogh, Jr., head of the White House Plumbers Unit, will speak at 8 p.m. Thursday, Nov. 7, at Marian College. His subject: "Prison: The Great Equalizer." The first of the Watergate defendants to be tried and sentenced, Krogh completed his prison term at the Allenwood Prison Camp in Pennsylvania last June. Sponsored by Marian's Student Convocation Committee, the lecture is open to the public. Admission is \$2.00 and tickets may be purchased at the door.

YOUTH WEEK PROJECT—The youngsters of St. Philip Neri parish, Indianapolis, added a new dimension to this week's annual National Youth Week observance. Last Tuesday evening they sponsored a special Haunted House in the parish hall to which all the area youngsters were invited. The admission charge of 25 cents was used to defray the costs of the project. The Senior Neighbors Club of the parish and MacDonald's Restaurant provided the refreshments. St. Philip's CYO handled all the details. Nice show, youngsters!

MEMORIAL MASS FOR AIR CRASH VICTIM—A memorial service has been scheduled at 11 a.m. Saturday, Nov. 2, in Holy Name Church, Beech Grove, for Thomas A. Roland, who was among occupants of an airplane which crashed into Lake Michigan on Oct. 24. At Criterion press time Wednesday afternoon, Mr. Roland's body had not been recovered. Mr. Roland's mother, Mrs. Robert ("Peg") Roland is a long-time employee of the Archdiocesan Education Office.

SETTING THE RECORD STRAIGHT—In last week's column we announced that the appeal from Holy Cross parish for a statue of the Little Flower had been answered. The donor, Louise Phelan, is a member of St. Roch parish, Indianapolis, and not St. Mary, Rushville, as the item indicated. However, the statue originally belonged to Mary McCoy, of Rushville, who won it as an award at a parish social many years ago.

HOW'S THAT AGAIN?—What has to be the most intriguing announcement of the week appeared in the Sunday bulletin of Indianapolis northside parish recently: "The November meeting of the Women's Club has been rescheduled from November 12th and November 13th. Agenda: 'Exercise thru belly dancing.'"

Legion of Mary
sets November
Fatima retreat

INDIANAPOLIS — A Legion of Mary Retreat on the week-end of Nov. 8-10 is among events scheduled for November at Our Lady of Fatima Retreat House, 5353 East 58th St. Father Edward Kotter, Cincinnati, will direct the week-end program.

On Tuesday, Nov. 12, Father Donn Raabe and Sister Marianne of the Fatima staff, will direct an Evening of Enrichment for married couples, beginning at 7:30 p.m.

Separated and Divorced Persons and their children will be the focus of a program scheduled for Sunday, Nov. 24, from 9:30 to 3 p.m. Dr. Robert Riegel, clinical psychologist, will direct the adult phase, while children's programming will be under the direction of Sister Thomasina and her Young Adult Group.

INDIANAPOLIS
Calendar
of Events

THURSDAY, NOV. 7
Card Party in Cathedral High School gym at 7:30 p.m. Sponsored by Mothers' Club.

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.; Seelina 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

DI Circle sets annual breakfast

INDIANAPOLIS — The annual Communion Breakfast for members of the Mother Theodore Circle No. 56, Daughters of Isabella, will be held on Sunday, Nov. 10, at the Knights of Columbus Hall, 13th and Delaware Sts. The breakfast will follow the Communion Mass at 11 a.m. in St. Peter and Paul Cathedral.

Reservations, which are to be in by Friday, Nov. 7, can be obtained by calling one of the following: Mary Anne Dolan, 638-5035; Mary Hickey, 356-3746; or Mary McKinzie, 353-6929.

Franciscan dies
BATESVILLE, Ind. — Father John Joseph Meister, O.F.M., 71, a native son of St. Louis parish here, died Sunday, Oct. 27, at a Louisville Hospital.

Father John Joseph is survived by three brothers, Joseph of Batesville, John of Cincinnati, William of Indianapolis, and two sisters, Mrs. Lester Hertel of Batesville and Mrs. Oscar Buras of Sildell, La.

Differences in culture

(Continued from Page 1)

people "in a special way." They are not only "a subject to be evangelized" but also evangelizers to their own age group, the document notes.

Youth "challenge us adults and compel us to renew unceasingly the new commitment to evangelize" by their own search for fundamental Gospel values and their demands for genuine witness of faith, the synodal fathers noted.

THE DOCUMENT describes atheism as "widespread in many forms in many countries." Attempts are being made "with astuteness and often with violence" to impede religious liberty and the life of the Church, and even to reduce the Church to silence, the declaration states.

The "Index" is officially entitled "list of questions treated in this synod with greater attention." It is not intended as a list of recommendations, but only as an account of what was discussed at the synod.

The final text of the index, which was not made public, repeats many of the points made in the declaration, but often addresses them in more specific language.

The index speaks about the need to "promote a stronger personality" for local churches. It also refers to stepping up ecumenical efforts, but warns against the danger of "indifferentism or less regard for the Church's magisterium" (teaching

authority).

SOME TOPICS included in the index which are not found in the declaration are non-practicing Catholics, small Christian communities and popular religiosity. In regard to non-practicing Catholics, the index says that their numbers have been increasing in recent years, partially because the Church is seen by these people as "looking in on itself."

The index notes that the synod dealt with the question of small Christian communities as an answer to modern man's quest for community. It adds that these communities must maintain clear links with the parish and diocese.

The index calls popular religious practice a "beginning point for evangelization." It adds that popular religiosity must be "purified of defects."

Abp. Sheen says 'love' overworked word

INDIANAPOLIS — Americans are prostituting the word love by overuse, according to Archbishop Fulton J. Sheen, retired archbishop of Rochester, N.Y.

"Love is used over and over. We say, 'I love pickles. I love the New York Mets. I love God,'" the still vibrant 79-year-old churchman told an overflow crowd at Clowes Hall last Friday. "We use the word in confusing, bewildering ways."

The archbishop was the first speaker in the new Town Hall Series. His appearance here was only one activity in a crowded schedule.

He will be traveling 12,000 miles this week and next, keeping similar lecture engagements. He has just completed a new book, "Those Mysterious Priests," and he is already planning another. In addition, a new 13-show television series is making the rounds of public broadcasting service outlets, including Station WFIH here. His syndicated column appears each Sunday in the Indianapolis Star.

ARCHBISHOP SHEEN told the Clowes audience that American obsession with love may stem from the fact that we have only one word for it. By contrast, he said, the Greeks had three.

"The first Greek word for love—eros—typified the love of friend for friend, spouse

for spouse," the archbishop explained.

Generally, Americans think of love in terms of eros, he said, the erotic or sex. As soon as the experience and the thrill of this kind of love is gone, so is the love itself.

THE SECOND type of Greek love was "philia," a love of humanity. Archbishop Sheen continued. This love is part of the will and can be commanded and consciously cultivated.

However, college sen-

sitivity-training sessions in which students join hands to build sensitivity are a farce, in his opinion.

"I tell them (students) to go out and hold hands with some wrinkled old woman or some broken creature who has been in an auto accident or with one of the 10 million lepers in the world."

"That is the way to gain a feeling for another person," he said.

THE THIRD Greek word for love was "agape," or perfect love, the prelate continued.

"It is an entirely new kind of love that came to this earth when God became man, because this was a love that allowed man to sacrifice himself for the love of others."

Just as the human heart is not perfect in contour, so man cannot experience love in its totality until he is joined with God in eternity.

"We can't love with our whole heart because it isn't whole. Only when we return to God will our hearts be whole," Archbishop Sheen said.

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It is also a time to think seriously of providing for the inevitable need—burial facilities for you and your family—before the need arises. You will spare your loved ones the agonies of making burial arrangements during a period of emotional stress. The tendency to overspend in such circumstances will be avoided. Moreover, you will provide a lasting and sincere expression of your concern, reverence and love for your family.

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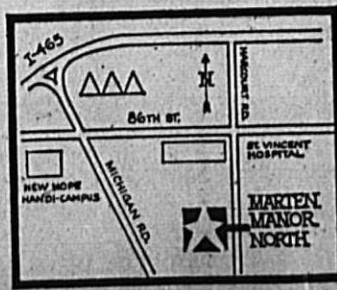
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Criterion Comment

"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

Jobs for Viet veterans

President Ford's order that the government hire 70,000 Vietnam veterans by July 1 should make an appreciable improvement in what has been a bleak employment picture. Next to black teen-agers, the highest group unemployment rate in the nation is found among those whom the President called "the silent heroes of their generation."

