



CARA PRE-SCHOOL SCENES—Under the watchful eye of Indiana State University Junior Tom Wade, from Indianapolis, six-year-old Sara bounces on the trampoline during the daily physical education program in the Terre Haute YMCA. Waiting their turns are Jeanne Marie, 8, and Monte, 9. All three



youngsters have been with the school for three years. In the second photo, volunteers Sister Mary Agreda Schoaf, S.P., and Mrs. Bert O. Williams, Jr., assist seven-year-old Yvonne, a first-year pupil, with a headset for individualized instruction. Mrs. William Gerold, another Terre Haute Women's Club volunteer,



helps Monte identify letters of the alphabet in the third photo. Staff members Sister Brendan Harvey, S.P., left, and Sister Margaret Ann Wilson, S.P., center, chat with volunteer Mrs. John Modest during a morning coffee break in the daily routine. All are involved this week in packing and transferring



materials to the new home of the Cara Pre-School in the Thompson Public School, located about a mile from St. Patrick's, where they will share special education facilities with the Beacon School of the Valley. Classes will resume on Monday, Feb. 7, in the new location.

## Connersville, Cambridge City set adult series

Two Richmond Deanery parishes have announced Adult Education classes for February and March.

St. Gabriel's parish, Connersville, will initiate its four-week series on Sunday, Feb. 13. Father Edward Johnson, of Secunia Memorial High School, Indianapolis, will speak on the topic, "How Does Lent Fit in Today?"

FATHER MICHAEL Welch, associate pastor of St. Catherine's parish, Indianapolis, will be the speaker on Sunday, Feb. 20. His topic will be "Applying Christ's Message Today."

"Morality" will be the topic on Sunday, Feb. 27, presented by Father Jeff Godecker, of Roncalli High School, Indianapolis.

The final session on Sunday, March 5, will be presented by Father Albert Agame, pastor of St. Rose of Lima parish, Franklin, on the topic, "Celebrating the Sacrament of Penance."

All sessions will be held from 8 to 10 p.m.

St. Elizabeth's parish, Cambridge City, will hold its four-week series on Monday evenings from February 15 through March 7.

SISTER ANTOINETTE Ressino, O.S.F., Richmond Deanery coordinator for the Religious Education Department, will open the series with the topic, "Is Jesus Relevant Today?" on Monday, Feb. 15.

"Belief and Receiving the Gospel" will be the subject Monday, Feb. 22, by Father Michael Kaffan, associate pastor of Holy Family parish, Richmond.

Father William Ernst, associate pastor of St. Andrew's parish, Richmond, will speak Monday, Feb. 29, on "Changing Modes of Leadership."

Final speaker in the series will be Father James Dooley, pastor of St. Mary's parish, Rushville, who will discuss "Penance: Reconciliation and Community."

Both series are open to the public.

## Shelbyville slates RE teacher workshop

SHELBYVILLE, Ind. A workshop for elementary and high school teachers of religion classes will be held at St. Joseph's School here Monday, Feb. 7, from 7:30 to 10 p.m.

Resource personnel will include: Sister Antoinette Ressino, O.S.F., primary; Sister Marie Werdmann, O.S.F., intermediate; Sister Marie Schroeder, O.S.F., junior high; and Father Edward Johnson, high school.



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### LEGISLATIVE MEMO

## Church leaders seek to block attempt to levy service charges

BY R. H. ACKELMIRE

INDIANAPOLIS Pastors of city churches, Catholic and Protestant, and representatives of various church and hospital organizations appeared Wednesday before the House Committee on Affairs of Marion County to oppose legislation that would permit the Indianapolis City County Council to impose charges for municipal services on tax-exempt properties.

The permissive legislation is contained in Section 1 of S.B. 242, previously passed by the Indiana Senate. The section would empower the city to levy and collect from tax-exempt property owners charges for services afforded by any special taxing districts or special service districts.

Most frequently discussed in terms of implementing the legislation are police and fire protection fees.

