

Marion County jail neglect charges disputed

The November 6 issue of the National Catholic Reporter carried a Page 1 story detailing "deplorable" conditions at the Marion County Jail in Indianapolis. The article was written by Jane Kennedy, a registered nurse, who was one of the "Beaver 55" group convicted of raiding the Marion County draft board. Her story reportedly was smuggled out of the Detroit House of Corrections, where she is now serving a sentence for raiding the Dow Chemical Co., Midland, Mich. Miss Kennedy was confined in the Marion County jail for 24 days last July.

Among charges detailed in the NCR story are these:

- "the grossest form of torture" is endured by drug addicts suffering withdrawal symptoms with "no relief or support" given by jail personnel.
- there is no venereal disease program, no drug detoxification or rehabilitation program.
- a doctor is available only one day a week; getting to see him is a relatively rare occurrence.
- going to the hospital was allowed only "after a psychological war" between prisoners and matrons.
- seven-months pregnant prisoner experiencing labor pains was denied hospitalization because there was no "show of blood."
- a prisoner with an amputated arm and a history of circulatory problems was denied attention for an unsanitary gash on her ankle.
- unwholesome sanitation conditions are routine (mattresses are unwashed from prisoner to prisoner, "no toilet paper for four out of every eight days," no drinking cups are issued, one shower serves 60 prisoners, etc.
- no provision is made for recreation or exercise and prisoners are not allowed to use the telephone.
- cellblocks were badly overcrowded.

In sum, Miss Kennedy, who is former national vice chairman of the Medical Committee for Human Rights, charges that the health of inmates is grossly neglected.

A copy of her story was delivered by The Criterion to Marion County Sheriff Lee Eads on Thursday, Nov. 5. The following day he was interviewed.

BY B. H. ACKELMIRE

"Let me say first that she shouldn't have been here. She broke the law. We didn't ask her to come here. Some of the things she wrote are true, others are not true."

That was the opening shot from Sheriff Lee Eads, fresh from an election victory, as he led this reporter through a crowded reception room into his office to discuss a National Catholic Reporter story by Jane Kennedy. The story calls health conditions at the Marion County jail "deplorable" and says the welfare of prisoners is seriously neglected.

The interview was scheduled. Unscheduled, but asked for and granted, was a look at the women's section of the jail, interviews with Sgt. Barbara Kendrick, who is in charge of matrons, and three matrons on duty last Friday afternoon.

In addition, The Criterion has discussed the NCR story with Dr. Frederic A. Rice,

Jr., an Indianapolis physician who treats state prisoners at the jail. Dr. Arthur P. Keibel, who treats Federal prisoners held there; United States Marshal Charles Loos and Father Laurence Lynch, jail chaplain.

Dr. Keibel was reluctant to discuss conditions at the jail. He said such information is properly received through the U.S. Marshal. Dr. Rice answered all questions put to him regarding the type and quality of medical attention.

Sheriff Eads agreed with the NCR statement that the jail has no venereal disease program as such. Dr. Rice, however, reported that seven out of ten patients that he sees are routinely treated for venereal disease and jail personnel is trained to spot lesions or rashes associated with the contagious secondary stage of syphilis.

Given the "crowded conditions, hundreds of prisoners and the turnover in prisoners," Sheriff Eads said he felt an effective VD program was almost

impossible. "It's different when you have only one, two or a dozen prisoners to worry about," he added.

CROWDED CONDITIONS and lack of space were cited by the sheriff, matrons and medical personnel as the biggest problem.

"I have 950 male and female prisoners in this jail today and it was built to accommodate a maximum of 650 prisoners," Eads said. "The women's section was built for 42 prisoners and we have had as high as 70," he added.

The fact is the jail is not finished. Completion of the interior has been pending for three years. A bond issue was authorized in September of this year to finance the cost of air-conditioning and completing 24 additional cells in three large rooms that now stand empty.

Moreover, the jail is in a sense itself a prisoner of the courts. Eads estimated that 700 of the 950 inmates were awaiting trial; only 250 were serving

sentences. Trial wait can be anywhere from two days to 18 months.

Asked whether implementing the Indianapolis Bail Project in the jail might be helpful in reducing congestion, Eads said he had no information on the project. However, last month the City-County Council voted to extend the project, which has been in operation at the city lockup for the past eight months, to the county jail. It permits release without bail of certain first-time offenders held on misdemeanor charges.

As to Miss Kennedy's statement that there is "no drug detoxification or rehabilitation program," Eads said that was false. There is a detoxification section, which was shown this reporter, but it is in the men's section of the second floor, and it does not treat female prisoners.

Eads, Sgt. Kendrick and the three matrons all denied that a female addict suffering withdrawal would be refused all aid or support, as the NCR story alleged. They also denied that any matron would have told an inmate that a "\$200 a day habit" was necessary for hospitalization.

DR. RICE, WHO MAKES "sick call" at the jail a minimum of four days a week, assigns one day to the women's section, sees an estimated 10 to 12 patients each time and spends approximately one and a half hours making the call.

Female prisoners are not restricted solely to the one day, however, according to Dr. Rice. Emergency conditions are treated on other days as well and, contrary to the NCR story, Dr. Rice said emergency cases are readily transported to Indianapolis General Hospital.

Dr. Rice said there are many women addicts imprisoned on any given day and jail personnel is well-acquainted with withdrawal symptoms. He said narcotics are never prescribed but tranquilizers and



Is it as bad as National Catholic Reporter says?

other medication is routinely administered by deputies to help an addict weather the withdrawal phase.

"If we get a woman addict in by noon, we know she is going to be very sick by midnight. We are not brutal. She is given help," Dr. Rice said.

It is true, as the NCR story relates, that not all prisoners asking to see the doctor get to do so. But it is not true, according to matrons (who are all deputies) and Dr. Rice, that there is any kind of numerical determinant which says that "four out of every ten" are permitted to see the jail physician.

Prior to seeing the doctor, all prisoners are interviewed by a deputy who is a trained medical technician. He determines in large measure whether the prisoner gets to see the doctor.

"When you consider that out of 60 prisoners who want to see the doctor, 20 are probably complaining of athlete's foot or constipation or a head cold, it's no wonder the doctors don't see everybody," said Sheriff Eads.

Dr. Rice said matrons have a supply of simple medication, such as aspirin, Darvon, laxatives etc. and these are dispensed as needed and with the "common sense" one matron described as an indispensable requirement of her job.

DR. RICE SAID STRONG drugs are prescribed and given, but with caution. "We have cases in which prisoners sell the drugs to other prisoners or hoard them until they can take a large enough dose to require an emergency session with a stomach pump at General Hospital," he said.

He said he is unaware of any case in which a prisoner really needed hospital treatment and was denied it. "You have to remember that a hospital is more pleasant than a jail. The food is better, there is a chance to watch television or listen to the radio. And some prisoners think a jail sentence is a good time to take care of some long-standing ailment," Dr. Rice stated.

Sheriff Eads readily confirmed NCR's (Continued on Page 2)

AT STATE HOSPITAL

Chapel dedication set in Richmond

RICHMOND, Ind.—Archbishop George J. Biskup will take part in ecumenical dedication services for the Citizens All-Faith Chapel at the Richmond State Hospital here Sunday, Nov. 15.

First services in the new chapel, which serves the 950 patients of the institution, will be conducted Sunday morning. Father Larry Crawford, Catholic chaplain and chapel board member, will offer Mass at 10 a.m., while the Protestant services are scheduled at 9 a.m.

Dedication ceremonies will begin at 1:30 p.m. with a half-hour organ recital

by Mrs. Lawrence West. Special music will also be provided by the Evangelists quartet, of Connerville.

THE MAJOR ADDRESS will be given by Rev. Dr. John M. Vayhinger, professor of psychology and pastoral care at the Anderson (Ind.) School of Religion. His topic will be "The Place of Faith in Treatment and Healing."

Along with Archbishop Biskup, the other denominational participants in the dedication ceremonies include Dr. Grover L. Hartman, executive secretary of the Indiana Council of Churches, and James Kessler, student rabbi at Richmond's Beth Boruk Temple. After the dedication addresses, the chapel keys will be presented by John Simons, the architect, to Mrs. Orville Miller of Fort Wayne, president of the Citizens All-Faith Chapel Committee. She will in turn present the building to Dr. Jefferson Klepper, hospital superintendent. The building will be maintained by the state.

SERVING ON THE CHAPEL board with Father Crawford and 21 other members from the 13-county area served by the hospital is Frank Berheide, a member of Holy Family parish here. Other Catholics on the board include Betty Thomas and Hilda Woelmermeyer. The drive to erect the chapel spans the past ten years, with the present board being reorganized in 1964. Another \$10,000 in pledges and contributions is needed to complete the offices and educational rooms, which will be ready before Christmas, according to present schedules.

Bishops weigh use of option at Communion

WASHINGTON, D.C.—The question of receiving Communion in the hand and the possibility of Catholic participation in a National Council of Churches agency are on the agenda for the semi-annual meetings of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC).

The NCCB liturgy committee is proposing that a communicant have the option of receiving the host either on the tongue, the current practice, or in the hand to place in his mouth himself. If the bishops approve, authorization would be asked of the Vatican.

THE BISHOPS' committee on ecumenical and interreligious affairs is recommending that the NCCB name nine Catholic members to the recently established Faith and Order Commission of the National Council of Churches. The commission will have a total of 50 members.

At the five-day (Nov. 16-20) meeting in Washington, the bishops will consider a proposal to open at least portions of future USCC meetings to the news media. If they approve the proposal at the USCC communications committee, it will become effective at the April 1971 session in Detroit.

The opening session of the Washington meeting, at which Cardinal John Dearden of Detroit will speak, will be open to the press.

OTHER ITEMS ON THE bishops' agenda are:

—Proposed guidelines for the implementation of new rules on mixed marriages issued earlier this year by the Vatican.

—Proposed new guidelines for promoting ecumenism in U.S. seminaries. A report on the Campaign for Human Development, a new domestic anti-poverty effort undertaken by American Catholics.

—A proposal to expand the Church's efforts on behalf of Spanish speaking people.

The bishops will also elect new chairmen for a number of committees, and will act on 1971 budgets for the NCCB and USCC.

The USCC is an administrative agency of the NCCB for carrying out some aspects of the Church's work at the national level.

Parish Music Workshop set this Saturday

Marian College to host event

INDIANAPOLIS—Marian College will host a Parish Music Workshop on Saturday, Nov. 14, for the benefit of parish musicians and liturgical committee members.

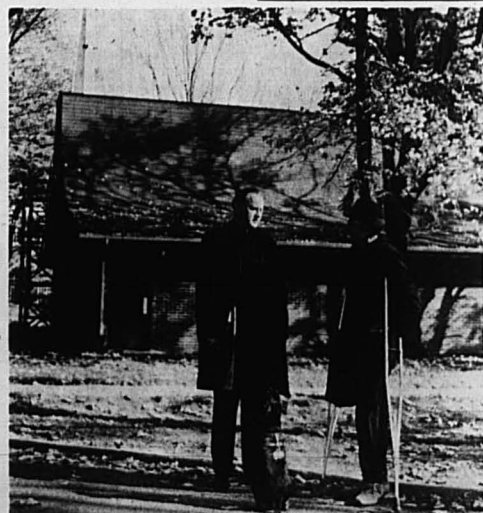
Sponsored by the Indianapolis Archdiocesan Commission on Liturgy and Sacred Music, the event is expected to draw 200 persons to the practical sessions of lectures and discussions.

Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, will discuss the Theology of Worship at the 9:30 a.m. opening session, followed by Father Giles Pater, chairman of Cincinnati's Commission for Liturgy and Sacred Music on Music in the New Order Missae.

Resource personnel for the afternoon small group seminars will include the following:

Organ—Edward Throm, music director of St. Jude parish, Fort Wayne; Choral—Sister Marie Brendan, S.P., of St. Mary-of-the-Woods College; Cantor and Song Leader—Father Albert Ajamie, pastor of St. Rose parish, Franklin, Mrs. William Matheny, of St. Andrew's parish, Indianapolis, and Joseph Casey, of St. Meinrad College; Folk Music in the Liturgy—Charles Gardner, of Little Flower parish, Indianapolis.

Celebration of the Eucharist will conclude the workshop at 4:30 p.m. Registration fee is \$3 for students and \$6 for adults.



RICHMOND STATE HOSPITAL CHAPEL—Father Robert Minton, pastor of Holy Family parish, Richmond, and Rev. Eldon Bryant, Protestant chaplain at the Richmond State Hospital, are shown above in front of the recently-completed Citizens All-Faith Chapel. The facility will be dedicated Sunday, Nov. 15, at services to be attended by Archbishop George J. Biskup.



POOR READERS, NO FUNDS

Boys School tests chaplain's ingenuity

BY PAUL G. FOX

PLAINFIELD, Ind.—A low reading level of Indiana Boys School inmates here makes audio-visual aids paramount in the religious education program conducted by the Catholic chaplain.

There are only a handful of capable readers among the 60 Catholic teen-agers at the school, according to Father Donald Buchanan, chronic truancy problems are usually found in the boys' records which account for the average third grade reading level among the 13-18 year old youths, the chaplain indicated.

Normal catechetical booklets for the age group are inadequate since the boys can't read them. The chaplain has no operating funds for his program, so films are rented from the public libraries and projectors are borrowed from Marian College.

GAINING THE RESPECT and confidence of the boys requires individual attention, but the chaplain's time here is limited to Sunday morning and a few hours squeezed into one week-day morning each week. Father Buchanan, who taught the past three years at Schulte High School in Terre Haute, was appointed to the Marian College theology faculty this fall.

The 36-year-old former Air Force officer has recruited about 30 Marian student volunteers for the Boys School project, under the coordination of David Prestipino, of Allentown, Pa. Each Sunday morning two carloads of students make the 40-mile round trip to visit with the boys and to lead discussion periods following Mass at 8:15 a.m. Mass.

Father Buchanan is hopeful that a tutorial program will evolve between the collegians and the teen-agers to help raise their basic education levels and goals.

A dominant figure on the Boys School sprawling campus each Sunday is Miss Agnes Mahoney, a Plainfield resident who has devoted 51 years to the religious education program at the state school.

Miss Mahoney, a respected educator and administrator, retired a few years ago after a long career as teacher and principal with the Indianapolis Public Schools. She has provided the continuity between chaplains, filling the void during periods when a Catholic chaplain was unavailable.

enrollment of 630, range in age from 13 to 18. Those under 16 are required to attend Plainfield's Charlton School on campus. There is limited vocational training in barbering, auto mechanics and print shop.

Many boys, still lacking in basic education skills, quit Charlton at 16 because of boredom and disinterest. Some continue with vocational courses, while others simply serve on various work crews or become couriers for supervisory personnel—waiting out the time until ultimate parole.

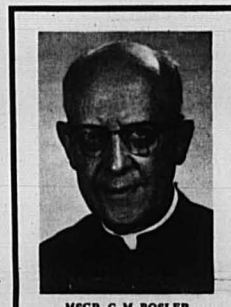
While Indianapolis has the distinction of having the largest single "delegation" among Catholics at the Boys School, the Lake County region of contiguous cities has the greatest percentage.

Presently there is no Protestant chaplain at the institution, as the previous chaplain has taken the same position at the neighboring Indiana Youth Center, recently opened by the Indiana Corrections Department for first offenders in the 18-25 age bracket.

Perhaps the strongest motivational drive behind Father Buchanan's determination to succeed at the Boys School is the desire to assist Miss Mahoney's observation spanning 50 years that "counseled boys don't return here."



