



VOL. XII, NO. 3 INDIANAPOLIS, INDIANA, OCTOBER 22, 1971

OFFICIAL APPOINTMENTS

Effective August 1, 1971

Rev. Arthur McDonough, O.M.I., chaplain of the Indiana University-Purdue University, Indianapolis, Catholic Center, with residence at St. Bridget's parish, Indianapolis.

Effective September 1, 1971

Rev. James Hillman, to the faculty of Sececina Memorial High School, Indianapolis, with residence at Holy Rosary parish, Indianapolis.

Effective October 8, 1971

Rev. Msgr. James P. Galvin, acting director of the St. Mary's Child Center, Indianapolis, and retaining his position as chaplain of St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.

Effective October 15, 1971

Rev. Simon Sauer, O.F.M. Conv., reappointed associate pastor of St. Benedict's parish, Terre Haute.

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

October 20, 1971

VICTIM OF NAZIS

Man he saved sees Fr. Kolbe beatified

BY MARGOT MUNZER

VATICAN CITY—"As a Catholic I should forgive. But it is hard to forget." This was the observation, spoken haltingly, of Franciszek Gajowniczek—the man for whom Catholicism's newest Blessed gave his life.

In ceremonies rich with age-old pomp and drama, Franciscan Father Maximilian Kolbe was raised among the beatified on October 17. For the first time in years, Pope Paul VI presided at the morning rites in St. Peter's Basilica before an estimated 5,000 Poles from many parts of the world and more than 200 bishops attending the synod in Rome.

The humble Polish priest gave his life in 1941 by taking the place of Gajowniczek, a fellow prisoner marked for death in the Nazi concentration camp at Auschwitz. For 10 days Father Kolbe was starved and, when hunger did not kill him, was administered an injection of poison by camp doctors.

Normally, a Pope attends only the afternoon ceremonies of a beatification, leaving unattended the morning portion when the new beatus is solemnly proclaimed.

POPE PAUL RECALLED Father Kolbe's words upon exchanging his life 30 years ago for a man whose wife and children were alive and waiting for him in Poland: "I am a Catholic priest."

Gajowniczek talked about Father Kolbe with NC News the day before he

attended the beatification.

"Yes, I met Father Kolbe on May 28, 1941 in Auschwitz," he said. "I was a professional soldier. I was a sergeant in the Polish Army, 38 years old, when World War II broke out. I had been married since 1926, and we had two sons, Róża and Julius. I belonged to the 36th Polish Regiment, to its Academic Legion, as it was called, and it was very famous."

"The Germans took me prisoner of war in the fortress of Modlin, near Warsaw. I tried to escape and succeeded in reaching the underground in the south of Poland."

As he talked, buses rolled up at the guest hotel where most of the Poles were staying in Rome. Most were seeing the city for the first time. They were happy and shy about seeing Gajowniczek, who patiently and quietly and gratefully answered all questions asked of him.

"We were hiding day and night," he continued, "but one day I was betrayed and was caught at 3 o'clock in the morning while I slept."

"In October 1940, we were sent to the concentration camp of Auschwitz. There were 1,700 of us. That is 1,700 Poles and one Jew. The Jew we never saw again—he was liquidated the very next day."

AND THEN CAME that day in May 1941. "One man had escaped from the camp and the rule was that 10 would have to die" (Continued on Page 8)

SYNOD DAY BY DAY

BY NC NEWS SERVICE

Wednesday, Oct. 13 (twelfth day)

Priestly celibacy stayed in foreground in morning debate. Secret vote on celibacy suggested. Other proposals to create opportunity for public exchange of ideas rather than simple succession of speeches on common topic.

Trends: little support for optional celibacy. Caution and coolness toward ordination of older married men.

Thursday, Oct. 14 (thirteenth day)

Debate wound up on practical aspects of priesthood and delegates heard a preliminary report on justice in the world—the agenda's other topic—before breaking into smaller groups to continue discussion of priesthood's practical side.

Trends: celibacy retained its strong support. Continued caution about ordination of married men.

Friday, Oct. 15 (fourteenth day)

Synod officials summed up debate over practical aspects of the priesthood. Delegates also worked on that subject in smaller language groups.

Saturday, Oct. 16 (fifteenth day)

Twelve language sessions ("little get-togethers" as they are termed) met, following an almost overwhelming deluge of talks and comments by 130 delegates speaking on the practical problems of the priesthood.

If any single line of thought emerged, it apparently was that the 210 members of the synod are opposed to the introduction in the Latin Church of optional celibacy.

Sunday, Oct. 17 (sixteenth day)

Synod delegates continued to meet in small language groups to try to answer practical problems of the priesthood.

The English-language groups appeared to be very strongly behind the affirmation of traditional priestly celibacy, but the whole range of practical problems found most groups divided because problems differ from one area to another.

Tuesday, Oct. 19 (seventeenth day)

The synod's dozen working groups submitted to the full synodal assembly results of their work on priesthood's practical aspects. Synod opened debate on second of its two topics, world justice, with 100 already on speakers' list. Synod officers encouraged brevity, recalled regulation against repetition of ideas.

Trends: priestly celibacy stands, supported by virtually all in non-binding votes in working committees. Optional celibacy gets no real support. Extreme caution toward ordaining married men. Priests' councils given big boost.

Synod Fathers flatly reject celibacy change

BY PATRICK RULEY

VATICAN CITY—The world Synod of Bishops overwhelmingly rejected any changes in the celibacy law for priests, in a series of non-binding votes that came out of its working committees on October 19.

The delegate votes also showed no real desire to extend the priesthood to married men, apparently out of fear that such a step could eventually spell the death of celibacy.

Results of the committee voting amounted to the first specific action, other

Editor's Note—Cardinal John Dearden's weekly "Letter from the Synod" did not arrive in time for inclusion in this week's Criterion. The series will be resumed in our next issue.

than long hours of speeches and talks, since the synod began three weeks earlier.

The synod did indicate clear endorsement, however, of priests' councils as a functioning part of diocesan machinery everywhere. The synod was also prepared to warn priests to steer clear of partisan politics while helping laymen to take on responsibilities in civic affairs.

Although not all 12 committees made initial reports to the synodal assembly, and although votes were not taken in all committees, the results from 10 committees showed overwhelming consensus on those matters.

OPTIONAL CELIBACY was rejected so totally that even the committee headed by Belgian Cardinal Leo Suenens, long a champion of optional celibacy, voted unanimously against it.

One group called the term misleading. The synod apparently wants celibacy to stand now and always, not just for the moment. That was indicated by several of the committees working independently.

Given three propositions on the ordination of married men to choose from, the committees edited the least favorable proposition to be still less favorable. Where the original proposition said that the ordination of married men was neither opportune nor necessary "at the present moment," they removed the qualification "at the present moment."

One of the committee secretaries explained that his committee wanted to avoid giving younger priests or seminarians the idea that present discipline on celibacy might change.

The synod had shown limited openness to the possibility of ordaining married men until several speakers warned that such a practice would eventually erode the discipline of celibacy. That marked the change of the tide.

Even among those who still wanted to leave that possibility open—if only for further study—there was great reluctance to put the power of decision into the hands of the episcopal conferences. The majority of those open to the ordination of married men want the Pope alone to decide even in individual cases.

FRIENDLY DIALOGUE between
(Continued on Page 9)

Father Adrian Fuerst named to CARA post

WASHINGTON—The former president-director of St. Meinrad School of Theology has been named to the staff of the Center for Applied Research in the Apostolate (CARA) here.

Father Adrian Fuerst, O.S.B., who headed the theology school from 1969 to this year, will organize, manage and implement programs of research and planning for CARA, particularly in the areas of vocational recruitment and placement for both religious life and priesthood in the American Church.

The Benedictine's appointment was announced jointly by Father Louis J. Lutzbetak, CARA's executive director, and Archbishop Gabriel Verkamp, O.S.B., of St. Meinrad Archabbey.

An Indianapolis native, Father Adrian was ordained in 1942. He served as professor of Church history at St. Meinrad Seminary from 1946 to 1969. From 1946 to 1963 he also served as social studies department chairman.

The new position will be effective on November 2. Father Adrian will maintain his residence in Washington. He remains a member of the St. Meinrad Archabbey community.



FATHER ADRIAN FUERST, O.S.B.



AT SYNOD SESSION—Pope Paul VI is shown at the far right preparing to take his seat at one of the sessions of the Third Synod of Bishops now in progress. The synod is expected to last throughout the month of October.

CRITERION EDITOR COMMENTS FROM ROME

Divisions at Bishops' Synod mirror Church in conflict

BY MSGR. R. T. BOSLER

I saw him first in a horse-drawn carriage riding down the Via della Conciliazione. St. Peter's at his back, holding high a sign which proclaimed:

"IT'S YOUR FAULT
IF YOUR CHILDREN DISOBEY
THEY HAVE TOO MUCH MONEY
IN THEIR POCKETS"

I saw him again two hours later in another part of Rome on a street where the most expensive shops are. He was holding high the same sign, this time with the other side prominent. It said:

"CIVILIZATION IS DOOMED
EVERYONE IS SEEKING LUXURY"
He was about sixty. He could have been any businessman. He was one Roman citizen who had his own simple answer to what was wrong with the world.

Child Center benefit dinner set December 1

INDIANAPOLIS—Msgr. James Galvin and the board of directors of St. Mary's Child Center announced this week that the annual benefit dinner for support of the Center will be held Wednesday, Dec. 1, at the Atkinson Hotel. Chairman for the \$50-per-person event is Robert B. McNamara.

"No speeches" will be the rule at this year's dinner, McNamara said. A reception at 7 p.m. will be followed by dinner at 8 and dancing after dinner. Introductions and a brief progress report on the expanding work of the Center will be given by Charles E. Stimming, board member.

Invitations for the annual benefit will be in the mail by November 10. Board members serving on the invitations committee are Mrs. John M. Ryan, Mrs. William A. Brennan and Mrs. Henry K. Engel.

A COMMUNITY SERVICE agency for children of any age or problem, the Child Center first opened its doors 10 years ago in the old St. Mary's Grade School. Facilities now include evaluation and diagnosis, school planning, referrals, parent counseling and placements.

A pre-school program provides a diagnostic class for children under the age of five and a self-discovery class for those between the ages of five and seven. Remedial therapy is available to children of average intelligence who are enrolled in regular classrooms but who are experiencing specific learning problems.

ANOTHER MAJOR PHASE of the Child Center's program is a perinatal research study which involves a 10-year medical and developmental "watch" of some 2,000 children born at St. Vincent Hospital in 1966-67. This study, which has received national attention in the American Journal of Obstetrics and Gynecology, is a cooperative research effort of the Child Center, St. Vincent Hospital and Indiana University Medical Center.

Two classrooms for educably retarded children ages 7 through 13 are also located in the Child Center. These rooms are under the supervision of the Archdiocesan Office of Education.

Msgr. Galvin, chaplain at St. Mary-of-the-Woods College, is serving as acting director of the Child Center following the recent resignation of Father Edward L. Smith.

Archbishop Biskup gives minor orders

ST. MEINRAD, Ind.—Archbishop George J. Biskup conferred clerical tonsure and first minor orders on four men and second minor orders on seven men last week-end in St. Meinrad Archabbey Church here.

Among those receiving second minor orders were three students from the Archdiocese: Joseph Rautenberg, of Indianapolis; Stephen Jarrell, of Connersville; and John Beitans, of Terre Haute.

He had nothing to do with the Synod of Bishops going on in Rome. But if any of the synodal bishops saw him, they would have sympathized with him, for they are tempted to look for a simple answer to the problems of the priesthood and world justice.

For the problems of the priesthood some of the bishops think they have a clear, simple answer. Cardinal William Conway of Ireland wants the synod to proclaim once again and with a loud voice the traditional Catholic doctrine on the priesthood, for him there is no need to elaborate a new or more profound doctrine. He represents the thinking of those who hold there is a crisis in the priesthood because (1) priests don't pray enough, (2) they are confused by the new theology that diminishes the difference between the ministry of priests and that of the laity, and (3) they are infected with the spirit of worldliness. Vocations will come again, these bishops maintain, as soon as the Church has courage enough to return to the old discipline and solid doctrine.

THERE ARE OTHERS who do not think the solution is so simple. Among these is Bishop John Weber of Austria. He pleaded in the synodal meetings with his fellow bishops not to hide the fact that the actual situation of priests is much more serious than they want to admit. Avoid any artificial optimism, don't overlook what surveys in many different countries show, he warned, and he pleaded with the bishops not to ignore the fact that there is a great difference between the thinking of the older clergy and that of the young—who are the future of the Church. Priests are in anguish, he said—let's not treat them as immature children; they are our brothers and collaborators. In such a state of things, he concluded, it will not be enough to repeat traditional doctrine, nor to blame theologians or the press, nor to call the clergy back to a better observance of their duties.

What, then, are the bishops going to do to help the priests of the world? That's the question they are agonizing over morning and afternoon, six days a week. And to make the cheese more binding, as the saying goes, they are faced with the other problem of world justice.

"WHO ON EARTH PUT these two unrelated questions together?" you may ask. Well, they are not so unrelated as you may think. The five American bishops found this out at the second press panel they took part in. An Anglican woman, correspondent for some English publication or other, asked the bishops what practical example they were going to

set for bringing about world justice. She called attention to their cassocks, with scarlet and red piping: "Shouldn't you renounce all your finery and titles and palaces and set an example of simplicity and poverty? Isn't this the best example you could give to back up your words about justice for the poor of the world?"

Cardinal John Carberry of St. Louis tugged at his "finery" and said: "Madam, this cassock is five years old. Would you like for me to unbutton it and show you how worn my shirt is?"

It was a charming and warmly human response, but he knew and everybody else in the room knew that she had made an important point.

It won't do for the bishops to proclaim in profound phrases that war is evil, that racism is unjust and that the developed nations must share their wealth with the underdeveloped countries.

All this has been done before—by Vatican Council II, by the pope and by national conferences of bishops. The question the synod faces is what must the Church do to eliminate war, racial injustice and the unfair distribution of the world's wealth? The answer to that question depends upon one's notion of what the Church is and what it should be doing in this world. And here is the rub. There are two notions of the Church in conflict with each other in the synod as they were in the recent council.

Since it is essential for a clear understanding of what the issues are in the synod, I shall briefly describe these two notions. Inevitably, I must oversimplify and run the risk of distortion as I try to contrast the two. I must ask you to make allowances for this.

The one, which we can call the pro-conciliar notion, stresses that the Church is a hierarchical society founded by Christ to protect man from the evils of this world and lead him to the next. Great importance is placed on the institutional Church, meaning the organizational set-up of pope, bishops and clergy, for it is this which makes the Church a real and visible society that can exist alongside the state and stand up against any institution that may threaten the rights of men. The defense of the institutional Church, therefore, is looked upon as the defense of human liberty; its survival, consequently, is all important. Somehow it must continue to survive in every state, free to teach and stand up for the laws of God.

It is important, then, that the Church get along with the state, sometimes com-

(Continued on Page 9)

RESOURCE MATERIALS AVAILABLE

Education aim of poverty campaign receives boost

INDIANAPOLIS — Father Donald Schmidlin, Archdiocesan director, will head a special Subcommittee on Communications assigned to coordinate the educational aspect of the Campaign for Human Development.

Now in its second year, the campaign is a national public education and development project established by the National Conference of Catholic Bishops. The second annual campaign collection will be taken up in all churches on Sunday, Nov. 21.