The only municipal service charge presently paid by tax-exempt properties is a sewerage charge levied in 1963 following an enabling act by the state legislature.

AMONG THOSE speaking in opposition to Section 1 of S.B. 242 were John Christy, executive secretary of the Indiana Catholic Conference; William Hall, attorney for the Indiana Hospital Association; Msgr. Raymond T. Bosler, pastor of Little Flower parish; Rev. J. Ralph Beatty, executive secretary of the Indianapolis Baptist Association; Rev. Donald M. Griffith, pastor of St. Andrew United Methodist Church and a member of the City County Council; Rev. Ross W. Marrs, superintendent of the Indianapolis West District of the United Methodist

Church, speaking in behalf of Bishop Teuben H. Mueller, Father Bernard Strange, pastor of St. Rita's parish; Dr. Roy C. Snyder, Associate Conference Minister of the United Church of Christ; and Hal Kunz, an attorney and president of the Methodist Board of Missions.

Christy pointed out that even though the legislation is applicable only to Marion County, it would be only a matter of time before other cities throughout the state asked for the same powers if they are granted to Indianapolis.

Legislation of this kind is contrary to the benevolent traditions developed over nearly 200 years in the United States.

Charging these tax-exempt properties would represent a radical and most unwelcome departure from some of the traditions which have helped to make our country great," Christy said.

Attorney Hall, speaking for representatives of St. Francis, St. Vincent and Community Hospitals, who were present, noted that any municipal charges would just have to be passed on to patients who are the taxpayers of the city.

Hall estimated that police and fire protection fees would add approximately \$125 a day to hospital charges.

"And they would have to be paid by people who are in a poor position to assume them—those who are sick and probably not receiving an income," he added.

THE CONTRIBUTIONS that churches make in the inner city, through nonpublic schools, child care centers, hospital clinics, adult and youth recreational programs, were cited repeatedly by speakers.

Monsignor Bosler noted that his parish not only operates its own school but contributes to the operation of inner-city Catholic schools, as do most other parishes in the city.

"Whatever you want to call it, it is a tax we are talking about. The committee is talking about taxing the churches," he said.

Father Lawrence W. Voelker, a member of the House committee, noted that the churches may have to reevaluate their position in terms of asking government to do things but not paying for the services.

Monsignor Bosler countered that churches are contributing to government through schools and numerous civic services. "Our parish saves this city a half

(Continued on Page 3)

### Scout ceremony

Archbishop George J. Biskup will distribute the Ad Altare Dei Award and the St. George Medal to outstanding Boy Scouts and adult scouting leaders at 2 p.m. Sunday, Feb. 6.

The ceremony will take place in St. Gabriel's Church, 6000 W. 34th Street, Indianapolis. Speaker will be Father Fred Easton, associate pastor of St. Anthony's parish, Indianapolis.

## Marian slates Black Culture Week Feb. 6-12

INDIANAPOLIS Black Culture Week will be observed at Marian College from February 6 to 12. Sponsored by the Union for Black Identity (UBI), the schedule will include music, lectures, play, an art exhibit, panel and films.

A jam session in the college auditorium at 2 p.m. Sunday, Feb. 6, will feature the "Music Masters," "Soul Psychodolers," and "Chicago Drums Unlimited."

FATHER ROSEACE Hardin, O.S.B., director of Martin Center, will speak on "The Incidence of the Black Man" at 7 p.m. Monday, Feb. 7, in Room 251 of the Administration Building.

"Angela Like It Is," a documentary on prison life will be shown at 7:30 p.m. Tuesday, Feb. 8, in the Student Activity Center auditorium. Speaker will be Valjean Dickinson.

Wednesday, Feb. 9, will feature a Coffee House in the lounge of the Student Activity Center, including singing, dancing and acting by high school and grade school students.

"Roles and Responsibilities of Black Women" will be explored by a panel at 7 p.m. Thursday, Feb. 10, in the Student Activity Center auditorium. Panelists will include Sister Francesca Thompson, O.S.F., and Charles Cloy, Marian faculty members; Betty Thomas and George Darku, Marian students; and Mary Brooks.