"I intend to see that the silent heroes, the more than 6.5 million Americans who served their country in the Vietnam era with quiet courage, are not forgotten," Mr. Ford told an audience assembled at the tomb of the Unknown Soldier in Arlington National Cemetery on Veterans Day.

We hope the President was moved to make that statement by more than the sentiment of a solemn occasion.

The draftee who served in Vietnam probably got the rawest deal in modern military history. On the average, he was younger, poorer, and less educated than his peers who escaped service. He didn't have the money to go to college, the

pull to get into the reserves or the moxie to find legal loopholes.

He fought without the full moral support of the folks back home, in an alien land that defied his best efforts at standard warfare. Too often he left the service with a drug habit or suffering injuries and disabilities that were fatal to soldiers of other wars. He may have owed his life to the fast work of the helicopter medics, but he came home to military hospitals that were understaffed or ill-equipped to offer the advanced rehabilitation techniques he needed.

When he went looking for a job, he found he was low man on the hiring list. He didn't have the skills to compete and the educational benefits offered by his government were stingy at best. Given these handicaps, it is little wonder he has piled up such gloomy employment statistics.

We hope the President presses hard and fast to redeem his promise of 70,000 jobs. It is the least that can be asked of an ungrateful nation.

Slain Officer Schachte

The thin blue line of law enforcement sagged visibly last Friday as a saddened city buried Robert E. Schachte, the patrolman killed in the line of duty.

Noontime crowds in downtown Indianapolis stood in silent tribute as a long cortege of squad cars, black pennants moving in the breeze, paused at the City-County Building before wending its way to Calvary Cemetery.

The death of the 29-year-old officer was felt with particular keenness in the Catholic community. He was an alumnus of Cathedral High School and a member of St. Joseph parish. Holy Trinity Church, which he attended as a boy, was filled to overflowing as Father Laurence Lynch, police chaplain, celebrated the Mass of the Resurrection.

Though friends and

acquaintances shared in the grief of Officer Schachte's young wife, his parents and brothers and sisters, the slaying of a policeman is a loss for the entire city and all its citizens. His murder is a grim reminder of the risk that is an ever-present companion of the man on the beat or in the patrol car.

Enforcing the law never has been easy. But it has become increasingly difficult and unpleasant in recent years as the incidence of criminal violence and senseless brutality has multiplied many times over. We may wonder what in the world possesses young men to take on such a job. Surely it must be an inordinate sense of duty and of challenge. Whatever it is that motivates them, society is in the debt of honorable men who, like Robert Schachte, jeopardize their own safety for the protection of others.

Good news at Cathedral

Here's a "fighting Irish" cheer for the alumni and friends of Cathedral High School whose efforts produced the encouraging financial condition reported last week at the midtown school.

Not only is Cathedral still in business, it is in better monetary shape than it has been in a long time. According to Robert V. Welch, chairman of the board of directors, the school is whacking away at its debts and may well be operating in the black by the end of this academic year.

The dramatic turnaround has been achieved by the contributions and pledges of more than 800 alumni and friends and the fierce dedication of a hardy handful of trustees who took control of the school two years

ago and have been operating it as a private corporation.

Determined that the school would not close, the trustees marshalled the loyalty and good will of more than a half century. The results are impressive. The \$165,000 debt assumed by the board has been whittled to \$40,000. A development fund has raised \$290,000 and made possible grants and scholarships to 187 students. The freshman class this fall enrolled 182 students to replace the 130 students who were graduated last June. Concentrated efforts are being waged to increase the student population, which registered marked declines in 1970-72. In addition, the trustees successfully recruited qualified faculty to make up for the departure of 20 Brothers of Holy Cross who took other assignments when the school changed hands.

What has been achieved at Cathedral in the past two years says something about the quality of citizen the school turns out. Alumni have spearheaded the campaign to save the school and alumni have done the lion's share of giving and working. They are a remarkable band of men. We salute them.

LETTERS WELCOME

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

The CRITERION

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THE YARDSTICK

Ranks of reformist clergy showing decline

BY MSGR. GEORGE G. HIGGINS

What is the proper role of ministers, priests and rabbis in the field of social and political reform?

As recently as five years ago it appeared that this perennial question had finally been resolved in practice, if not in theory. Numerous clergymen of all denominations had opted for an extremely activist role in the public arena and were deeply involved in every controversial issue that one could possibly think of.

Moreover they saw no reason to apologize for what they were doing. To the contrary, they thought of themselves as being the wave of the future. They started from the premise, in other words, that the clergyman, by definition, was expected in this day and age to take a more or less radical stance on controversial public issues, regardless of the consequences. Their critics in and



out of the ecclesiastical Establishment were dismissed as being out of touch with reality and lacking in theological discernment or sophistication.

ONE HAS THE impression, however, that clerical activism of the type described above is currently on the wane. Harold E. Quinley, a research associate at the Institute of Political Studies, Stanford University, confirms this impression, at least in the case of the Protestant clergy. In a recent sociological study entitled "The Prophetic Clergy: Social Activism Among Protestant Ministers" (John Wiley and Sons, New York).

Quinley reports that "Much of the optimism and sense of purpose that characterized the ministry during the 1960s has disappeared. Clergymen are less certain of their ethical roles today, and feelings of fatigue and frustration are not uncommon among former activists. Conservative sentiment and influence has also risen in Protestant churches."

From several points of view this

temporary decline in social activism on the part of the Protestant clergy (Quinley is convinced that it will prove to be temporary) is rather discouraging. It could mean, for example, that the Churches are becoming overly cautious or conservative and are rationalizing their conservatism in the name of a false type of spirituality.

OBVIOUSLY there is something to be said for the traditional argument that the Churches ought to concentrate on spiritual matters and that once individuals try to understand the Christian message, they will find it in their hearts to correct social wrongs. "Unfortunately, however," as Quinley concludes, "there are many different Christian 'messages,' and men are more likely to use religion to justify their secular conduct than the other way around."

Be that as it may, the decline in social activism on the part of American clergymen (including Catholic priests and Jewish rabbis as well as Protestant ministers) could prove to be a blessing in disguise if it

forces the clergy to take a breather and to reassess or reconsider their proper role in the public arena.

Quinley suggests that this is already happening. He says, for example, that the decline in social activism "represents a reassessment by many activists—outside as well as within the Church—of the usefulness of confrontation tactics . . . The moral prestige that can be used to focus attention on social injustices is one of the chief resources of clerical leadership. The clergy's special standing with the public was distinctly advantageous with respect to civil rights and peace issues, but it places limitation on the role they can play in partisan politics."

Quinley also points out that there is a growing sense of fatigue, frustration, and uncertainty in the ranks of former activists. He reports that many of them have been disappointed that there have been no clear-cut victories and that most of the social problems they so strongly attacked in the 1960s are no nearer solution today.

DALE FRANCIS SAYS

Spirit inspires successful social activist

BY DALE FRANCIS

One of the debates in the Catholic Church has been over whether or not our faith should show itself interiorly or in our actions in society, whether it should be a faith of spirituality or of social activism.

It seems to me there is no reason for argument at all. They go together. Both are necessary but neither is complete without the other.

The necessary foundation is spiritual. We must totally commit ourselves to Jesus Christ. There is no way we can act in Christ in the world unless we are first of all wholly in Christ.

WE MUST build a firm foundation of spirituality. We must commit ourselves to Christ, we must place ourselves fully in His Mystical Body. We must pray, we must meditate, we must receive the strength of His Sacraments often. In this way we



become strong in Christ.

There has always been strong attention given to this necessary spiritual dimension of our faith. It is right there should have been such attention because it is vital.

But from our spiritual commitment, there follows the necessity for our action in the world. This is not something new. You need only to examine the lives of the greatest saints of the Church to know how much action in the world has been understood as the sign of sanctity.

IT IS NOT a novel message but one Our Lord gave most explicitly. As long as you have done it unto the least of these My brethren, He said, you have done it unto Me. Those who serve the poor, the homeless, the sick, the imprisoned will be received into Heaven, He said, and those who turned their backs on those in need will not be.

It is obvious, therefore, we can not be Catholics without showing our concern for those in the world who are in need of our help. Out of our faith in Jesus Christ, out of our total com-

mitment to Him, comes naturally our actions towards others.

Therefore, if we pray and meditate, receive the Sacraments, but show no concern for others, we are simply not Catholic. What can be called social activism is an absolute requirement of our faith.

SO THERE can be no misunderstanding, this does not mean there is no validity in the life that is devoted entirely to prayer. The cloistered convents and monasteries are really a form of social activism because those who dedicate themselves to such a sacrificial life of prayer do so because they dedicate their prayers to others. It is a living of the faith for others and in every way as fully a service to others as is material social action.