SERVING ON THE communications subcommittee are Charles J. Schiela, director of the Catholic Information Center; Beatrice Ackelmire, associate editor of The Criterion; Sister Ramona Lundsford, O.S.F., and Sister Adele Beachem, S.P., staff supervisors of the Archdiocesan Department of Education, and Sister Gilchrist Conway, S.P., director of the adult division of the Religious Education Department.

The committee will coordinate the distribution and use of information and resource materials on poverty prepared by the national campaign office.

INFORMATION REGARDING available materials is now being sent to pastors, principals, and religious



education personnel in the parishes. They will be asked to request, on a parish basis, those materials which will be of assistance in educating their people in the nature of poverty and its root causes. Working for "a regeneration of Catholic concern for the poor," the Bishops have asked for a year-round educational emphasis on poverty. Adults are to be reached through the pulpit, the media and parish adult education classes. Youngsters are to be reached through grade and high school religion and social concern courses and through the CCD programs.

MISSION SUNDAY

The annual collection for the missions will be taken up this Sunday, Oct. 24, Mission Sunday. If you think your contribution doesn't count, or that a single individual can't do much to aid the missions, turn to Page 18.

Way Back When . . . !!



Whom do you recognize in this picture? This was the Class of 1939, Holy Cross School, Indpls. This class and all others are invited to 2nd Annual Reunion, Sat., Oct. 30, 1971.

Send or bring pictures to appear in this new feature sponsored by:

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† Remember them in your prayers

BROOKVILLE
JOSEPH J. HAAS, 91, St. Michael's,
Oct. 14. Brother of Mary Ellen of
Uhrichville, O.

CONNERSVILLE
MARY D. PLAGIN, St. Gabriel's,
Oct. 11. Sister of Daniel Pfingling of
Terre Haute.

JOSEPHINE MARIE MILLER, 88,
St. Gabriel's, Oct. 9.

Knick-Knack Sale
to aid chaplain's
work at hospital

BEECH GROVE, Ind.—The
Chaplaincy Department of St.
Francis Hospital will sponsor a
Knick-Knack Sale on Friday,
Nov. 5, from 10 a.m. to 10 p.m.
in the hospital auditorium.

Proceeds from the sale will be
used to purchase television
equipment to provide closed-
circuit TV of chapel services to
the patients of the hospital.

Donations of items, other than
clothing, for the sale are
welcome, according to Father
Robert Kolentus, hospital
chaplain. The public is invited
to visit the sale booths on
November 5.

Contributions can be made at
the Chaplain's office or
arrangements for pick-up of
sale items can be made by
calling 787-3311, extension 333.

FULDA
EDRINA C. ZOGLMAN, 70, St.
Boniface, Oct. 13. Wife of Morion;
mother of Alvin Zoglman of Jasper;
Rene Zoglman of St. Meinrad;
Lester and Richard Zoglman, both
of Fulda; Helen Schaefer and
Maxine Kessans, both of Tell City;
sister of Ervin Foster of Denver,
Colo.

INDIANAPOLIS
ANNA M. BRYAN, 87, St.
Catherine's, Oct. 15. Aunt of Mrs.
William E. Goehs.

STEVEN M. FIRESTONE, 17, St.
Barnabas, Oct. 15. Son of Robert
and Kathleen Firestone; brother of
Ann K., Anita K. and Kim M.
Firestone and Mrs. Stephen Auter;
grandson of Mrs. Sunny Bernet.

STELLA M. FLANARY, 83, St.
John's, Oct. 16. Mother of Thomas
P. Flanary and Margaret C.
Shackelford.

ARTHUR N. LUX, 72, St. John's,
Oct. 16. Brother of John F. and
Charles W. Lux and Ethel F. Ringer.

FRANK E. MALONEY, 66, Our
Lady of Lourdes, Oct. 18. Father of
Frank Maloney, Helena Plexadonis
and Mrs. Patrick Young; brother of
Joseph Maloney, Mary Stevenson,
Kathryn Carr, Ann Carr, Margaret
Kos, Mrs. Mickey Mellow and Agnes
Padgett.

LUCY ANDREWS, 76, Assumption,
Oct. 18. Sister of Helen D'Aoust.

AUGUST S. OUZIER, 68, Sacred
Heart, Oct. 19. Husband of
Elizabeth; father of James and
Edward Guizer and Caroline
Baldwin; brother of Agnes
Burkhardt and Helen Kuske.

NORBERT P. ANKENBROCK, 72,
Holy Trinity, Oct. 19. Husband of
Celeste; father of Delores Rizza.

ROBERT J. WALTERS, 60, St.
Francis de Sales, Oct. 19. Brother
of Earl J. Walters; Pearl F. Lowe,
Catherine M. Walters and Thelma
R. Huber.

EDMUND H. DUNN, 59, Holy



PLAN ST. MICHAEL DANCE—Shown above discussing plans for the annual Fall Dance of St. Michael's parish, Indianapolis, are, left to right: James Scharfenberger, Mrs. Charles Quattrocchi, Mrs. Tom Jordan, Charles Quattrocchi and Carl Sentes. The affair will be held Saturday, Oct. 23, at Holy Family Council, Knights of Columbus, 220 Century Club Road.

Name, Oct. 19. Husband of
Marigrace; father of James and
Sandra Dunn and Martha Kol;
brother of Ernest and Albert Dunn
and Mrs. Frank Swinney.

GEROLD D. LAMBERT, 43, Holy
Trinity, Oct. 20. Husband of
Gabrielle; father of Randall, Robert
and Harry Lambert; son of Rose
Lambert; brother of Harold and
Louis Lambert.

ISABEL HALLER, 76, St. Mary's,
Oct. 13. Mother of Mrs. Thomas
Driette of Jeffersonville; William
Haller of Clarksville and Gladys
(Jan) Haller of Ocala, Fla.

JAMES F. DOYLE, 66, Holy Trinity,
Oct. 16. Husband of Louise; father
of Robert Doyle of Fullerton, Calif.;
Michael Doyle of Jeffersonville,
Ky.; Van Doyle of Big Sur, Calif.

Guinn Doyle of Jeffersonville and
Kevin Doyle of New Albany.

ST. MEINRAD
JOHN WEIGAND, 82, St. Meinrad,
Oct. 9. Husband of Margaret;
father of Joseph Weigand of Jasper;
Mrs. Carl Tuntz of Fulda; Mrs.
Jerry Goffinet of St. Meinrad; Mrs.
Cletus Dickson of Portage, Calif. and
Thomas Weigand, both of Evan-
sville; brother of August Weigand of
Dallas, Tex.; Mrs. August Haller of
Evansville; stepbrother of Paul
Meth of Evansville.

TERRE HAUTE
LEONARD A. HIRT, 86, St.
Benedict's, Oct. 8. Father of John
L. Hirt of Danville, Ill.; Mrs.
Richard Powers, of Birmingham,
Mich.; Alice Hirt of Young Harris,
Ga.; Mrs. Richard Wolfe of Virginia
Beach, Va. and Mrs. John Russell of
Indianapolis; brother of Gertrude
Hirt of Terre Haute.

Smorgasbord set

INDIANAPOLIS — Fried
chicken, baked ham and roast
loin of pork will be featured on
the fall Smorgasbord to be held
Sunday, Nov. 7, at St. Anthony's
parish. Serving begins at 12
noon and continues until 4 p.m.
Card games will be played in
the old school hall beginning at 2
p.m. The public is invited.

PLAN CHILI SUPPER

SPEEDWAY, Ind.—St.
Christopher's CYO will sponsor
a chili supper from 5 to 8 p.m.,
Saturday, Oct. 23, in the school
dining hall at 5335 W. 16th St.

Hospital honors
163 employees

BEECH GROVE, Ind.—St.
Francis Hospital honored 163
employees at the Employee
Recognition Dinner held
recently at the Sherwood
Country Club.

The senior award was
presented to Mrs. Charles B.
Mesling, employee health
service nurse, for 35 years'
service.

Four employees received
recognition pins for 25 years'
service. Seven were honored for
20 years, and six employees
were recognized for 15 years'
service.

Jack Reich, president and
chairman of the board for
American United Life In-
surance Company, was the
principal dinner speaker. He is
a member of the hospital's
Advisory Board.

RE series set
at St. Joseph

INDIANAPOLIS — A five-
week lecture-discussion series
entitled "Shifts in Doctrine"
will be offered by the Religious
Education Department on the
five Tuesdays of November at
St. Joseph's parish, 1375 S.
Mickley Ave.

Teachers in both parochial
and religious education
programs may obtain 15 credit
hours toward certification by
attending the sessions, to be
held from 7:30 to 10 p.m.
starting Tuesday, Nov. 2.
Registration will be taken at the
opening session.

Text for the series will be
"What Do We Really Believe?"
by Father Richard McBrien.

Masked Ball set
at Holy Trinity

INDIANAPOLIS — The
Halloween Masked Ball,
sponsored annually by Holy
Trinity parishioners, will be
held Saturday, Oct. 23, from 9
p.m. until 1 a.m., in the parish
hall, 2618 W. St. Clair St. Prizes
will be given for the best
costumes. Free beer and other
refreshments will be served.

Advance reservations, \$5 a
couple, may be obtained by
calling 632-6908. Tickets may
also be purchased at the door.

Schedule dinner
and card party

BEECH GROVE, Ind.—St.
Francis Hospital Center Guild
will sponsor a chicken dinner
and card party on Sunday, Oct.
24, in Holy Name parish hall.
Dinner at 1 p.m. will be followed
by card games at 2:15 p.m.

All games will be played and
silent tallies accepted. The
public is invited.

Chatard parents,
faculty set dance

INDIANAPOLIS — The
Chatard High School Parent-
Faculty Association will hold its
annual dance in the school
cafeteria on Friday, Oct. 29,
from 9 p.m. to 1 a.m. A Bier
Garten theme has been chosen
for this year's event with music
provided by Nancy Seibert's
Five Piece Bavarian Band.
Refreshments and bratwurst
will be available. Admission is
\$3.50 a couple.

Ticket chairman, Al Buhler,
547-4354, has requested that
reservations be made in ad-
vance for accurate refreshment
preparation.

Style show set

INDIANAPOLIS — Holy
Angels parish council will
present an International style
show, card party and mid-
evening buffet from 5 to 7:30
p.m., Saturday, Oct. 23, in the
school auditorium, 28th and
Northwestern Ave.

Additional information may
be obtained by calling the
chairman, Miss Vivian Owsley,
923-0603 or 925-1326 or co-
chairman, Mrs. Alfreda Har-
vell, 925-4507.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

File suit for tuition cost

EAST NORTHPOINT, N.Y.—Court suits against public aid programs for nonpublic schools are becoming almost commonplace since the 1971 Supreme Court decision declaring two such programs unconstitutional. But a couple from St. Anthony's parish here are filing a suit the other way. Mr. and Mrs. Charles A. Hickmann's suit asks for \$150 credit on their 1970-71 property tax assessment and \$200 credit for 1971-72—since they must pay that much in tuition costs to St. Anthony's School. Hickmann, a lawyer, said under current tax laws he can only send his four children to a nonpublic school if he has enough money left over after paying public school costs.

Pontiff aids Wildlife Fund

GENEVA—Pope Paul VI gave \$1,000 to the World Wildlife Fund (WWF) in appreciation for the "defense of one of the most precious treasures that the Creator has entrusted to man's wise administration on this planet." The Pope's donation was made to mark the WWF's 10th anniversary year. From its headquarters at Morges on the shores of Lake Geneva the fund has been working at convincing peoples and governments that all species of the world's wildlife must be preserved. Pope Paul has shown continued interest in the work of the wildlife organization.



Marijuana penalties hit

AUSTIN, Tex.—The Texas Catholic Conference has called for a reduction of the penalty for use or possession of marijuana. Including its resolution on marijuana, the conference adopted 35 resolutions during a two-day general assembly here. In ecumenical business, the assembly asked for an immediate study of relations between itself and the Texas Conference of Churches. The Catholic conference includes clergy and lay representatives of the state's 11 dioceses.

Urge voice in naming bishops

ATLANTA—Grassroots Catholics including priests, nuns and lay people should have a voice in nominating bishops, according to a report presented here at the annual meeting of the Canon Law Society of America (CLSA). The report was one of several being considered by 300 canon law specialists gathered October 11-15 to probe the practical reality of what it means to govern the Church. According to a study prepared by a special CLSA committee, diocesan priests' senates would appoint nominating committees which every three years would survey people in the diocese. The people would be asked what qualifications they think their bishop should have, and whom they think should be nominated for the episcopacy.

Raps press sensationalism

FORT WAYNE, Ind.—The editor of a Catholic weekly has accused some editors in the Catholic press of stooping to a kind of sensationalism. Msgr. James F. Conway made his accusation homily at a Mass during the two-day Midwest regional conference of the Catholic Press Association (CPA). Msgr. Conway, editor of the Fort Wayne-South Bend edition of Our Sunday Visitor, said too many Catholic editors are appealing to the senses and emotions rather than to the intellect. "Sensationalism has no such place in the Catholic press," the Monsignor said. "It is unworthy of the Catholic press."

Support women in ministry

VATICAN CITY—Living up to its words to a cross-section of their nation's Catholic women last spring, the bishops of Canada raised at the Synod of Bishops the question of women serving in ordained ministries. In addressing the 210 delegates, Cardinal George B. Flahiff of Winnipeg rejected the long-cited arguments of St. Paul against women speaking out in the Church and keeping their heads veiled, saying the apostle's statements were sociological for his day rather than theological. "To my mind, the question is too serious at the moment for our synod to pass it over in complete silence," said Cardinal Flahiff. "On the other hand, a cursory or superficial treatment of it would be inadequate, indeed, it could be interpreted as one more expression of male superiority."

Deplores foreign aid cuts

WASHINGTON—Nixon administration decision to cut foreign aid spending by 10 percent came "just when the need is greatest," the president of the University of Notre Dame said here. Father Theodore M. Hesburgh added that the aid cut part of the President's anti-inflation policy meant the United States was reducing its contribution to world development "when other rich countries are recognizing and meeting their responsibilities." The Holy Cross priest criticized the economic move during a meeting where his selection as chairman of the Overseas Development Council (ODC) was announced. An independent, nonprofit organization founded in 1969, ODC conducts research and public education on problems of developing nations. Father Hesburgh, 54, also heads the U.S. Commission on Civil Rights.



Sees valid Church criticism

ROME—"The Church must not be afraid of criticism because contestation can be an expression of love for the Church," according to the new superior general of the Carmelites, 39-year-old Dutch Father Falco Thuis. "Some people fear criticism and contestation," he said. "But reasonable criticism is sometimes given out of love for the Church. An indifferent and lukewarm person has no need for contestation." The Dutch Carmelite said, however, that sometimes in contestation charity is violated. "That is a pity," he added, "because then we no longer understand each other, and prejudices are created." Father Thuis—elected Carmelite general here October 6—has been vicar general of the Dutch diocese of 's-Hertogenbosch since 1966.

Alabama school commended

BIRMINGHAM, Ala.—Bishop Joseph G. Vath of Birmingham has commended a diocesan grade school for refusing to accept 15 new students allegedly avoiding a court integration order. The pastor and principal of St. Joseph School in Huntsville, Ala., nullified the registration of 15 white students after they learned the students lived in an area rezoned under federal court approval—for attendance at a predominantly black public school. Parents of the students obtained an injunction against the school, and a circuit court ruled on September 15 that St. Joseph's must honor the 15 registrations. School attorneys have initiated an appeal of the case to the Alabama Supreme Court.