DIRECT BOYS SCHOOL ACTIVITIES—Father Donald Buchanan, chaplain of the Indiana Boys School at Plainfield is shown above with David Prestipino, Marian College junior from Allentown, Pa., who coordinates the Marian volunteers at the Boys School. There are 60 Catholic boys out of 630 enrolled at the correctional institution. (Additional photos are on Page 12.)



Monsignor C. M. Bosler dies at age 76

INDIANAPOLIS—Archbishop George J. Biskup was principal celebrant at the Funeral Mass for Msgr. Clement M. Bosler, celebrated this past Monday at St. Joan of Arc Church.

The retired pastor, who was 76, died Thursday, Nov. 5, in St. Vincent Hospital of a heart attack three days after undergoing surgery. Burial was in the Priests' Rest of Calvary Cemetery.

Father Robert Walpole preached the funeral homily, and two nephews and former associate pastors were among the celebrants.

MSGR. BOSLER SERVED as pastor of St. Joan of Arc parish from 1940 until his retirement last year. He was a seminary classmate of the late Cardinal Joseph E. Ritter and celebrated his 50th Jubilee of Ordination with the Cardinal and Father Carl E. Riebnethaler in 1967 at Millhouse.

A native of Rockport, Ind., Msgr. Bosler offered his First Mass in 1917 at St. Catherine's parish, Indianapolis, where his late brother, Father C. O. Bosler was founding pastor. His first assignment was at St. Augustine's parish, Jeffersonville, for less than a year.

He was then named to St. John's (Continued on Page 9)

Marion County jail

(Continued from Page 1)
statements that there was no radio or TV for prisoners. "And there won't be any while I'm sheriff," he said. "We're running a jail, not a hotel."

As to Miss Kennedy's statement that she had "no opportunity to exercise," the sheriff replied there was plenty of room to move around and exercise in the cellblocks.

On statements that mattresses were "not cleaned from prisoner to prisoner" and there were no sheets or pillows issued, Sheriff Eads said prisoners were free to scrub their own mattresses. "There's plenty of soap, water and rags available for them to use."

The mattresses are slabs of foam rubber covered with plastic. If there are more than 34 women prisoners, and there usually are, no sheets are issued. The sheriff and matrons agreed that dissension arose when some prisoners had sheets, other didn't. When asked if more sheets could be added to the standing supply of 34, a matron said she supposed it could be done. No sheets or pillows are issued male prisoners.

Upon arrival, each prisoner is given a mattress, blanket, towel, soap and a roll of toilet paper. The paper is replenished upon request, according to matrons, and they called "ridiculous" Miss Kennedy's statement that she had no paper "four days out of every eight days."

THE NCR STORY SAID there was one shower for 60 prisoners. There are five showers in the women's section.

Miss Kennedy complained that "along with many other prisoners, I had no money and consequently no drinking cup." Matrons said drinking cups are sold in the canteen for a nickel. Those without money are frequently given the cups.

One matron said, "We don't go around asking who needs a cup, but I've handed out 15 or 20 in one day."

Miss Kennedy cited two individual

cases of medical neglect: one was a seven months pregnant woman, who said she was having labor pains but was refused hospitalization because she was not bleeding. The other was a woman with an untreated ankle gash.

The "show of blood" was confirmed by Dr. Rice and matrons as the criterion used to determine hospitalization for a prisoner in labor. Dr. Rice described it as a medically accepted indication that labor was in progress.

One matron said that if a prisoner in labor was sent to the hospital too soon, she was immediately sent back to the jail. As "proof" that the blood show test worked, the matron said no baby had been born in the jail or enroute to the hospital.

The prisoner with a cut ankle had an amputated arm and a history of circulatory problems. One matron said she remembered the amputee. This is a summation of the matron's statement regarding the incident: The woman was brought over from the city lockup on a drunk charge. While in the lockup she had been taken to the hospital for treatment. She was scheduled to have the ankle treated again. The fact that the time had arrived for another treatment—not any charge by Miss Kennedy of criminal negligence—precipitated the second trip to the hospital, the matron recalled.

Ambulatory cases are transported to General for outpatient care in a nine-passenger station wagon. "Not a day goes by," said Sheriff Eads, "that the wagon doesn't make anywhere from one to 12 trips to the hospital."

SHERIFF EADS INSISTED that when medical attention was really needed, it was given. But he said there are phony bids for hospital treatment. As a case in point, he said the jail used to be swamped with complaints about bad dental chairs. After a fully-equipped dental clinic was installed in the jail, tooth problems all but disappeared, he said.

Marshal Loos said all institutions holding federal prisoners—and they are a

minority in the Marion County jail—are inspected by Federal agents who make an independent report to the Bureau of Prisons. Loos said the local jail was inspected in September. He is not informed as to the contents of that report but said information was available to the public by writing directly to the Bureau of Prisons, Washington, D.C.

According to Loos, his office has never received complaints about the jail's medical operations and he described relations with the jail administration as "real fine." He said the quality of care was at least comparable to that in any other prison. Dr. Kleber usually visits the jail two days a week.

Dr. Rice, who is company physician for Unitray, Inc., Indianapolis, said the quality of care given jail inmates "is every bit as good" as that in an industrial clinic. He said the majority of inmates get seen by a physician much more frequently when they are in jail than when they must see their own doctor on the outside.

Matrons said NCR's statement that prisoners were denied use of the phone is only partly true. All prisoners are allowed one phone call upon entering jail. Matrons said they frequently make personal calls for inmates. Prisoners are allowed to mail three letters a week, but may write at any time to a judge, lawyer or clergyman.

Chaplain Laurence Lynch, who is chaplain at the county jail, said he had never received a complaint from a prisoner regarding the medical treatment.

The county jail is not a pleasant place to be. There are no decorative refinements, only cold stone floors and gray steel bars and bunks. The air is ripe with the smell of disinfectant. The Indianapolis Hilton is not. But Sheriff Eads said he was running a full security detention setup, not a hotel. And it is clear that he and many others regard the NCR story as overblown and, in some instances, downright false.

Holy Cross schedules religious workshop

INDIANAPOLIS—A three-day week-end workshop, covering two members of the Woods' all-parish family pitch-in meal on Sunday. The program is unique in the Indianapolis area since no priest followed by evaluations and directly participates in the parish-sponsored program. The program is unique in the Indianapolis area since no priest followed by evaluations and directly participates in the parish-sponsored program. The program is unique in the Indianapolis area since no priest followed by evaluations and directly participates in the parish-sponsored program.

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Michigan voters defeat nonpublic school aid proposal

BY JIM STACKPOOLE
(EDITORIAL PAGE 4)

DETROIT—Dismay, discouragement and uncertainty—such feelings hang low over 800 of Michigan's nonpublic schools. Despite the efforts of tens of thousands of parents, teachers, students and concerned citizens who trudged door-to-door in neighborhoods from Detroit to Bay City to Grand Rapids to the Upper Peninsula, who stood hours upon end in shopping centers distributing literature, who made posters and telephone calls, who prepared cookies, cakes and candy apples for "Save Our Schools" bake sales, and who finally voted "no"—despite all this, proposal "C" passed.

The fate of nonpublic schools in Michigan and the effects of proposal "C" are as fuzzy as the wording of the amendment itself.

In the archdiocese of Detroit's school office, Father John Zwiers, superintendent of schools, said he could not make a statement or prediction now about what is going to happen to the diocese's 228 elementary and 70 secondary schools.

"WE WILL HAVE TO consult with legal advisors to determine all the ramifications of proposal 'C,'" he said. Shared-time programs, special services, and possibly school tax exemptions are in jeopardy. (One pastor had his school tax estimated at \$150,000 a year for both grade and high school.)

"We are all dismayed at this tragic loss to education in Michigan and most especially the loss to the children," Father Zwiers said.

"Our initial analysis may be too early, but we think it possible that the citizens did not fully realize what they were voting on because of the confusing wording in the amendment."

The difference in the length of existence between some grade schools (suburban) and core-city schools can be measured in weeks. The indigent schools might last until the December break; the suburban schools until June.

Parish school officials were not optimistic about any 11th-hour campaigns by parishioners to save the schools, as they have done in the past.

THE HIGH SCHOOLS appear to be more resilient to the effects of inflation and the loss of state aid because they can spread their cost over an inter-parish program and they can charge a more economical tuition than the grade schools. The question is just how much will a parent pay for high school tuition. The most expensive of them at the moment is charging just under \$1,000 when all the fees and extras are added to the \$648 tuition.

Of the 130 schools on last March's doubtful list, 25 have closed. The remaining 105 are expected to close this December or possibly by June; 75,000 students would be affected.

While Father Zwiers said he felt there was good evidence for the unconstitutionality of the amendment, he would not comment on it without legal advice.

Proposal "C" prohibits the "use of public funds to aid any nonpublic elementary or secondary school."

But the state legislature has already appropriated the \$22 million for the 1970-71 school year. The constitutional amendment—proposal "C"—to prohibit state aid does not take effect until 45 days after its approval by voters—Dec. 18.

The question is whether nonpublic schools can collect the first half of the allocation (\$11 million) before the amendment takes effect.

It is legally possible to collect the money. Some inner city school principals said that they must collect the first half of the allocation if they are to survive until December. Asked if he expected a court battle to ensue over the first allotment, Father Zwiers said he simply did not know.

HE SAID THERE WILL be no sporadic school closings. The procedure of terminating classes begins with a petition to Cardinal John Dearden, who must approve the shut down. "If schools must close," Father Zwiers said, "it will be done in an orderly procedure."

Named sources have indicated that a policy statement is in preparation which will determine not only which schools close but also which will remain open.

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Nebraska says 'No,' see school closings

OMAHA, Neb.—A proposed state constitutional amendment to provide tax aid for nonpublic schools was defeated by 64,555 votes in the Nov. 3

The final tally was 241,211 against and 176,656 in favor of said aid.

Archbishop Daniel E. Sheehan of Omaha, in a post-election statement, said because of the defeat some Catholic schools definitely would close due to financial pressures. He assured every effort would be made to keep schools open. He said closing plans so adequate provisions can be made for transfer of students from closing Catholic schools into the public school system.

"EVERY EFFORT will be made to maintain those schools that are economically feasible," the archbishop said. He added that Catholic school resources and personnel would be examined to avoid closing, which will represent "a real tragedy."

The proposed amendment was supported by Nebraska Citizens for Educational Freedom, the Missouri Synod Lutherans and Catholic parishes throughout the state.

The aid proposal was known as Proposition 12 in the Nov. 3 election. It called for an amendment to the state

constitution which would permit the state to provide up to one-third of the cost of educating a child in now financially hard-pressed nonpublic schools.

The Nebraska constitution bars state aid to church related schools.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Deprived of citizenship

In CAPE TOWN, South Africa, one of two Anglican priests deported by the South African government has also been deprived of his South African citizenship. Father Robert Mercer and Bernard Chamberlain of Stellenbosch were deported after the government claimed they supported grants by the World Council of Churches (WCC) to organizations fighting racism. The groups receiving the WCC grants include black African nationalist movements engaged in guerrilla warfare. Father Mercer has protested that his deportation was invalid because he was a South African citizen.

Priest is match maker

In SPOKANE, Wash., a Jesuit teacher at Gonzaga University fulfilled a 12-year dream by launching MATCH—a program to help interested adults to meet congenial marriage partners. MATCH stands for Marriage Associates Toward Congenial Homes and is a "non-profit Christian enterprise" to help women over 21 and men over 23 meet the right mate, said Father Armand Nigro, MATCH founder. Father Nigro, who is also president of Spokane's human relations council, said the problem is that millions of marriageable people would be excellent spouses—if they could just meet the right person.

Plan Campus Ministry Center

In BOSTON, campus ministers will learn together, live together and study together at a planned national center designed to offer a new style of training for their specialized roles at universities. The National Center for Campus Ministry, largely organized and funded by Catholics, is being established with a target opening date of Sept. 1971. No center building planned, so students are to live in small groups in apartments and meet for studies at the Boston Theological Institute, said Father Robert Bullock. He is director for campus ministry, Boston archdiocese, and chaplain at Brandeis University as well as co-director of the center planning with Father Laurence Murphy, director of the division of campus ministry of the United States Catholic Conference.

Pope stresses Mideast peril



Peter's square.

Urge respect for human life

In WASHINGTON, executive director of the Catholic Hospital Association said the CHA can help educate others to respect human life. Sister Mary Mauria Senglaub, R.S.M., noted CHA's house of delegates had passed an anti-abortion resolution at its June convention "to support and assist membership in protecting their right to refuse to cooperate in the termination of innocent life. I think CHA has another responsibility," Sister Mauria said, "to help individuals, both in the profession and out, to understand this concept of right to life. There is an educative role involved here."

Hails Pope's unity suggestion

In ALBANY, N.Y., the Episcopal bishop of Albany characterized Pope Paul's suggestion for a charter of reunion between the Roman Catholic and the Anglican churches as "one of the most significant things that has happened in the whole contemporary ecumenical movement." Episcopal Bishop Allen W. English of the Albany diocese, said in an interview. "Its significance lies in the fact that it expresses a new approach in the whole matter of the Roman-Anglican relationship, an approach that is based on mutual trust, acceptance and affection rather than on the somewhat mechanical and legalistic approach that characterized the Roman-Anglican dialogue in the past." Pope Paul's suggestion was made Oct. 25 at the canonization of 40 English and Welsh men and women who died for their Catholic faith in the 16th and 17th centuries. The Pope urged the Anglican Church to reunite itself with the Catholic Church as a united church—united but independent.

Cites role of guerrillas

In WASHINGTON, Archbishop Carlos Partelli of Montevideo, head of the Uruguayan Bishop's Conference, said here that guerrilla groups like his country's Tupamaros "sometimes serve to awaken public conscience." He also pointed out that activities such as the Tupamaros' kidnapping and murder of U.S. police adviser Dan Mitrione have polarized the Uruguayan people. "Terrorist activities force people to take sides," the archbishop said, adding that there are many persons in Uruguay who side with the guerrillas.

Pope clarifies appointment



In VATICAN CITY, Pope Paul VI said he did not name Cardinal Agostino Rossi to a top Vatican post in order to remove him from the Brazilian political scene. Cardinal Rossi, former archbishop of Sao Paulo, Brazil, was named prefect of the Congregation for the Evangelization of Peoples Oct. 22, one day after Pope Paul had publicly denounced police tortures in a speech that was almost universally seen as aimed primarily at Brazil. Cardinal Rossi's public defense of the Brazilian government against accusations of Catholic torture had placed him in apparent opposition to this and other statements of the Holy See. Pope Paul said that there was no "hidden intention" in Cardinal Rossi's appointment to the Vatican post.

Brother barred from homeland

In SANTO DOMINGO, Dominican Republic, a Christian Brother deported four months ago after he and another Brother urged landless farmers to seize unused land was turned back at the airport when he tried to reenter the country. "I am trying to enter the country legally," Brother Miguel Dominguez told newsmen. "I hope they don't force me to come back illegally." "The case of my deportation is not closed," he added. "I am Dominican because the people made me one during my years of hope and anxiety here."

Suspends Mass in protest

In RIQUIMBA, Ecuador, Bishop Leonidas Proano of Riobamba suspended Sunday Mass at the cathedral to protest the killing of a priest on charges of subversion. The priest was held for seven days and then released. It was the third time in less than a month that a priest had been arrested in Ecuador on such charges.