If a religious faith turned in to itself, that does not go out in service to others, is an incomplete religious faith, so is a religious faith that neglects the spiritual and deals only with social activism. Those Catholics who would serve others in the world cannot really serve Christ if they

neglect the spiritual demands of their faith.

The spiritual commitment is the powerhouse that provides the strength that allows the social work. When the emphasis is great upon activism and the spiritual is neglected, then the action skitters off into nothingness.

IT IS NOT strange—but even a natural consequence—that sometimes those who become the best known social activists lose their faith and their vocations. It happens because they lose a contact with the source of the power in their faith.

Nor is it strange that some who have long been the best known spiritual activists—Dorothy Day is a good example, whether you agree with all her ideas or not—remain strong leaders when they base their work always in a firm and continuing spirituality.

They go together. We must give our lives a spiritual foundation, we must be a praying people, but when we are fully committed to Christ it follows, as the night follows the day, that we will live our lives in service to others.

Are 'religious professionals' taking over?

CHICAGO—The power of the "religious professionals" in the U.S. Catholic Church—men and women with special Church competencies—is increasing at the expense of both the Catholic hierarchy and the laity, a conservative Catholic scholar maintained here.

He predicted that American bishops will become increasingly more liberal and that "the scope for genuine lay initiative" will diminish steadily as these experts become more organized and more assertive.

Dr. James Hitchcock, professor of history at St. Louis University and author of "The Recovery of the Sacred," expressed his conclusions in the current issue of The Critic, published by the Thomas More Association.

THE SCHOLAR asserted that the "renewal" of the American Catholic Church since Vatican II has meant basically one thing—the "liberation" of the religious professionals, and the increase of their power at the expense of the bishops and laity, particularly the conservative laity.

"Thus, the post-Vatican II Church is a good deal more clerical, not less, than it once was and the laity's voice has remained muted," claimed Dr. Hitchcock. "The layman finds his position diminished because he must

deal increasingly with experts who, because of their special competencies, claim to know far more than he does about religious needs of the parish or diocese."

"As the competencies multiply, and as the experts become more organized and assertive," he continued, "the scope for genuine lay initiative diminishes steadily."

Dr. Hitchcock, writing in The Critic's "Column" section, declared:

"Pity the poor parishioner who lives in the ideal modern parish with its pastor, associates, a permanent deacon, a temporary deacon from the seminary, a religious education coordinator, a liturgical coordinator, a school principal, and assorted full-time teachers."

AT THE SAME time, he observed, the bishops will increasingly find themselves in a position "where it is easy to behave as though the professionals 'are' the Church. Surrounded by experts all with their own plans and goals, it is the rare bishop who can stand to be in constant tension with his staff."

Noting that the bishop is largely screened off from the "disgruntled"

laity, he said the ordinary is in constant contact with his professionals. "Their viewpoint is driven home . . . reinforced by their national organizations," he added.

Dr. Hitchcock predicted that U.S. bishops will become "increasingly liberal" in the coming decade.

"This will not be because the Vatican appoints liberal bishops, although that might happen, but because many bishops will decide the future of the American Church lies with the various organized groups of religious professionals, most of which are essentially 'liberal' in orientation."

CURRENTLY, he noted, the "most severe tension" in the Church is between the "disgruntled, often beleaguered, conservative lay people and the liberal religious professionals, especially educators."

The St. Louis University scholar envisions many bishops deciding that "peace and unity" can only be found if they side with the professionals, and that the conservative laity will "have no place to go, since obedience to the hierarchy is one of their principal tenets."

"For all practical purposes," he added, "it may be decided that 'the Church' means the professionals, and dissatisfied laity will be told to accept this."

LETTERS TO EDITOR

We bungle political power, Shaffer says

To the Editor:

Catholic pressure groups have an unerring instinct for failure.

Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, noted in a recent talk that Catholics usually bungle public campaigns, while much smaller groups—Jews, for example—are remarkably successful.

Birth control, divorce legislation, and public aid to parochial schools are all lost causes. Diplomatic support and military aid to Israel is a success story—even though there are three times as many American Catholics as there are American Jews.

Father Hesburgh hinted that the reason for the difference may be that Catholic groups prefer noise to results.

Abortion, the "right to life" amendment, and the fall election campaign for the U.S. Senate is a failure in the making. Indiana "right to life" groups, largely Catholic in membership and spirit, are bent on sound and fury and failure.

Sen. Birch Bayh (D-Ind.) says he is against abortion and hints that he will work to overturn the January, 1973, U.S. Supreme Court decision holding abortion on demand to be a constitutional right.

Bayh would say more, probably, if it weren't for the fact that he chairs the Senate subcommittee which will draft or bury a constitutional amendment overruling the Supreme Court.

He is in a delicate position. He has lent every effort to give Catholics and other right-to-life types more time before his subcommittee than he has given pro-abortion forces.

But he can hardly announce a conclusion before the evidence is in. If a post-Watergate judge did that he would be hounded for corruption, and an amendment to the Constitution is a graver case than any judge is likely to hear.

Bayh cannot even force a subcommittee vote. An attempt to take the roll on abortion, weeks before the election, would not even draw a quorum. President Ford's tax proposal would be popular by comparison.

If the "pro-life" people are serious about amending the constitution, Bayh is likely to be their strongest ally. He has the blue-ribbon record in the history of Congress on that recondite skill. Two of his amendments (presidential succession and 18-year-old voting) are now part of the Constitution; a third (equal rights) is on its way, and a fourth (direct election of the president) remains a hardy perennial.

Mayor Richard Lugar, Bayh's opponent, who changed his mind on the "right to life amendment" last month, could not significantly influence an amendment if he were elected.

Only lawyers are on the Senate Judiciary Committee and Lugar is not a lawyer. Yet it is in that committee that an amendment will be forged; the contest will be won or lost long before a proposal reaches the Senate floor, which is the only place Lugar will have an opportunity to act.

But the leadership in the "right to life" groups is out to sink Bayh, on the dubious charge that he delayed the amendment. If they have their way, there will be sound and fury, and as many murdered babies as there would be if "right to life" had never been born.

Thomas L. Shaffer, Dean-Notre Dame Law School
Notre Dame, Ind.



*OKAY, LOUISE, MAYBE HE ISN'T, BUT IF HE IS, AND WE DON'T STOP, WE'RE IN BIG TROUBLE!

Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.
QUESTION
BOX
Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.

BY MSGR. R. T. BOSLER

Q. How can anyone dare to use the title of father in a spiritual sense, as Catholic priests do, when in the Bible, Matthew 23:9, Jesus said: "Moreover, do not call anyone your father on earth, for one is your Father, the heavenly one." This Scripture is self explanatory and certainly cannot be misinterpreted.

A. I beg to differ with you. This Scripture can be misinterpreted. If you will recall the whole passage in which it is contained you will see that it is aimed against the exaggerated pretenses to honor demanded by the Pharisees. If we interpreted the passage literally, we could call no one teacher and not even our natural male parent father.

The practice of calling the head of the Church "pope," or father, and bishops fathers in the Lord and eventually simple priests as fathers, has a good Scriptural basis. St. Paul calls Timothy "my son in the faith." (1 Tim. 1:2) And he explicitly assumed the title of spiritual father when he wrote to the Corinthians: "Granted you have ten thousand guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the gospel." (1 Cor. 4:15) It should be noted that this passage is much older than the saying in Matthew—by twenty years or more.

Scripture scholars are pretty much agreed that the passage you refer to does not give us the words of Jesus, but rather the teaching of the Church some years after the ascension. As the Protestant "Interpreter's One Volume Commentary" puts it: "At this point the terminology of the early church—one father in heaven . . . one master, the Christ—betrays that we are here dealing with church teaching rather than the words of Jesus." The Catholic "Jerome Biblical Commentary" agrees with this interpretation. Evidently, at the time the Gospel of Matthew was written, there were some Christian leaders acting too much like the Pharisees.

Properly understood, the title "Father" applied to priests stresses their spiritual role in the Christian family and reminds them they are to be fathers not cold leaders or directors.

Q. My friend was away from Mass and the Sacraments for two years. Now he receives Communion without going to confession. I told him that's sinful, but he said: "A priest told me it's O.K. to receive." But my priest says one must go to confession when you miss Mass willfully.