Deny Buddhist head to marry

NEW DELHI, India—A report that the Dalai Lama will marry has upset Tibetan Buddhists in the way a similar report about the Pope would disturb the Catholic world. Refugee Buddhists camped outside a newspaper office here protesting publication of a report that the Dalai Lama will marry an American girl. The story, which was relayed by the paper's correspondent in Kathmandu, capital of neighboring Nepal, was branded "totally false" by the protesting Buddhists. The Dalai Lama, 36, is the titular head of world Buddhism, and was the theocratic ruler of Tibet until Communist China overran the country. In 1959 the Dalai Lama made a dramatic escape across the Indian border with a small entourage. Since then 85,000 Tibetans have followed their leader into exile. The marriage rumor "has brought immense pain and sorrow to the hearts of all pious people, and even more so to the Tibetans who have for many past centuries devoted their lives for the programs of religion, which in itself is a way of life for us," said a statement issued here by four Tibetan leaders.

Huntingburg again wins RIAL honor

NEW YORK—For the third consecutive year, Huntingburg, Ind., has been named "Community of the Year" by Religion in American Life (RIAL), the public service advertising program of 38 major national religious bodies.

Huntingburg, a town of 5,000 in southern Indiana was honored for its "Faith-in-Action" program which has involved eight churches and 20 civic service organizations in promoting national advertising materials supplied by Religion in American Life.

RIAL ranked Huntingburg third in 1965-66 and second in 1966 and 1967. The community received a first place award for the first time in 1968.

The most outstanding achievement of the Huntingburg program, according to RIAL vice chairman Robert L. Friedly, is its fostering of religious unity in a community once sharply divided along Catholic and Protestant lines. For the past six years, Huntingburg has built religious unity with a series of ecumenical discussion groups and joint worship services on major religious holidays.

It recently added programs to provide meals and lodging for transients passing through the town, a day care center for pre-school children whose mothers are attending classes in family nutrition, and a church directory that is distributed to visitors and new residents.

Couple to note 25th anniversary

NEW ALBANY, Ind. Mr. and Mrs. Vincent Klein, Sr., members of Holy Family parish, will celebrate their silver wedding anniversary with a Mass of Thanksgiving at 10 a.m. Sunday, Oct. 24, in their parish church. Friends and relatives are invited to a reception honoring the jubiliarians at 2 p.m., Oct. 24, in the K of C hall here.

Mr. and Mrs. Klein are the parents of Janice Klein of Indianapolis, Angela and Vincent Klein, Jr., both of New Albany.

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CATHOLIC DAUGHTERS TO GO CAMPING—A camping weekend is planned by the Catholic Daughters of America, Indianapolis, from October 22-24 at CYO Camp Rancho Framosa in Brown County. Shown above with Mrs. John T. Healey, of Holy Spirit parish, are a group of campers (from left): Gail Stebnicki, of St. Philip Neri; Jane Oakley, of Nativity; Marsha Winkle, of Holy Cross; and Sharon Healey, of Holy Spirit. The girls on the left will serve as counselors.

ENROLLMENT DOWN

PITTSBURGH—Enrollment in schools of the Pittsburgh Catholic diocese—both elementary and secondary—has dropped by 10.3 per cent, according to John T. Cicco, diocesan schools superintendent.

Ten years ago, four Sisters of St. Francis, Oldenburg, left Indianapolis to open a second foreign mission in New Guinea.

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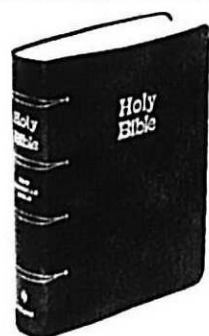
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ON THE LINE -- two pages of opinions

Curing the family doctor shortage

While on a brief visit to the Latin American Republic of Ecuador last year, this writer was told that its government found it necessary to require a year's public service of medical doctors to provide health care in the nation's rural areas.

We were informed that 60 per cent of Ecuador's six million population live in the rural Andean regions, completely bereft of medical facilities and personnel.

Rural America, including many areas in Indiana, is also experiencing an acute doctor deficiency. Small town and country family physicians are growing older and are not being replaced by younger men. Young doctors are going into specialties in medical areas which require the sophisticated machinery offered by metropolitan hospital and research complexes.

Remedies for this situation are complex, but not without hope of succeeding.

Rushville's banker-lawyer Philip H. Willkie is leading a modern-day crusade to reverse the doctor-drain in Indiana. He heads "an organization of the people for the advancement, development and promotion of Southern Indiana" known as Southern Indiana, Inc.

As chief architect for the group, he has set a goal which does not stop short of a comprehensive reform of procedures for the nation's medical schools, which each year deny admission to thousands of qualified applicants.

Among things which concern Willkie and his organization are:

—Indiana stands 37th in the 50 states in doctors per capita, behind all the northern, mid-western and industrial states. The state needs 476 additional physicians, including 20-30 additional general practitioners in Indianapolis.

—Indiana is training more than 1,900 lawyers but only 800 doctors. Nationally the U.S. is training twice as many lawyers as physicians, causing the nation to import doctors. About 20 per cent of the nation's physicians are foreign educated.

—Medical education should be available to all students with a strong B or B-plus undergraduate academic record, rather than restricting admission to "Phi Beta Kappas."

—Each year the U.S. Department of Defense drafts 12,000 medical school graduates, which indirectly prods young doctors into post-graduate residencies for specialization to avoid being called into the military. This decreases the number of general practitioners or family doctors, the type most needed in small towns and rural areas.

—The threat of medical malpractice suits presently inhibits doctors from seeking greater utilization of former military medical corpsmen and other physicians assistants. A "no fault" concept of medical malpractice insurance plan is needed from the Indiana legislature.

—The lack of medical helicopter service to relieve the critical needs of emergency service in doctor-deficient areas of the state. Twenty additional helicopters operated by the Indiana State Police would allow night and day coverage in case of accidents, tornadoes or other emergencies, thus transporting patients to proper medical care facilities within minutes.

—Indiana law requires foreign-trained physicians to take two years of post-graduate training before qualifying to take the Indiana State Medical Licensing Examination. Many of these doctors have already had two years of post-graduate studies abroad. Willkie would substitute a comprehensive oral and written English examination which would indicate not only medical knowledge but language proficiency.

It is particularly distressing to all interested in improving the availability of medical care throughout the state that there are presently 5,000 American students pursuing medical studies in Europe and another 2,000 in Mexico because they could not obtain admission to U.S. medical schools.

Every effort should be made to allow these young doctors to return to the States to practice medicine. Otherwise we find ourselves in the dubious position of forcing them to become expatriates in order to find employment as doctors.

We need them here at home.

—PAUL G. FOX

Toronto says 'No'

TORONTO, Canada—Almost three-fourths of the laity of the Toronto archdiocese oppose women priests, according to a poll taken by the Toronto Catholic Register.

The Register poll focused on one question: Should women be eligible for the priesthood?

Of 229 responses, 170, or 74.2 per cent, said "No" to women priests. Of the 170, women totaled 127. Of the 59 who said "Yes" 43 were women.

Eighty-three respondents were over age 56 and nine were under 25. Another 35 were between 25-40, and 54 were in the 41-55 age bracket. The rest did not indicate their age.

Hits Church's try at being popular

LOS ANGELES—The Church has been trying too hard to be popular and to "suit the mood of the times," Archbishop Fulton J. Sheen said here.

"We've been dropping certain things," the prelate told 1,700 persons at the National Laywomen's Retreat Congress. "When we drop them the world picks them up."

"We dropped the Rosary. The hippies adopted it."

"Nuns dropped their habits. Girls now wear maxis."

"We gave up mysticism. Young people took up dope."

"Nuns gave up community life. Young people started forming communes."

"We've not been giving Christ to the world."

ARCHBISHOP SHEEN said the power of the devil "is loose in the world today." Psychiatrists, unlike theologians, are facing up to the "demonic," he said, citing one psychiatrist's statement that "many young narcotics addicts are possessed."

Commenting on a recent Newsweek article, "Has the Church Lost Its Soul?", the retired bishop of Rochester, N.Y., said the question should have been "Has the Church Lost Its Christ?"

"It is good to be pilloried," Archbishop Sheen said, "because then we must examine our conscience. We must get to Christ. This will straighten out the Church and the rest will follow."



The war goes on but the silence is deadly

Not even the dedicated planners of the annual Moratorium Day demonstration next November 15 expect much of a turnout. Ragtag bands will gather in front of Federal buildings and draft board offices once again to toll the frightful price of Vietnam, there will be some speeches, some placard-waving, maybe a few scuffles with the police, and then everybody will go home. Nothing will have been changed and only a sprinkling of Americans will have noticed.

Although there still are almost 214,000 troops in Vietnam, the war simply is no longer an issue—morally, economically or politically. (When was the last time you heard a member of Congress called a hawk or a dove?)

The war isn't even a topic of discussion anymore. One commentator remarked the other day that Washington has gotten into the habit of talking as though the war were over. President Nixon has made three nationwide addresses in the past three months and not once did he mention Vietnam.

Inflation and the wage and price freeze in Phases I and II have monopolized the attention of all sectors, but nobody recalls that the prime cause of our economic desperation is Vietnam.

President Thieu runs unopposed for the presidency in a heinous charade of democracy, the U.S.



ambassador is caught red-faced trying to bribe someone to run against him, the media gets stirred up for a few days and then all is forgotten in a kind of conspiratorial silence of embarrassment. President Nixon goes unchallenged as he remarks off-handedly at a press conference that two-thirds of the 91 nations now receiving U.S. aid show little taste for political competition, so why should financial assistance to South Vietnam be terminated.

Not even the young get stirred up about Vietnam these days. The campuses are quiet and the pitch for the 18-year-old vote is not the war but the volunteer army. Even Berrigan-oriented peace groups have turned their eyes homeward and are plotting strategies for

social reform on the domestic scene.

President Nixon can't be blamed for the stalemate. He didn't start the war, he only inherited it. But the fact remains that Mr. Nixon went to the White House because of one thing and one thing only: he pledged to end the war.

He didn't say he would end it IF and he didn't say he would end it BUT. He said he would end the war. He is now nearing completion of his third year as president and the war drags on.

Last week the death count in Vietnam was eight, the fewest number of American fatalities since the U.S. began its combat role. Only eight, they say. What comfort are we supposed to take from that after 55,000 American battle deaths, after eight years of the costliest war in this nation's history, after eight grinding years of watching every excuse for our involvement gurgled down the sinkhole of reality?

The war goes on even though it isn't a political issue. It goes on because young men are still being killed, they are still having their legs and their arms blown off and their minds blown, too, in that dope-infested spit of Southeast Asia that we are saving for democracy in the form of uncontested dictatorship. That's the way things are, even if we don't want to talk about it.

—B. H. ACKELMIRE



THE YARDSTICK

The deliberate pace

BY MSGR. GEORGE G. HIGGINS

The most common complaint being made about the Synod of Bishops in Rome is that it's moving too slowly. Newspaper reporters in particular are wont to register this complaint. From their own point of view this is understandable, I suppose. After all, they are in the business of looking for hard news, and when it's in short supply or is slow in coming, they naturally tend to become restless and impatient.

While I can and do sympathize with the reporters in this regard, I don't happen to agree with them so far as the Synod is concerned. To the contrary, I think it would be most unfortunate if the Synod were to try to rush through its business simply in the interest of saving time or in the interest of obliging the media. Any international assembly of this type, whether its business be of a religious or secular nature, has to go through a kind of warming-up period before it can meaningfully address itself to specific problems. It has to develop its own dynamics and its own particular style, so to speak, and, like it or not, this takes a certain amount of time.

IN THE CASE of the Synod, this warming-up period lasted approximately a week. It was time well spent. I might add, in this connection, that, to my way of thinking, the Synod delegates ought to take as much time as they need to complete their agenda and shouldn't be looking over their shoulder at the calendar. As of this writing, it is generally assumed that they will be able to complete their work before the end of October, but if this proves to be impossible, I hope they will find a way to stay in session as long as necessary, or, failing that, I hope that the Holy Father will authorize them to take a recess and return to Rome for a second session, possibly in the Spring of 1972.

Be that as it may, before this column appears in print, the Synod will have been in high gear for some time and will have completed its discussion of the first of the two major items on its agenda, namely, the ministerial priesthood. Since the discussion of this topic is still under way, it would be foolish, as of this date, to try to anticipate the Synod's conclusions and recommendations. Suffice it to say that it would be a serious mistake for the media to concentrate exclusively on the issue of optional celibacy or the related issue as to whether or not the Synod ought to recommend the ordination of married men under certain conditions. These are obviously important issues, and, contrary to the pessimistic predictions of some observers, they are being discussed openly and with complete frankness in the Synod.

THE SYNOD, HOWEVER, is also debating a number of other issues which are of equal, if not greater importance, among them: the need for a greater diversity of priestly ministries; the relationship between bishops and priests; the involvement of priests in secular occupations and, more specifically, in party politics; and, last but not least, the desirability of authorizing national or regional conferences of bishops to exercise greater local autonomy in settling these and a number of other related problems. I would say that, from the long-range point of view, the latter issue is, in many ways,

the most important of all the issues facing the Synod at this particular point in history.

The next two or three releases of this column will have more to say about some of the specific issues referred to above. Meanwhile let me say a concluding word about the spirit or the tone of the Synod. I would have to admit that during the first few days of the Synod I had the uneasy feeling that many of the delegates didn't fully realize the extent and the seriousness of the so-called crisis in the ministerial priesthood and were not prepared to discuss it with complete frankness. I am no longer under this impression.

THE DEBATE on all of the crucial issues involved in the crisis referred to above has been completely frank and open. While the delegates, as might be expected, are seriously divided on some of these matters, they seem perfectly willing and anxious to hear both sides of every major question.

Finally, it must be said that the Synod Fathers are working, if anything, too hard. I, for one, would like to see them slow down a bit. Listening to speeches for more than five hours a day (with all sorts of extra-curricular meetings thrown in for good measure) can get to be a bit of a grind after a while. I am not complaining, however, for the Synod, next to the Vatican Council itself, is the most interesting meeting I have ever been privileged to attend. While it's too early to try to predict just how it will turn out, I think it has already served a very useful purpose by opening up for free and frank discussion, in the presence of the Holy Father himself, two subjects of such great urgency and importance, namely the ministerial priesthood and world justice.

Newsweek's 'Soul' weighed

NEW YORK — Two Catholic newspapers, reacting to the recent Newsweek cover-story, "Has the Church Lost Its Soul?", challenged the article's identification of "soul" with ritual and manners, declaring that the Church is more than "externals" and a "sociological situation" in America.

An editorial in The Long Island Catholic characterized the Newsweek story as a "somewhat blurry picture" of the U.S. Catholic Church, with information that is "hardly new or startling."

THE EDITORIAL said "If we go by the magazine's definition of soul as 'a distinctive blend of rituals and rules, mystery and manners, then we would agree' the Church has lost its soul."

"But if by soul we mean a deep spiritual force that inspires a man to live a truly Christian life, then the Church has not lost its soul. For 'rituals, rules, mystery and manners' are mere externals that oftentimes in the past have obscured the Christian message," it said.

The Advocate, Newark archdiocesan paper, said in its lead editorial that the one weakness of the magazine's article is its "identification of a loss of soul with a vanishing subculture"—the Catholic Church in the U.S.

DECLARING THAT such an identification is nothing more than "poetic license," the editorial said "there's more

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Today Sister Eileen Fitzgerald responds to the question answered by Donald Doyle last week: "What is a 'Catholic' school? In other words, what is the distinguishing element that brings the dimension of Catholic to a particular educational institution? Is a school Catholic if it is officially recognized by the Church hierarchy? Or is it Catholic if it is committed to Catholic doctrines—even without any direct connection with a bishop? Or is it Catholic if it is committed to basic Christian values—even without a commitment to particular Catholic dogmas?")