School heads vote to disband

In SAN FRANCISCO, the four-year-old Association of Catholic School Superintendents of the United States Catholic Conference (USCC) met for its biennial meeting, and in its first action, decided to disband the organization. Functions of the association will be taken over by the superintendents' department of the National Catholic Educational Association (NCEA), also holding its national meeting here. Membership in the two superintendents' groups largely overlaps. Dr. Edward R. D'Alessio, director of the USCC's elementary and secondary education division, said the superintendents' association had become "superfluous, needlessly duplicating the work of the NCEA's superintendents' department."

Religious society 'bankrupt'

In MILWAUKEE, officials of the American province of the Society of the Divine Savior—the Salvatorians—climaxed nearly a decade of financial difficulties by filing a bankruptcy petition in federal court here. The action is believed the first time an American Religious community has asked a court to take control of its finances. Father Ramon Wagner, S.D.S., a member of the Salvatorians' provincial board, said that putting the society's financial affairs in the hands of the court would, in effect, halt payment to the Salvatorians' creditors. At the same time, American provincial Father Edward DeBruin, S.D.S., affirmed that "this action does not in any way jeopardize the continued existence of the Salvatorians as a Religious group of men in the Catholic Church."

Holy See again backs UN program

In UNITED NATIONS, N.Y., the Holy See contributed \$5,000 to the United Nations Development Program (UNDP). This is the 18th consecutive year in which the Holy See has contributed to UN programs of technical assistance or other aid for development projects. Msgr. Alberto Giovannetti the Holy See's permanent observer to the UN, said that although the amount is small it is intended to give practical meaning to what Pope Paul said in his 25th anniversary message to the UN: "This is a vast enterprise, truly worthy of uniting the good will of all into one immense and irresistible effort for the integral development of man."

Fordham in legal hot water

In NEW YORK, a grant from New York state has Fordham University in legal hot water. The Jesuit university must share responsibility for its actions with the state commissioner of education, Dr. Paul Weiss, one of the nation's best known philosophy teachers, has filed a suit of \$1 million here, charging Fordham and the education commissioner with withdrawing a teaching offer on the grounds that he was too old.

Denounces abortion law vote

In SEATTLE, Archbishop Thomas A. Connolly denounced passage of a statewide referendum legalizing abortions, charging that the public had voted to abolish the Fifth Commandment—Thou Shall Not Kill. The archbishop, who vigorously opposed the measure, said it was "shocking and frightening to realize that the majority of the citizens of Washington had voted in favor of killing in cold blood one segment of our society for the economic benefit and social convenience of another." In a hard fought, emotionally charged campaign, the abortion reform proposal was approved by a vote of 532,739 to 424,875 in the Nov. 3 general election.

Supports priests in politics



In SHREWSBURY, Mass., encouragement for a variety of priestly ministries—including politics—was voiced during the annual meeting of the Conference of Priests' Senates. Archbishop Humberto S. Medeiros, newly installed archbishop of Boston, said even politics is a valid ministry during a press interview. He said he personally accepts the idea of "a qualified priest here and there," seeking elective office. Father Robert Drinan, S.J., on leave as dean of the Boston College law school, was elected to Congress from Massachusetts' third congressional district Nov. 3. He will be the first priest in the nation's history to serve in Congress.

Seek to aid defecting priests

In KEARNY, N.J., the Newark archdiocesan senate of priests established a special committee to maintain contact with priests who have left the active ministry. Formation of the committee followed a report given by Father Thomas E. Davis on conversations he had held with a group of former priests on behalf of the senate. In establishing the committee, the senate indicated that it hoped to form an attitude of respect in the Church for men who have left the ministry as well as uncovering problems in the Church and the priesthood that could lead to efforts to assist men who are considering a return to the lay state.

AND NOW A WORD FROM OUR CREATOR:

"Love Your Neighbor"



NEW RIAL CAMPAIGN—This is the new slogan for the Religion in American Life (RIAL) campaign, produced to urge readers to live their faith, to practice what they preach, and to make America's religious work in solving the grievous problems in our cities, our neighborhoods, our hearts. Huntington, Ind., was recently named for the second consecutive year as the RIAL "Community of the Year."



JUNIOR CYO BAKING CONTEST—OVER-ALL WINNERS—Four of the six over-all winners in the recent Junior CYO Baking Contest posed for the photographer following awards presentations at the Dance which closed the CYO's observance of National Youth Week November 1 at Our Lady of Lourdes. Left to right, the winners are: Larry Norris, Our Lady of Lourdes, winner in the Quick Bread Division; Patty Quigley, named Contest Grand Champion for her Candy Bar Cookies; Janet Deery, Our Lady of Lourdes, winner of the popular Cake Division with a devil's food cake; and Jeff Campbell, Holy Name, who was chosen as Yeast Bread champion after entering an apple flip. If you think it's unusual to see two boys appearing among the over-all winners, you're right, but obviously, the "liberation" movement can work both ways.

BRAZIL SITUATION CITED

Pope is sometimes called upon to discuss non-church issues

BY FR. ROBERT A. GRAHAM

VATICAN CITY—The Pope's denunciation of police torture the 13th Century? His own predicaments ("persecution") and other abuses in Brazil had an unusual approach that caused his confusion later and may cause him to be returned home from his audience in the Vatican.

Cardinal Agostino Rossi, Archbishop of Sao Paulo, stated emphatically that the Pope "appreciated the sincere and Christian efforts" of the government to combat subversion and does not regard the recent events as "religious persecution."

Yet the Brazilian prelate said the pontiff in the company of Archbishop Aloisio Lorscheider of Santo Angelo, who was himself held under brief arrest by the police when he went to investigate a raid on the Brazilian Institute of Development.

They brought with them the declaration of the Central Committee of the National Conference of Bishops in which both this raid and the police invasion of the headquarters of the Young Catholic Workers were denounced.

Cardinal Rossi was more entitled to know the mind of the Pope than anyone else in this circumstance, even though this was almost his last official statement. He has been named head of the Roman violations of civil and congregational liberties.

L'Osservatore Romano was more traditional. In its own editorial comment on the bishops' document, printed together with it on the first page, it took the stand that the governmental policy betrays a deliberate effort to violate the prerogatives of the Church in the exercise of its teaching role.

POPE PAUL'S personal explanation of the basis for his intervention is original and also revealing. In the past, the Vatican has been criticized for protesting to governments only when Church personalities or institutions are threatened on the basis of the Church's prerogatives. This inevitably gave the impression that its moral indignation is reserved only for

cases when its own ox is gored. In reality, this apparent exclusive concern for Church predicaments ("persecution") was imposed upon it by the laicism of a political time when any other action was deemed "political Catholicism."

The present Pope seems to think that the time is now ripe when he can take a broader stand without being subject to this charge.

Indeed, the rising tempo of calls upon him may be interpreted as an expression of world opinion. This is particularly strong in the East, without secularist and anti-clerical biases. His forthcoming visit to the Far East will tell how far Pope Paul has come in thinking that the world really wants his interventions even in things for which, as he admits, he has no "direct and specific competence."



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Movie classic set at Marian

INDIANAPOLIS—"The Importance of Being Earnest," starring Michael Redgrave, Joan Greenwood, Edith Evans, Michael Denison and Margaret Rutherford, will be shown in the Marian College auditorium at 8:30 p.m. Friday, Nov. 13, as part of the college's Fine Film series.

Anthony Asquith directs the wit and polish of Oscar Wilde's play about the morals and mores in upper class British society. Tickets may be purchased at the door.

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Monsignor Goossens Says—

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to make a WILL. Last year in the

archdiocese 1748 adults died!

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

'Study away' problems? . . .

George Washington appointed the first Presidential commission—one to study the Whiskey Rebellion of 1794—and thereby fathered a long line of pensive panels whose progeny last year cost the American taxpayer \$75 million.

Aside from the more prestigious committees appointed by the President and Congress, there is an almost unlimited array of lesser committees assigned by one government agency or department or another. So many so, that a special congressional committee is now studying the study committees. At the latest count, there were no less than 1,600 in existence.

Members of these various committees serve without salary, but they get \$100 a day and expenses for any time spent on committee business. It may be possible, however, to make a good living by cultivating the various government officials who appoint the study groups. According to the Chicago Tribune, sometimes as high as 25 percent of the members of any given commission is serving or has served on another.

If President Washington started the trend, it took the presidents of the past quarter-century to perfect it. Appointing a commission has become almost a knee-jerk reaction of a chief executive under pressure to act or at least to simulate action. As the White House goes, so go all the lesser echelons of power and with the profusion befitting a buck-passing bureaucracy.

With rare exceptions, the study commissions have accomplished little concrete good. They have,

instead, been used to buy time until public attention and temper cooled. The voluminous reports—researched, drafted and polished by behind-the-scenes staff often are disposed of as soon as they are submitted to Congress, the Bureau of Indian Affairs, the Department of Labor or whatever.

All this may seem like a harmless enough pastime, certainly more desirable than compounding a sensitive situation with unwise and unenforceable legislation.

There are, however, drawbacks to the appoint-a-committee mania. It tranquilizes an anxious or concerned public into believing that the nation's best minds are huddling on grave matters and that a "best possible solution" is in the offing. It is often an exercise in repetition (Lloyd Cutler, who was executive director of the Eisenhower Commission on the Causes and Prevention of Violence described the panels as "comets" that burst upon the scene and pass from view "only to appear again in much the same form years or even decades later.") Moreover, the \$75 million a year mania has become too expensive to tolerate.

No matter how much time, effort and money are expended, a problem worthy of solution cannot be "studied" into extinction. Study is meant to be only a prelude to action. And the chosen course of action must be the right one, else both the study and the action become worse than mere waste inasmuch as they allow the cancer-like cells that constitute the problem to go on multiplying undisturbed.

. . . Here's what happens

No other economic-social-moral dilemma has received so much official study as has poverty in the past six years. And never have so many surveys done so little for so many. Worse, the War on Poverty is swiftly becoming the victim of an emerging scandal. Countless former anti-poverty officials and hundreds of millions of dollars of federal anti-poverty contracts have gone into private management and consultant firms that have grown hog rich on the miseries of the poor. Untold millions of dollars have been almost openly pocketed by individuals who haven't even bothered to go through the motions of "fighting poverty."

Enough now has become a matter of public record to say without equivocation that the War on Poverty stands second only to the War in Indochina as the most mismanaged war in this nation's history.

Scarcely a dent has been made in the problem of poverty when the problem is viewed in its true magnitude, not just in carefully isolated and well-publicized instances where programs at local levels have been successful. The government's own statistics show that a good fifth of America still goes to bed each night with hungry bellies—just the same as it did in 1963 when Michael Harrington's classic, "The Other America," touched off shock waves that resulted in the creation of the Office of Economic Opportunity in 1964.

In his current three-part series on poverty in The Criterion written in preparation for the November 22 collection for the U.S. Catholic Conference's Campaign for Human Development, John R. Sullivan has been telling readers about the degree of poverty afflicting this country in 1970, six long years after the War on Poverty became official.

The reasons for the failure of the crusade seem clear enough to us. Too many half-baked, often repetitive studies and surveys. Too little vigorous action at the "gut" level. A shocking display of plain,

raw personal greed by people who may talk like idealists but who show a robber-baron talent that old Jay Gould would have admired and envied.

The OEO has spent \$31,311,236 on 157 separate "evaluation studies" of its programs. It admits that many of them have been overlapping or altogether unnecessary and it is now trying to put stringent regulations against needless surveys into effect. Six weeks ago the OEO recommended that Community Action Against Poverty (CAAP) of Greater Indianapolis stop "surveying" the poor and drafting elaborate "plans" and start using the money to help more of the poor. We wish OEO luck in its efforts in Indianapolis and throughout the nation to get handsomely paid anti-poverty officials out of their paneled offices and out into the field where the action is.

In the matter of former OEO officials setting up their own consultant and management firms and raking in millions of dollars in contracts, it seems to us that a clear-cut conflict of interest is involved which is every bit as nefarious as that wherein former procurement officers of the armed forces become chairmen of the boards of private industrial firms dealing in huge defense contracts. There is no moral difference between a "military-industrial complex" and a "poverty-industrial complex." The former is merely much larger.

President Nixon has an obligation to give his personal attention to cleaning up the anti-poverty mess. He can do it on the grounds of saving taxpayers needlessly wasted dollars if he feels that is his proper stance. In our opinion, however, he ought to do it with a ringing declaration that the War on Poverty is going to be won and that the poor and half-poor of this rich nation aren't going to become the innocent victims of scandal perpetrated by people who are supposed to be helping the poor, not helping themselves to the public treasury.

The gloomy state of Michigan

Yesterday the bishops of Michigan were to have met to piece together the shambles of the Michigan election or, more precisely, the returns on the now famed . . . or is it infamous? . . . "Proposal C."

The proposal, a fuzzily-worded but all-encompassing amendment to the state constitution, prohibits all public aid based on nonpublic schools and students. In Michigan a single referendum passage is all that is needed to amend the state constitution.

Last Friday the Michigan Catholic Conference reported that supporters of aid to nonpublic schools were still in shock. It appeared that the 10-year effort to gain state aid, an effort which had culminated in a \$22 million appropriation for the 1970-71 school year, had been washed down the drain in a 12-hour battle of the ballots. And this despite warnings

from nearly every state official, from the governor on down, that financial and educational chaos could result if the amendment were passed.

At week's end no one was forecasting what the cumulative effect of the amendment might be or what action, if any, would be taken to test its constitutionality. The best summation of the situation was contained in the banner headline in the November 4 issue of The Michigan Catholic—"Gloom Pervades Parochial Schools."

A few of the hard questions facing the bishops are:

—Did voters really understand the full implications of the amendment?

—Are they, despite the action of their elected officials in passing the Parochial law and despite the action of the Michigan Supreme Court which upheld the

constitutionality of that law, still determinedly opposed to any form of aid to nonpublic elementary and secondary schools?

—Would a definitive and affirmative decision from the U.S. Supreme Court next month strike down the referendum action?

—Does the loose wording of the amendment, as legal experts contend, really repeal tax exemptions for nonpublic school property and eliminate all health, safety, and remedial education programs now provided by the various municipalities? And does it rule out all existing share-time and driver training programs?

—Since the amendment does not become effective until 45 days after passage, can Catholic schools collect the first-quarter allocation provided in the Parochial law? (Some Detroit inner-city principals say they must have the money if they are to remain open until December.)

—Most important of all, how long

can Catholic schools survive under the starvation terms of the amendment?

The Criterion noted in an editorial Oct. 9, 1970, that Michigan voters in 1920 and again in 1924 rejected Ku Klux Klan-sponsored amendments which would have required all children to be educated in the public schools. On Nov. 4 in the enlightened year of 1970 they have approved a constitutional amendment that, at this writing, looks as though it will have the same devastating result that its hate-mongering predecessors sought: the end of Catholic schools in the state of Michigan.

"Dismay and discouragement and uncertainty! Such emotions hang low over 800 of Michigan's nonpublic schools today," wrote The Michigan Catholic's editors. It is a dismay shared by all who are working, with reason and good faith, to win political justice for nonpublic schools and the millions of children who attend them.

YOUR WORLD AND MINE

'Open season' on Colombia's Indians?

BY GARY MacEOIN

"We have reason to believe that an 'open season' for exterminating Indians is in progress," is the impassioned cry of a group of distinguished Colombians to their government. Signatories include sociologist Orlando Rals Borda, anthropologist Victor Daniel Bonilla, Father Camilo Moncada S.J., Father Gustavo Perez, head of a Bogota research institute, and several other priests and nuns.

There is a widespread belief that Indians in Latin America were never systematically exterminated, as they were in North America. The record falls far short of this generalization. The economy developed in Latin America required a much bigger force of Indian labor, which was "domesticated" for this purpose. But protection of the Indian seldom in practice extended beyond his usefulness as a beast of burden or unpaid laborer.