A. The important word there is "willfully." Catholics are still seriously obliged to attend Mass on Sunday and to receive Holy Communion during Easter time. It could be presumed, therefore, that your friend was guilty

Title questioned

of serious sin and obliged to confess before receiving Communion and that the advice given him by the priest was wrong. However, we have no way of knowing what goes on in the minds of others. Many young people today are completely confused about religion. Some of them feel that to be honest they must stay away from church. In their own minds they do not think they are doing wrong but right. No matter how much we may regret this kind of thinking and struggle to overcome it, we must admit that it does exist. Perhaps your friend was in a situation like this and the priest who talked to him judged he wasn't guilty of sin and therefore did not insist on confession.

Q. Should not the Sunday offertory collection be taken up to the altar as a sign of our gift at Mass? In our parish it is collected, then transferred immediately to money bags in the back of church. It is never presented at the altar.

A. The bread and wine symbolize what we offer to God. The monetary offerings do actually constitute what

we offer, but sometimes and in some places there are practical reasons why it is best not to leave baskets full of money around the altar. There are arguments pro and con for the practice. You should discuss this with your pastor or the liturgical committee of your parish council.

Q. What is your opinion of the book "The Late Great Planet Earth" by Hal Lindsey?

A. I refuse to take anything the author says seriously because he bases his predictions upon a fundamentalist interpretation of the Old Testament, which I consider false. For example, he accepts the now disproven theory that there was only one author of the Book of Isaiah and, therefore, considers the description of the Babylonian captivity of the Jews and the liberation as something prophesied many years in advance, whereas in reality the description was written by disciples of the prophet who lived through the history and wrote from hindsight.

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THE CHURCH AND I

No mere juggle of words

BY F. J. SHEED

There has been sufficient Catholic worldliness and heartlessness and sheer wickedness at very high levels to make honest men, drawn to the Church, hesitate about joining it. Where, they ask, does Christ come in? Is it a mere juggle of words to say that the Church of Torquemada and Catherine de Medici and Alexander VI and Cardinal Wolsey is Christ's?

It is no juggle of words. Joining the Church, in adult life or in infancy, we are joining Christ—really joining him as my heart and lungs are joined to me, so that I can live with his life to the limit of my willingness. Similarly joined to him are millions upon millions of others. To them too, we are joined.

Some of them are immeasurably better than our own mediocre selves; some seem immeasurably worse—though who can tell? The possibilities of spectacular wickedness that came their way have not come ours. They and we make up the Body which Christ has linked to himself, made his own, lives in. Why has he given himself a Body of this sort? In order that through it he may continue to give the world his healing, saving gifts of truth and life.

Like us, these others are free to make their own response to his life-giving energies, accepting wholly, or with reservations, or not at all. They are not compelled to be good or industrious; they can choose sin or

mere sloth; so can we. As members of Christ, great spiritual powers are theirs, and ours, for the taking, but no one is forced to take them.

IN SO FAR AS ANY of us fail to unite our will and our actions totally with his, the work he would be doing through his Body is hampered. People—starving for lack of food he wants them to have, food of truth and law and sacrament—are left in their starvation. In so far as any one of us behaves badly, Christ's Body is defiled in the sight of men. Yet it is still his body; and all the vitality is still in it.

The trouble is that the world, looking at the Church, does not see him, it sees only us. We—Popes, bishops, princes, presidents, priests, nuns, you, you, I—are the face he presents to the world, and it does not always attract. A non-Catholic need not be a bigot to dislike the Church and fear it. It may happen that men see the Church as ugly because their own standard of beauty is wrong: like Our Lord, she is hated often enough for what is right and true in her. But there are failures too. Men studying the ill actions of some of the Popes judge Christ's Church by them and find it repulsive. But most men know little of dead popes: they judge Christ's Church by the Catholics they meet. If that thought doesn't scare you, you are hard to scare.

Christ chose thus to trust his work to men who would do it ill or well, but never perfectly, chose to trust himself to men, who would show him ill or well, marvelously well some of us, horribly ill some of us. He knew (Continued on Page 6)



VOLUNTEERS IN TRAINING—Sue Ley (far right) of Catholic Charities prepares a group of prospective Birthright Volunteers for a 10-week training session which will begin Nov. 6. Pictured, left to right, are Barbara Buckel, Holy Name parish; Betty Dick, Christ the King; Anne Hoeling, Nativity; Paul Pangallo, Committee for the Preservation of Life (CPL); Marie Tibbe of the CPL; Frances Doyle, Nativity; and Phyllis Stewart, CPL. The group is the first to be trained in the capital city, although volunteer teams currently are serving Birthright programs in other cities of the Archdiocese. Recruitment is now underway in Indianapolis parishes to form additional training groups. Volunteers are trained in weekly classes conducted at St. Elizabeth's Home, 2500 Churchman Ave., and the Charities offices, 1515 South Meridian St. The Birthright goal is to assist women through a crisis pregnancy.

Marian schedules 'Dark of the Moon'

INDIANAPOLIS — "Dark of the Moon," popular mountain-legend combining witchcraft and the poetic quality of a folk-ballad, will be given November 22, 23 and 24 by the Marian College theatre department. Curtain time is 8 p.m.

Written by Howard Richardson and William Berney, the play will be directed by Sister Francesca Thompson, assistant professor of theatre and speech.

Principal roles will be portrayed by Susan Disbrow of Sandusky, O., Greg Rodick of South Bend, and Mr. Joseph Kempf, assistant professor of English at Marian. Also in the cast is

Dr. Nicholas Purichia, assistant professor of biology.

Indianapolis students included in the cast are: Lillian C. Jones, Greg Bauer, Margaret Sheehan, Linda K. Leonard, Maryleese Happel, Charles A. Barbera, Robert W. Hahn, Jr., Robert Cannon, Dave Record and Alan Roell.

SPAGHETTI DINNER

INDIANAPOLIS — The Men's Club of St. Bernadette's parish will hold the Annual Italian Spaghetti Dinner, 12 noon to 6 p.m., on Sunday, Nov. 3, in the professor of English at school cafeteria, 4838 Fletcher Ave.

TAXES—TAXES—TAXES—TAXES—TAXES—TAXES

FAIRNESS IN GOVERNMENT



The government, whether it be federal, state or local, is the people. Since the people cannot run it and their households and family at the same time, we elect and pay individuals to do the job for us.

Since we do elect and pay these individuals to run the government, we expect fairness in government and not big business favoritism.

As township assessor, I intend to see that the individual homeowner does not bear the tax burden of big business.

Sincerely,

ALBERTA P. JEFFERS

Greenwood, Indiana

Democrat Candidate

Pleasant Township Assessor

— VOTE —

Victor S. PFAU

Democrat

Probate Court Judge

VICTOR S. PFAU

BALLOT 16-B

EXPERIENCED — QUALIFIED

Judge Pfau, has a record of outstanding service as a Judge, Prosecutor and trial attorney.

A lifetime resident of Marion Co., Judge Pfau is married and is the father of four sons.

Probate Judge Deputy Prosecutor Deputy Atty. Genl. Vet. WWII

Member, Holy Spirit Church Grad. Sacred Heart HS., Butler U., and Indiana U. School of Law

VOTE FOR PFAU FOR JUDGE
BALLOT 16-B

Pd. Pol. Adv.

E. ALLEN HUNTER FOR SHERIFF.

A proven administrator with 23 years of elective office

- 8 years Marion County Clerk with direct contact with the courts
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BALLOT 28A Vote Republican Election Day Tues., Nov. 5



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RECONCILIATION BETWEEN MAN AND MAN

PART ONE

BY FR. WALTER BURGHARDT, S.J.

In the First Epistle of John there is a terrifyingly strong paragraph: "This is the message which you have heard from the beginning, that we should love one another, and not be like Cain, who was of the Evil One and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. . . . We know that we have passed out of death into life, because we love our brothers."



He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that (Jesus) laid down His life for us; and we ought to lay down our lives for our brothers and sisters. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 Jn 3:11-18).

Thus far 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.

NOW I SHALL discuss a third rupture that is the work of sin. I shall argue that sin severs man from man, human person from human person. And I shall insist that reconciliation, the destruction of sin, the restoration of oneness among God's children, is impossible unless love lays hold of us, unless we lay hold of God in love, lay hold of man in love. The "two great commandments of the law" are really one: I cannot love God if I hate my neighbor, and I will not love my neighbor as I should unless I love God with all my mind and heart, with all my soul and strength.

First, then, sin severs man from man. You see, few sins are aimed directly at God. Rarely does a human being set up what he knows are false gods; rarely does he curse God in cold blood. More often I sin by offending against the image of God: I sin against man. Most sins reflect the sin of Cain, who turned on his brother Abel and slew him. Most sins

Inhumanity to man

exemplify man's inhumanity to man. Some of this inhumanity has taken place on a scale so vast, on a canvas so broad, that you cannot grasp it. If you live or die outside it, I am thinking of the gigantic inhumanities man has inflicted on man just in my lifetime.