Response of Sister Eileen Fitzgerald: In preparing for this column, I consulted students and parents in my particular school and asked them for their opinions about a Catholic school. Interestingly, not one of them placed the primary stress on the teaching of Catholic doctrine. Most spoke of the presence of priests and Sisters—in other words, the creation of a certain atmosphere, a Christian atmosphere of concern and understanding. I know Father Driscoll believes that Mr. Doyle and I are not so far apart as we would appear at first glance. I disagree. I think the first glance is the correct one. Mr. Doyle may be a very dedicated person, but basically he is trying to recapture the past, and that is a mistake. No one can recapture the past. Even if you could, you wouldn't want to, because it is necessary to operate in the present.

Mr. Doyle's column last week mentioned Brother Gabriel Moran's statement that Catholic doctrine should never be taught to children. I share Brother Gabriel's position. Christianity is an adult religion. In the past, our catechists made a very serious mistake in taking the basic tenets of this adult religion and teaching them in formulas to young children who could not understand them, while totally ignoring the area of adult religious education.

BROTHER GABRIEL was speaking of elementary school, but even in high school, where some learning of doctrine could take place, the stress should be on helping the student to live out his Christian values. Our main goal during the time of adolescence should not be the imposition of doctrine but the creation of a Christian relationship between students and faculty and between the students themselves. Catholic educators must help our young people to prepare for the crucial personal and social decisions they will be called upon to make within their lifetime. Helping them to understand the evolution of thought, training them as decision-makers—these are the tasks of a Catholic high school.

With regard to college, there the primary emphasis should shift to the student's intellectual life, although a college should always be a community of learning that is in touch with the real world. College is the place where the student could study theology in depth, preferably through courses which would be optional—not mandatory.

TO BE HONEST, the great stress Mr. Doyle places on Catholic dogma leaves me somewhat cold. I don't think there are that many doctrines in Catholicism, anyway. What I hope I am doing is to help young people lead their lives according to Gospel values. If Catholic schools can accomplish that, then they will have fulfilled their purpose.

to the Church than its sociological situation in American life, as is evident from other parts of the article."

The editorial also questioned Newsweek's comparison of the worst of the "new" with the best of the "old" in evaluating the present state of affairs in the U.S. Catholic Church, and for presenting negative views of conclusions reached in the accompanying Gallup poll.

Both editorials conceded that the Newsweek article "put it all together," but both foresaw a much brighter outlook for the U.S. Catholic Church in years to come than did the magazine article.

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SISTERS

and the future

In the story below, the coordinator of the National Assembly of Religious describes the emerging nun, the Sister of tomorrow, one different in many respects from traditional concepts of Religious.

In the story to the right, an Indianapolis Sister of Providence expresses concern over some of the trends and wonders if some of the "changes" are really innovative.

Predicts change of outlook, jobs for 'new' nun

HARTFORD, Conn.—A new type of nun dedicated to humanizing society is emerging in the Church, according to Sister Ethne Kennedy of Chicago, coordinator of the National Assembly of Women Religious (NAWR).

Sisters are becoming more aware of social problems, she told The Catholic Transcript, Hartford archdiocesan weekly.

"Sisters are going through an evaluation process," she said. "They feel they can no longer be servants of the Church without also being members of society. If our role is to humanize society then we must go out into society. We must visit jails and hospitals, for instance."

SISTER KENNEDY was interviewed at a meeting here attended by nuns from around Connecticut.

The group she heads was formed in April 1970. It now has more than 4,500 individual members and 77 member chapters.

"Apostolates for Sisters are expanding today," said Sister Kennedy, a member of the Society of Helpers of the Holy Souls and that community's former director of formation.

"And the vast majority of new apostolates are in school systems. New positions such as religious education coordinator are opening up. Sisters are also helping out in parishes now as pastoral associates."

THESE NEW AREAS of service, she said, often demand a different life style. She noted a growing trend toward living away from the convent and living in apartments in small groups.

"Many people, noticing that some Sisters are living outside the convent, think they have left religious life. It is important to make the new roles for Sisters known to avoid misunderstanding," the NAWR leader stressed.

"Religious women nowadays very often have options as to how they will serve," she said. "But the underlying basis of their actions is a great respect for life. This respect should change the way things are in society."

ASKED WHY MORE girls aren't entering religion, Sister Kennedy cited the precariousness of entering religious life today.

"Young women," she said, "ask 'is it here to stay?' Those in religious life who are holding out against change are creating a climate in which girls are just not interested."

With society as it is today, she said, "I'm not sure that we need the thousands that we had before. Each person must learn how to glorify God in her own way. Becoming a nun is no longer thought necessarily the most perfect way to serve God."

"I believe there will always be a religious life," Sister Kennedy said, "but the old numbers game is finished."

SINCE SISTERS will get away more and more from living in big groups, she said, they will no longer be so noticeable. But they will still be serving society in their own way.

"There is a need for pluralism in religious life. Those with more conservative ideas can witness God in one way and those of us who are more progressive can witness in another. But the most important thing is that we do witness God," she said.

Sisters, she said, as women, have a great deal to give to the Church.

"There are three women to every man in the service of the Church," Sister Kennedy noted.

"And we hope that in a reasonable fashion the Church will come to realize the tremendous resources in its midst in order to make its ministry more effective."

Put old magazines, pamphlets in mission

To the Editor:

Readers may like to mail their used Catholic magazines and pamphlets direct to the foreign missions. If those who wish to do so will please send me self-addressed envelopes, I will give them the addresses of missionary priests and nuns who need Catholic literature.

Mary Conway

14 Castle Street
Cork, Ireland



Don't short-change tradition: Sr. Emily

BY B. H. ACKELMIRE

INDIANAPOLIS—A 64-year-old Sister of Providence, preparing to teach English at the Hispano-American Center here, is not breathlessly excited at the prospect of a new type of nun. She wonders what is wrong with the old one.

Nor is she startled by the mobility and diversity predicted for the emerging Sister. She has enjoyed the same for more than 40 years.

Currently residing at St. Jude convent and working with Catholic Social Services, Sister Emily—just Sister Emily, S.P., please—has had many a change of scenery since she left her home in Terre Haute and entered the convent at St. Mary-of-the-Woods in 1925.

YES, SHE HAS TAUGHT in many a typical parochial school here in Indiana and the Midwest, schools where the children are all white and the parents all earn middle or low-middle incomes.

But she also has taught black children in the deep South. She remembers bringing the smaller youngsters out to study under the trees on nice days in the same Birmingham, Ala., neighborhood where the three Negro girls were blown up in a Baptist church bombing that shook the nation.

She has taught black and Puerto Rican children in one of Chicago's toughest, most deprived ghettos.

She has taught immigrant Italian children who knew no English at all when they first entered school. She was teaching in an Italian neighborhood in the Capone era and at the height of the Depression. She recalls "the day the banks closed" and the desperation that haunted those who had scrimped to put a few dollars away.

She has taught Cuban exile children in Southern California during the day and their parents at night.

SHE HAS TAUGHT children of all nationalities in English classes conducted for United Nations families in New York City.

She attributes the variety of assignments to obedience to her superiors.

"I guess I was always obedient enough not to balk when they had to yank someone out of one place and put them in another," she said. "I just went wherever I was told. I never thought of doing anything else."

Sister Emily is a bit amused at the present stress on the social awareness of younger Religious. She feels she has been a social worker all her teaching years.

"Even if you have a classroom full of poor children, you don't close your eyes to threadbare clothes and worn out shoes. You try to do something about them," she said.

As for visiting hospitals and prisons, aren't those duties among the corporal works of mercy that all Christians, but particularly Sisters, are supposed to practice?

SHE MAINTAINS, however, that the finest social service a nun can render is in the classroom. "The poor, black or white, can't get jobs, can't better themselves without an education," she said.

She recalls teaching in a ghetto school during John F. Kennedy's presidency. "Kennedy, Kennedy. That's all you could hear. He was really the children's hero. I used to ask them, 'How can you grow up to vote for a man like Kennedy and help him to be a good president if you don't learn to read and write well, if you don't get the best education possible.'"

"It may be old-fashioned to say that education is the doorway to opportunity, but it's still true," she added.

Pride in race and heritage, Sister Emily feels, can be instilled by a good teacher in history and geography lessons. Most important, she says, is creating in every child, but especially in the deprived child, a sense of his own worth and an appreciation of his parents and his surroundings. "And be generous with sincere praise for every talent and every good deed," she advises.

"It is important that children be taught that work of any kind is not demeaning. Too many of us have the idea that certain jobs are beneath us. Children absorb those attitudes," she said.

She is puzzled by the concern of many younger nuns over the type of habit to be worn and disturbed by the trend to secular dress. Distinctly religious garb, she feels, is essential as a witness, as a sign of personal commitment.

"You don't have nurses, policemen and so on insisting on wearing just any clothes on the job," she said.

SHE HAS NEVER BEEN in a situation where she felt the habit (she now wears a modified one) "alienated" her from those around her. It didn't keep her from being "part of the scene" at Ball State or Columbia Universities. On the contrary, she has found the habit to be an ice-breaker, a means of getting acquainted. She found this especially true when she spent nine weeks touring Europe this past summer.

"I felt right at home with the hippies and their beads and crosses," she said.

"Time and again young people, of all religions and no religion, would come up to me in railway stations or city squares, anywhere. They'd ask where I was going, what I'd seen, was the Pope paying for my trip, all manner of questions. They wanted to know all about the religious life. We'd talk and talk by the hour. They'd give me tips on inexpensive places to stay and good places to eat."

She is convinced that had she been wearing ordinary dress, the young people wouldn't have given her a second glance and she would have missed one of the most exciting aspects of her trip.

SISTER EMILY IS WORRIED about the decline in vocations but thinks that the shortage of Religious wouldn't be troublesome if more of the younger nuns went into teaching instead of insisting on other assignments.

Moreover, Sister feels that better use can be made of older nuns in part-time teaching or special education classes, or just helping out in the parishes.

"Why should a 70-year-old nun in good physical condition, who wants to work, be put on a shelf with nothing to do but twiddle her thumbs?" she asks.

SHE FEELS THAT putting all retired Sisters into an infirmary at a motherhouse runs contrary to current medical and sociological opinion.

"We're always hearing about all the empty rooms in convents around the country. Wouldn't it be better to permit the retired Sister to live in a convent near her family or in a city or town where she has friends?"

"I didn't meet a nun until I was 16," Sister said. "I thought then that the habit was one of the most beautiful, graceful things I had ever seen. And, later, when I entered St. Mary-of-the-Woods, I thought I was entering heaven. After more than 40 years I still feel the same way."

There may be people "knocking" the traditional religious life these days, but Sister Emily is not among them.

LETTERS TO THE EDITOR

Msgr. Koster sets the record straight

To the Editor:

The editorial (10-8-71) concerning the final supplanting of the Missal of the Council of Trent by that of Pope Paul VI, on November 28, 1971, has evoked inquiries here at Saint John's inasmuch as we have the Latin Liturgy at the 11 a.m. Mass on every second Sunday of the month. May I say a few words in an effort to clarify the situation?

About two years ago our Holy Father issued the new Missal which like the old is in the Latin language. He left it up to the Conferences of Bishops throughout the

world to determine when it should be put into use, setting the first Sunday of Advent, 1971, as the last date for adopting it anywhere in the Western world. It was also left to the Conferences of Bishops to provide translations of the Latin Missal into the vernacular.

The Bishops of the United States introduced the new Missal over a year ago and provided us with the English translation that we regularly use. Neither the Holy Father nor the Bishops have at any time decreed that the Latin text of the Missal should not be used. Consequently, the first Sunday of Advent will bring no change whatever in the United States. It simply means that from that time on the Missal of the Council of Trent will not be used anywhere in the Western world.

The celebration of the Latin Liturgy at Saint John's on the second Sunday of the month is in response to the request of many who wish from time to time to participate in the Latin Liturgy; it is in no sense intended as a rejection or a protest against the vernacular. We shall continue to have the Mass in Latin according to our present schedule so long as any considerable number of people desire it, and we welcome anyone who wishes to attend it.

Rev. Msgr. Charles P. Koster
Pastor, St. John Church

Indianapolis

E. W. Mahoney on new liturgy, Dutch

To the Editor:

Please permit me to voice my appreciation of the editorial on the Latin Mass by B. H. Ackelmire (10-8-71).

Amid all the bombast about "signs," "symbolism," and "relevance," Ackelmire's incisive writing comes like a bit of fresh clear air.

I have often wondered why a Latin Mass was no longer said, hopefully weekly and ideally at old St. John's. It would be much appreciated by a person of my background and ancestry—Irish and English.

I suppose the advocates of the new liturgy were afraid of the competition, whereas the Melkite Rite posed no such fear. I had no idea that the Latin Rite was to be proscribed entirely. By whom, I wonder.

It is a puzzle to me also why so much is printed of what the Dutch and the Belgian clergy have to say. History records neither nation credit for adding much to the Catholic Church—until its current decadence, that is.

E. W. Mahoney

Indianapolis

The Moran coverage

To the Editor:

Congratulations on your excellent coverage of the Gabriel Moran talk. The content of Brother Moran's formal talk and the question-answer period following was difficult to condense and your news staff did a thoroughly fine job.

Mrs. Richard J. O'Connor

Indianapolis

(Editor's note: Thanks to Monsignor Koster for clarifying the differences between the 400-year-old Tridentine Mass—commonly referred to as the Latin Rite Mass and the subject of the editorial—and the Latin rendition of the new Mass. We offer a "mea culpa" for not being more specific.)

Amos Gerth applauds Latin rite editorial

To the Editor:

A few years ago, upon viewing and listening on television to the first English version of a Midnight Christmas Mass, I wrote you a letter giving my impressions. I intended to convey the thought that the Latin version of the Mass was probably the greatest art in the world and should be preserved and practiced, even if it meant having two priests saying Mass simultaneously, or in synchronized fashion.

You published that letter and there followed another from a student of Marian College, a rather lengthy one which

'Asinine' editorial disturbs Tim Fout

To the Editor:

Re: "Must we bury the Latin Mass?" 8-10-71

This editorial, and a few other recent ones, written by the same author, B. H. Ackelmire, was completely asinine.

The main purpose of the Church is the spread of the Good News of Jesus Christ. Who really cares if Latin is preserved or not? Or if a school has the word "saint" engraved on it? For anyone to believe that Latin is the most appropriate form of communication with God is really off the track. A majority of the Church's rituals are useless for communication with God, anyway.

If people would begin to see liturgy as it should be seen, as worship of the Father and as a strength for our own work with the harvest, then most of these problems would not arise. Security of salvation will not come through following strict rules and regulations, or through any certain rite, but through a sincere dedication to Jesus.

I would hope that in the future the editorial writers for the Criterion will be more concerned with really preaching the gospel than playing with people's petty hang-ups.

Tim Fout

St. Meinrad, Ind.

'Messenger' editor likes follow-up

To the Editor:

I was delighted with the excellent follow-up story The Criterion ran (10-8-71) on "Which Way High School Religion?" by Karen Hurley. I congratulate you on your creativity in applying the article to your area. That's one of the reasons you are a great paper.

If any of your readers have not seen the original article as it ran in St. Anthony Messenger and are interested in it, we have reprints available and I will gladly send a single copy free to anyone who writes to me at the address below.