UBI MEMBERS WILL present a play "And We Owe the Night" at 8 p.m. Friday, Feb. 11, in the Student Activity Center auditorium.

An art exhibit featuring Indianapolis artists and a special exhibit by Joe Hobbday will conclude the week's activities from 1 to 4 p.m. Saturday, Feb. 12, in the Student Activity Center lounge.

## Father Champlin to visit state

Father Joseph Champlin, national liturgical leader and columnist for The Criterion and other diocesan papers, will appear in Indianapolis and Clarksville February 10 and 11 for lectures designed for diocesan priests.

Sponsored by the Archdiocesan Liturgical Commission and the Priests' Association's Committee on Continuing Education, Father Champlin will speak on "What It Takes for a Priest to be a Good Celebrant of the Revised Liturgy."

The Clarksville appearance will be at 7 p.m. Thursday, Feb. 10, in the Marriott Inn. The following day at 1 p.m. Friday,



### TERRE HAUTE RESPONDS

## Pre-school program 'matter of the heart'

BY PAUL G. FOX

TERRE HAUTE Ind. Cara Pre-School with its 18 children, is "on the move" again this week. It is moving to its third location in its brief three years of existence.

Home to the educably retarded children since November, 1970, has been basement classrooms fashioned at St. Patrick's Church on the city's eastside. Rapid growth and the opportunity to consolidate with other special education programs have dictated the move this week to Thompson School. The program was initially housed in the old Junior Achievement building on South Sixth St.

Foundress and director of Cara Pre-School is Sister Brendan Harvey, S.P., who was formerly associated with St. Mary's Child Center in Indianapolis.

THE DIMINUTIVE educator has secured a variety of community support and generous volunteer assistance for the school in its brief history. A private operation, Cara Pre-School receives financial help from the Association of

Retarded Children and the Department of Mental Health and Retardation in Indianapolis.

Sister Brendan is assisted by another full-time teacher, Sister Margaret Ann Wilson, S.P. But it is the volunteer aides who provide "invaluable help to the Providence nuns, for which they are most appreciative."

One group is from the Terre Haute Women's Club, whose members work directly with the youngsters on a one-to-one basis. Another dependable source of volunteers are retired Sisters of Providence from St. Mary-of-the-Woods, who have already completed lengthy careers as professional classroom teachers.

COLLEGE STUDENTS from St. Mary-of-the-Woods and Indiana State University also assist the program in large measure. Four Woods' seniors are presently doing their practicum at Cara for special education experience, while ISU students normally provide help in the daily physical education program at the YMCA. Sister (Continued on Page 3)

## David Gerwe resigns Social Services post

Dr. Paul F. Muller, president of the board of Catholic Social Services, has announced that the board has regrettably accepted the resignation of the agency's executive director, David L. Gerwe.

Dr. Muller cited Gerwe's "dedication both to the clients served by the agency and the needs of the community. He has done an excellent job. He brought the agency's standards up to the point we feel it is one of the best in the country. We hate to see him go."

Gerwe stated, "My reasons for resigning are both personal and professional. I am grateful for the encouragement and support that the board of directors has given me."

HE JOINED THE agency in 1965 as supervisor of child welfare services. In 1968 he was named its executive director, the first layman to hold the position in the

February 11, Dr. Robert H. Riegel and Miss Patricia F. Weisbach will be interim co-directors until a new director is chosen.

Dr. Riegel is in charge of the agency's Family and Psychological Services and Miss Weisbach is supervisor of administrative services.

Joseph L. Flynn heads the search committee of board members for a new director.

53-year history of Catholic Charities in the Indianapolis Archdiocese.

During Gerwe's tenure, the professional qualifications of the staff were upgraded, the Social Services to Catholic Schools program was developed, group homes for children needing foster care were established, the agency offices in the 60-year-old former St. Joseph's rectory were renovated and a women's volunteer service organization, Caritas, founded.