Take war and politics. Two world wars: The first took 10 million lives, the second took 15 million in military personnel alone. Two atomic bombs fashioned a new hell in Hiroshima and Nagasaki. Nazi gas chambers exterminated six million Jews. Aleksandr Solzhenitsyn's explosive book tells of 12 million Russians in any given year imprisoned, tortured, or killed in the network of prison islands he calls the Gulag Archipelago. The Spanish Civil War cost a million lives. Napalm converted Vietnam into family incinerators. Nine-and-a-half million refugees clogged the roads of East Pakistan. Terrorist bombs maimed women and children in Northern Ireland, and a blockade threatened millions with starvation in Biafra. All this and much more in my short span of living.

TAKE POVERTY. Each night two out of every five human persons on this earth go to bed hungry—two out of five. One third to one half of the human race suffers from nutritional deprivation. The United States, with 6% of the earth's population, controls 40% of the earth's wealth.

The North Atlantic nations, with 16% of the earth's peoples, control 80% of the earth's wealth. And if those figures seem abstract to you, here is how many years you could expect to live if you grew up in certain other countries: Cambodia, 44; Kenya, 43; Burma, 42; Sudan, 40; Ghana, 39; Madagascar, 38; Libya, 37; Cameroon, 36; South Vietnam, 35; Togo, 34; Chad, 32; Syria, 30 to 40; Nepal, 25 to 40.

A smoldering volcano

And beneath these naked figures smolders a volcano of envy and resentment, of frustration and hate. For if war is sinful because man does something—something evil, poverty is sinful because man does nothing. Take race: black and white in South Africa, black and white in the United States. In our own "land of the free" I have seen the subtle bloodless violence of white power—power that

enslaved a whole race, condemned it to ghettos and the back of a bus, forced it to study in shacks and work in toilets, forbade it our sidewalks and our pews, barred it from hotels and restaurants, from movie houses and rest rooms. Not because these people were ignorant or dirty or penniless; only because they were black. And they won their freedom from us by their blood and our law. A court of law

The black reaction

proved more powerful than the Sermon on the Mount. In consequence, you have the black reaction: In large measure they despise us, hate us. So much so that a prominent black theologian has confronted white Christianity with these harsh words: "(We have) no use for a God who loves whites the same as blacks. We have had too much of white love, the love that tells blacks to turn the other cheek and go the second mile. What we need is the divine love as expressed in Black Power, which is the power of black people to destroy their oppressors, here and now, by any means at their disposal" (James Cone, "A Black Theology of Liberation" (Philadelphia: Lippincott, 1970) p. 132).

WAR, POVERTY, RACE—here is the legacy of Cain on national, global, cosmic levels. But the rupture between man and man is not something that begins "out there" somewhere. If, as Isaiah proclaimed, "peace is the fruit of righteousness" (Is 32:17), if, as the Second Vatican Council taught, "peace is likewise the fruit of love" (Gaudium et spes, no. 78), then war is the fruit of unrighteousness, of hate. But I dare not lay that unrighteousness, that hate, solely at the feet of the enemy, only in the heart of the politician, blame it all on the dictators of our day. If I am as honest as I want my neighbor to be, I must look within, to see if the seeds of war

Finding sins to confess is common problem

BY FR. JOSEPH M. CHAMPLIN

"Bless me Father, it has been a long time since I went to confession—maybe nine months or even a year. I feel guilty about putting it off this way, but I haven't done anything very bad and don't know what to say or tell."

That sin free, yet still troubled penitent speaks for many Roman Catholics in the United States today. These are relatively good Christians, persons leading admirable lives, but disturbed deep down they have neglected what once was a regular, frequent part of their religious routine.

In a few weeks our American bishops will consider and probably approve the official English translation of a new rite for the sacrament of Penance or Reconciliation. Then, within a matter of months we can expect introduction of that revised ritual on the local level.

However, the reformed procedure, rich and flexible as it is, will touch only indirectly the problem our person mentioned above. That difficulty—how to make "devotional confessions" come alive—can be solved, I believe, only by joint efforts of confessors and penitents. They need to develop together a fresh, scripturally oriented approach toward the examination of conscience and expression of sin.

THIS DEVELOPMENT, simply stated, seeks to uncover one or two dominant and inner sinful attitudes or evil dispositions of the heart. It does not try to compile a list of venial sins with exact numbers attached to each category.

Moreover, it challenges the penitent to compare his or her life with the ideals sketched by Jesus in the gospel. Such a confrontation moves beyond, without excluding, the kinds of sins we usually have mentioned in the past.

The latter confession may include, for example, lies, uncharitable remarks, impatient behavior, improper thoughts. The former, to illustrate, would cite a general unwillingness to forgive one who has hurt us, constant neglect of some relative confined to the local nursing home, an excessive concern about making money.

Preparation for these types of confessions obviously demands time and reflection, items often unavailable or unattractive in this busy, noisy contemporary society of ours.

Penitents will also require assistance from confessors or teachers particularly in the beginning, and may find some type of booklet or manual equally necessary.

are planted in my heart.

I dare not be less Christian than Christ demanded when He said: "You have heard that it was said to the men of old, 'You shall not kill, and whoever kills shall be liable to judgment.' But I say to you that whoever is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council; and whoever says 'You fool!' shall be liable to the hell of fire" (Mt 5:21-22).

Granted that poverty and malnutrition, infant mortality and early old age, are complex issues, far beyond the power of any one individual or group to resolve. It still remains true that people are dying as they are because we are living as we are. Whole cities could live on the garbage from our dumps, on the luxuries we have made necessities. We dare not lay the blame on "the nation"; the nation is "we the people." As with war, so with poverty, I must look into my heart and ask: Is someone in agony, across the street or across the world, because I do not care enough?

SO TOO WITH RACE. Never have I spoken harshly to a black man; but never have I spoken harshly to an American Indian either!

Before I absolve myself of all responsibility for the hatred that severs white and black, I must ask myself several questions: Does the company I enjoy—house, food, job, money—stem in any way from America's long history of exploitation, of injustice to a whole race? How often have I taken the first step towards a black person, to ease his hunger not so much for food and drink as for understanding and love—to live a little of his loneliness, his feeling that he was not wanted? Do I share the conviction of many Christians that "the whole thing has gone too far," that "they" are getting far more than they merit? Can I say honestly that I love them as human persons fashioned by God in His image and refashioned in the blood of Christ?

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A PUBLICATION, "Together in Peace," written by this columnist and scheduled for release in several weeks by Ave Maria Press (Notre Dame, Indiana 46556), seeks to provide penitents with such a biblical based, disposition oriented "Look Into the Heart."

It suggests, in that section, 12 areas of concern (e.g., "Service or Neglect of Others," "The Law of Love," "Correcting Another," "A Call to Prayer"). Within each area, the text offers several pertinent passages from sacred scripture plus a few remarks designed to stimulate a reflective look at the past.

The penitent would select on a given occasion only one or two of these topics, read the appropriate material, compare those ideals with his or her past weeks or months and then mentally prepare a confession of sinfulness.

That account would tend, consequently, to take a more general, attitudinal form, a revealing of the dispositions and causes behind sins rather than the sins themselves. Sins, here, are seen more as symptoms of an evilness within us which calls for God's and the Church's cleansing and healing.

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Adults who guide



A Vietnamese mother gives her scared child some cool water to soothe deep burns inflicted by napalm bombing when U.S. Marines were battling North Vietnamese troops in Operation Colorado near Cam Che, South Vietnam. [NC photo]



Teen-agers in their own special group join to listen to music. [NC photo by Steve Murray]

When neighbor needs aid, home problems vanish

BY MARY and JAMES KENNY

Surely one of the most paradoxical facts of life is that in going out to others we find ourselves. Home life is disrupted by a thousand small things all going wrong at once. Mom is jittery and frustrated, and generally unfit to live with. Precisely at this inopportune moment, the family finds out that a neighbor needs help, emergency babysitting, transportation somewhere. Inevitably, the countless little problems are forgotten, the family rallies to help the neighbor, and the previous upset at home, instead of being compounded, seems to disappear.

Adolescents as well as adults experience this conflict: the desire, even need, to go out of themselves and be directed toward their neighbors, and the nagging, trivial everyday events that keep them focused on their own problems and needs.