The first step in domestication was the total destruction of the political, economic and cultural structures of the Indians. As historical research is now establishing more clearly, many of these were in full vigor and were more advanced than those of the European invaders. Great cities in Mexico, Guatemala and Peru were razed, and the Indians were systematically excluded from the new ones built to replace them. As the economy was gradually changed to make Indian labor unnecessary, the Indian population was destroyed. There are practically no Indians in Argentina, Uruguay and Chile. Elsewhere, they have withdrawn before the relentless expansion of "civilization," which today is reaching into the inhospitable Amazon basin. Last year there were circumstantial charges of genocide of Indians in Brazil. The government indignantly denied them, but without convincing proof.

THE SITUATION NOW reported from Colombia is similar. Population pressures are encouraging settlement in Colombia's sparsely populated southeast. The process is being undertaken with scant regard for the rights of the Indians who have lived there from time immemorial. The government's land reform institute, for example, has allocated a total of

35,000 acres for 6,000 Indians, while leaving individual white settlers in possession of ranches of far more than a hundred thousand acres.

It is clear to the signatories of the Open Letter that the intention is to extend to this region "the relationship of domination established during the colonial times." To achieve this purpose, the Indians are being subjected to "constant harassment, permanent patrolling of their lands, arbitrary arrests and jailings, inhuman tortures, and the death of some innocent people. These crimes have been committed by the Colombian Army, by the political police, and by settlers."

The total number of assimilated Indians in Colombia is small, somewhere in the neighborhood of a quarter of a million. But the problem that has surfaced in Colombia this year, as it surfaced in Brazil last year, is part of a

much bigger one. Latin American Indians are estimated to number between 25 million and 30 million, and current indications are that these numbers will be maintained for the indefinite future and may even increase.

IN MANY PLACES, the tensions are similar to those just described. Indians constitute more than half the population of Guatemala, and the deep-seated fear of the minority who call themselves Guatemalans is that "one of these days, they are going to come down out of the mountains and kill us all."

From the way they are treated, it is astonishing that they did not do this long ago. A similar reaction was visible in Peru last June after an earthquake killed 50,000 people. The government was more concerned to prevent mass migration from the devastated region than to tend the injured and feed the survivors.

The Indians of the high mountains are less exposed than their colleagues in the lowlands of Colombia and Brazil to genocidal practices of unscrupulous settlers. But the technological progress of "civilized" man is preparing new threats to their survival. Latin America's population is projected to grow in the next thirty years from its present 280 million to 600 million. Policy planners both in Latin American capitals and in Washington are talking more and more about a treatment of drinking water with the contraceptive or abortifacient chemicals which are "just around the corner."

Political resistance against putting such chemicals in the reservoir serving cities in which voters live will be understandably strong. But who would object to trying them out on non-voting Indians?

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THE BLACK VOICE

Prison theory = brutal reality

BY REV. LAWRENCE E. LUCAS

Last month's troubles in several of the prisons in the New York City area made national headlines. While it may be on a more gigantic scale, such is not unique as Indiana, California, North Carolina can testify.

The last episode of New York's trouble was less than two months after a similar happening. The Mayor, panels of judges, lawyers and distinguished citizens, and even the guards held hostage unanimously agreed the prisoners had just grievances. Yet, with all agreeing that drastic improvements had to be made immediately, nothing was done.

Then these same "responsible" people get very indignant when pent-up frustrations lead to violence—as if they were not more responsible for it.

Ironically, but not surprisingly, the Church remained "discreetly" silent. It did so in spite of the fact that Father Lawrence Gibney, the City Prisons'

Catholic Chaplain was forbidden entrance to the prison for a time. According to the Commissioner of Correction, he had taken part with the men and had "incited" them further.

GIBNEY HAD SPOKEN OUT frequently against the wretched, sub-human conditions to which the prisoners are subjected. As a human being, a Christian and a priest, he had no choice. So to his religious ministry to the spiritual and human well-being of prisoners was interrupted because it did not fit the Commissioner's ideas (separation of Church and State notwithstanding). And the official Church—though the Priests' Senate took a strong stand—did not get involved.

I am not suggesting that prisons have no place in present society. It would be naive to pretend that under existing circumstances, society is able to depend entirely on human goodness to maintain order. We have a "beautiful" theory that says the primary function of prisons is that of protecting society, eliminating crime and making honest citizens of the human beings who are placed behind bars. However, we then proceed to create, maintain and defend a system that makes those ideals unattainable.

Unfortunately, the same factors of human weakness, stupidity, viciousness, and yes, societal exploitation which make

prisons necessary, guarantee that the system usually functions far below the theory. The experience of most behind bars is likely to be shot through with brutality built into the system by insufficient staffs, political hacks in top levels, a lack of professional standards—to say the least—on lower staff levels, inadequate budgets and public apathy.

UNDERGIRDING ALL OF THIS is an implicit assumption, widely held, that life should be made as hard as possible for prisoners or "law-breakers" and that anything happening behind bars is all right so long as it doesn't inconvenience the society outside the walls.

When it is a matter of decent conditions in the prisons, it is really not relevant whether the prisoners are guilty of the crimes with which they have been charged or not. Human sensibility alone—not to speak of Christian sensibility—demands that even convicted criminals be treated like men, not like animals.

St. Matthew (25:34-36) pictures Christ, the judge, as saying to His disciples: "Come you blessed . . . I was in prison and you came to visit me . . ." In identifying himself with prisoners, he was not speaking simply of those who were in prison without having done anything wrong.

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FROM THE OTHER SIDE

Religious diversity

BY ALVIN F. KLOTZ

It was my privilege recently to participate in the conference on ecumenism sponsored by the Pastoral Council of the Lafayette Diocese. It was called upon to "revisit" to the excellent statement on "The People of God" given by Father Rudolph Bierberg of St. Joseph College. Later I participated in a workshop session with local ecumenism chairmen dealing with how to get things started. All in all, it was a fascinating and glorious experience!

I did become more aware, however, of the perplexity which Roman Catholics must feel in facing the many-headed Protestant community. What are the basic differences? Are some more genuine than others? Whom can we trust? Who is going to try to convert us to their way and who isn't? Is the spirit at work in all of us—with all our diversities?

William Whalen of Purdue University has done a monumental work in trying to resolve some of this ambivalence.

Through Claretian Publications he has come up with a whole series which deals with the primary groups that Roman Catholics are likely to confront. Even then, someone new is likely to pop up. Like me, for example. To date there has been no pamphlet issued on my (Continued on Page 5)

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"I CAN REMEMBER THE DAYS WHEN KIDS REALLY LISTENED TO THEIR CAMPUS CHAPLAINS!"

ALL AMERICANS AFFECTED

Poverty: who helps and how?

(Second in a series)

BY JOHN R. SULLIVAN

If poverty is bad—an unvarnished evil—why don't we do something about it?

The truth is, we are doing something. Federal, state and local governments last year spent more than \$126 billion on social welfare programs—nearly 45 percent of all government expenditures.

What that number doesn't tell us, however, is that those programs affect all Americans—not just the poor.

For example:—\$43 billion is for education for everybody.

\$48 billion is for retirement, disability and unemployment payments, programs workers contribute to.

—\$8 billion is for veterans' programs.

And only \$13 billion goes toward

public aid programs—welfare, job training, surplus food and food stamp programs, Job Corps and the Neighborhood Youth Corps.

There are at least two ways of looking at the figures: not very much is being directed toward the specific needs of the poor, and an awful lot is being directed at social needs generally—and what's wrong with that? Don't many of those programs keep other people from being poor?

Yes they do, and that's the point—public programs seem to be (and not many would argue otherwise) aimed at the largest number of people. The result: Many people who are not in desperate need do receive aid, and many people who are needy don't get help.

IN RECENT YEARS, we have talked most about the very poor, but acted most to help the majority who aren't poor. Social Security, unemployment and other insurance-type benefits have risen more than \$11 billion since 1967. Aid aimed directly at the poor has increased by less than half that.

And yet there are more poor people than ever in the United States. The trends seem to be telling us several things:

—That government alone has large, but limited, power to really help the poor.

—That handouts alone will not help anyone for very long.

—That there is no single solution to poverty. People are poor for different reasons in different places, and a variety of programs must be devised if real progress is going to be made.

—That real progress is going to cost money. For half a century in America, 80 percent of the people have controlled 20 percent of the wealth; another 20 percent

control 80 percent of the wealth. The proportion of rich to poor has remained constant.

"The simple fact is," said one economist, "that if we want to bring the poor into the middle class, we are also going to have to bring many of the rich into the middle class. That's what makes it very, very hard to really attack the problem."

Fashions change in the world of anti-poverty action. Not too long ago, the poor were to be charitably pitied, and were to receive nice baskets of food at Christmas and Easter—the "deserving ones" anyway.

AS THE POPULATION has grown—and with it the number of poor—and as society has become more complicated, so has our approach to poverty grown more complicated.

Our Christmas baskets are now food stamp programs; we have added job training, health programs, remedial education—the list can go on and on.

But we haven't solved the problem: the poor are still with us.

It's hard to say why—we know that migrant workers have different needs than Puerto Rican city-dwellers; that landless tenant farmers need one kind of help, while the assembly line worker ousted by automation needs another.

And we have programs geared to each. It's hard to say why we haven't succeeded—or is it?

Maybe we haven't tried enough. There is, for example, a nationwide housing shortage in which the secure middle class—and therefore the poor—are finding it nearly impossible to find adequate housing they can afford.

Yet new housing is being built more

slowly than at any time in the last decade. Money for housing is tighter than ever—despite people's willingness to pay more than ever for it.

AND THE GOVERNMENT has, so far, set large goals without making the means available to meet them.

The unfortunate truth is that the situation is commonplace. For every person assisted by a government program there is at least one more who is not helped.

Some do get help—churches, foundations, universities, and other private organizations have in recent years put more of their resources behind finding ways to really help the poor.

What is "really helping" the poor? Whatever makes them stop being poor. It may be job training for unskilled workers. It may be education for the uneducated. It may be job placement services. It may be community organization, credit unions, small business loans.

And helping the poor also means taking the edge off the pain—building better housing, starting health programs and enticing doctors and nurses to help them, improving schools, opening day care centers for the children of working mothers.

Many of these activities—as elementary as they may seem—were either rare or non-existent in the not-so-dim past. The moving force behind them, the force that proved the ideas workable, that gained acceptance for them, that proved that they do help, has been private organizations—among them the churches.

(Next week: What the Church does and what the Human Development Campaign will do.)

The Irish art of coping

(AN EDITORIAL)

The employees' strike that closed Ireland's 900 banks and branches for six months ended late last month. Banking officials hope to open their doors for business as soon as they have caught up with their paper work and are able to tell hundreds of thousands of Irishmen exactly who owes what to whom.

The remarkable thing about the bank shutdown—which would have swiftly paralyzed most nations—is that the Irish economy has continued to function quite well, in a transactional sense, without the banks.

The nation's pubkeepers, as well as many clubs, companies and stores, have cashed checks on faith. Individuals, in turn, have had to draw checks against their bank accounts with no opportunity to balance withdrawals against deposits or to get statements. Yet the prevailing attitude in easy-going Ireland is that everything will come out about even in the end.

This perhaps is one of the advantages of being an insular, underpopulated, parochial, homogenous society. There probably isn't any more true neighborly love in Ireland than in other nations. But there sure is a lot of neighborliness—and the kindly sort of nosiness that goes with it. Thus, those cashing strikebound checks have had a reasonably good idea of their worthiness, and this without any faceless credit-rating agencies to help them.

Also, Ireland remains by and large a church-going, God-fearing nation. We don't want to make too big a deal of this because Eire certainly has its share of con artists and rogues. But it is true that in the roll call of the world's nations Ireland stands among those with the lowest percentages in most categories of crimes and misdemeanors. Its strong religiosity surely should be credited in some measure for this.

Another important factor is the famous ability of the Irish to cope. Through centuries of hardship, strife and persecution they have elevated coping into a fine art. Solving problems and overcoming difficulties have become almost a sport with them. Right now their government is engaged in gamesmanship of an extremely risky nature. Recently it ordered stringent wage and price controls in an effort to deal with a recession marked by soaring inflation, rising unemployment and falling production.

The bank shutdown and the economic stagnation are not related. The latter is a persistent, long-term condition that set in after a period of relative prosperity, somewhat as is the case in the United States. Insofar as the bank closure itself goes, the Irish in due course doubtless will get all their accounts straightened out, even though a few noses may get bent in the process.

Opinions

REASON ENOUGH

To the Editor:

I disagree with 90 percent of what I read in The Criterion, but I wouldn't miss reading it because how else would I know how wacky many in the Church have become?

Indianapolis

J. W.

KNOW YOUR FAITH

To the Editor:

I have been meaning to write to you for several weeks on how pleased I am with the new expanded Know Your Faith section in The Criterion. It is the best improvement in your paper in a number of years.

We use the Know Your Faith section in our parish for our adult religious discussion program, and I trust that many other parishes are using it in similar study programs.

Indianapolis

James Stovall

Traveling salesman for peace

BY CHARLES FAGER

CAMBRIDGE, Mass.—Russell Johnson travels around the world spreading the story of the necessity for peace as a peace education secretary for the American Friends Service Committee.

Here at his home base, the committee's New England regional office, Johnson discussed a recent four-month-long visit primarily to Southeast Asia before packing his suitcase again—this time for a lecture tour across the United States.

As a traveling salesman of sorts for peace, Johnson meets many people with ideas adding to his impressions that:

—It will take "radical change" in society to prevent more wars as the one in Southeast Asia.

—U.S. involvement in Vietnam is a "terrible thing," which has intensified and engendered a mood of anti-Americanism.

—President Nixon's Vietnamization plan—calling for the South Vietnamese taking over the conduct of the war—is not working.

JOHNSON, a Unitarian minister before joining the committee staff 20 years ago, said the last of several trips he's made to Southeast Asia confirmed that there has been "a tremendous escalation of the American air war," most notably in Laos. Johnson, steeped in peace philosophy marked by his conscientious objector military status in World War II, thinks the U.S. government is "propping up various regimes (in Southeast Asia) to try to legitimize" involvement there, while "cutting down on the investment in American ground forces because that's been the cause of much public reaction to casualty rates."

Meanwhile, the U.S. maximizes "the use of Asian mercenary troops," Johnson

said, "as a secret army" based in Laos. That army is "made up of about 30,000 very well trained mercenaries under Special Forces leadership...."

THE MERCENARIES, Johnson said, are "well financed, armed and supplied by the U.S., but the manpower is Asian, and I think this is the objective: to hold our position with their power and our technology, destroying the infrastructure and supporting puppet regimes that we have backstopped in Thailand, Laos and Saigon."

There, "a whole American apparatus...stands one foot behind these supposed governments and they have a lot of leverage simply because of the financial support we provide."

Johnson said "the Royal Laoian Army, which we're funding, doesn't have much of a reputation as a fighting force. The problem is pretty much the same as it is in Vietnam: the officers tend to come from elite backgrounds and live pretty high on the hog, whereas the footsoldiers are ill-paid, ill-clothed, their morale is bad, and they by and large have no motivation to stick their necks out if they can help it."

There seems to be a reduction in American manpower in Southeast Asia, Johnson said, "but in every other respect, the intensity of the war has increased, especially in terms of Cambodia and Laos."

Across the region, Johnson said he saw "an anti-Americanism that's basic to the mood of these people and it's intensifying as the war goes on."

In the short run, Johnson believes President Nixon can cite success—"that Vietnamization has worked."