In addition, within the last year the Hispano American Center was established next door to Catholic Social Services with Gerwe's technical assistance, a Family and Human Resources Development program initiated in conjunction with Catholic Charities and the agency has contracted to supervise an experimental work release center for women prisoners at Dismas Home.

AFTER GERWE LEAVES his post February 11, Dr. Robert H. Riegel and Miss Patricia F. Weisbach will be interim co-directors until a new director is chosen. Dr. Riegel is in charge of the agency's Family and Psychological Services and Miss Weisbach is supervisor of administrative services.

Joseph L. Flynn heads the search committee of board members for a new director.



THE CREAM OF THE STYLE SHOW CROP—Represented in this picture of the over-all winners at the Eighteenth Annual Junior CYO Style Show are many hours of dedicated labor and a lot of sewing talent. Mrs. Norma Dollar, commentator for the show, and Father Donald E. Schneider, Archdiocesan CYO Director, are shown with the "top five." Left to right: Kathy Wuensch, St. Roch; Denise Gavia, St. Rita; Sarah Farney, St. Plus X; Claire Roembke, St. Roch; and Ginny Meyer, St. Mary, Greensburg. (Story, Page 8)

### YOUTH VIEWS

## Criterion readers featured in Know-Faith column

Three teen-age readers of The Criterion and their religious mentors are featured this week in the Youth Views column in the KNOW YOUR FAITH section.

Quoted by editor James L. Alt on the subject of the virtue of hope are 17-year-old Marcia Parker, a student at Roncalli High School, Indianapolis, and Father Jeff

Godecker, associate pastor of St. Catherine's and head of the Religion Department at Roncalli.

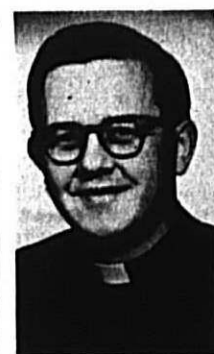
Two North Vernon youngsters, 17-year-old Theresa "Bug" Miller and 16-year-old Denny Hester, and Father Michael Albright, associate pastor of St. Mary's, North Vernon, also discuss young people

and their aspirations for the future. Theresa and Denny are both members of St. Mary's parish.

Alt concludes the resume of opinion with the statement that faith characterizes the attitude of today's youth. "They believe in God, their fellow man, and very much in themselves and what they can do."



Marcia



Fr. Godecker



Theresa



Denny



Fr. Albright



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Named guardians of the fetus

DETROIT—Two Michigan physicians, Doctors Maureen Fedeson and Richard Jaynes, have been appointed guardians ad litem (for purposes of litigation) "of the class of all the unborn persons in the State of Michigan." The appointment, made by Circuit Judge Charles Kaufman, gives the doctors and their attorney, Arthur F. Darkey, the right to intervene effectively in a case testing the constitutionality of Michigan's anti-abortion law. Without their status as guardians, the two doctors, both vigorous opponents of permissive abortion laws, would be able to enter the case only through friend of the court briefs.

## India war conduct lauded

NEW DELHI, India—India displayed humane qualities in its recent 14-day war with Pakistan, Archbishop Lawrence Picachy, S.J., of Calcutta told the nation on All India Radio. "The greatest victory of our men," the archbishop said, "has been the humane way in which the campaign was conducted and the honor shown to prisoners, especially the wounded." The archbishop visited army hospitals and said he noted gratitude in the "third eyes" of wounded prisoners. He especially praised Indian Gen. Sam Manekshaw for protecting Pakistani prisoners against reprisals by mobs in Bangladesh.



SET CATHEDRAL SCHOLARSHIP DANCE—The annual Cathedral High School Scholarship Fund Dance, to be held Saturday, Feb. 12, will have a Valentine theme, according to dance co-chairmen Mrs. Harry M. Trausch, above left, and Mrs. Michael G. Schaefer, right. They are shown with Mrs. Gerald McKeand, president of the Cathedral Mothers Club. A social hour is scheduled for 8 p.m., followed by dancing from 9 p.m. to 1 a.m. Also planned is a continental breakfast. Tickets are \$10 per couple, including social hour, and are available by calling 546-7649 or 253-9230. Proceeds of the event will benefit the Cathedral Scholarship Fund.

## FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO  
SOMETHING  
MEANINGFUL  
WHILE  
YOU'RE  
STILL  
ALIVE

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

☐ Only \$8.50 gives our priests and Sisters in Shertaley, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!

☐ For only \$3.50 a week (14 a month, \$168 a year) you can make sure that an abandoned baby has food, clothing, a blanket and love. We'll send you a photo of the baby you 'adopt', tell you something about him (or her), and ask the Sister-in-charge to keep you informed.

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☐ Only you can make your will—and do it this week to be sure the poor will have your help even after you're gone: Our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION. Also, our priests will offer promptly the Masses you provide for.

## Fr. Drinan supports McGovern

WASHINGTON—The only Catholic priest ever elected to Congress has endorsed the son of a Wesleyan Methodist minister for the Democratic nomination for president. Jesuit Father Robert F. Drinan (D-Mass.) said he supports Sen. George S. McGovern because of McGovern's long opposition to the Vietnam war. For 15 years McGovern "has been waging a campaign of candor and reason on behalf of the moral principles upon which American democracy is founded," the priest added. Father Drinan told a news conference here January 21 that McGovern has been clearer in his opposition to the war than his fellow New Englander Sen. Edmund S. Muskie, the acknowledged front runner for the nomination.



## Ecumenism not dead: Pope Paul

VATICAN CITY—Pope Paul VI denied that the cause of Christian ecumenism has come to a halt. The day before he was to take part in a unity prayer service at Rome's Cathedral of St. John Lateran, the Pope told a noon-time crowd in St. Peter's Square January 23 that the modern ecumenical movement has filled Christians "with great visions and great hopes." These are "not dreams," he said. "They are graces which we implore from God. . . . Taking note of criticism of the present state of ecumenism, which many say is in the doldrums after the high point of the second Vatican Council, Pope Paul maintained that "it is not true the cause of ecumenism has now come to a stop."

## UN request largely ignored

UNITED NATIONS, N.Y.—Governments have not paid much attention to a study on the relation of family planning on women's status, which was requested in 1968 by the UN Commission on the Status of Women. By 1970 four governments, including the United States, had replied to requests for national surveys. Since then guidelines for the study have been sent to governments that produced replies from three additional countries. In a progress report to the next session of the commission, which meets for three weeks in Geneva, beginning February 14, the rapporteur, Mrs. Helvi Sipilä of Finland interpreted the lack of response to a misunderstanding of the term "status of women." Some governments, she said, think the surveys requested are for the benefit of women only.

## Prelates back Fr. Berrigan

HARRISBURG, Pa.—One Brazilian and two American bishops have sent separate statements here expressing sympathy with the cause of Josephite Father Philip Berrigan and six other anti-war activists in the Harrisburg conspiracy trial. The statements came from Archbishop Heider Camara of Olinda-Recife, Brazil, Bishop Carroll Dozier of Memphis, and Auxiliary Bishop Thomas Gumbleton of Detroit. Archbishop Heider said the trial is an occasion "which invites us to explore creative ways of nonviolence." He asked people of good will to open their minds to the "truth and life that will be offered to them" during this trial.



## New Holy City plan offered

ROME—Internationalization of Jerusalem or of the holy places there is "out of the question" and should be considered a "dead issue," according to an American priest who specializes in Catholic-Jewish relations. Father Edward H. Flannery, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish Relations offered another solution for the preservation of the holy places in Israel. The priest said that "some instrument of international character which would provide for the holy places and the Christian and other minority presence in Jerusalem" is possible. Such a guarantee, he added, "would do no more than formalize the de facto situation in the city."