In some ways it is quite reasonable that adolescents should be extremely self-centered. Their bodies are developing at an astonishing rate. Their minds are being challenged in new and more adult ways. Their social relationships are expanding in scope and importance. What "the group" thinks and does is all-important. Psychologists tell us adolescents go through an identity crisis. "Who am I?" is a question which faces them for the first time. In view of these tremendous changes, we must regard the adolescent's self-centeredness as a normal part of development.

ON THE OTHER HAND, most adolescents feel great indignity over injustice and compassion for pain, sorrow, loneliness. They can be extremely enthusiastic about serving others, and they may plan great careers of service to humanity. This enthusiasm may often be sporadic and short-lived, but it is gloriously there.

Adults know that efforts to go out to other people are frequently unrewarded. They know that long and dedicated work often produces only modest gains. The adult is often either amused or irritated by the adolescent's grandiose and short-lived humanitarian impulses.

adolescents—parents and teachers—need to tolerate self-centeredness as a normal part of development. At the same time they need to make every effort to encourage and reward the adolescent's concern for others, however unpredictable this concern may be.

One way parents might encourage adolescents in their concern for others is through semi-formal family "religion" discussions. In this sense "religion" means not the teaching of doctrine, but the exploring together of what it means to develop a relationship with God and with other people.

Sometimes parish classes in religious education are soundly disliked even when the teachers and program have been carefully chosen. The adolescent peer group dictates that it simply isn't "cool" to like religion class, and each member tries to out-gripe the others. Family discussions, on the other hand, take the young people out of this peer-group pressure, so it becomes less necessary to complain. Moreover, while there are some things that can be shared with peers and not with parents, there are other things that can be discussed in the family that can't be discussed in a class situation. These are not subjects of a personal nature which might embarrass the

students. Rather, they are serious questions which might puzzle the adolescent, questions about God, or religion, or Jesus. He will not bring these questions up in class for fear of appearing interested or stupid. Both positions are unacceptable in the peer group.

IN HOLDING FAMILY discussions, only children of high school or junior high school age should be included. Even six years is a wide spread in terms of experience and development. Successful discussions are unlikely if they include younger children. If there is strong feeling against parish programs of religious education, family discussions might substitute. If parish religion programs are fairly well-liked, family discussions might serve as an occasional supplement. It is a good idea to set regular times for family discussions. This "indicates" that the parents consider them important and it prevents conflicts with the many other things adolescents have to do.

What kind of topics can parents and adolescents discuss together? Any topic which leads both adults and children to a greater concern for others.

The important attitude is that both parents and children are questioning and learning together. Contrary to some popular thinking, adolescents are ready and even eager to discuss right and wrong. Sin is a reality they accept. Discussion, however, must get away from the notion of "the big sin," the I-never-murdered-anyone-so-I'm-no-sinner mentality.

Discussion can focus instead on our "lukewarm living." Adolescents value honesty and sincerity. For example, can I lead a comfortable middle-class life in America and still be a Christian? Does the hunger in the world today concern me? How? Does giving up desserts have any point in helping world hunger? Does cutting down on meat consumption make any difference?

Other topics can be suggested by the children or parents once the discussion idea catches on. Some topics both adults and children might want to explore: What kind of people were the earliest Christians? What was important to them? What kind of a person was Jesus? How can I better know and understand Him as a person? How can I make a meaningful confession nowadays? What do other religions believe and teach?

Discussions work best when they don't turn into lectures. Dogma is avoided. Answers are not given. The family members discuss these practical matters with one another. They LISTEN to each other's opinion. Most family values, we are told, are transmitted from the earliest years through daily family living. However, as children reach adolescence, parents have a few short years to talk with them on an adult level and to share their own questions, convictions, and concerns about life. Family discussions provide parents and children with a few precious opportunities for such sharing.

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Sheed

(Continued from Page 5)

that there would be failures, yet he chose this way. From the top down, the members of the Church are themselves, with their own weaknesses of vision and will to cope with. The mind of Christ is there for them, but the union of theirs with his may be less than perfect.

When Christ told the Apostles that he must suffer and die, Peter protested—protested in the goodness of his heart maybe but, as on the Mount of Transfiguration, "not knowing what he was saying." Victory by suffering he could not grasp: there must be a better way. And Christ said "Get thee behind me, Satan." In The Catholic Center Edward Watkin draws the lesson, "Only when 'Thou art Peter' and 'Get thee behind me, Satan' are alike borne in mind can we understand Church history. They are its double key, the former to its divine, the latter to its human aspect."

IF IT IS, as many an honest critic feels it to be, monstrous to associate the Church of Rome with Christ, the monstruousness is his. For he made the association. And it is a genuine association—men are in the Church, true enough; but so is he. The Church has a human element—large, visible, colorful; but a human-divine element too. Certain things Christ guarantees—the truth will always be taught, the sacraments will always give the life of sanctifying grace, the Mass will always present him, once slain now triumphant over death, to his heavenly Father in order than men individually may receive what he won for the race of men on Calvary.

To us, who see the Church from the inside, those things that he has guaranteed are vast, and most surely there. The failures, total or partial, of the men to whom he has entrusted the dispensing of these gifts are secondary. Even when, in a given time and place, the failures appear, they are still secondary.

The Church has had such a long time, such an immense area, for scandals to happen in: it is hard for the man outside to realize that this is not the whole story, not even the main part of the story. They have never met Christ in the Church. We have, even the worst of us.



Bake Contest, Dance to end Youth Week

Youth Week activities conclude Sunday with the Annual Baking Contest and Dance at Holy Cross next Sunday.

Contestants should bring their entries to the Holy Cross gym between 11:30 a.m. and 1:30 p.m. Awards will be presented preceding the dance at 7:30 p.m.

Contestants can then auction their entries to those in attendance. The proceeds will go to the Youth Council.

Following the presentation ceremonies, disc jockey Mike O'Brien from WIFE radio will play records for the dance. Decorations for the gym will be done by St. Thomas More, Mooresville Youth Council members.

CYOers are concluding a busy week. Last Sunday more than 150 people attended the annual Communion Supper hosted by St. Joan of Arc at the Knights of Columbus #437. On Monday more than 130 crowded into St. Catherine's Social Hall for the annual Halloween Party and Square Dance. Mrs. Margaret Weber called the dance.

PLAN FALL FESTIVAL—Our Lady of Lourdes parish, Indianapolis, will hold its Annual Fall Festival next week-end, Nov. 8 and 9, from 5 to 11 p.m. on Friday and from 4 to 11 p.m. on Saturday. Along with a variety of entertainment in the form of games and booths, dinners will be served in the school cafeteria. Planners pictured above with Fr. Richard Mueller are: Jim Kervan (left) and Phil Wilhelm.



STANDINGS

"56" FOOTBALL LEAGUE
(Through Oct. 27)

DIVISION I—St. Michael 7-0; Dad's Club 6-1; St. Malachy 4-3; St. Christopher 3-4; St. Gabriel 3-4; All Saints 2-5; St. Monica 2-5; St. Thomas 1-6.
DIVISION II—St. Luke 7-0; St. Plus X 6-1; Christ the King 5-2; Immaculate Heart of Mary 3-4; St. Matthew 3-4; St. Joan of Arc 2-5; St. Andrew 1-6; Our Lady of Mount Carmel 1-6.
DIVISION III—St. Barnabas 6-0; St. Roch 4-2; St. Ann 3-3; St. Bernadette 3-3; Nativity 2-4; South Central Catholic 2-4; St. Mark 1-5.

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

CADET FOOTBALL
DIVISION I—St. Jude 6-1; South Central Catholic 5-2; St. Simon 5-2; St. Michael 4-3; Holy Spirit 3-4; Holy Name 1-6; St. Lawrence 0-7.
DIVISION II—St. Philip Neri 6-1; St. Plus X 6-1; Christ the King 5-2; St. Barnabas 4-3; St. Matthew 3-4; Little Flower 1-6; St. Andrew 0-7.
DIVISION III—St. Rita 7-0; St. Roch 5-1; St. Malachy 4-3; Our Lady of Mount Carmel 4-3; Our Lady of Lourdes 3-4; St. Gabriel 1-6; St. Monica 0-7.
DIVISION IV—St. Christopher 7-0; Nativity 6-1; Immaculate Heart of Mary 5-2; All Saints 2-5; St. Bernadette 2-5; St. Mark 2-5; St. Luke 2-5; Our Lady of Greenwood 2-5.

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

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CYO NOTES

Criterion Quiz Entry deadline is Monday, November 4. All entries should be in by 5 p.m. at the CYO Office.

The list of winners for the Deanery Hobby Show should be in the CYO Office by 5 p.m. today, Friday, November 1.

Anyone Interested in officiating Basketball games should contact either Bill Kuntz or Dennis Southerland at 632-9311.