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Conscience and political realities

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

During a pleasant evening at the home of friends last week, I had an interesting conversation with one of their four children, Michael, age 9, a fourth grader, was telling me about his campaign for the vice-presidency of the Student Cooperative Association at his school. I asked him why he thought the students should vote for him, and what he promised to do if he were elected. He said he promised that if elected he would deal with everyone fairly. Today I learned that he did not win the vice-presidency, but came in second out of four candidates.

Michael's involvement in a mini-political campaign is a part of his conscience formation, a meaningful aspect of his education for Christian responsibility. By teenage Michael may be more seriously involved in the politics of the city or state. Even if further political involvement does not lead to running for office, Michael will continue to be exposed in religion class to the political implications of Christian conscience.

Some parents are disturbed when they find that the religious education of their youngsters includes discussions of political issues like Vietnam, and readings about men like Martin Luther King and Robert F. Kennedy. The parents question why the children are not spending more time learning the Ten Commandments. Greater parental concern is evidenced when the young actually become involved in political movements or causes. Parental concern is understandable because recent trends in religious education do show a shift in emphasis from the approaches to conscience formation experienced by most of us Catholic adults in our youth.

LIKE MOST RECENT developments in the Church, a change of emphasis usually brings into sharper perspective traditional teachings that, for one or other reason, had not been sufficiently stressed in the recent past. An overly legalistic moral formation during the past several centuries of Church history cast a shadow over the traditional biblical understanding of conscience as openness to God's commands that may be recognized in human experience, as well as through law and authority. Likewise overshadowed, but never fully forgotten, was the social dimension of Christian responsibility. For several centuries too much emphasis was placed on an individualistic understanding of conscience. I was taught to obey the commandments in order to save my soul and be happy with God forever. Social responsibility was never denied, but tended to be displaced by individual pre-occupations.

Vatican Council II attempts to officially restore the balance to a more soundly traditional perspective, one more vital to our times. "Profound and rapid changes make it particularly urgent that no one, ignoring the trends of events or dragged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life." (The Church in the Modern World, 30). A significant part of Christian moral living is enabling love to become effective through social and political structures and strategies.

ACCORDING TO THE council an important part of the moral formation of the young is education to social awareness, social skills. "For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those



Political activity at all ages and levels means involvement and sometimes leads to humorous situations as this 1948 Pulitzer Prize photo by United Press photographer, Frank Canceller, attests. The picture shows former President Harry S. Truman as he showed the press headline which proclaimed his defeat in the 1948 election, although late returns proved he had won and also proved his own faith in himself. (NC Photo)

Politics and Christian responsibility

BY FR. KEVIN O'ROURKE, O.P.

Though there was no presidential election this year, election fever ran high in the United States. Issues such as peace, the war in Vietnam, and the high cost of living were discussed excitedly by candidates and voters.

National, state, and local elections attracted intense attention. Sincere Christians realize their responsibilities to vote in important elections. They acknowledge that they must contribute to good government by choosing conscientiously candidates who will be honest and sincere office holders. But when the ballots have been cast, does the political responsibility of the Christian cease for the next two or four years? Our recent history, and our present political problems indicate that even when "the better man" has been elected there is a continuing political responsibility for the Christian. Christians must not only vote conscientiously, they also have the responsibility to work for the reform of existing political institutions.

POLITICAL INSTITUTIONS, like human beings, can become weak or corrupt. If a political institution, such as a local, state or national government loses sight of its goal, or misconstrues its priorities, then it is corrupt. It no longer serves, but controls, the community. "The Political Community exists," the Second Vatican Council states, "for the

societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share" (Declaration on Christian Education, 1). Training in social skills is part of Christian conscience formation. That is why new texts and other religious education media direct attention to social problems and issues, to outstanding leaders in combatting social ills, and to effective methods of improving human society.

Surprising to some and a scandal to others is the important place given to politics in the development of social conscience. For many Catholic adults politics carries with it connotations of graft, corruption, and expediency. In their religious education, little attention may have been given to the political realm beyond the individual's obligation to obey the laws of the country, state and city.

Aware that in the complexity of contemporary life, Christian love cannot be fully effective without skillful political action, the bishops at the Second Vatican Council encourage reflection on the political aspects of Christian responsibility. Christians more than others have a special role in political involvement. "Let all Christians appreciate their special and personal vocation in the political community. This vocation requires that they give conspicuous example of devotion to the sense of duty and of service to the advancement of the common good." (The Church in the Modern World, 75). Not all are called to full time political dedication, but all

(Continued on Page 7)

sake of the common good, in which it finds its full justification and significance, and the source of its inherent legitimacy. Indeed, the common good embraces the sum of those conditions of the social life whereby men, families and associations more adequately, and readily may attain their own perfection." (Church in the Modern World, n. 74). If a government, then, exists for the perpetuation of a particular political party, or for the betterment of a particular segment of the people, and not for the betterment of all the people, then the political institution in question is corrupt.

To say a political institution is corrupt does not necessarily imply that the people who control the political institution are corrupt. On the contrary, the people who direct political institutions are seldom corrupt, but they very often lack vision.

In one large American city, the main political leader is an exemplary Christian. His political, personal and family life shows forth his Christian commitment. Yet the political party which this man controls is corrupt. The practical goal of this political party is to continue in power. Loyalty to the party, not service to the people, is the slogan. Policies and programs in this city are judged by the criterion, "will it help the party." The Christian principle of good government, "will it help the people, especially those who cannot help themselves," is seldom invoked.

No matter how much lip service is given to honesty and good government by politicians in this city, an unbiased evaluation of the activity of the political party in power suggests one conclusion: the party first, the people second. This city government has everything, save Christian Vision. The duty of Christians then, is to make sure that political institutions have the proper vision of

what they are about. Christians should forcefully remind political leaders, political parties, and office holders that their first responsibility is to the needs of the people.

"IN THE CONSCIENCE of many," states the council, "there arises an increasing concern that the rights of minorities be recognized, without neglect for their duties toward the political community." (Ibid. n. 73). This desire to help minorities is present in the minds and hearts of many American Catholics; there is a growing concern about the black, the poor, and other people in our society who cannot help themselves. And yet, the Kerner Report, when discussing the causes of racial violence, states that one of the basic causes is that the United States is a "racist society."

Thus, the very political institutions which are supposed to help the black, the poor, and other underprivileged people, are governed by attitudes and goals which are primarily designed to help the educated, the white and the comfortable. Christians cannot stand idle in face of this situation, and maintain that they are trying to help their fellowmen.

We must help our political institutions formulate a vision that respects the rights of all, especially the underprivileged, and then we must insist that the leaders of our political institutions pursue these goals in a realistic manner. In short, the goals of many American political institutions must be renewed, just as the goals of the Church were renewed during the Vatican Council. This can be accomplished most surely and quickly by Christians who are active members of political organizations.

We live in an era when political institutions are subject to great criticism and even revolution. The answer to this series of problems lies not in the

destruction of our governments or political parties, but in their renewal. Many men of good will serve in our present political structures. Yet many of them serve with a vision that is out of date for the problems that beset our time. As a result, many political institutions are corrupt and dying; they bring misery and despair, rather than life and service, to the people.

Christians can help bring about the necessary renewal of vision. We have the principles, do we have the courage? When the Conciliar Fathers advocated a more active participation by Catholics in political life, they were calling us to give our political institutions a Christian Vision.

ONE PHRASE OF THE council keeps ringing in my mind: "We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reason for living and hoping." (Ibid. n. 31).

In our society, we see all kinds of people, especially the young, who do not seem to have a reason for "living and hoping." Can we give them a reason? Not through platitudes or parables, but only through the existence of political institutions which demonstrate concern, a genuine concern for peace, equality and justice. In short, we shall not give future generations much to live and hope for unless we start renewing our political institutions.

DISCUSSION QUESTIONS:

1. What responsibility does a Christian have to participate in the governmental process?
2. What attitude should a Christian take towards political change?

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WHAT DIFFERENCE DOES JESUS MAKE?

Christ was a man, but different

BY FRANK SHEED

To the Christ of the Gospels everyone must have his own reaction. There are those who reject both him and the Gospels in one inclusive sweep. Of those who do not, I fancy that most see him as

at once definitely man and quite certainly different from any other man known to history. Today still, as through the centuries, the differences cause people to feel that to call him man and leave it at that leaves out too much—in some way he is Man Plus.

But what does the Plus stand for? To vast numbers it is Divinity. Christ is the God-Man, whether they believe him both God and Man, or only a man uniquely indwelt by God, inspired by God as no other man has been. Those who over-rate the differences write his manhood down, even write it off as a mask the Divine chose to wear, a tool it chose to use. Those who under-rate the differences may find themselves left with a rather improbable man, with whom there can be no warmth of feeling and no urge to a personal relation, one who too easily becomes the Christ Event.

BEFORE WE TRY TO evaluate the differences, let us take a long look at them. For the moment I am not thinking of special occasions—the birth of a Virgin Mother (told us by Matthew and Luke), his Miracles, Transfiguration, Calvary, Resurrection and Ascension—but of what we may call his ordinary way of speaking

of himself in relation to men and to God. The unvarying element in this is his assumption of something special in himself, something not in them unless he gives it to them.

"Come unto me all you who labor and are heavily laden and I will give you rest" (Matt. 11:28)—at heart warming phrase as any God spoke to men in the Psalms. But there was another edge of his "difference." "He who loves father or mother more than I is not worthy of me" (Matt. 10:37) is a saying clearly monstrous if he is man and not more: even those who accept his Godhead find it hard to fit it into their picture of him.

What the crowd felt at the end of the Sermon on the Mount his close followers knew from daily experience—"the crowds were astonished at his teaching for he taught them as one who has authority and not as their scribes" (Matt. 8:9). He gave the apostles commands meant for the whole world—"Going teach all nations, teaching them to observe all things whatsoever I have commanded you" (Matt. 20:7).

Thus he spoke to those who had already accepted him (some of them uncertainly or only provisionally). But the Sermon on the Mount (Matt. 5 to 7) was for all the sundry. The opening words "I have come not to destroy the law and the prophets but to fulfill them," you and I can take calmly. But not one in his audience had ever heard words so shocking and shattering. The Law had been given them by God through Moses (there was one theory that God himself studied it daily). And here was this nobody from Nazareth promising not to

destroy it! His promise to fulfill it was, if anything, more blasphemous. And that was what he set about doing.

HE BEGAN WITH THREE OF THE Ten Commandments—do not kill, commit adultery, swear falsely. He prefaces each with "It was said to them of old"—i.e. by God through Moses. He follows each with "But I say to you," and develops the command largely on his own authority, not as a mere might on the authority of Moses. He goes on to two other great words given by Moses outside the Decalogue. The first is "An eye for an eye and a tooth for a tooth"; the Pharisees had already modified this, but Christ goes far beyond, all the way to "Do not refuse him who would borrow from you!" The second is "You shall love your neighbor as yourself"—one of his "developments" here is one of the greatest things ever said, "Love your enemies, pray for those who persecute you." Anyone who feels he has outgrown Christ might try outgrowing this.

I remember the reaction of an outdoor crowd in New York's Times Square, ranging from speechless indignation to obscenity, when I asked if they would pray for Hitler.

He never speaks of apostles or anyone else as his equals. The authority he claims is total. But it is not his. It comes from his Father. "As my Father appointed a kingdom to me so do I appoint for you" (Luke 22:29).

Back to his whole life was his certainty of a special relation to God. Illusion? But how reconcile that illusion with the electrifying sanity of so much else that he said?

WORSHIP AND THE WORLD

Church music for the Youngfolk

By FR. JOSEPH M. CHAMPLIN

Harry ("Butch") and Sue Cavender are not 30 yet, but they already have been married 13 years, brought five children into the world, adopted another, and organized a combo of polished liturgical folk musicians. This group, called the "Youngfolk," performs upon request in or around Windsor, Ontario for weddings, Sunday Masses and other services.

The youngest member, Connie Pare, 19, plays a 12-string EKO guitar and joins with four others—all in their twenties—including a school teacher who handles an electric bass guitar and a college student who strums the lead instrument. One of the ensemble taps bongos; others in the "Youngfolk" lend union or harmonized singing support.

SCRIPTURE

Christian freedom and sex

By FR. WALTER M. ABBOTT, S.J.

If you will read chapters 5 and 6 in Paul's First Letter to the Corinthians, you will see how Paul handles three moral problems which were obviously what we would call "hot" topics of conversation among the people: a case of incest, the matter of Christians suing other Christians in court, and the arguments of a group favoring more liberal views on sexual activity than Paul would permit.

The case of incest would have been a remarkable thing even in loose-living Corinth. For a man to have intercourse with his stepmother was considered abominable by Greeks and Romans. What seems to have happened was that a Jew who had become a Christian went through a marriage ceremony with his widowed stepmother. Paul was furious because the Corinthian Christians seem to have let the man get away with it. Since he says nothing against the woman, we conclude that she was not a Christian.

The majority of Jewish scholars at that time seem to have held that one who accepted Judaism and circumcision would marry his father's widow since circumcision made him a new creature. Apparently this man argued that he could do the same on the grounds that baptism, making him a new creature, was certainly as efficacious as circumcision.

IN HIS LETTER to the Galatians, written four or five years before this one to the Corinthians, Paul had taught that through faith and baptism the Christian was freed from the bondage of sin and from what he even went so far as to call the bondage of the Mosaic Law. Christian freedom was obviously a frequent theme in his writings and in his speeches. Now, in Corinth, some were pushing it to permit sexual activity beyond that of the legitimate marriage union.

You can regard 6:12-20 as a follow-up on that case of incest, which Paul handles in 5:1-13. Paul frequently writes in that way. He handles a topic, then takes up another, and then returns to the former topic to give more advice on it. However, most commentators take 6:12-20 as the handling of something much broader than the case of incest. I think they are right in saying that Paul takes on a group advocating freedom in sexual activity to the extent of managing it the same way one manages the matter of eating.

Paul tells the Corinthians that there are some limits to Christian freedom in sexual matters. He writes that he has excommunicated the man who is living with his step-mother, and he orders the Christian community to promulgate the excommunication. It is the first case of excommunication in the New Testament. He takes the occasion to clarify something he had written in an earlier letter (one of the lost letters), that the Christians in Corinth were not to associate with "immoral people." By "immoral people" he means exactly what this man was, "a man who calls himself a brother (a Christian) but is immoral." Paul thus puts another limitation on the Christian's freedom.

SOME, I KNOW, would argue that 5:3-5 is not a formula of

At first sight, the "Youngfolk" appear very ordinary and quite similar to those generally youthful folk units in parishes across the country (a regular or infrequent part of the scene depending on the talents available and the pastor's temperament). In fact, they even lack some of the added touches like the flute, oboe or recorder which one sees here and there. What makes them distinctive is the relatively high quality of their performance.

A REPUTATION FOR producing such "well done" music has brought many invitations—from churches anxious to introduce this idiom at Sunday Masses, from other folk musicians eager to improve, from engaged couples seeking to surround their nuptial service with songs of that type. Almost every week-end last year found the "Youngfolk" on a musical missionary jaunt to different parochial units, and recently they played for their 19th wedding in 1970.

This Canadian combo has prepared written guidelines on "Folk Music in the Liturgy" which include a list of 18 albums recommended for worship in a contemporary style. They would be happy to share these four pages of helpful hints with interested inquirers. The "Youngfolk" also recorded several weeks ago 13 tunes on a stereo, long play album (\$3.75) entitled "I Believe." Either guidelines or record or both may be obtained from Mrs. Sue Cavender, 1579 Pelissier Street, Windsor, Ontario 12.