Jeremy Harrington, O.F.M., Editor
St. Anthony Messenger
1615 Republic St.
Cincinnati, Ohio 45210

ridiculed my criticism. I sent a rebuttal but it went unpublished.

My reason for this present letter is the editorial "Must we bury the Latin Mass" by B. H. Ackelmire. The editorial is much along the line of my original letter and very gratifying to me.

Amos N. Gerth

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We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunks or tramps, these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home," states Joseph Cardinal Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home. Cardinal Parecattil will write to say thanks.

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KNOW YOUR FAITH

THE CHURCH AS TEACHER

BY FR. GEORGE K. MALONE

That Christ's church has a mandate to teach is not disputed. But what does it mean to "teach"? The Bible speaks primarily in terms of a rabbinical style of teaching in which there was communication of texts and commentaries aimed at rote memory. But the New Testament is at least open to a Greek socratic dialogue style of approach. Thus, the parables of Jesus leave room for questioning and inquiry.

As Roman Catholicism has developed through the centuries, the rabbinical style has been generally accepted as the more appropriate style of presenting the gospel message. Who acts as the teacher, the rabbi? It is the official teaching authority of the church, technically known as the "magisterium."

The very word "magisterium" is difficult to translate properly into English. In general, one can say that it refers to the juridical embodiment of Christ's teaching mandate. One must, however, make certain precisions in discussing this teaching authority.

FIRST OF all, "magisterium" is a technical theological term and refers to the Pope and to the entire college of bishops in communion with the Pope. This is not to deny that there are other teachers in the church, but simply to assert that "magisterium" refers to the "official" teaching body. In other words, it is the magisterium which sets down and



demarcates official Catholic teaching.

Secondly, this teaching function can be exercised in varying ways, both extraordinary and ordinary. This distinction is very important, since failure to grasp it can cause great confusion about the binding force of and possible changes in official Catholic teaching. The extraordinary magisterium of the Pope is found in solemn "ex cathedra" statements in which he defines as of divine faith a matter of faith or morals for the universal church. Such definitions are very rare and are held to be "infallible."

Of much greater frequency is the Pope's exercise of his ordinary magisterium. This is his day-to-day teaching function and includes such statements as papal encyclicals and allocutions. These are held to be "non-infallible."

THE EXTRAORDINARY magisterium of the college of bishops is exercised in solemn assemblies or councils. The fullest degree of this is found in an "ecumenical" or universal council and lesser degrees in local or regional gatherings—diocesan, provincial, plenary or national councils.

The decrees of an ecumenical council can be either infallible or non-infallible, depending upon how they are proposed. The ordinary day-to-day teaching of the college of bishops is found in such items as their homilies and pastoral letters. This teaching also can be either infallible or non-infallible, again depending how it is presented by the entire college.

Swiss theologian Hans Kung's recent book "Infallible? An

SACRED SCRIPTURE

Apostles, prophets, teachers

BY FR. QUENTIN QUESNELL, S.J.

"In the church, then, God has put all in place: in the first place, apostles, in the second place, prophets, and in the third place, teachers . . ." (1 Cor. 12:28).

The people to whom Paul wrote knew what "apostles" were: men like himself, who had seen the risen Lord and could bear personal witness and call for faith that he who was crucified had been raised from the dead. They knew what "prophets" were, and had several in their midst; men who spoke boldly a message from God to the age in which they lived. They knew Christian "teachers"; those who opened up further



the witness of the apostles, explaining and clarifying its meaning and implications, tying it in with the Scriptures and the memories and traditions of the past.

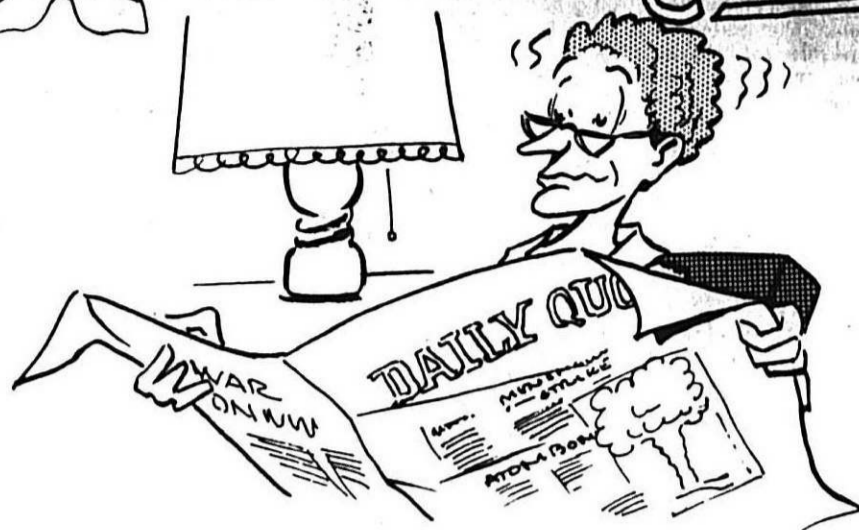
IN DIFFERENT places and times, the functions of apostles, prophets and teachers appear in various forms and combinations. Paul and Barnabas are among "prophets and teachers" at Antioch (Acts 13:1), elsewhere among the apostles (Acts 14:4). Teaching and preaching can be combined as part of the work of an "evangelist" (II Tim. 4:2-5). Prophecy can serve the function of teaching "that all of you may speak God's word (prophecy) . . . in order that all may learn" (I Cor. 14:31). But the elements of apostle, prophet, teacher remain.

The apostle is the most important. His work is the foundation of the rest. The



Each individual can be aided by the teaching role of the Church whether in a group or in an individual situation. (NC photo)

PRAYERS FOR THE 20th Century



It scares me, Lord, this atom bomb,
And worse than that, the hydrogen,
To tear our cities up and then
Annihilate a race of men!

So much could come of atom power
If we but change direction from
The paths of war and greed and save
Our people from destruction.

David E. Malesy

The "prayers" of some people today could well be a plea for guidance in a troubled world. (NC photo, copyright Ruth Davis, World Rights Reserved)

CATECHETICS

What you can do as a Christian

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

That the Church has a teaching role is something we adult Catholics have long taken for granted. From our earliest years we learned the "teachings" of the Church. We have come to accept the Church as continuing the teaching, prophetic mission of Jesus, who was called "teacher" by his contemporaries.

However, the following words written by a young Catholic girl can help us reflect on the importance and contribution of Church teaching. "Today's girl can travel to other countries, she's sexually active, she's more intelligent, she dates many men and does many things. But inside she's empty; there's something missing. Perhaps that something is God, and the inner peace that should go with it."

"So she begins to search for God in an organized religion, but forget that! She doesn't want to sit and recite 'Why God Made Me.' She doesn't want her religion teachers telling her she has to believe the things that were pounded into her when a child. Words and phrases are no good. She needs something to help her cope with today's problems."

HER DESCRIPTION of what is needed from the Church is curiously similar to what in more theological language is described in the Second Vatican Council. The council repeatedly describes the prophetic or teaching role of the Church in concrete terms of relating to contemporary problems and people's search for the meaning of their lives.

The Church as teacher—and that includes all of us in varying capacities—has the important task of exploring our own experience and that of others and trying to make sense out of it in the light of Christ. The young girl quoted above painfully realizes her emptiness and her desire for guidance.

But she is also aware that pat words and

send you prophets and wise men and teachers; you will kill some of them, nail others to the cross, and whip others in your meeting houses and chase them from town to town" (Matthew 23:34). But they will always be found in the church, for Jesus "went up, above and beyond the heavens, to fill the whole universe with His presence."

It was he who gave gifts to men; he appointed some to be apostles, others to be prophets, others to be evangelists; others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of Christ . . . to that oneness in our faith . . . mature men . . . speaking the truth in a spirit of love . . . (Ephesians 4:10-15).

THERE IS NO promise that their words will be well received. Jesus said: "I will

phrases, even if true, mean little unless they touch experience. The fact that God made—or better—is making us has a great deal to do with daily experience, but religious education in homes, classrooms and pulpits can easily be satisfied with simply stating the abstract notion that God made us.

RELIGIOUS EDUCATORS—this includes parents as well as priests and teachers and bishops—have the task of sharing people's search, their anguish, their questions, and then from the rich tradition of Christianity enabling them to interpret and make sense out of their experience. Therefore the Council urges us to become involved with the very real issues, the pressing concerns, the significant values, the meaningful language, the personal and social problems of our time.

Then we need to look seriously, questioningly, at the Scriptures and Christian tradition to discover light to bring to the contemporary situation. In a dramatic way this is just what the prophets of the Old Testament did; they helped their contemporaries penetrate the meaning of their lives in the light of their tradition.

That is what Jesus did in His day, and what the Apostles did after Him. Down through the ages this has been the task of the Christian community: "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel" (Church in World, 4).

It is clear then that the Church's teaching role is not fulfilled merely by restating doctrines or reaffirming the commandments. It is also clear that the Church's teaching role cannot be the preserve only of the hierarchy. Because each Catholic has a unique vantage of experience and insight, he has a part to play in the teaching role of the Church. Through Baptism and Confirmation he shares the prophetic ministry of Christ and his Church (Constitution on the Church, 10 and 11).

RELIGIOUS EDUCATION, then, of the young child, the adolescent, and the adult, needs to constantly bring the light of tradition to bear on contemporary questions and issues. What does the Church have to offer modern man to fill the void of emptiness, loneliness, meaninglessness? What does the Church have to help men understand and come to grips with problems posed by pollution, population explosion, drugs, war, poverty?

Any serious exploration of Church doctrine or traditional moral teaching that deals with contemporary developments forces one also to reexamine and reinterpret the traditional formulations of

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(Continued on Page 7)



Education can be the work of individuals attempting to learn in any atmosphere. However, the Church in its mission as a teacher serves in varying capacities. (NC photo by Father Elmo Romagosa)

WORSHIP AND THE WORLD

Sunday homily

BY FR. JOSEPH M. CHAMPLIN

The recent Supreme Court decision on state aid to Catholic institutions of learning certainly complicated many people's lives. It forced bishops to huddle with their school superintendents, principals to trim budgets, pastors to raise extra funds and parents to face higher tuition fees. But this ruling may also have compelled us to pause, establish new priorities and come to some hard, but eventually beneficial decisions.

For one thing, we should see more clearly as a result of the present crisis that Sunday Mass and the weekly homily remain our most potent teaching tools. Catholic schools, religious education classes, study clubs, lecture series—each of these has its value, but in the long run,



they touch only a portion of the parish. The Sabbath liturgy, on the other hand, reaches everyone, or at least those interested enough to come.

THAT HARSN. BUT still hopeful reality leads to a simple conclusion: priests and parish worship committees ought to concentrate time, effort, and money, on Sunday worship, even if it entails curtailment of other activities. Much of this concentration will, of course, be directed to the sermon which should, in my opinion, contain the following characteristics:

—Pointed. A homily, to quote the revised Roman Missal, "as a living explanation of the word," must "keep in mind the mystery that is being celebrated and the needs of the particular community."

The effective preacher begins with the interests of his congregation. Referring to remarks from the late night television news, reading a quotation from the local newspaper, recounting an incident which

concerns area inhabitants gets the homilist off and running. He has his listeners with him; he seems "relevant" to them. The trick then is to bring their here and now human affairs under the divine light of Christ's gospel as proclaimed in the day's Mass. This takes hard work, but it can be done.

—Sometimes painful. Of necessity, Jesus' words and the Sunday message must on occasion (not incessantly) rub us the wrong way. The prophet's role often is to expose our weaknesses, goad us on to higher levels of generosity, halt our backsliding. The speaker needs to tread a delicate path here, careful lest he fall to point out faults because of an unconscious quest for popularity.

—Pure. I don't consider the pulpit a classroom for debate or a testing ground for pet theories. "As a necessary source of nourishment for the Christian life," the homily "should develop some point of the readings or of another text from the Ordinary or the Mass of the day." I grant that in these days the preacher cannot, even must not, avoid all controversy; nevertheless, I believe he has a responsibility to remain close to the Bible, to the Church's pure doctrine, to our rich heritage. Keep the faith and preserve what I have taught are serious evangelical admonitions.

—Prepared. My partner in the parish and I sat down late one night at the summer's beginning with lectionaries in hand and planned our sermons for the next dozen weeks. The two hours were well spent. They insured a continuity in our preaching and enabled us to give added leisurely thought to particular up-coming topics.

Furthermore, in such an arrangement, one can announce through the Sunday bulletin an ensuing week's subject—a practice, incidentally, which has proven most popular with parishioners. Needless to state, all of this long-range planning simply presupposes conscientious and lengthy immediate preparation for each specific Sunday.

—Powerful. "Although the Mass is made up of the liturgy of the word and the eucharistic liturgy, the two parts are so closely connected as to form one act of worship." When the preacher composes general intercessions and comments (at the beginning, before the readings and preface, after Communion) and connects them with the homily, his message ceases to be merely a sermon and becomes a vital part of the Mass. Such integration into the Eucharist and repetition of the theme reinforces a ten minute talk and adds further power to his words.

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mouth." That would fit others, the Mohammedan Al Hallaj, for example, slain by the leaders of his own people.

Exemplified, yes, but fulfilled only once. There is too much in the chapter which could fit none but Jesus of Nazareth. "His birth is beyond our knowing" does not mean only that we happen to lack information about his parentage, as about Melchisedec's. "He who never did wrong" hardly applies to Israel. "All we like sheep have gone astray and the Lord has laid on him the iniquity of us all"—with what other man could the whole human race be so identified that his death could be thus vastly redemptive? That Isaiah's prophecy was now fulfilled, Jesus clearly said.

We must study what happened, in Gethsemane and at the trial and on Calvary, in the awareness that Jesus saw himself as being wounded for our transgressions, scourged for our healing, slain for our redeeming—all this by God's will and his own choice.

QUESTION BOX

Was the risen Christ physically present?

BY MSGR. R. T. BOSLER

Q. In one of your columns you stated: "The resurrected Jesus was not a body come back to life." If this is true, how do you explain the accounts of the resurrection of Jesus in the Gospels? It very definitely says that Jesus "stood" before Mary Magdalene and that she told the disciples, "I have seen the Lord." In John we are told that "Jesus came and stood in the midst . . ."

showed them his hands and his side, etc. Could you please explain to me how they could have seen and heard Him when He actually was not there? I was born and raised a Catholic but it is columns such as yours that are putting my faith to a real test. It seems to me that our so-called theologians of this day are trying to outguess themselves. If Jesus rose as just a spirit, why hasn't it been taught this way? I would appreciate an answer to this question—in plain and simple language, if possible.

A. I did not mean to say that Jesus was not "there" after the resurrection. I wanted to say that He was not "there" in the same way as He was before his death. Jesus was not a body restored to this life as was Lazarus. He rose to a new form of life. His resurrected body was his own body, recognizable by those who knew him before his death, and yet existing in a way nothing in this world can exist.

It is not just modern theologians who recognize this fact. Back in the thirteenth century the great St. Thomas Aquinas wrote: "In his resurrection Christ did not return to the life that is commonly known to men, but to a certain immortal, Godlike life." It is simply impossible for us to imagine what a bodily resurrection is. We have no experience to go on. We can imagine the raising of Lazarus back to this life, but we cannot form any picture of a body transformed radically into an existence that is "out of this world" and out of time.