## Teacher bargaining rare

WASHINGTON—Collective bargaining with Catholic teacher organizations does not exist in most U.S. dioceses, according to a survey conducted by the National Catholic Educational Association (NCEA) here. Based on responses from 136 of the 161 dioceses and archdioceses in the country, the NCEA survey shows 16 dioceses that have "collective negotiations with teacher organizations," six dioceses "in which some schools have collective negotiations with teacher organizations," and 18 with teacher organizations but no collective bargaining.

## Argentine priest jailed

BUENOS AIRES, Argentina—Father Alberto F. Carbone, leader of the Third World Priests Movement, was jailed without bail on charges of aiding the guerrilla attack on a navy garrison early in January. The Third World Priests have been urging socialistic economic and political reforms for Argentina. Federal Judge Jorge Quiroga said the fact that the priest could not prove he was somewhere else the night of January 3 constituted enough grounds for his imprisonment. Father Carbone denied the charges and said that on the night of the attack he had attended the private showing of a movie at the Institute for Religious Studies, near his residence.



PLAN SPAGHETTI SOCIAL—The annual Spaghetti Social will be held at Our Lady of Grace Academy, Beech Grove, on Sunday, Feb. 12, from 12 noon to 8 p.m. Serving as co-chairmen of the door prize committee are Mrs. James E. Waymire, above left, and Mrs. Robert Shirey, center. On the right is Mrs. James Babcock, chairman of the General Store booth. Open to the public, the social will feature dinners all afternoon in the cafeteria. Various booths for all age groups will be available in the Student Center. Proceeds of the event will be used to install a physics laboratory.

## Dutch bishop's appointment evokes new controversy

BY HANS BRONKHORST

ROERMOND, The Netherlands—About a year after the controversy over the nomination of Bishop Adrian J. Simonis of Rotterdam, Pope Paul VI named another new Dutch bishop whose appointment displeases prominent Catholics in the diocese he is to head.

The cathedral chapter of the diocese of Roermond issued a statement saying that by nominating Father John Matthew Gijzen, 39, to succeed Bishop Peter Moors, who retired in December 1970, as head of the Roermond diocese, the Vatican neglected the "carefully prepared advice of the chapter."

INFORMED sources here say Father Gijzen's name was not on the list of three candidates sent to the Pope by the chapter.

In its statement, the chapter said the bishop-elect is not the "moderately progressive person" the people of the diocese indicated in an opinion poll that they wanted.

The chapter, however, asked the Catholics of the diocese to have confidence and trust in the bishop-elect.

(A cathedral chapter is a group of priests who have special liturgical functions in the cathedral, who act as a bishop's council and who may administer a diocese when there is no bishop. Traditionally in Europe, cathedral chapters have also proposed the names of candidates to become bishop of their dioceses.)

On January 24, a group of 50 priests of the diocese of Roermond asked Bishop-elect

Gijzen to withdraw his acceptance of the nomination. But at a news conference two days earlier, the bishop-elect had said that he would never reverse his decision to accept the nomination and that only the Pope could cancel the nomination.

BISHOP-ELECT Gijzen is a long-time friend of Bishop Simonis—considered a spokesman for conservative Dutch Catholics—and has said that he and Bishop Simonis are "congenial spirits." Last summer they visited the

Vatican together, and the visit was widely publicized in the Dutch press.

When the Pope appointed Bishop Simonis, the Rotterdam diocesan pastoral council, the 14 deans of the diocese and other individuals and groups in the Rotterdam diocese and throughout The Netherlands protested the appointment.

Last January, the Dutch national Catholic daily De Tijd said in an editorial that it hopes the "Simonis affair" would not be repeated in the Roermond diocese. "With a second Simonis affair both the authority of Rome and the hierarchy would be at stake," De Tijd said.

## Helpful Hints

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## TIC TACKER

## 'Contracts' are 'in' at Chatard

BY PAUL G. FOX

Selected Chatard High School seniors this semester are "contracting" with school officials for greater freedom in the use of their unscheduled modules during the school day.