THE FOLLOWING RANDOM excerpts should exemplify for readers the nature of these norms:

—Singing in unison when leading congregations. If the music is in parts, congregations tend to sit back and listen rather than

excommunication but a punishment which they call medicinal. They say the interpretation of excommunication here does not do justice to Paul's kindness and to his faith in the transforming idea of grace. They seem to think excommunication excludes the possibility of conversion.

Excommunication, however, excludes neither the medicinal aspect nor the possibility of conversion. It is an action taken to protect the community against the erosion of an intolerable scandal. It is a purification of the community from vice and from tolerance of vice. To back up what he does, Paul in 5:7-8 deliberately introduces the idea that by baptism Christians enter into the new Passover feast, as celebrating the feast of Christ, our Passover Lamb, calls for greater purity than was required for the Passover rite of the Jews.

You see here again how Paul brings a moral problem right up to the fact of our union with Christ. In the radiant light of that fact a particular matter is seen to be fitting or not fitting for a Christian. What you get from such a process, among other things, is a synthesis of moral and sacramental life.

PAUL HANDLES HERE that problem about Christians suing other Christians because he will answer it with the same principle he uses for the sexual problems. Suing other Christians, he says, "is unworthy of people who have been 'cleansed from sin, dedicated to God, put right with God through the name of the Lord Jesus Christ and by the spirit of our God' (6:11)."

The Christian's freedom is conditioned by the demands of the holiness which is proper to him and which come from the Trinity itself.

Some have always held that this passage about lawsuits is not normative for Christians of later times. Today many Christians say a man would be out of his mind not to sue others, Christians or non-Christians, insurance laws being what they are, etc., etc. There is room, they say, for volumes of distinctions, and there they are, in fact, on the shelves of our libraries. If one applies the Pauline principle of prayerful reflection on the holiness of a member of Christ, however, I think many of the distinctions dissolve or become unnecessary. The problem is to get that principle implemented.

DISCUSSION QUESTIONS:

1. What three moral problems are discussed in chapters 5 and 6 of Paul's letter to the Corinthians? What are their relevance today?

2. Was Paul too strict in excommunicating a man for incest?

participate. If you want to sing in harmony, do it during Communion or after the recessional hymn.

—Even if you don't feel it, show confidence, and give a good strong, solid lead.

—Don't drag the tempo of songs. Even slow songs can and should have a good steady rhythm.

—Aim for quality of sound, rather than quantity.

—Guitars should give an introduction to the singers by a previously planned method, e.g., chord run—C, F, G; count down—1, 2, 3, 4; bass run.

—Slow songs seem to sound better with a picking instead of a heavy strum. Faster songs need a livelier strum, either a "pick-strum" or straight strumming, in which the style can be changed to suit the particular song.

—Pauses or breaks, e.g., between chorus and verse or after a word, can be very effective, but don't overdo it.

—It is important that the guitarist start a song with the appropriate tempo. It is possible to change



Jonathan takes a look at the use of modern music in the liturgy. (NC Photo)

"AND NOW A LITTLE HINT THAT WIND UP FROM THE 'NO-TECH' SHOW LAST WEEK..."

tempo between chorus and verse, e.g., "Of My Hands" has a slow chorus (with a picking on guitars) and a slightly faster pace on verses (with strumming on guitars).

—Music used in the liturgy must be directed toward a fuller participation on the part of the congregation. A choir which distracts because of poor performance or visual impact, is not functioning properly within the liturgy. Musicians must be discreetly placed so as not to be distracting. Music which has a tendency to draw attention to itself because of exaggerated rhythms,

amplification or movement, should be avoided.

—Music plays a very important and integral part in the liturgy. It is, therefore, necessary that the person or persons leading a folk Mass have a good musical background, as well as a working knowledge of the liturgy.

DISCUSSION QUESTIONS:

1. How important is music to a successful liturgy?
2. What are some contemporary folk songs that are used in the liturgy?

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QUESTION BOX

Did Vatican II create 'Yahweh'?

By MSGR. R. T. BOSLER

Q. Who is Yahweh? I keep coming upon this term in Catholic publications. I even heard it used in church. I am puzzled and confused. I thought I was dumb; so I asked a good number of my friends if they knew. They were about as puzzled as I am. Is this a new creation of Vatican II?

A. This is one thing you can't blame on Vatican II. Moses is responsible for it, and he goes back pretty far. In the third chapter of the Book of Exodus, in the passage where God makes his presence known to Moses in the burning bush, are the following verses:

"Then Moses said to God, 'I am to go, then, to the sons of Israel and say to them the God of your fathers has sent me to you. But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I Am who I Am. This is what you must say to the sons of Israel: I Am has sent me to you.' And God also said to Moses, 'You are to say to the sons of Israel: Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name for all time; by this name I shall be invoked for all generations to come.'" (Ex. 3:13-15)

So, "Yahweh" is the name God wants to be called. Why haven't you heard about this before? Because in time the Jews came to consider the name Yahweh so sacred they would not pronounce it when they read aloud from the Scriptures but instead would substitute the word Adonai, "the Lord," or Elohim, meaning "God." The ancient Greek translators substituted "Kyrios" or Lord for the Name. The Vulgate, the Latin translation for so long the Church's official translation, used the word "Dominus" or Lord. Translations into the modern languages followed this example.

In 1955, the Jerusalem Bible School, under the direction of the Dominicans, issued a great new and scholarly translation of the Bible in French. It used the original name of Yahweh. The English Catholic scholars who translated and adapted the Jerusalem Bible into English also used Yahweh. Since this translation is one of the versions authorized for public use in the English speaking world, the word Yahweh is now heard from pulp readings.

What precisely does the word

mean? It is the third person singular of the Hebrew verb for "to be" in the causative mood, say some scholars. Hebrew has a present and future mood as does English, but it also has some that we do not have, including a causative mood, so that by changing the sound of the verb a bit it means "He causes to be." These scholars think that Yahweh was probably the first word of a descriptive phrase "He brings into existence whatever exists," which would be an excellent name for God the Creator described in Genesis.

Other scholars have a different explanation. In ancient times knowledge of the name was considered to give power over the thing named. These scholars contend that when God told Moses that his name was "I Am who I Am" He was deliberately refusing to give his name to keep man aware of the fact that God is totally other, completely beyond human understanding.

Still other scholars follow the translation of the Septuagint, the ancient Greek version of the Old Testament, "I Am who I Am," or in the third person, "He who is." They argue that this describes God as the one who is unlimited existence, who is apart from past, present or future for He completely is.

Take your pick, but please don't blame Vatican II.

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Conscience

(Continued from Page 6)

Christians are called to responsible involvement in political life. The Church considers those dedicated to political service and bearing the burdens of political office as worthy of praise and consideration.

POLITICAL EDUCATION is an important part of the work of helping the young develop mature Christian consciences. This implies that our children and youth be exposed—according to their age and maturity—to the values and risks of political life. They need to appreciate that genuine love requires translation into political action if it is to adequately benefit the poor, the hungry, and the victims of injustice. As John F. Kennedy once stated, "Politics is the art of the possible." Charity that is not rendered possible, realistic, effective—that is, social, political, organizational, economic—may well be little more than wishful thinking in the face of the vastness and complexity of today's social problems.

For this reason the council affirms unambiguously that "civic and political education is today supremely necessary for people, especially young people. Such education should be painstakingly provided, so that all citizens can make their contribution to the political community. Let those who are suited for it, and can become so, prepare themselves for the difficult but most honorable art of politics" (The Church in the Modern World, 75). Following the Council's direction, religious educators encourage the young to reflect on and discuss political issues, political leaders, and political strategies, and learn, like Michael, the basic skills of political activity.

DISCUSSION QUESTIONS:

1. How can political issues be related to religious education?
2. What do the Documents of Vatican Council II say about political involvement?

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CYO grid finals set for Nov. 15

INDIANAPOLIS—The 50th year of interparochial grade school football will come to a close Sunday, Nov. 15, with the playing of championship and consolation games in the two leagues.

Gates will open at 11 a.m. at the CYO Stadium on W. 16th Street for the day's final round of games. Consolation games are scheduled first, followed by the championships.

ST. LUKE'S and St. Pius X will square off at 12 noon for the championships.

Record 190 teams await cage action

INDIANAPOLIS—A record 190 teams are expected to participate in the six CYO basketball leagues, getting underway December 5 and 6.

The breakdown includes: 34 Freshman-Sophomore teams; 35 Junior-Senior; 40 Cadet "A"; 22 Cadet "B"; 39 "56" "A"; and 20 "56" "B". Five "outside" teams will take part in the high school leagues, representing Southport Christian Church, Baxter YMCA (2) and Northwest Youth Athletic Association (NYAA).

All coaches or team representatives are expected to attend the preliminary rules and regulations meeting at 7:30 p.m. Tuesday, Nov. 24, at the CYO Office. Sandwiches and refreshments will be served.

Grade school teams will get underway December 5, playing on Saturdays, while the high school teams start December 6, with most games on Sundays.

Rosters and eligibility blanks have been sent to all parish entries. The CYO Office reminded high school coaches that physical exams are not needed for high school players, but that parental consent forms are necessary.

Payment of the \$1 fee per player is expected by the first day of the season.

SCOUT MEETING SET

INDIANAPOLIS—The Catholic Committee on Scouting will meet at 2 p.m. Sunday, Dec. 6, in the CYO Office, 1002 W. 16th St. The meeting is designed for committee chairmen, institutional representatives and others interested in scouting.

schools are not the pattern business and neighborhood schools are "phony issues" raised by the Nixon administration, the priest-chairman of the U.S. Civil Rights Commission said here. "You can't say busing is a bad thing. Forty percent of American school children are bused now," said Father Theodore Hesburgh, C.S.C., who is also president of the University of Notre Dame.

He talked (Nov. 9) to newsmen before attending a meeting here of the rights commission, which last month charged that the federal government was not implementing equal opportunity laws and practices.

Father Hesburgh said: "Nobody screamed about Alabama busing black children 100 miles away from Selma to a black trade school in Montgomery when there was a white trade school in Montgomery."

THE PRIEST, who has served on the rights commission since 1957 and was named its chairman last year by President Nixon, said "neighborhood

the "56" League consolation trophy, representing the Division I and II winners, respectively.

At 1:15 p.m., the Cadet League consolation tilt is between St. Rita's Division IV winner and Our Lady of Mt. Carmel, representing Division III.

Championship rivals in the "56" League, scheduled to meet at 2:30 p.m., are St. Philip Neri, of Division IV, and St. Catherine's, of Division III. St. Philip's advanced to the championship berth last Sunday by dropping St. Luke's 7-0, while St. Catherine's eliminated St. Pius X 13-9.

DEFENDING LEAGUE champion St. Andrew's, representing Division I, meets Immaculate Heart of Mary, of Division II, at 4 p.m. for the Cadet League title.

Last Sunday, St. Andrew's dropped Our Lady of Mt. Carmel 14-0, while Immaculate Heart outlasted St. Rita's 25-20 with a thrilling 35-yard touchdown pass with 38 seconds remaining.

Regular stadium prices are in effect for Sunday's games, with \$1.50 being the top for a family.

Academy plans

Fall Festival

INDIANAPOLIS—The annual Fall Festival sponsored by St. Mary Academy will be held from 5 to 11 p.m. Friday, Nov. 20, at the school, located at 429 E. Vermont St. in downtown Indianapolis.

Each class will have booths for all age groups, including such items as stuffed animals, records, candy, mod art and prizes. Principal time will be given away by the Fathers' Club is a color television.

Social games will be played and light lunch will be served.

Dinner slated

LAWRENCEBURG, Ind.—Roast beef and chicken dinners will be served at the annual Kermis sponsored by St. Lawrence P.T.O. on Sunday, Nov. 15, in the parish gym. Serving time will be from 11:30 a.m. to 6 p.m.

An auction will be held in the gym at 2 p.m. with Mr. Bill Hoffmeier in charge. There will be games and cartoons for the youngsters, homemade candies and baked goods, crafts and linens and a White Elephant Sale.

The public is cordially invited.

Father Hesburgh calls busing 'a phony issue'

WASHINGTON—School busing and neighborhood schools are "phony issues" raised by the Nixon administration, the priest-chairman of the U.S. Civil Rights Commission said here. "You can't say busing is a bad thing. Forty percent of American school children are bused now," said Father Theodore Hesburgh, C.S.C., who is also president of the University of Notre Dame.

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HOBBY SHOW WINNERS—BAKING, SEWING, COLLECTIONS—These Cadet CYO-ers are the winners in the Baking, Sewing, and Collections categories of the recent Cadet Hobby Show. Front row, left to right: Chip Madinger, Immaculate Heart; Robert Greene, Little Flower; Jennifer Finn, St. Lawrence; Grace Salm, Immaculate Heart; Debby Wand, Our Lady of Lourdes; Sherry Hamilton, St. Gabriel; Diane Rene, St. Jude; Julie Maxted, Our Lady of Lourdes. Second row, left to right: Ann Carlen, Christ the King; Ken Roney, Our Lady of Lourdes; Julie Wilson, Christ the King; David Powell, St. Barnabas; Judith Moore, All Saints; Claire Roembeck, St. Roch; Jim O'Riley, St. Barnabas; Joy and Gail Arney, Little Flower; Lisa Lambert, St. Michael; and Marianne Forestal, Little Flower.



HOBBY SHOW WINNERS—KIT CRAFTS, SKILLED CRAFTS, FINE ARTS—These youngsters took home the bulk of the awards in three categories at the recent CYO Cadet Hobby Show. Kit Crafts, Skilled Crafts, and Fine Arts. Standing in front, left to right, are: Margie Fitzgerald, Holy Cross; and David Shaw, Our Lady of Lourdes. Second row, left to right: Genan Sommers, Immaculate Heart; Angela Wilhelm, Our Lady of Lourdes; Lisa Stone, St. Catherine; Teresa Wells, St. Jude; Maria Brady, St. Lawrence; Denise Hunter, Little Flower; J. C. Welch, St. Lawrence. Third row, left to right: Paul Gallamore, St. Barnabas; Thomas Freije, St. Michael; Jeff Haller, St. Barnabas; Elaine Tracey, St. Gabriel; Warren Ward, St. Catherine; Ann Daly, St. Roch; Mark Fenton, St. Luke; Mike Gorgol, Christ the King; and Hal Yeagy, Little Flower.

Marian Knights to open cage season Saturday

INDIANAPOLIS—The Marian College basketball team will open its season Saturday, Nov. 14, at 2:30 p.m., when they host St. Francis College, Fort Wayne, in the Marian gym. Under the tutelage of Cleon Reynolds, who retires at the end of this season, the Knights will be playing the toughest schedule in the history of the college.

Although the Blue and Gold appear to have more depth than in previous seasons, they are inexperienced at the center position. Two seniors and a freshman are vying for that spot. Neither of the seniors, Tom Dolezal, 6'7", or Mike Wichman, 6'5", are seasoned veterans. Inexperienced in college competition, but looking very promising in fall practice has been Joe Wade, a 1970 graduate of Roncalli High School. If Reynolds remains with his traditional practice of playing upperclassmen, one of the two seniors should get the nod to open at center, with Wade waiting in the wings.

THE GUARD and forward positions will be manned by starters from last season, with a strong bench available when needed. Lefty Bob Hasty and Steve Drake, both seniors, will again head the offense at the guard position. Drake, last year's second leading scorer with 11 points per game average, will have to deliver most of the scoring punch in the backcourt.

Hasty, injured much of last year, is a scrappy ball player whose leadership should be a real asset to the team. Ted Campbell, a junior, will be the third guard. He is probably the best passer and one of the more aggressive defensive players for the Knights.