All Football Picture orders are due in the CYO Office today, Friday, November 1, by 5 p.m.

A social hour will begin at 6 p.m., followed by dinner at 7. A melodrama entitled "Bertha, the Bartender's Beautiful Baby," will be presented under the direction of Rosalind Gale.

Admission will be \$3.00 for adults and \$2.50 for CYO members with identification cards. Reservations, which must be made by Nov. 7, can be obtained from Jim Qualters, 546-2166, or John Leimgruber, 547-6613.

St. Jude, Little Flower capture kickball titles

Coach John Kesterson's St. Jude Junior Kickball team won 16 straight games this fall without a defeat in their march to the league crown, then defeated St. Malachy, 17-8, last Sunday at Little Flower in the championship game.

Little Flower "A," coached by Mrs. Carroll Schmitt, fought back from a 7-0 deficit to defeat St. Gabriel, 23-16, for the "56" League Championship on Oct. 24 at Christ the King.

Both Little Flower and St. Gabriel were runners-up from their respective

divisions, upsetting champions in the first round. Semi-finalist and runner-up St. Mark also passed the first round by upsetting a division champion, St. Plus X.

St. Jude needed skill and the breaks to capture the parish's fourth city crown. St. Luke nearly side-tracked the eventual champions in the first round, but finally fell, 11-10, in the semi-final round. St. Jude beat Nativity, 23-13.

St. Malachy played only once before the finals, edging Holy Spirit 16-9.

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- Family Member—St. Matthew Parish



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FESTIVE BOARD—The Ladies Altar Society of St. Anthony Church will sponsor a Smorgasbord from 12 noon to 3 p.m. on Sunday, Nov. 3, in the parish hall, 337 N. Warman. Among those active in planning the event are (standing) Mary Hallerman, left, president of the altar society, and Tillie Kieffer and (seated) Rosemary Baker (left) and Adeline Morgan. The charge for "all you can eat" will be \$2 for adults and \$1 for children under 12. The public is invited.

Remember them in your prayers

CLARKSVILLE
 † CHARLES RAY MEIMAN, 58, St. Anthony, Oct. 26. Husband of Elizabeth; father of Charles and Gerald, both of Jeffersonville; Dr. Gregory Meiman of Millington, Tenn.; and Elizabeth Meiman of Clarksville. Two brothers and a sister also survive.

CONNERSVILLE
 † LOUISE HILBERT, 83, St. Gabriel, Oct. 29. Mother of Mrs. Raymond Amheim and Mrs. Marie Wheeler, both of Connersville; Mrs. Lena Roach of Dyer; Mrs. Catherine Keal, Mrs. Dorothy May and Mrs. Louise Osborne, all of Fayette County; Raymond of Wayne County; and Walter of Fayette County. Sister of Mrs. Herman Hilbert and Mrs. Frank Glaub, both of Connersville; and Mrs. Al Glaub of St. Leon.

INDIANAPOLIS
 † JOHN P. BARNES, 60, Our Lady of Lourdes, Oct. 23. Father of Mary Biggs, Dorothy Inman, Patricia Rynard and John S. Barnes.

† HENRY M. MEYER, 82, Sacred Heart, Oct. 24. Father of Mary C. Veerkamp, Henry J. and Richard K. Meyer; brother of William and Carl Meyer.

† ROBERT EDWARD SCHACHTE, 29, Holy Trinity, Oct. 25. Husband of Dorothy; son of James and Helen Schachte; brother of Carmela Daugherty, Cindy Ann, Steven and Harry Joe Schachte.

† FRANK A. RIZZI, Sr., Holy Name, Oct. 26. Husband of Charlotte A.; father of Frank A. Jr., Mark, Phillip, Oliver and Toni Rizzi; brother of John Rizzi, Lucille Blaymon and Pauline Hemmelgarn.

† HOWARD WESLEY ALLEN, 40, St. Gabriel, Oct. 26. Husband of Patricia J.; father of Angela Marie Allen; son of Mrs. Mary F. Goodman; brother of Lloyd H. and James Riley Allen.

† FLORENCE A. DITLINGER, 66, St. Philip Neri, Oct. 28. Wife of Frank W.; sister of Marie Hughes and Josephine Biagrove.

† WILFORD W. PEEBLES, 67, St. Lawrence, Oct. 28. Husband of Helen W.; father of Edward W., Julian T. and John B. Peebles.

† THOMAS E. ARKINS, 58, St. Roch's, Oct. 28. Father of Carolyn Devore, Ronald M., Thomas J. and Timothy J. Arkins; brother of Mary Swift, Pat Cathoun, James and Paul Arkins.

† SUZANNE E. SHEWMAN, 50, Little Flower, Oct. 30. Mother of Mary Lou Ceslay, Ann Marie Ryan, Susan Ball, Rose Ellen, Suzanne, William R., Thomas A., Elwood F. and Joseph A. SheWMAN; sister of and Joseph A. SheWMAN; sister of Gertrude Marian, S.P., Gertrude, Louis F., Robert E., Joseph E., and James V. Bauer.

NEW ALBANY
 † WILMA STEMLE, 70, Holy Trinity, Oct. 23. Wife of Joseph; mother of Richard and Joseph Jr.; both of Louisville; and Linda Hubler of New Albany. Three brothers and two sisters also survive.

† MARY C. LAHUE, 84, Holy Trinity, Oct. 25. Mother of Mrs. James Granger and Mrs. Arthur Reed, both of New Albany; Mrs. James Pennell of Lanesville; and Mrs. Allene Dueser of Lake Jackson, Tex.

† LEON HAMMER, 84, Our Lady of Perpetual Help, Oct. 26. Husband of Clara; father of Martha O'Hara of New Albany and Mary C. Vode of Hillsdale, N.J.

† JOHN W. CONRAD, 56, Holy Trinity, Oct. 26. Husband of Mary; stepfather of Billy Norton of New Albany and Betty Sue Nye, also of New Albany. Son of Mrs. Bertha McKnight of New Albany.

TELL CITY
 † BERTHA CONEN, 71, St. Paul, Oct. 30. Wife of Otto; mother of Robert of Tell City and Bernice Brown of Kokomo; sister of Gilbert Berg of Jasper; Mary Pund of Tell City; and Fronie Staples and Rosella Diogiovanni, both of Louisville.



SPAGHETTI IS ON THE MENU SUNDAY—Our Lady of Greenwood parish will hold its Annual Spaghetti Dinner Sunday, Nov. 3, from 1 to 6 p.m. in the school cafeteria. Tony Rostanzo (pictured above) will once again don the chef's hat. School faculty members looking on are, left to right: Mary Kennedy, Jean Fulkerson, and Karen Henkle. Everyone is invited.

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 Marguerite Mahoney
 Thomas Michael Monahan
 Mary V. O'Donnell
 Frances Schafer
 Michael F. Sexton
 Katherine T. Sullivan
 Margaret Ann Sullivan
 William G. Zimmerman

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Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

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 Appeals Referee • Personnel Division • State of Indiana
 Deputy Attorney General • State of Indiana
 Deputy Marion County Prosecutor
 Trial Attorney • Federal Trade Commission • Washington, D.C.

Education

Holy Trinity Grade School, 1955.
 Cathedral High School, 1959.
 Marian College, A.B., 1963;
 Secondary School Teacher's Certificate, 1966.
 Indiana University Indianapolis Law School, J.D., 1968.

VOTE 15-B

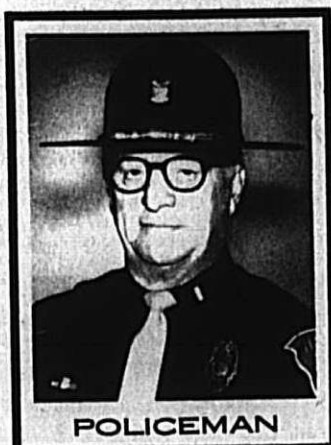
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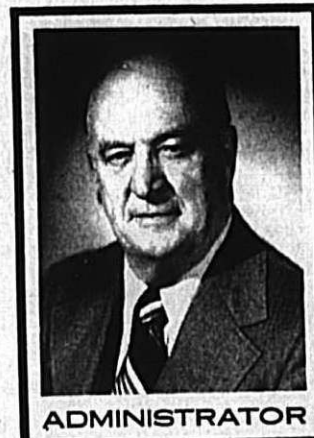
CITIZENS OF MARION COUNTY

In this day of national and local strife, everyone must be concerned. We have a moral obligation to closely scrutinize the qualifications of every candidate and do what our conscience dictates.