The Gospel accounts reflect this difficulty. The Jesus who is in their midst

appears suddenly, "the doors being closed." He is not recognized by Magdalene at first, nor by the disciples of Emmaus. He was not seen by everybody, but only by those given the power to see him. Paul is clear about this in his first letter to the Corinthians. The Apostles saw Him, and on one occasion 500 saw Him, but others did not see Him. Paul saw Him in a bright light on the road to Damascus, but his companions did not see Him.

The story about the doubting Thomas and the resurrected Christ eating with his disciples brings out clearly the fact that the first Christians were sure the same Jesus they knew had risen, but these accounts must not be isolated from the others which stress the uniqueness of Jesus' new life.

Q. Is faith in the Eucharistic Presence growing weak? Do priests still believe the consecrated Host is really the Body of Christ? In the past if the Host was dropped on the floor, the spot where it rested was cleaned up before anyone walked on it. Now there is no cleaning of the floor. Another thing, priests don't wash their fingers after touching the Host as they used to do. Why this lack of respect?

A. What remains on the floor or the fingers touched by the host? Nothing but dust or a crumb so tiny one would think of it as bread. It is in the form of bread that Christ is present in the Eucharist, not in dust or a tiny crumb. Any priest who distributes Communion knows there are

crumbs that drop from the hosts that are not always caught by the paten held by the server. What happens to these? Is Christ present in them? Is it irreverent not to worry about these?

A story is told about Bishop Joseph Chartrand of Indianapolis, Ind. who became famous in the Twenties for promoting devotion to the Eucharist. A visiting priest was offering Sunday Mass at the Cathedral. He was scrupulously scraping and scraping the paten after Communion. The bishop, watching the delay in the sacristy, rushed out to the altar, grabbed the paten and blew on it forcefully. "Let the angels take care of the crumbs," he said, "and get on with the Mass." Was that irreverent?

There was a lot of legalism and scrupulously built into the former Eucharistic etiquette. Today we are developing a new approach to the Eucharist that promises to be more sensible and less inconsistent than what we used to have. It must be admitted, however, that some of the young priests in their reaction to the legalism of the past have become too matter of fact in their attitude toward the Eucharistic presence. They seem to be irreverent, but I know from personal experience that their belief in Christ's sacramental presence is strong.

(Copyright 1971)

Fr. Pfeifer

(Continued from Page 6)

faith. God speaks to us through our experience as well as through tradition. His Word heard in the confused voices of our times may help us find even deeper insights into traditional teachings. Just as tradition helps us interpret experience, so experience challenges us to reinterpret our tradition.

It is precisely this process or ability of reading the signs of the times in the light of tradition, and probing tradition in the light of contemporary experience that is at the heart of the Church's teaching mission. Religious education in the Church aims at enabling people to grow in this ability.

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DON'T EAT MEAT ON FRIDAY, OCTOBER

22

DO PENANCE FOR SIN - PRAY -
SACRIFICE SO THAT ALL YOU WHO
HAVE SOME KIND OF INCOME
CAN GIVE NO LESS THAN \$5
TO THE MISSIONS - PERHAPS EVEN
\$10 - \$25 - \$50 - \$100
ON MISSION SUNDAY OCT. 24

EVEN IF YOU CAN GIVE "BIG" AND YET EAT MEAT,
DON'T EAT IT! YOUR PENANCE WILL MAKE YOUR MONEY
WORTH A HUNDREDFOLD MORE!

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

WHAT DIFFERENCE DOES JESUS MAKE?

Redemptive role clear to Christ

BY F. J. SHEED

Tell me the old, old story . . .
Of Jesus and his love.

The lines are from a Wesleyan hymn I loved as a small boy. In those dear dead distant days, that a belief was old was a point in its favor, an extra splendor, it had stood the test of ages. Today it is a prima facie reason for rejecting it out of hand. Speaking of Christ's Passion and Death to outdoor crowds, I have had hecklers sing back at me, "Tell me the old, old story"—making a taunt of what was once a splendor.

All the same, the oldness of this particular story carries a danger with it.

Tell me the story often
That I may take it in;
That wonderful Redemption
God's remedy for sin.

We have, indeed, been told the story often, so often that it has lost its freshness. But our minds may not be in action at all. We "take it in," but not dynamically; its meaning does not grow deeper, and newer at each new depth.

What did the Passion and Death mean to Jesus Christ himself? "This is my body which is broken for you," he said at the Last Supper. "This is the chalice of my blood which is to be shed for you." But what do the words "for you" mean? With one sentence, which does not figure in the form in which the telling of the story has crystallized, he gives us the key.

WE FIND IT in Luke's account of the Supper (22:37). Jesus spoke of a Scripture still to be fulfilled in him—namely, "He was reckoned with the transgressors," a quotation from Isaiah (53:12). He repeated "What is written about me is having its fulfillment." So, in this grim, great moment he points us back to chapter 53 of Isaiah. Anyone who has not read it recently would be wise to read it now.

Not to study it closely is to refuse the key Jesus offers as to the meaning to himself of what he did and suffered between leaving

the Supper room on Thursday night and dying the next afternoon.

The sentence Jesus quotes comes in the last verse of the chapter—"He poured out his soul to death and was numbered among the transgressors; yet he bore the sin of many and made intercession for the guilty." The sentence before speaks of "the Righteous One, my servant; he shall make many to be accounted righteous, bearing their iniquities." And the sentence before that has "he shall make himself an offering for sin"—offering, we remember, was the decisive part of sacrifice; and a sin-offering meant a victim slain. But only the priest could make the offering. Verses 4 and 5 summarize the whole chapter: he had the air of one "stricken, smitten by God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. Upon him was the chastisement that made us whole, and with his scourging we are healed."

WAS ISAIAH consciously writing of one man who should die for the redemption of all? To many Jews it seems that he was not writing of one particular Jew still to come, but of the whole people, Israel. Jews apart, there is the present refusal to believe that any prophecy actually foretells.

Readers of that mind see Isaiah drawing the picture of the just man through the ages suffering for justice's sake. And, indeed, what he has drawn is a kind of pattern exemplified in all who have thus suffered, Gentiles and Jews alike. "He was led like a lamb to the slaughter, like a sheep before his shearers he opened not his

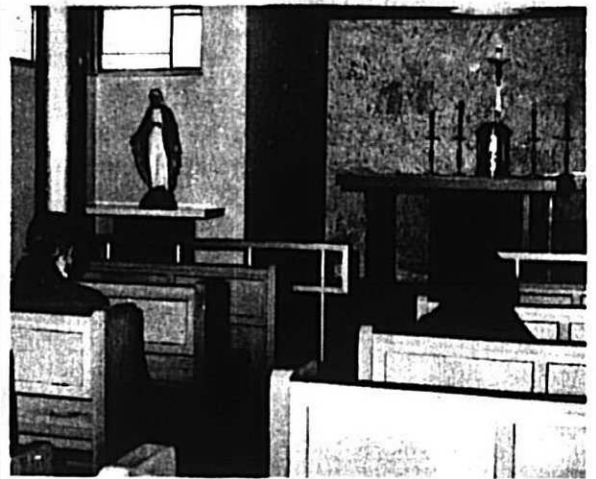




FORMER CHATARD CONVENT BECAME "ANNEX"—The 36-bedroom convent which formerly served the Benedictine nuns who staff Chatard High School and neighboring Christ the King School has been converted into an "annex" for the high school. Two years ago the Sisters moved into a smaller convent located across the street from the newer convent, erected in 1960. According to Stephen Noone, Chatard principal, the annex has been remodeled to provide facilities for the school's art and music departments, student infirmary and nurse's office, athletic storage and locker rooms and athletic offices. The former convent chapel remains for private student meditation throughout the day. Chatard's enrollment is slightly more than



800, making it the largest Catholic high school in the Archdiocese. If the enrollment continues to increase, additional space now unoccupied in the annex will be pressed into use, Noone stated. Shown above are photos taken recently in the annex. Mrs. Dorothy Tolhurst, art instructor, is shown with several students in the former convent community room now



used as an art studio. Band and choral director Michael Kern, second photo (standing), is seen with bandmen in an area which formerly served as the convent bedrooms. The final photo shows the chapel, where Chatard students can visit throughout the day.

St. Malachy, St. Philip annex kickball crowns

INDIANAPOLIS — St. Malachy's and St. Philip Neri emerged as champions in the Cadet "A" and "B" Kickball Leagues, respectively, this week. For St. Malachy's, it was their third championship in seven seasons and their sixth appearance in the league playoffs in as many seasons.

The Brownsburg entry dropped Holy Spirit, 14-8, in a repeat meeting of the same two teams in last spring's kickball league. At the time Holy Spirit won the championship, St. Malachy's represented Division I, while the eastsiders won the Division IV crown.

Third place in the Cadet "A" playoffs went to St. Jude's Division III winners, who dropped the Division II representatives St. Matthew's, 20-5.

IN FIRST ROUND action, St. Malachy's defeated St. Jude's, 11-3, while Holy Spirit eliminated St. Matthew's, 15-7.

Over in Cadet "B," it was St. Philip's over St. Matthew's, 30-7, in the championship game.

The champions earlier survived an eight-inning cliffhanger against Immaculate Heart of Mary's Division I winner, 25-24. St. Matthew's

Division II winner drew the bye to the championship game. St. Philip's represented Division III.

The championship game in the Junior League playoffs was played on Wednesday afternoon, after The Criterion went to press. Full results will be carried next week.

JUNIOR PLAYOFFS began last Sunday after a delay because of division title playoffs. Division winners were: Division I—St. Christopher's, Division II—St. Matthew's, Division III—Holy Name and St. Mark's (tie, with Holy Name defeating St. Mark's 7-2), Division IV—Holy Spirit and Lourdes (tie, with Lourdes winning the playoff).

The first round of playoffs saw Holy Name defeat St. Christopher's, 8-3, while Lourdes met St. Matthew's on Tuesday afternoon.

SCORES

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 24

"54" LEAGUE

Division 1: St. Thomas vs. St. Christopher at Butler, 12:30 p.m.; St. Michael vs. St. Gabriel at Ritter H.S., 12:30 p.m.; All Saints vs. St. Monica at Riverside No. 1, 12:30 p.m.; St. Malachy vs. St. Ann at Brownsburg H.S., 12:30 p.m.; St. Luke, bye.

Division 2: Mount Carmel vs. Christ the King at CYO North No. 1 (Chatard), 12:30 p.m.; St. Andrew vs. St. Joan of Arc at CYO No. 1, 12:30 p.m.; St. Rita vs. St. Pius X at CYO North No. 2 (Chatard), 12:30 p.m.; Immaculate Heart vs. St. Matthew at St. Matthew, 1:30 p.m.

Division 3: St. Bernadette vs. Our Lady of Greenwood at CYO No. 2, 12:30 p.m.; Nativity vs. St. Mark at Nativity, 1 p.m.; St. Roch vs. St. Catherine at Msgr. Downey No. 1, 12:30 p.m.; St. Barnabas vs. St. Patrick Sacred Heart at Bluff Road, 12:30 p.m.

Division 4: Our Lady of Lourdes vs. Holy Name at Roncalli H.S., 1:30 p.m.; St. Simon vs. Holy Name at Ellenberger, 12:30 p.m.; St. Jude vs. St. Lawrence at Roncalli H.S., 12:30 p.m.

CADET LEAGUE

Division 1: Immaculate Heart vs. St. Andrew at CYO No. 1, 1:45 p.m.; St. Simon vs. Holy Name at Ellenberger, 3:30 p.m.; St. Lawrence vs. St. Michael at CYO No. 2, 1:15 p.m.; Little Flower vs. St. Jude at CYO No. 1, 2:30 p.m.; Holy Spirit, bye.

Division 2: St. Mark vs. St. Matthew at Msgr. Downey No. 1, 3:30 p.m.; Our Lady of Lourdes vs. St. Pius X at CYO North No. 1 (Chatard), 3:30 p.m.; St. Gabriel vs. St. Catherine at Msgr. Downey No. 1, 2 p.m.; St. Philip Neri vs. St. Joan of Arc at CYO No. 2, 2:30 p.m.; Christ the King, bye.

Division 3: St. Rita vs. St. Christopher at Eagle Creek, 2:30 p.m.; St. Roch vs. All Saints at Max Baer, 2:30 p.m.; Mount Carmel vs. St. Martin at CYO No. 1, 1:15 p.m.; St. Patrick Sacred Heart vs. St. Barnabas at Bluff Road, 2 p.m.

Division 4: St. Luke vs. St. Malachy at St. Luke, 2:30 p.m.; St. James vs. St. Bernadette at Christian Park, 2:30 p.m.; Our Lady of Greenwood vs. Nativity at Nativity, 2:30 p.m.; St. Monica vs. St. Thomas at CYO No. 2, 2:45 p.m.

CADET FOOTBALL LEAGUE

League Standings, including games of Sunday, Oct. 17

Division 1: Holy Spirit 7-0; St. Simon 5-1; St. Jude 4-1; St. Michael 3-1; Immaculate Heart 3-3; St. Lawrence 2-4; St. Andrew 2-4; Holy Name 1-5; Little Flower 0-6.

Division 2: St. Gabriel 6-0; St. Matthew 4-0-2; St. Catherine 4-0-2; St. Pius X 4-2; St. Philip Neri 2-4-1.

Division 3: St. Rita 7-1; Holy Name 7-1; St. Jude 6-2; St. Roch 5-2; St. Catherine 4-1; St. Barnabas 2-5; St. James 2-6; Sacred Heart 2-7; Our Lady of Greenwood 0-8. Note—St. Mark and Holy Name tied for division championship. Holy Name defeated St. Mark in the playoff game for the division championship.

Division 4: Holy Spirit 7-1; Our Lady of Lourdes 7-1; Little Flower 5-2; St. Philip Neri 5-3; Nativity 3-5; St. Simon 3-4; St. Rita 1-7; St. Bernadette 1-7. Note—Holy Spirit and Our Lady of Lourdes tied for division championship. Lourdes defeated Holy Spirit in the playoff game for the division championship.

CYO JUNIOR KICKBALL LEAGUE

Final Standings

Division 1: St. Christopher 7-0; St. Michael 6-1; St. Andrew 5-2; St. Gabriel 3-4; St. Anthony 3-4; St. Thomas 3-3; St. Ann 1-6; St. Martin 0-7. Note—St. Christopher won the division championship.

Division 2: St. Matthew 7-0; St. Lawrence 6-1; Mount Carmel 5-2; Christ the King 4-2; St. Pius X 3-3; Immaculate Heart 1-6; St. Joan of Arc 1-5; St. Andrew 0-6. Note—St. Matthew won the division championship.

Division 3: St. Mark 7-1; Holy Name 7-1; St. Jude 6-2; St. Roch 5-2; St. Catherine 4-1; St. Barnabas 2-5; St. James 2-6; Sacred Heart 2-7; Our Lady of Greenwood 0-8. Note—St. Mark and Holy Name tied for division championship. Holy Name defeated St. Mark in the playoff game for the division championship.

Division 4: Holy Spirit 7-1; Our Lady of Lourdes 7-1; Little Flower 5-2; St. Philip Neri 5-3; Nativity 3-5; St. Simon 3-4; St. Rita 1-7; St. Bernadette 1-7. Note—Holy Spirit and Our Lady of Lourdes tied for division championship. Lourdes defeated Holy Spirit in the playoff game for the division championship.

JUNIOR TOUCH FOOTBALL LEAGUE

Division 1: St. Michael 3-0; St. Lawrence 2-1; Immaculate Heart 1-1; St. Malachy 1-1-1; St. Andrew 1-2; St. Rita 0-3.

Division 2: St. Bernadette 3-0; St. Jude 3-0; Sacred Heart 1-2; St. Barnabas 1-2; Nativity 0-3; St. Philip Neri 0-3.