Returning at forward will be Randy Stahley and Mike Riesen. Stahley, last year's top scorer with a 22 point per game average, needs just 487 points to surpass Larry Brodnick's all-time career record of 1,519 points. Quick and defensive-minded Mike Riesen, will handle the same position he took over midway through last season. This high-jumping, 6'2" senior is valuable for his ability to get the ball off the boards and start the fast break.

Combined laity council possible

WASHINGTON—A long-time plan to combine the membership of two of the largest national Catholic lay organizations may become a reality here at the National Council of Catholic Men's general assembly meeting, Nov. 13 and 14.

Joseph Carroll, NCCM's new executive director, said the men's council had hoped for several years to unite the efforts of NCCM and the National Council of Catholic Women (NCCW).

He said he hoped NCCM's vote on a National Council of Catholic Laity "will be a fruition of that effort."

NCCW-reluctant at first to support a combined laity council—warmed up to the idea when it was agreed the two organizations would retain their separate identities up to the national level.

SOCIAL PLANNED

INDIANAPOLIS, Ind.—The Associates of St. Joseph's Auxiliary, Brothers of Holy Cross, will sponsor a social Sunday, Nov. 22, in the Cathedral High School cafeteria, beginning at 1 p.m. There will be refreshments and door prizes. The public is invited.

CYO NOTES

Junior CYO-Criterion Quiz entry blanks have been mailed, with the contest slated to begin December 6.

Entry information for the Cadet Boys Wrestling and the Cadet Girls Volleyball Leagues will be mailed next week by the CYO Office.

The Optimist Club of Downtown Indianapolis has presented a citation to the CYO this past week during recognition of Youth Appreciation Week. The club was cited "for sincere devotion to the upholding of the dignity of youth, guards. Two other sophs, Pat Murphy and Greg Pawlik, are welfare and for generous and unselfish contributions to society."

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TIC TACKER

Parish jubilee stirs memories

BY PAUL G. FOX

(The following account of the recent 75th anniversary of Holy Cross Parish, Indianapolis, was written by BEATRICE ACKEMIRE, Criterion associate editor and a native of the parish.)

Maybe two or three hundred. That's what the committee in charge of arrangements was counting on. But an estimated 2,000 showed up last Saturday night at HOLY CROSS hall, Indianapolis, to celebrate the 75th anniversary of the parish. And the party that followed a jubilee Mass (turned out to be a family reunion, a Hibernian bash and a Fourth of July picnic all rolled into one).

For someone who grew up in the parish when FATHER GOOSSENS was directing the biggest and best boys choirs in town and Holy Cross "cat-lickers" regularly exchanged black eyes with the P. S. 14 "protectors" it was a night to remember. A kind of bittersweet orgy of recollection enacted within the bounds of a church and school once crowded with Irish, German and Italian families. They are not crowded now, but for one night anyway they became again the center of attention and affection for those scattered by the pursuits of maturity and the winds of change.

The friends of childhood have children and grandchildren of their own. But Saturday night they returned to savor the bloom of youth and see it again in the faces of those they had known and loved in quieter, more innocent times. See it they did... in the eyes of the MORANS, BOYLES, O'CONNORS, MONAGHANS, GRIFFINS, SHEEHANS, SHANAHANS, CURRANS and POSSOS. The LEWIS, SULLIVANS, COFFEES, STRICKERS, O'GRADYS and WHITES. In the girl of a MATHENY and the sparseness of a GAVAGHAN.

They looked with unabashed pride on classmate-priests... FATHER JAMES MORTARTY, FATHER BILL FISHER, FATHER JACK O'BRIEN, FATHER TOM LEONARD... and they thought of the ones who couldn't be there. They felt good about the efforts of the present team ministry to revivify the parish and the surrounding community. They noted with satisfaction the presence of ARCHBISHOP BISKUP and the fact that he had served the parish as pastor for two years while Coadjutor Archbishop.

They listened to CHARLIE FRAZEE'S band, somehow squeezed into the untended section of the gym floor to foxtrok, jig and to rock with the younger crowd. And they joined in the inevitable medley of Irish ballads.

But, as it is with all such nights, the talk and the memories it evoked was the best of all the good things. It will be a long time before many of those present return to Holy Cross hall. But for a few hours at least they were home again and both sad and glad about being there.

NEW RICHMOND CHAPEL SIDELIGHTS—The new Citizens All Faith Chapel, to be dedicated Sunday at the Richmond State Hospital, will serve the institution's 950 patients and guests. Catholics from all 13 counties served by the hospital contributed to the chapel fund-raising effort. According to hospital spokesmen, the Catholic population there is about 12 percent of the total. In addition to financial contributions, other Catholic donations include the altar, supplied by ST. CHARLES BORROMEO PARISH, Bloomington, and altar furnishings, from the Home Missions Office of the Archdiocese. Former members of the chapel

board, expected to attend Sunday's dedication ceremonies, include previous chaplains—FATHER ROBERT MINTON, FATHER FRANCIS ECKSTEIN and FATHER GERALD RENN. The latter two are presently serving in Indianapolis, while Father Minton is pastor of Richmond's Holy Family parish.

CATHEDRAL ALUMNI, WHERE ARE YOU?—CATHEDRAL HIGH SCHOOL is attempting to update its alumni files. Names of all Cathedral grads—dead or alive—are wanted. Information can be forwarded to BROTHER WILLIAM FITCH, C.S.C., Cathedral High School, 1416 N. Meridian St., Indianapolis, Ind. 46202.

GUIDEBOOK FOR PARISH ACTION—The U.S. Catholic Conference Task Force on Urban Problems has published a Parish Action Training guidebook designed to assist individual groups of parishes interested in social action programs. It provides basic information and resource material on the Christian social action process. It explores a possible agenda for Church action programs in the 70s, describes an actual parish's attempts to alleviate the suffering and meet the concerns of diverse groups in the country today, and provides theological clarification of the Church's role in contemporary society. Also published by the Task Force are a related filmstrip, pinpointing the lack of constructive effort for change by groups which could be influential, and an accompanying record narrated by Chel Huntley. The package is available from the U.S. Catholic Conference, Task Force on Urban Problems, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be offered by FATHER ALBERT AJAMIE at 4 p.m. Sunday, Nov. 15, in ST. MARY'S CHURCH in downtown Indianapolis. Communion may be received under both species... Incidentally, Father Ajamie reports that his phone number is listed incorrectly in the Archdiocesan Yearbook. The correct number for ST. ROSE OF LIMA PARISH, Franklin, is 736-6754... DR. GEORGE F. PARKER, a member of LITTLE FLOWER PARISH, Indianapolis, has been named medical education director at Community Hospital. The pediatrician has maintained a private practice for 21 years... FATHER BRIAN KIRN, O.F.M., pastor of SACRED HEART PARISH, Indianapolis, reports that the holiday evening Mass there is at 7 p.m. and not 7:30 as indicated in the Catholic Directory and Buyers Guide distributed recently... ST. MEINRAD ARCHABBEY has published a richly-illustrated, new vocations brochure on Benedictine monks. Free copies are available from the Director of Monastic Vocations, ST. Meinrad Archabbey, St. Meinrad, Ind. 47577... The Ladies Club of LITTLE FLOWER PARISH, Indianapolis, is taking orders for Thanksgiving fruit cakes, ranging in price from \$2.57 to \$3.50. Proceeds will benefit the parish organ fund. In charge is MRS. STEPHEN BAYER, 734-7411. MSGR. CLEMENT M. BOSLER, who died last Thursday afternoon, was a popular pastor at ST. JOAN OF ARC PARISH, Indianapolis. An indication of the love and respect held by the parishioners was when 600-700 persons turned out for 7:30 p.m. evening Memorial Mass there Thursday, within four hours of his death in ST. VINCENT HOSPITAL. The telephone lines on the city's northside were busy, indeed.

SUPPER SLATED 8 p.m. The event is sponsored by the parish Athletic Committee for the benefit of the school. spaghettisupper will be served in athletic program. Tickets for St. Andrew's school cafeteria adults are \$1.50, for children 75 Saturday, Nov. 14, from 4:30 to cents. The public is invited.

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'Silent Church' holds conference in France

BY JACQUES MENTON

VERSAILLES, France. A new "silent majority" of Catholics who have "had enough of improper dispute and arbitrary innovations" held its first large-scale conference at Versailles Nov. 7-9.

The Assembly of the Silent of the Church, which has grown from a counter-protest movement started in October, 1969, by a group of French Journalists accredited to the Vatican, claims it is trying to bring "a positive contribution" to the real Catholic reform proposed by Vatican II and by Pope Paul VI.

To that end, the assembly rejects both the "rigidity of the conservatives who want to fossilize the traditions of the Church" and the "pseudo-reformers who behave like assassins of the faith."

BOTH The published membership listed of the new movement and the nature of its literature suggests that it is less worried by the rigid

conservatives than by the "noisy and influential pressure groups... (which) have known how to colonize the press, the radio, television and publishers... who hold key posts in the secretariats, the committees, the commissions which proliferate in the post-conciliar Church... (and) exercise within them a real intellectual dictatorship."

Recalling that the total of 475 young men who entered seminaries in France in October, 1969, was 41 percent fewer than that of the preceding year, the assembly suggests that some of the responsibility lies with contemporary changes.

"The Virgin Birth, the Resurrection and the Ascension of Christ are questioned in the sanctuary," it said. "The holy sacrifice of the Mass, on pretext of attracting the young, is sometimes transformed into a musical spectacle. Even when things do not go as far as this, the liturgy too often loses its dignity, its purity, its spirituality. The sacrifice, specifically penitent, prayer, contemplation, the inner life are abandoned in favor of a confused, loquacious, ineffective activism."

Card party set at Holy Trinity

INDIANAPOLIS—The annual card party sponsored by the women of Holy Trinity parish will be held Saturday, Nov. 21. All favorite games will be played beginning at 7 p.m. There will be refreshments and door prizes.

Chairmen in charge of the event include Mrs. Arthur Jugg, Mrs. George Kuehn, Mrs. George Lanigan and Mrs. Frank Luzzar. Tickets are \$1 each.

LECTURE SERIES

RICHMOND, Ind.—Rev. Al Nead, pastor of the First Presbyterian Church, will be the speaker in the first of a series of lectures on marriage, to be given at St. Andrew's parish, beginning Sunday, Nov. 15, at 8 p.m. Subsequent lectures have been scheduled for Nov. 22, Dec. 6 and Dec. 13.

De Gaulle death grieves Pope

VATICAN CITY—The day de Gaulle has just been called to after the death (Nov. 9) at age 79 of Gen. Charles de Gaulle, great man of state in the history of France, Pope Paul VI telegraphed Mrs. de Gaulle that he was given to state with him, and we address to Your emotion and great pain.

To De Gaulle's successor, French President Georges Pompidou, the Pope sent a telegram saying: "At the moment when Gen. de Gaulle has just been called to after the death (Nov. 9) at age 79 of Gen. Charles de Gaulle, great man of state in the history of France, Pope Paul VI telegraphed Mrs. de Gaulle that he was given to state with him, and we address to Your emotion and great pain."

Excellency, as well as to all those affected by the sudden disappearance of a great witness of our contemporary history, the expression of our sad condolences."



ARCHITECT AT MARIAN—Victor Christ-Janer, adjunct professor of architecture at Columbia University and visiting Danforth lecturer, will speak at Marian College next Thursday, Nov. 19, at 12:30 p.m. in the college auditorium. His topic will be "Architecture as Art." Christ-Janer, who has won several awards for his architectural work, on college campuses, will spend two days on campus meeting with classes and seminars.

Safeguard family, Mormons urged

SALT LAKE CITY—Mormons were challenged here to do everything in their power "to strengthen and safeguard the home and the family." "Never has the devil been so well organized and never in our day has he had so many powerful emissaries working for him," stated former U.S. Secretary of Agriculture Ezra Taft Benson, a member of the governing body of the Church of Jesus Christ of Latter-day Saints (Mormon).

Lay journalist resigns
Twin Circle editorship

DENVER—Veteran Catholic CARRUTH SAID HE joined journalist Charles W. Carruth Twin Circle at the request of said "an irreconcilable conflict." Daniel Lyons, S.J., who of editorial judgment" led to his being relieved as editor, some resignation as executive editor of months ago and succeeded by Twin Circle, conservative Morris. Father Lyons now holds national Catholic newspaper the title of editor-at-large with published here.

Carruth's resignation was announced here by Archbishop Dwyer announced Msgr. John B. Ebel, chairman of the paper's editorial board. "The anyone." He charged that Morris announcement said Carruth will seldom be in Denver, spending return to New York to resume most of his time at the Texas editorial work. He was editor of university. He claimed Morris The Catholic News, New York has little knowledge about archdiocesan newspaper, before newspaper operations and the he joined Twin Circle at the end situation made it impossible for of August.

At the same time, Archbishop Dwyer announced Msgr. John B. Ebel, for many years associated with the National Catholic Register here, and Father Raymond de Jaeger, adviser to Cardinal Paul Yu Pin of Taipei, accepted on Nov. 2 and the new Taiwan, have been appointed associate editors were named associate editors of Twin Circle. Three days later.

Claver Auxiliary slates bazaar

INDIANAPOLIS—On Sunday, November 22, the Ladies Auxiliary of the Knights of St. Peter Claver, Court No. 97, will sponsor their annual Christmas bazaar at St. Rita's Church, 19th and Martindale.

On sale will be many handmade articles such as knitted sweater and bootie sets, knitted shawls, stuffed animals and handmade dolls. A patchwork quilt will be the major award. A special "Afro" booth will feature handmade daskis and leather goods that were brought over especially for Carruth's charges of "editorial the Ladies from Ghana, Africa. conflict" and his other statements.

A turkey dinner with all the trimmings will be served beginning at 12 noon. The public is invited.

Domestic Prelate. He was named an Archdiocesan Consultor by Archbishop Paul C. Schulte in 1953. After his retirement from the active pastorate June 11, 1969, Msgr. Bosler assumed the title of pastor-emeritus and retained his residence at St. Joan of Arc parish.

He is survived by two brothers: Dr. Fred Bosler, of Fort Wayne, and Max Bosler, of Peoria, Ill. Msgr. Raymond T. Bosler, editor of The Criterion and pastor of Little Flower parish, Indianapolis, is a nephew.

Fatima Fiesta

INDIANAPOLIS—Spaghetti dinner will be served at the second annual "Italian Fiesta" to be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., on Tuesday, Nov. 17, from 4:30 to 9 p.m. Tickets, \$2 for adults and \$1 for children, may be purchased from retreat promoters in all parishes.

Msgr. Bosler

(Continued from Page 1)

parish, Indianapolis, in 1918 and remained for 22 years, the last eight as pastor. During that time he also served on the Matrimonial Tribunal as notary and later as synodal judge.

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BY BLOOMINGTON SPEAKER

Drug 'education' urged for masses

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—The drug problem is "real for the entire society," according to Dr. Roger P. Maikel, professor of pharmacology in the Medical Sciences Program at Indiana University, who outlines two paths to deal with the problem. A member of St. Charles parish and an active worker in its religious education program, Dr. Maikel said the first is through education. He wants a plan of "pharmacology for the masses."

"Formal of this type are being implemented by the IU Drug Education Committee and the drug education programs in Bloomington."

"The second means of controlling the drug problem is through stringent laws concerning the dealer in drug traffic, the pusher," Dr. Maikel said. "The penalties for such action should be more rigid than they are currently."