Several options are open to the eligible seniors with a contract, including the opportunity to remain at home until his first scheduled class of the day (which might be 10:30 a.m.) and permission to leave after his last class (instead of regular 3 p.m. dismissal).

Possession of a contract also entitles a student to leave the building during unscheduled class time during the day and to skip school assemblies, except those designated as mandatory.

The situation is not new at Chatard, as the practice is in its third year. Father Patrick Harpenau, vice principal, indicated that the contracts are designed to teach the seniors to use their time more responsibly as a preparation for college.

There are qualifications, however. The student must possess an honor study card, issued to all students at the opening of the year but forfeited for infractions of the honor study rules. And he must not fail more than one course in a six-week period.

**RECOLLECTION FOR OFFICERS**—A series of Evenings of Recollection for law enforcement officers and their wives has been announced by Father Laurence Lynch, chaplain of the Indianapolis Police Department. Sponsored by the St. Jude Police League, composed of Catholic members of law enforcement agencies, the schedule will include: February 28—Law Enforcement Officers; March 13—Police Women and Mothers; March 16—Wives of Law Enforcement Officers; and March 20—Law Enforcement Officers. All sessions will be held at Our Lady of Fatima Retreat House, 5353 E. 56th Street, from 5:30 to 10:45 p.m. on each date. The religious program will include Mass, dinner and discussion.

**HARRISBURG EIGHT DEFENDANT**—Father Neil McLaughlin, one of the "Harrisburg Eight" defendants, will make a series of appearances in the Archdiocese this week-end. He

will speak at 10 a.m. Saturday, Feb. 5, in the Central Christian Church, 701 Fort Wayne Ave., Indianapolis, following a 9 a.m. breakfast. Other appearances will include: early Saturday evening in Bloomington (contact United Campus Ministries, 336-0268), late Saturday evening in Terre Haute (contact Newman Chaplain, 232-6832), and 1 p.m. Sunday, Feb. 6, DePauw University, Greencastle. The Indianapolis meeting is jointly sponsored by the Priests' Association and Hoosiers for Peace. Additional information is available from Father Bernard Survil, 636-3097, or Jim Perkins, 925-6091.

**PRIEST-AUTHOR ON TELEVISION**—A British-born priest, ordained at 35 and serving as a convent chaplain in St. Louis, will discuss his new book "Playboy to Priest" on the Jim Gerard Afternoon program next Monday, Feb. 7, on WFBM-TV, Channel 6, Indianapolis. Father Kenneth J. Roberts has said that he wrote the autobiography because he was "tired of reading about the new freedom of former priests and nuns." Now a priest of the Dallas diocese, Father Roberts entered the seminary at the age of 30, after varied careers—ship and airline steward, and service in the British Intelligence Corps. His book was published by Alba House last month.

**HERE AND THERE**—Father Edward Johnson will offer Mass in Spanish at 1 p.m. on the first and third Sundays of each month in St. Mary's Church in downtown Indianapolis. Confessions will be heard 15-20 minutes before Mass. Dates of the February Masses are February 6 and 20. He is chairman of the religion department at Secunia Memorial High School.

Father Fred Easton, associate pastor of St. Anthony's parish, Indianapolis, will deliver the meditations on WISH-TV, Channel 8, from February 6 to 12. The quarterly "Journal of Ecumenical Studies" has cited three recent articles on Resonance, a magazine produced by the faculty and students of St. Meinrad School of Theology, for making an important contribution to ecumenical understanding. Two of the articles were written by the late Father Polycarp Sherwood, O.S.B., and the third by Father Richard Dorsch, a priest of the Pittsburgh diocese.

INDIANAPOLIS  
Calendar  
of Events

## SUNDAY, FEB. 6

Two Card Parties in Assumption school hall, 1105 S. Blaine Ave., at 2 p.m. and at 7 p.m.

## TUESDAY, FEB. 8

Mother Theodore Circle, No. 56, D of I, will hold a dinner meeting at 6 p.m. in the K of C clubrooms, 1305 N. Delaware St. Members are asked to bring a covered dish.