Grid league leaders in key games

INDIANAPOLIS — Principal games on the second-to-last Sunday afternoon CYO football schedule feature the division leaders. Playoffs will begin on Sunday, Nov. 7, following the conclusion of the regular season the previous Sunday.

Division leaders and their games this Sunday include:

"56" League, Division I—St. Michael's (6-0) and St. Gabriel's (4-1-1) at Ritter H.S., 12:30 p.m.; Division II—Christ the King (5-0) and Mt. Carmel (1-4) at Chatard H.S. No. 1, 12 noon; Division III—St. Roch's (4-0-1) and St. Catherine's (3-2) at Downey No. 1, 12:30 p.m.; Division IV—St. Simon's (4-0-1) and Holy Spirit (4-1) at Ellenberger, 12:30 p.m.

Cadet League, Division I—St. Simon's (5-1) and Holy Name (1-5) at Ellenberger, 3:30 p.m.; Division II—St. Gabriel's (6-0) and St. Catherine's (4-0-2) at Downey No. 1, 2 p.m.; St. Matthew's (4-0-2) and St. Mark's (1-5-1) at Downey No. 1, 3:30 p.m.

Division III—St. Barnabas (5-0) and St. Patrick-Sacred Heart (0-4-1) at Bluff Road, 2 p.m.; Division IV—Nativity (5-0) and Our Lady of Greenwood (2-2-1) at Nativity, 2:30 p.m.; St. Luke's (5-0) and St. Malachy's (2-3) at St. Luke's, 2:30 p.m.

Youth Banquet set Wednesday

More than 900 young people and adult advisers will participate in the annual Junior CYO Youth Banquet, to be held next Wednesday evening at Secunia Memorial High School, Indianapolis. The event will anticipate the official start of Youth Week, which begins the following Sunday.

Highlights of the Youth Banquet will include the awarding of the "CYO of the Year" citation, seven St. John Bosco Medals for outstanding contributions by adults, and the keynote address by Sam Jones, executive director of the Urban League of Indianapolis.

Reservations for the event must be received at the CYO Office by Monday, Oct. 25.

Fifty years ago the Cathedral High School football team defeated Manual High School, 67-0.



FIRST LAY PRINCIPAL—The first lay principal of a Catholic elementary school in Indianapolis is William Glennon, above, of Christ the King School. He formerly served several years as a science teacher in the school's junior high division.

Foreign service officer honored by alumnae

ST. MARY OF THE WOODS, Ind.—Miss Jean M. Wilkowski, a career U.S. Foreign Service officer, was named the recipient of the coveted Mother Theodore Guerin Medal by the St. Mary-of-the-Woods College Alumnae Association during its annual reunion which ended Sunday.

A 1941 graduate of the college, Miss Wilkowski was picked for the annual award which is presented to an alumna who exemplifies the standards and the goals of the college and the Alumnae Association.

Miss Wilkowski was unable to be present for the ceremonies. Sister Mary Joseph Pomeroy, professor emerita of the college and a previous recipient of the medal, accepted the award for Miss Wilkowski and conveyed her gratitude.

The award was made during Saturday night's banquet which highlighted the Alumnae Reunion Week-end activities on the Woods campus. About 100 alumnae, including representatives of classes graduated 50 and 25 years ago, attended.

Talk series opens in Bloomington

BLOOMINGTON, Ind.—St. Charles and St. John the Apostle parishes here are joining in offering a series of six lectures and discussions on the "Church in the Modern World." The lectures, which began October 19 at St. John's, will be on consecutive Tuesday evenings at 8 p.m. through November 23.

Topics for discussion at the remaining meetings will be: October 26—Man's Worth in a Technological Society; November 2—What Can Man Do for the Church; November 9—The Meaning of the Church in the Modern World; November 16—The Church Looks at Marriage and the Youth Culture; and November 23—Where Does the Church Fit in the Political and Economic Scenes in '72?

Copies of the Vatican II document, "The Church in the Modern World" are provided as a background material for the course. Each program will consist of a panel presentation followed by group discussion.

MISSION SOCIAL

OLDENBURG, Ind.—A mission social is planned by the Catholic Students Mission Crusade for Sunday, Oct. 24, from 1 to 5 p.m. at the Immaculate Conception Academy here. There will be games and refreshments.

Man he saved sees

(Continued from Page 1)

slow death of starvation and thirst for the one. An SS man walked along the line we stood in and pointed out candidates to die. My number was 5659, and he pointed to me.

"I cried out that now I would never see my wife and children again and suddenly Number 16,670 stepped forward and said that he would go instead of me.

"The SS man asked in astonishment: 'But why?' The answer was 'I am a Catholic priest, and this man has a wife and children.'

"And this is why Number 16,670 of the Auschwitz concentration camp became the Blessed Father Maximilian Maria Kolbe."

Pope Paul, in hailing the new Blessed, was strongly shaken in referring to the man's death. As he put it:

"The image of his end in time is so horrible and heart-breaking that we would prefer not to speak of it and never again to contemplate it, so as not to see the inhuman degradation of tyranny which turns impassible cruelty against creatures, reduced to the state of defenseless slaves destined to extermination, into a pedestal for greatness and glory. There were millions, these human beings sacrificed to the pride of might and to the madness of racism."

IN HIS HOMILY during the Mass in St. Peter's, the Pope stressed Father Kolbe's deep devotion to the Immaculate Heart of Mary and his offering of his life precisely because he was a priest.

What an example for priests of the living out of their consecration and mission," Pope Paul exclaimed. "What a reminder to them in this hour of uncertainty when human nature would at times have its own rights prevail over the supernatural vocation to total self-giving on the part of one called to follow Christ!"

The Pope also paid tribute to Father Kolbe for exemplifying the faith of the

Polish people. He said Father Kolbe was "a type and figure of Poland, of that people which for centuries has found in its sufferings an awareness of its unity."

Among the cardinals concelebrating with the Pope at the beatification Mass was Cardinal John Krol of Philadelphia. The Pope the following day, in an audience for those who had come to Rome for the ceremonies, singled out Cardinal Krol for special mention.

He said that among the other bishops of Poland here present "We salute Cardinal John Krol, Archbishop of the Latins of Philadelphia, in the United States of America, who by origin is Polish."

While it was a memorable day marking the heroism of a valiant priest, with probably 60,000 persons in St. Peter's for the ceremonies—it also had its inevitable note of sadness.

As Gajowniczek said: "When I finally returned home at last, to my wife in November 1945, I learned our boys were dead. They had been killed fighting for Poland, the younger one as a partisan and the other in the Warsaw uprising."

Seminary to host Superiors' meeting

ST. MEINRAD, Ind.—St. Meinrad Seminary will host the annual Meeting of Religious Superiors on Monday, Tuesday and Wednesday, Oct. 25, 26 and 27.

Father Aurelius Boberek, O.S.B., conference coordinator, has announced that the theme for this year's meeting will be "Pastoral Formation in the Seminary." As in the three previous conferences, approximately 35 superiors from across the U.S. and Canada are expected to attend. The main purpose of the conference, says Father Aurelius, is to provide the religious superiors with a knowledge of the various aspects of seminary education.

CYO NOTES

An estimated 14 to 16 teams are expected to enter the first Cadet Girls Basketball League. Deadline for entries has passed. Play will begin the week of November 7 and continue through December 5. Tentative date for the coaches' meeting is Tuesday, Nov. 2.

Other approaching deadlines: CYO-Criterion Quiz Contest, Friday, Nov. 5; all six basketball leagues, Friday, Oct. 29.

St. Rita's will sponsor the annual Junior Bowling Tournament. Entry information will be mailed next week.

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BALLOT 4-B

ACCW Board sets meeting Nov. 2

INDIANAPOLIS — The Archdiocesan Council of Catholic Women will hold its quarterly board meeting Tuesday, Nov. 2, at Fatima Retreat House. The 11 a.m. business meeting will be followed by a 12:30 p.m. luncheon. Mrs. Louis Krieg, 5715 Washington Blvd., Indianapolis, is in charge of reservations.

Sister Antoinette Ressoio, O.S.F., a member of the Archdiocesan Religious Education Department staff and chairman of the Church Affairs Commission for the ACCW, will present a mini-workshop on the work of her commission. All deanery presidents are urged to invite parish and deanery church commission chairmen to attend. Mrs. Carl W. Peterson, ACCW president, has announced.

Guid to hold fall card party Sunday, Oct. 24

BEECH GROVE, Ind.—The Ave Maria Guild of St. Paul Hermitage will present its annual fall card party Sunday, Oct. 24, in the auditorium of Our Lady of Grace Academy. Playing begins at 2 p.m. Door prizes, special prizes and table prizes will be awarded.

Mrs. Bertha Baas is party chairman, assisted by Mrs. Carl Pfeiffer, co-chairman. The public is invited.

KC LADIES TO MEET

INDIANAPOLIS — The Msgr. Downey K of C Ladies Club will honor immediate past officers at a meeting to be held at 8 p.m., Wednesday, Oct. 27 in the council hall.

Ten years ago, St. Catherine's kickball team won their third consecutive championship in the Junior CYO Kickball League.

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Sr. Celeste dies; Franciscan nun

OLDENBURG, Ind.—Funeral services for Sister M. Celeste Kircher, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Monday, Oct. 11. She died (Oct. 8) in the convent infirmary at the age of 85.

A native of Covington, Ky., Sister Celeste entered the convent in 1917. She taught in the following Archdiocesan schools: Holy Trinity, Indianapolis; St. Mary, New Albany; St. Louis, Batesville; and St. Vincent de Paul, Bedford.

One sister survives.

TIC TACKER

Hispano-American Centre blessed

BY PAUL G. FOX

More than 150 members took part in last Saturday's dedication of the new Hispano-American Centre, located at 617 E. North St., Indianapolis.

Archbishop George J. Biskup officially blessed the facilities, housed in a building owned by the Archdiocese and operated by St. Mary's parish. Also on hand for official greetings was Mayor Richard G. Lugar. Other guests included: Father Donald Schmidlin, Archdiocesan Director of Catholic Charities; David L. Gerwe, Executive Director of Catholic Social Services; and James Morris, administrative assistant to Mayor Lugar.

In his remarks, Archbishop Biskup encouraged members of the Spanish speaking community in Indianapolis to continue the building of self-development through the facilities offered by the center.

Color was added by the wearing of Mexican costumes worn by members and by the serving of Mexican pastries. A dance and entertainment followed the official ceremonies. Music was provided by the "Los Latinos" band.

The day's open house allowed visitors to view the center's day care programs, English classes, counseling offices, physical fitness and sewing classes.

Serving as chairman of the Hispano American Association's advisory board is Feliciano Espinoza.

MARIAN IS NEW PHILHARMONIC HOME—The Indianapolis Philharmonic, a non-profit, community-service orchestra now in its 30th year, has accepted an invitation from Marian College to make its permanent residence on its campus. All subscription concerts for the 1971-72 season will be given in the Marian auditorium. Dates for the concerts are November 21, February 27 and April 30. A free Chamber Music Concert is scheduled Sunday, Oct. 24, in the new library auditorium at Marian. Conductor of the Philharmonic for the ninth consecutive year is Wolfgang Vacano, professor of music and opera and symphony conductor at Indiana University. Season subscriptions and individual concert tickets are available at the Marian College Information Center, located in the administration building, 3200 Cold Spring Rd.

St. Anthony's
slates adult
lecture series

INDIANAPOLIS — St. Anthony's parish Adult Education Committee has announced a four-part series of lectures and discussions on the general theme "Change: The Story of Our Lives."

Sessions will be held in the parish hall, 379 N. Warman Ave., starting Thursday, Nov. 4, and continuing bi-weekly through Thursday, Dec. 16.

Sister Gilchrist Conway, director of the Adult Education Division of the Religious Education Department, will speak November 4 on "The Church: From What to Who?"

Other speakers will include: November 18—Father Francis Bryan, Latin School faculty; "Scripture: Adam Was Sideswiped;" December 2—Father Jeff Godecker, Roncalli High School faculty; Sister Marie Werdman, Religious Education Department staff; and two teachers at All Saints School, panel on "Teaching Religion: But Sister Says;" and December 16—Sister Gilchrist Conway, "Morality: You Mean I've Got to Decide?"

Fee for the series is \$1, while single admissions are 50 cents.



CATHEDRAL MOTHERS' CARD PARTY—The Cathedral High School Mothers' Club will sponsor their fall card party at 7:30 p.m., Monday, Oct. 25, in the school auditorium. Pointing up the card party theme—"Happy Pumpkin Time"—are, left to right: Mrs. Joseph Mangold, Award Committee chairman; Mrs. Robert Wurtz and Mrs. Raymond Osburn, co-chairmen.

Candidates talk at KC meetings

INDIANAPOLIS — Democratic Mayoral Candidate John Neff and nine City County Council candidates will appear at a meeting of Msgr. Downey Council, Knights of Columbus, at 9 p.m. Monday, Oct. 25.

The "Meet the Candidates" program is the second of a two-part series sponsored by the K of C council's Community Activities Committee. Mayor

Richard Lugar and nine City County Councilman candidates appeared on a similar program October 11.

Invited councilman candidates are from the five southside districts and the four at-large candidates from each political party.

The one-hour presentation of views is open to the public.

Adult Education
Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, Oct. 22—"The Parish Coordinator," workshop, Sister Gilchrist Conway, Holy Angels, Indianapolis, 9:30 a.m.

Sunday, Oct. 24—"Know Your Faith," neighborhood discussion, St. Patrick, Terre Haute, 8 p.m.; "The Eucharist," lecture-discussion, Father Albert Ajamie, St. Monica, Indianapolis, 8 p.m.

Monday, Oct. 25—"Liturgy, Sacraments," lecture, Guerin Center, Terre Haute, 9:45 a.m.

"Understanding the Group Process," Sister Gilchrist Conway, Religious Education Department, Indianapolis, 8 p.m.

"Adult Education," lecture, St. Bridget, Liberty, 8 p.m.; "Adult Education," lecture-discussion, Holy Spirit, Indianapolis, 7 p.m.

Tuesday, Oct. 26—"Man's Worth in a Technological Society," Panel, Father Robert Borchertmeyer, Sister Kathleen Desautels, Sister Barbara Ann Linton, St. John's Center, Bloomington, 8 p.m.

"Know Your Faith," neighborhood discussions, St. Patrick, Terre Haute, 8 p.m.; "Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.; "Basic Theology," St. Paul Center, Bloomington, 7 p.m.; "Parent Education," lecture-discussion, St. Roch, Indianapolis, 8 p.m.

Wednesday, Oct. 27—"Know Your Faith," neighborhood discussion, St. Patrick, Terre Haute, 8 p.m.; "Christ and His Society," film-discussion, St. Mary-of-the-Knobs, Floyds Knobs, 7:30 p.m.; "Know Your Faith," lecture-discussion, Latin School, Indianapolis, 7 p.m.

Thursday, Oct. 28—"Know Your Faith," neighborhood discussion, St. Patrick, Terre Haute, 8 p.m.; "Eucharist and Penance," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.; "Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.; "Teacher Training," lecture-discussion, Aquinas Center, New Albany, 7:15 p.m.

INDIANAPOLIS
Calendar
of Events

SATURDAY, OCT. 23 Hot Stew Supper at 6 p.m. for the benefit of the athletic fund of All Saints Consolidated School, St. Joseph's school hall, 1401 S. Mickley Ave.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

DCCW to meet
in Terre Haute

TERRE HAUTE, Ind.—The second quarterly meeting of the Terre Haute Deanery Council of Catholic Women will be held Tuesday, Oct. 26, in St. Patrick's school hall here.