He also wants a set of strict laws on the user who commits a criminal act while under the influence of drugs. The laws should not be as rigid for the one-time or occasional user, according to Dr. Maikel.

THE PERSON RALPH said, highest on Dr. Maikel's list of

criminal drug abuse is the pusher, the man who makes money from the sale of drugs. He said the jail term of a pusher should be directly proportionate to the amount of money he makes from his dealings. "They should let him rot," he said.

Dr. Maikel stressed that the drug problem is not limited to students. Trying to say that only students-like drugs and need drug education is like saying that only students need any type of education, Dr. Maikel explained.

In discussing a drug education program, the IU pharmacologist said that what is really needed is a program to educate the entire community. "This way all could discover the risks involved with drugs, both users and non-users," he said. "Each person would then have a basis for making the decision to use drugs or not," he said. "People would not be blind as to the possible risks."

LSD IS NOT ONE of the most dangerous drugs, Dr. Maikel points out. At the top of his list of harmful drugs are heroin, cocaine, and morphine, followed by amphetamines, the hallucinogens, and the barbiturates. At the bottom of the list are drugs like mescaline, marijuana, and alcohol.

Dr. Maikel feels that the comparison of alcohol and grass is unfair. "When one is drinking an alcoholic beverage, one is not necessarily using the liquor for the potential high one can get," he said.

"For example, the man who loves fine food will often have wine with his meal, but never more than two or three glasses for a meal. This is not the case with the grass user. That person is definitely looking for only one thing, the alteration of his behavioral pattern—the 'high.' This is abuse."

Dr. Maikel said that drug use is an attempt by young people to be confronted with a challenge.



IHM PLANS 'MAXI BAZAAR'—The Women's Club of Immaculate Heart of Mary parish, Indianapolis, will sponsor a Maxi Bazaar on Wednesday, Nov. 18, from 10 a.m. to 2 p.m., and on Thursday, Nov. 19, from 10 a.m. to 3 p.m. in the church auditorium. Christmas gifts and decorations, hand-knit and crocheted articles, all-occasion centerpieces and other special items will be featured. Professional and semi-professional artwork will be available in a special booth. Mrs. James McNulty, above left, is Bazaar chairman. Others from left are: Mrs. Richard Alley, tinzel booth chairman; Mrs. Robert Kessing, Jr., Bazaar co-chairman; and Mrs. Alfred Brackett, teen booth chairman.

Bergman film series slated

INDIANAPOLIS—Ingmar Bergman's faith trilogy will be presented by the Adult Education Committee of St. Thomas Aquinas parish, 46th and Illinois Sts.

The first film in the three part series, "Through a Glass Darkly," will be shown at 8 p.m., Friday, Nov. 20, in the church auditorium. Tickets are \$1 each and may be purchased at the door. The public is invited.

According to Sister Antoinette Rensino, O.S.F., a RE coordinator, the program will be held in St. Andrew's parish hall at 8 p.m.

Speakers in the series will include: Rev. Al Nead, pastor of the First Presbyterian Church, Richmond, Nov. 15; Father Edward Johnson, of Holy Spirit parish, Indianapolis, Nov. 22; Father Harry Hoover, pastor of the Richmond Deaneary will be held in St. Mary's parish, Richmond, Dec. 6; and Rev. Cory Randall, pastor of St. Paul's Episcopal Church, Richmond, Dec. 13.

The programs are open to the public without charge.

From his personal experience, Dr. Maikel said that there is not "a lot of heroin, cocaine or barbiturates" in Bloomington. "In terms of true addictive drugs, we don't have a problem on the campus," he said.

"During this week 10 years ago, the National Council of Catholic Women, meeting in convention in Las Vegas, Nev., urged the United States to scrap its immigration quota system based on national origin in favor of a 'just and charitable substitute.'"

Adult Education series to open in Richmond

RICHMOND, Ind.—The 1970-71 Adult Religious Education Series for the Richmond Deaneary will be inaugurated Sunday, Nov. 15, with a Marriage and the Family program.

Mrs. Thomas H. Townsend will review the book, "Thirty-six Men I Have Loved," according to Mrs. E. J. Elliott, program chairman.

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JOHN M. ZOELLNER, 68, member of Christ the King parish, Indianapolis, buried Nov. 11. Husband of Loretta S.; father of Mary Louise, 60, Cecilia Shopsy and Louis, 60, Cecilia Shopsy and Barbara Zoellner; brother of Mary Keilior, Margaret Weiten, Lena, Barbara and Joseph Zoellner.

JOSEPH F. SCHENKEL, 76, St. Lawrence, Nov. 4. Father of Joseph R. Schenkel, Barbara Weir and Joy C. Chapman; brother of Marie Curran and Katherine Mack.

YANNA M. VESPO, 63, St. Patrick's, Nov. 5. Wife of Eddie; sister of Bessie, Jimmie, John, Roy and Caroline Rala, Mrs. Frances Tucker and Mary Adams.

ROSEMARY I. SETTLES, 46, Holy Name, Nov. 6. Wife of Ernest R. Rosemary; sister of Mrs. John Kust mother of Phyllis Plonster, Shirley and Ferdinand; sister of Mrs. Windel Wagner Bersinger and Sharon Plonster; daughter of Mr. and Mrs. Louis Gilla.

FRUTH L. SCHWIMMER, 64, St. James the Greater, Nov. 7. Sister of John N., James K. and Wiley R. Coleman, Helen L. Green, Mary L. Edwards, Louis and Laurence Mill.

MARGAURITE WELCH, 80, Little Flower, Nov. 7. Sister of Eleanor Boers, Kathleen Holter and Helen Pearson.

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Remember them in your prayers

AURORA
CLARENCE W. LAMPERT, St. Mary's, Oct. 19. Husband of Anne Conroy.

INDIANAPOLIS
DANIEL P. MORTARTY, 64, Our Lady of Lourdes, Nov. 11. Husband of Pauline M., brother of John J., Maurice A., Dave J. and Father James Mortarty, pastor of St. Lawrence Church, Indianapolis.

JOHN M. ZOELLNER, 68, member of Christ the King parish, Indianapolis, buried Nov. 11. Husband of Loretta S.; father of Mary Louise, 60, Cecilia Shopsy and Louis, 60, Cecilia Shopsy and Barbara Zoellner; brother of Mary Keilior, Margaret Weiten, Lena, Barbara and Joseph Zoellner.

JOSEPH F. SCHENKEL, 76, St. Lawrence, Nov. 4. Father of Joseph R. Schenkel, Barbara Weir and Joy C. Chapman; brother of Marie Curran and Katherine Mack.

YANNA M. VESPO, 63, St. Patrick's, Nov. 5. Wife of Eddie; sister of Bessie, Jimmie, John, Roy and Caroline Rala, Mrs. Frances Tucker and Mary Adams.

ROSEMARY I. SETTLES, 46, Holy Name, Nov. 6. Wife of Ernest R. Rosemary; sister of Mrs. John Kust mother of Phyllis Plonster, Shirley and Ferdinand; sister of Mrs. Windel Wagner Bersinger and Sharon Plonster; daughter of Mr. and Mrs. Louis Gilla.

FRUTH L. SCHWIMMER, 64, St. James the Greater, Nov. 7. Sister of John N., James K. and Wiley R. Coleman, Helen L. Green, Mary L. Edwards, Louis and Laurence Mill.

MARGAURITE WELCH, 80, Little Flower, Nov. 7. Sister of Eleanor Boers, Kathleen Holter and Helen Pearson.

MARTIN J. GILDAY, 77, Our Lady of Lourdes, Nov. 9. Husband of Mary A.; father of Anna M. Gilday, Agnes Priesthoff, Rosalind Brant; brother of James, Joseph and Frank Gilday.

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PATRONIZE OUR ADVERTISERS

Feminist's speech at ND angers Bishop Pursley

Gary L. Chase to head St. Elizabeth board

SOUTH BEND, Ind.—Bishop Leo A. Pursley of Fort Wayne-South Bend has branded a speech delivered on the campus of the University of Notre Dame as a "scurrilous attack on the Catholic Church."

The bishop said a speech delivered there Oct. 15 by a feminist leader was "a blasphemous insult to the Mother of Jesus Christ, the Son of God."

The speaker, Ti Grace

Marian alumni dinner-dance set for Nov. 21

INDIANAPOLIS—The Indianapolis Press Club will spend a night "in sunshine" when the Marian College Alumni Association gathers for its annual homecoming dinner-dance on Saturday, Nov. 21 at 7 p.m.

Joining with students in an overall homecoming theme of "The Sunshine In," the officers of the alumni association have completed plans for awards to past officers and the 25-year graduates of the class of 1945. Miss Lee Adam, second vice president of the association, will be mistress of ceremonies for the awards presentations.

While the alumni and their guests dance to the music of The Soulful Three on the top floor of the ISTA Building, students will be swung to tunes rendered by the Blue Knights on the second floor of the building.

The dinner-dance will climax a day of activities to include an open alumni membership meeting, open house in the college's new library, a parade featuring marshal Kevin Sauer, the 1970 United Fund Torchlighter and son of Marian graduate St. Andrew Sauer, and the afternoon basketball game featuring the Marian Knights against I.U.-Purdue of Ft. Wayne.

Sister Clarence dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Clarence Bray, S.P., were held at the motherhouse of the Sisters of Providence here Monday, Nov. 9. She died (Nov. 6) in the convent infirmary after a brief illness.

A native of Providence, R.I., Sister Clarence entered the convent in 1899. She was an elementary teacher, whose assignments included St. Joan of Arc School, Indianapolis, and schools in Fort Wayne and the Chicago area.

Retiring from teaching several years ago, Sister Clarence resided at St. Anthony's parish, Indianapolis, and in River Grove, Ill., before retirement to the motherhouse three years ago. One sister, Mrs. Frank Dolin, of Riverside, Ill., survives.

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INDIANAPOLIS—Gary L. Holdover board members Chase, president of a housing consultant firm, has been elected Shirley Evans, James D. Keckley, Richard J. Maguire, Thomas F. Maxwell and Mrs. Paul F. Muller, all of Indianapolis; and Mrs. Rose Marie Kehoe, of Shelbyville.

Appointed to chairmanship of committees were: H. J. Baker, buildings and grounds; James D. Keckley, finance; Mrs. Paul F. Muller, membership; Thomas F. Maxwell, personnel; James D. Murphy, Charles Wilson, John O. Foley, all of Indianapolis; and Mrs. Robert X. Turner, of Terre Haute.

Let's Make A Date With ST. BERNADETTE MEN'S CLUB Italian Spaghetti Dinner

will be served at SCHOOL CAFETERIA—12 Noon to 7 P.M.

Sunday, November 15, 1970

4838 Fletcher Ave. (1 Block South of 4800 E. English Ave.)

Price: Adults \$1.50, School Children .75¢, Pre-Schoolers .35¢

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2 Hong Kong minds focus on papal trip

HONG KONG—The two minds of Hong Kong came into sharp focus with the announcement that Pope Paul's visit to Asia will include a three-hour stop here Dec. 6.

"A source of joy to local Catholics and, in the ecumenical spirit of the times, a welcome fact for all Christians," set the tone of the editorial in the South China Morning Post, Hong Kong's ranking English-language newspaper. It described the Pope as "Pilgrim and Pastor."

The Express, a Chinese-language paper considered neutral with a strong anti-communist bent, added to its welcome the suggestion that the Pope be "extraordinarily careful to avoid stirring up trouble" by any references to mainland China that might give substance to rumors that he hopes to "establish contacts with Chinese communist leaders toward the establishment of peaceful relations with the mainland."

Both newspapers carried their comments before Pope Paul, in weekly audience at the Vatican on Nov. 4, said he wanted to show his love and esteem for all Chinese without distinction—but had no political motives for the visit.

Adult Education Calendar

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

SUNDAY (Nov. 15)—"The Church—Aging, Ageless or Coming of Age," Discussion, 7 p.m., St. Patrick, Indianapolis; "Why Young People No Longer Believe in the American Dream," Panel, 8 p.m., Little Flower, Indianapolis; "New Rite of Baptism and Marriage," Lecture, 7:30 p.m., St. John, Osage; "Why Change?" Lecture, 7:30 p.m., St. Gabriel, Indianapolis.

MONDAY (Nov. 16)—"Speaking with God: What is Prayer?" Discussion, 8:30 p.m., Little Flower, Indianapolis; "What Do We Believe?" Discussion, 8:30 p.m., Little Flower, Indianapolis; "Catholicism," Lecture, 8 p.m., St. Bridget, Liberty.

TUESDAY (Nov. 17)—"Abortion," Panel, 8 p.m., Little Flower, Indianapolis; "Parent Education," Lecture/Discussion, 8 p.m., St. Catherine, Indianapolis; "Church History," Lecture, 7:30 p.m., St. Joseph, Terre Haute; "Know Your Faith," Panel/Discussion, 7:30 p.m., St. Joan of Arc, Indianapolis.

WEDNESDAY (Nov. 18)—"Sociology," 7:30, Holy Family, Oldenburg; "Review of Doctrine," Lecture/Discussion, 8 p.m., Our Lady of Greenwood, Greenwood.

THURSDAY (Nov. 19)—"The New Testament—How To Read It," Discussion, 8:30 p.m., Little Flower, Indianapolis; "Adult Enrichment," Lecture/Discussion, 7:30 p.m., Ritter High School, Indianapolis.

Patrick Flanigan slates art show

November 13-15

INDIANAPOLIS—Indiana artist Patrick Flanigan, one of the foremost muralists in the United States, will present one-man benefit art show at St. Patrick's School Auditorium, 950 Prospect St., on November 13, 14 and 15.

Included in the exhibit will be one of the largest collections of art ever brought out of Israel and the Holy Land. All of the works on display will be unframed and unmatte and include rubbings, ink, pastel and watercolor drawings, as well as portraits of Jewish and Arab inhabitants of Israel.

Flanigan painted murals at Ritter and Brebeuf High Schools in Indianapolis and served as art consultant to the late President Eisenhower for two and one-half years. His works have received wide acclaim.

The exhibit is open to the public from 7:30 to 10 p.m. Friday and 1 to 7 p.m. on Saturday and Sunday. There is no admission charge. Proceeds of the sale will benefit St. Patrick's School.



MARIAN VOLUNTEERS AT PLAINFIELD—About 30 Marian College students have volunteered to serve weekly at the Indiana Boys School in Plainfield, with two carloads making the trip each Sunday morning for 8:15 a.m. Mass and religious instruction period which follows. In the top photo, former Marian student Elaine Kass, a member of St. Christopher's parish, and sophomore Kenny Diekhoff, of St. Mark's parish, load a film on a borrowed projector for viewing. The viewing "screen" was a plain wall at the school. Stimulating discussion with boys after the film, second photo, is Angie Mauer, junior from St. Mary's parish, Greensburg. Several Plainfield residents, both adults and students, also participate in the Boys School projects.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CFM Talk by Dave Gerwe — "Welfare in Indiana" Saturday, November 14 — 7:30 P.M. St. Paul United Methodist Church 2410 Station Street — Brightwood

Christmas Bazaar Saturday, November 14 — 10 A.M. - 9 P.M. Ritter High School — 30th and Tighe

Card Party and Style Show Friday, November 13 — 7:30 P.M. St. Simon's Women's Club — Feltman Hall

Parish Child Supper and Social — Saturday, November 21 Cafeteria Serving 4 P.M. - 8:30 P.M. — Social 6 P.M. St. Christopher — 5301 West 16th Street

Thanksgiving Eve Dance — K of C Council 437 Wednesday, November 25 — 8:30 P.M. Saluting All Past Grand Knights and Past Officers

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