We need a man that has all the Qualifications - Policeman, Administrator, Honesty, Compassion and the willingness to do what is best for the people of Marion County.



POLICEMAN



ADMINISTRATOR



LAWRENCE F. BRODERICK

Home Address— 948 N. Holmes Ave.

Birth Date— July 17, 1915 (Indianapolis)

Education— St. Anthony Grade School (1921-29)
Cathedral High School (1929-33)
Butler University (1933-37)
Harvard Police School

Family— Wife, Virginia (Cox) Broderick
Sons: Charles D., age 29; Mark C., age 23; Timothy I., age 19.

Employment History— United States Rubber Co. (1935-37)
International Harvester (1937-38)
Indiana State Police (1938-58)
State Trooper (1938-48)
State Police Detective (1948-54)
First Sgt. of Detectives, Hdq. Post (1954-56)
Lieutenant in charge of entire State Police Automotive Fleet (1956-58)
Retired Indiana State Police Sept. 1, 1958
Glendale Shopping Center (1958-74)
Chief of Security (1958-66)
Superintendent of Security and Maintenance (1959-66)
General Manager (1966-74)

Professional License— Indiana Real Estate Broker

Elected Offices Held— Marion County-City Councilman (1968 to present)
Elected in 1967 from the 6th District of the old City Council.
Re-elected in 1971 in the 17th District of the present Uni-Gov Council.

Affiliations— Indiana State Police Pioneers
Fraternal Order of Police
Police League of Indiana
Harvard Associates in Police Science
Knights of Columbus No. 3862 (4th Degree)
Ancient Order of Hibernians
Indianapolis Oldtimers Club
Cathedral Alumni Association
Butler Alumni Association
Butler "B" Men's Club
Glendale Merchants Association
19th Ward, Democratic Club
Indiana Democrat Club, Inc
Various Ward, District and Township Democratic Clubs

Sports— Cathedral High School—Member '33 National Catholic Champs Basketball Team.
Butler University—Participated in Football, Baseball, and Basketball.

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LAWRENCE F. BRODERICK
SHERIFF



DEMOCRAT
28-B

PROVEN
ADMINISTRATOR
AND POLICEMAN

VIEWING WITH ARNOLD

'Airport 1975' will grab you



BY JAMES W. ARNOLD

"Airport 1975" takes us weary landlubbers back, one more time, into that troubled airliner in the sky—this time a mammoth 747 staggering over the mountains to Salt Lake with a hole in the cockpit and several more in the story. Never mind: It's reasonably good schlock entertainment, much less overbearing and complicated than Ross Hunter's original.

The credits indicate the new film was "inspired" by the 1970 opus, but that's not quite accurate. What it was inspired by were the gross receipts.

Many ingredients are similar: the big names in small parts (airliner movies are the last step before you get a Screen Actor's Guild pension), the sexy by-play of pilots and stewardesses, the

worried mothers and spouses, the stereotyped nuns, the crisis-every-minute tempo. But this time all the marriages are happy, the sub-plots have been cut 50% to concentrate on the problems of the plane, and there is minimal esoterica about the operations of the airline business.

THE CHIEF ASSET of the new flick is the creation of a genuine heroine out of a classic chauvinist figure, the gorgeous "fly me" stewardess, Karen Black files the monster all by herself, after the male crew has been wiped out in an improbable crash with a small private plane, and is so nerve-racking in the process she'll undoubtedly get an Oscar. Another nice touch is that the passengers include Myrna Loy, the

classy veteran who pioneered in many early flight dramas of the 1930's (including the memorable "Test Pilot"), and Gloria Swanson, playing herself

and feeding the nostalgia hunger with tidbits from her own filmland memories. The Catholic Sisters of the world, though, could probably do without their

brainless portrayal here. Martha Scott, as the conservative in ancient habit, has little to do but harumph at the arrival of Swanson ("an actress—or worse"). Helen Reddy is the younger one, and she naturally plays a guitar. Her song asks, "Who will never let you down in any situation?" The answer is not God, but "My Best Friend Is Myself." That

The week's TV network films

THE NEW CENTURIANS (1972) (NBC, Saturday, Nov. 2): The film version of Joseph Wambaugh's tough novel about the policeman's unhappy lot is watered-down into conventional young cop-old cop movie clichés. But its humanistic view of police problems remains a cut above the standard. Stacy Keach and Jane Alexander are fine, but George C. Scott isn't around long enough to matter. Satisfactory for mature and serious viewers.

FOR A FEW DOLLARS MORE (1967) (ABC, Saturday, Nov. 2): A vintage spaghetti western, the second in Sergio Leone's "Man With No Name" series with Clint Eastwood. The flick is nothing more than beautifully staged violence

for its own sake, much of it toned down for TV. What's left is not recommended.

THE AUTOBIOGRAPHY OF MISS JANE PITTMAN (1974) (CBS, Sunday, Nov. 3): John Korty's multi-Emmy winning film, starring Cicely Tyson, about the long life of a former slave who survives into the era of civil rights. Recommended, especially if you missed it the first time.

HOW SWEET IT IS! (1969) (CBS, Thursday, Nov. 7): A cliché romantic comedy about a couple of American innocents abroad (James Garner, Debbie Reynolds) who fall into the clutches of some sexy Europeans before getting back to each other. If you've avoided this so far, it's no time to change your luck.

Isn't too much consolation in a disaster movie.

IF YOU WORRY about such things, Don Ingalls' plot has severe credibility problems, and often seems like airline PR. But director Jack Smight, back in the schlock groove after several art-film failures ("Illustrated Man," "Traveling Executioner"), keeps your mind off everything but your heartbeat.

Charlton Heston and George Kennedy contribute strong hero-figures, and everyone aboard is upbeat and lovable. This is one trip on which you won't need an air-sickness bag. (Rating—A-2: unobjectionable for adults and adolescents)

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Funeral held for retired nun

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was offered here Friday, Oct. 25, for Sister Teresa Williams, S.P. She was 86 and had been retired since 1963.

Archdiocesan teaching assignments included St.

John Academy, St. Agnes Academy and Ladywood School. She taught for many years at Providence High School, Chicago.

She is survived by her twin, Dorothy Adland of Oak Park, Ill.



YOU ALL COME!—Checking out a few of the handmade items to be featured at the Country Breakfast-Country Store sponsored by the Women's Club of St. Simon parish are (standing) Marilyn Daley, left, chairman of the store, and Betsy Striwe, chairman of the breakfast, and (seated) Gloria Glick, left, crafts chairman, and Dot Strano, crafts co-chairman. The event, open to the public, will be held in the school cafeteria from 9 a.m. to 1 p.m. on Sunday, Nov. 17. Club members hope that Mass goers will stop in for breakfast and do some advance Christmas shopping among a large assortment of handcrafted items.

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St. Philip Auditorium—545 N. Eastern Ave.

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FALL BOUTIQUE
Sat., Nov. 2—8 a.m. to 8 p.m.
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St. Anthony's
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379 N. Warman Ave.
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VOTE FOR PRO-LIFE LEGISLATORS TUESDAY, NOVEMBER 5

FOR U.S. SENATE

RICHARD G. LUGAR (R)	SEN. BIRCH BAYH (D)	DONALD LEE (A)
"I have made a determination as far as my own feelings and convictions that life begins at conception. Therefore, the termination of life does mean killing—the killing of an infant . . . Having said that, it seems to me that we must then try to frame a constitutional amendment . . . So I will say that the Buckley Amendment . . . does offer a pretty solid base on which to stand and fight. LET US STAND AND FIGHT TO MAKE A DIFFERENCE IN THE STATE OF INDIANA AND IN THE PRO-LIFE MOVEMENT."	"I am opposed to abortion personally. I am not prepared to support a constitutional amendment . . . until I've completed the hearings and know exactly where we're going . . ."	"We were the first party to come out against abortion—we feel that it's murder . . . I think a lot of this has been brought about by the callousness of the Supreme and Federal Courts, so I am calling for the election of Supreme Court judges on a nonpartisan basis every six years . . ."

Above statements made September 22, 1974 at Indiana Right to Life Convention

FOR U.S. HOUSE OF REPRESENTATIVES

	SUPPORTS HUMAN LIFE AMENDMENT	AGAINST ABORTION WITH RESERVATIONS	NO REPLY
5th District	William G. Bray (R)	Elwood H. Hillis (R)	William T. Sebree (D)
6th District	David W. Evans (D)		
11th District	William H. Hudnut (R)	Andrew Jacobs, Jr. (D)	

Poll taken by Indiana Right to Life, Inc.

A HUMAN LIFE AMENDMENT NOW

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