Mass will be offered at 9 a.m. followed by breakfast and a business meeting. A representative of the Catherine Hamilton Mental Center, Terre Haute, will be the guest speaker. Mrs. Dominic Romalia is deanery president.

Ten years ago the bishops of the Protestant Episcopal Church called on their people "to work and to pray without ceasing" for religious unity.

Divisions at Bishops' Synod

(Continued from Page 1)

promising for the sake of survival, sometimes prudently keeping silent when a state engages in what may be an immoral war, or unjustly mistreats another state.

THIS CALLS FOR A highly disciplined clergy, whose utterances and actions will not embarrass or harm in any way the institutional Church. This demands a controlled and well-led laity, who if they play an active part in the work of the Church are thought of as sharing in the mission of the clergy—participating in the apostolate of the hierarchy, as it is called. It is not surprising that the bishops from the Iron Curtain countries represent this pre-conciliar notion, for the institutional Church has been the bulwark against Communism. Many, though not all by any means, of the bishops of India, Africa and Asia, favor this notion, for they must depend upon the institutional Church—especially Rome—for their survival.

Vatican Council II introduced a newer and fuller notion of the Church and what its work in the world should be. Its Constitution on the Church stresses the fact that all the baptized members share in varying degrees in the work of bringing Christ to the world, recalling St. Paul's description of how the same Holy Spirit in the Church makes some apostles, some prophets, some teachers. It does not in any way deny the importance of the institutional Church nor play down the role

of the pastors, pope, bishops and priests, but it calls for more sharing of responsibility and participation between bishops, priests and laity.

The Constitution on the Church and the Modern World changes drastically the emphasis on the Church as the bulwark against the world and modern thought to cooperation with all men in building a better world. It calls for more freedom and personal initiative within the Church, for more daring in using the knowledge of modern science and institutions to adapt the Christian message and church structures to contemporary man.

Let's be frank about it. This, the post-conciliar notion of the Church is one of the principal causes of the crisis in the priesthood. The young priest today does not want to be the man-set-apart, defending an institution. He wants to get the Church involved in the work of promoting justice in the slums, he wants the Church to be prophetic and publicly denounce the war in Vietnam, or wherever, as immoral, even though it might mean the Church would never get help from the government for parochial schools, or Sunday collections would suffer. He wants to get rid of the Roman collar so that he can demonstrate that the Church does not want to stand aloof but be a part of the modern world. He's confused about what his role is in the Church. Much of the work a priest once did has been taken over by others, by psychiatrists, social workers, marriage counselors, and even the teaching of religion by Sisters and laymen. He's wondering whether it wouldn't be better for priests to be married, hold down a regular job or profession and merely preside at the Eucharist on Sundays. Yes, he's confused. Not all young priests have this problem, but too many of them do.

SOMETHING MUST BE done to help the young priest solve what he calls his identity crisis. He's not going to remain in the ranks if he thinks of himself merely as the presider at the Eucharist and the dispenser of the sacraments, he won't accept restraint on his freedom merely to support an institution.

This is the discouraging problem the synod faces. Can the two notions of the Church be reconciled and balanced? This is the basic question, as I see it. Having followed the debates in Rome for two weeks, I have come to the conclusion that those were right who wished to have the question of world justice discussed first, for only once the bishops have decided what the Church can do to promote justice

and build a better world, can they describe what the work of the priest should be today and tomorrow, how they should live, etc.

Is there no hope, then, for the synod? It all depends upon your expectations. If you are counting on some radical change in the law of clerical celibacy, then you will consider the synod a failure. I doubt whether the bishops will do any more than recommend to the Holy Father that he set up a commission to study the merits and problems of ordaining mature married men. But the synod will have some impact on the celibacy problem. For the first time in centuries the bishops are discussing the subject of clerical celibacy and considering options openly and freely in the presence of the pope, who attends most sessions of the synod. This means that the subject will be freely and openly discussed within the Church in the years to come.

PERHAPS THE MOST significant development in the synod is the growing demand for more reliance upon the national conferences. The more the bishops talk about their local problems, the more obvious it becomes that Africans must decide for themselves what the life-style of priests should be in their countries, Europeans in theirs, and so on. As they study the problems of the priesthood and world justice, the bishops are beginning to see the need of more pluralism within the Church.

Having lived through the experience of the council, I was curious to learn whether or not the same spirit pervades the bishops during a synod. I find that it does. Something definitely happens to bishops and the pope when they come together for any good length of time to discuss the problems of the Church; something intangible, but dramatic happens. Some may say it is group dynamics, but believers will say it is the Holy Spirit. This is the way the Church should be run, you feel, everytime you go through the experience. Something good will come from this synod. Of that, at least, I am certain.

(Copyright 1971)

Saginaw planning
pastoral council

SAGINAW, Mich.—The Saginaw Diocese plans to set up a 22 member pastoral council by 1972.

A steering committee organizing the proposed council said the predominantly lay body will be a group of informed Catholics making recommendations for pastoral needs and activities in the diocese.

Synod Fathers

(Continued from Page 1)

bishops and their priests was encouraged, indicating that the day of the remote bishop could soon be over. Immense and unwieldy dioceses have been under fire in the synod for hindering a brotherly relation between bishops and priests.

First indications on how the committees voted on the priesthood were that:

All three English-speaking committees voted no to a celibacy change, including the one headed by Cardinal John Dearden of Detroit, where the vote was reported to be 16-2 against allowing married priests.

Two Spanish and Portuguese committees and one French language committee also voted strongly no.

A third Spanish Portuguese committee was said to be split on whether to let some married men become priests under special circumstances.

The German language committee and another French committee took no vote. The Italian and Latin committees had not yet made any reports.

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WITH LOVE FROM INDIANA—Sister Clarice Teelece, M.N.D.A., and children of the Mission of Fatima in Macao gather around the first shipment of boxes containing winter clothing contributed by listeners of the Carolyn Churchman Show on WFBM radio, Indianapolis. Mrs. Churchman has sponsored various projects during the past year which have directly benefited the Chinese refugee children at the mission orphanage. Over a classroom constructed with Hoosier money stands the inscription, "From the people of Indiana, USA, to the children of Macao. With love."

BROADCASTING WITH A BIG HEART

Carolyn 'mothers' 1600 Chinese refugee children

BY B. H. ACKELMIRE

INDIANAPOLIS — Carolyn Churchman leads what most people would consider a very glamorous existence. She is a WFBM radio personality, interviews celebrities and news-makers, narrates fashion shows, and speaks to club and civic groups.

She also travels a great deal. It was on a trip to the Orient in May, 1970, that she had an encounter that literally changed her life.

Enroute to Expo '70 in Japan, Mrs. Churchman stopped in Hong Kong. She was shocked by the misery she saw.

"I'll never forget the haunting, hungry eyes of the Chinese children," she said. "I prayed there would be some way for me to help them. Without my knowing it, my prayer was answered immediately."

THE NEXT DAY she joined a group of American tourists going into Macao, a city approximately 40 miles from Hong Kong on the Red Chinese border. Part of the day there was spent touring the Mission of Fatima, an orphanage operated

by the Missionary Sisters of Our Lady of the Angels.

"The minute I stepped into the compound, I realized that here was the reason for my whole trip."

"Sister Superior took us through the orphanage. It was lunchtime and she proudly showed us her kitchen. You should have seen it."

The "kitchen" consisted of a stove with three holes—one hole for the rice pot, another for the vegetable pot and a third for the meat or fish pot."

"At the orphanage, the last pot is often empty," Mrs. Churchman said.

There are 1600 Chinese refugee children at the Mission of Fatima being cared for by 10 Sisters, Canadian, European and Chinese nuns. Many of the orphans have lost their parents in attempts to flee Red China.

OLDER GIRLS are taught bead work at the orphanage so they will have some way to earn a living when they leave the mission. Tourists buy beaded sweaters and other handmade accessories made by the girls. The proceeds from the sales, plus charity, is the only support the orphanage has.

"Those Sisters are absolutely wonderful," Mrs. Churchman

stated. "They are the most magnificent, most dedicated people I've ever met. I was moved to tears by their love for the children. I am not a Catholic but it doesn't matter what you are in a situation like that. I knew I had to help out some way."

On arriving home Mrs. Churchman talked about the orphanage on her radio show. She asked listeners if they would be willing to help her gather some warm winter clothing for the orphans. She received five tons of clothing, one ton of which was trucked free to San Francisco by American Red Ball Express and then transported by ship to Hong Kong.

REMEMBERING THE scantily stocked dispensary and the undernourished look of many of the children, Mrs. Churchman approached Eli Lilly in the hope the company might donate some vitamins.

"I was overwhelmed with their response. They sent the mission 120,000 multipurpose vitamins. That supply would have cost \$10,000 retail and it was shipped entirely at Lilly's expense," she said.

With the WFBM stations paying printing costs, Mrs. Churchman has published a cookbook containing her favorite recipes from around the world. It sells for \$2 a copy and is now in its second printing. Every penny paid for the book goes to the Mission of Fatima.

BETWEEN donations from her listeners and the book proceeds, Mrs. Churchman has sent more than \$1,100 to the Sisters at Macao. Some of the money has been used to build and furnish a new school room for 75 children.

She and her husband have adopted a 22-year-old refugee son who is living at the orphanage. "He is a victim of stomach cancer and so frail. In his pictures, he looks more like a little boy." The young man lost his parents in the family's sixth attempt to escape Red China.

"I bought him a medal at Fatima Retreat House here. He wears it around his neck. I wear a Chinese coin he sent me in return. He writes me that he is learning to be a Catholic. He says he is not a Catholic yet, but he talks to God anyway. Isn't talking to God what it's all about?"

THE PAST year and a half, working for the mission and getting weekly reports from the Sisters, "has been the most rewarding, most fulfilling time of my life," Mrs. Churchman said.

It obviously has been most rewarding for the Macao mission too. As they say, never underestimate the power of a woman—especially one who has had her heartstrings tugged by 1600 orphans and 10 missionary Sisters.

TOPIC ANNOUNCED

MOORESVILLE, Ind. — "Changes in the Church" is the subject of a talk to be given by Father James Moriarty at 7:30 p.m., Sunday, Oct. 24, at St. Thomas More Church. The public is invited.

Backs A-4 for 'Carnal Knowledge'

BY JAMES W. ARNOLD

To keep your head when everyone else is losing theirs may mean, as the joke says, that you don't understand the situation. But to join the madmen should be the last resort of anyone who is trying sincerely to bring peace to a madhouse.

The latest to lose his head, according to a report in the Catholic press, is James E. Bonney, editor of Mississippi Today, published by the diocese of Natchez-Jackson. He thinks that the Catholic Film Office (NCOMP) is treasonous and should get out of business for giving an A-4 rating to "Carnal Knowledge." He thinks that anything less than a C betrays casual moviegoers like himself, and that "Carnal" was more offensive than "Love Machine," a famous piece of trash that was rated B.

"I don't understand it," says Bonney. Me, too. I don't understand how people like Bonney, an editor, opinion maker and adult who can read and write very well, can remain so stubbornly vacant about film

morality, after years of debate, education and hand-wringing. He's not required to like movies or "Carnal Knowledge." He's only supposed to understand what an A-4 rating means.

THE WORST aspect of the fiasco is that the patsy is NCOMP, a group of dedicated and resolutely cheerful Catholic film buffs who have labored for what seems like centuries against both the pornographers and the know-nothings. A-4 is exactly the right rating for "Carnal." To anybody but an accredited boob, the rating means "watch out, baby, this is a wild film, but we think its heart is in the right place. If you're perceptive, you'll find value in it, but we warned you." The B rating means "this one will pollute both your mind and stomach." That's the difference between "Carnal" and "Love Machine."

It's hard to discover exactly what Bonney found so offensive in "Carnal." The language? Well, words are only words. That's the way people, especially these people, talk. But one has to search diligently for a single moment of pandering, of selling excitement to the audience, of temptation (to use an old-fashioned word). You are shown two men who never

grew up, and their misery, and the worst it can do to any mature person is bore him to death.

You may not want to see it. But that's not the issue. Bonney's implication is that such a film should be condemned, that it should not be made, that nobody should see it.

Mississippi Today, presumably, is offering

Woods play

ST. MARY-OF-THE-WOODS, Ind.—"Under Milk Wood," featuring the world of Dylan Thomas, will be presented by the speech and drama department of St. Mary-of-the-Woods College here Friday and Saturday, Oct. 29 and 30, in the Cecilia Auditorium.

Directed by Sister Kathryn Martin, the play includes 10 Woods' students and five men, many of whom will portray two or three characters each. Included in the cast is Teresa Heineman, a freshman from St. Gabriel's parish, Connerville, who performed in several Junior CYO productions during her high school career.

The public is invited to the 8:30 p.m. performances of "Under Milk Wood." There is no admission charge.

vigorous leadership to the Catholics of that state on such relatively dull subjects as racial justice, renewal in the Church, school integration, the eradication of poverty, disease and starvation among the rural poor. So its editor has earned the right to speak forthrightly on the menace of sexy movies.

But who are all the kids who will be debauched by "Carnal Knowledge"? (Its "R" rating means they can't see it unless they're 17 or accompanied by a parent.) What will they see or hear that they haven't already talked about ad nauseam? (The characters in the film talk just like adolescents.) The only difference is they will see their usual sexual behavior in a context of judgment. They will see it as silly, stupid, demeaning, inhuman, leading to unhappiness, loneliness and even (horror of horrors) impotence. By all means, let's figure out ways to protect them from this experience.

DOES BONNEY ever talk to young people? Does he know their reaction to films like this? He ought to go into any high school or college classroom and ask. He will be surprised. They will talk about honesty and reality and being "shook up." "Carnal" may not, un-

fortunately, change their sex habits, but it will be one of the few experiences in their lives that moves them and makes them think. The people who will be upset and (possibly) aroused will be down at the Rotary club, the bowling alley or the newspaper office. Somebody should devise a "Z" rating so they could have been kept from the theater and avoided corruption.

The truth is that the ignorance represented by Bonney has become a vice. There is no possible excuse for having it, much less spreading it. If there is any such animal as a "casual" moviegoer still around, let him know that he is just plain dumb. NCOMP has not failed to communicate with him; he is incommunicable.

Anybody who walks in off the street to see a modern film—especially if it's called "Carnal Knowledge"—deserves what he gets. Anybody who thinks an A-4 rating means "fine for casual moviegoers"—or has for 10 years—needs a dunce cap. Anybody who thinks garbage like "Love Machine" is "not half as offensive" as "Carnal Knowledge" has forfeited any right to pass public moral judgments on films, or to be outside the walls of the eternally expanding madhouse.

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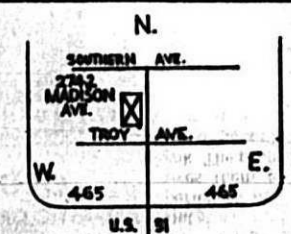
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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

Secena SOCIALS—Each Thursday
High School Cafeteria—5000 E. Newland
6 p.m. to 10:30 p.m.

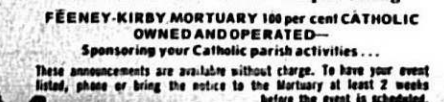
Ava Maria Guild CARD PARTY
Sunday, October 21—2 p.m.
Lady of Grace Auditorium—1402 Southern—Beech Grove
Games—Door Prizes Benefit: St. Paul Hermitage

Church of the Nativity SMORGASBORD
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