## WEDNESDAY, FEB. 9

Card Party, sponsored by St. Philip Neri Altar Guild, at 8 p.m. in the CYO room, 550 N. Rural.

Luncheon-Card Party in St. Mark's parish hall, Edgewood and 31 South Luncheon at 11:30 a.m., card games at 12:30 p.m.

## SOCIALS

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

Fox again  
heads body  
on Equality

INDIANAPOLIS — Dr. John Fox, of the Presbyterian Synod, has been re-elected president of the board of directors of the Indiana Interreligious Commission on Human Equality.

Other officers elected at the January 27 annual meeting were: Rabbi Murray Saltzman, of the Indianapolis Hebrew Congregation, vice-president; Dr. Roy Snyder, of the United Church of Christ, secretary; and Marion McPherson, of the Gary Catholic diocese, treasurer.

New members added to the Commission's executive committee were Bishop Francis R. Shea, of the Evansville Catholic diocese, Rev. J. C. Williams, of Muncie, and Mrs. Juanita Clay, of Anderson.

The Commission, composed of 30 Indiana religious bodies, operates three major programs: Project Spark, a funding program to indigenous self-help groups; Project Commitment, designed to change attitudes and influence behavior; and Project Equality, geared to improve equal employment opportunities through contractual arrangements.

Next meeting of the Commission will be March 22 in Indianapolis. Executive director is Thomas J. Weber.

## Nuns fill in

CHICAGO — Two members of the Adrian Dominican Sisters, in their capacity as "associate pastors," are "running the affairs" of St. Carthage church here while the pastor, Father James N. Dunne, is hospitalized.

Sister Mary Grace Crowley and Sister Ann Hoshier, visit the sick, arrange the parish liturgy, work with teenagers, teach catechism and represent the parish at neighborhood meetings.

## Dance on tap

INDIANAPOLIS — The St. Joseph Altar Society will present "Cupid's Fling" Saturday, Feb. 12, in the parish hall. Disc jockey Bob Morrison will spin the dance tunes beginning at 9 p.m. Tickets are \$3 and may be purchased at the door.

For advance reservations contact Bev Silnes, 247-1797. Diane Kowalski is dance chairman, assisted by Terry Maxson, co-chairman.

## AID FOR UNICEF

UNITED NATIONS, N.Y. — The Vatican contributed \$1,000 for 1972 to the United Nations Children's Fund (UNICEF). The Vatican has made a symbolic donation to the agency annually since 1953.

## Church leaders seek to block

(Continued from Page 1)

million dollars a year through its school. Isn't that contributing?" he asked.

Rev. Beatty said that Indianapolis Baptists contribute \$185,000 annually to run the East Side Community Center and offer to an inner-city area a variety of services that the government would have to supply were the center discontinued. He noted that several mothers are employed there who would otherwise be on the welfare rolls.

Rev. Marrs told the committee that he and many other church people were astounded that the legislature could have devised, introduced and approved such a bill in one house of the legislature without consulting any church leaders or groups.

"We are surprised at how quietly and quickly this was accomplished," he said.

Rev. Marrs said, "We are concerned that this proposed legislation gives open and blanket authority to the City-County Council. It is impossible to interpret or predict the real meaning of this bill. . . . No exemptions are stated. No requirements or guidelines are furnished. The bill as presently written bestows the power of the legislative body of the state upon a municipal body. Further it is bestowing this power upon a limited area of the state."

REV. MARRS NOTED that the impact of the legislation would occur at "the most easily weakened and perhaps one of the most vital parts of the ministry of the church as it deals with the inner-city, the poor and the black."

Attorney Kunz questioned whether the charges would be levied against agencies of the state and municipal governments and how exemptions could be granted on a non-discriminatory basis.

"This bill raises far more questions than it solves. For example, what services of government are to be denominated 'taxes' and what 'service charges'? Will the only actual difference be a legal fiction?" Kunz asked.

Kunz said he doubted the legislation would have the effect of producing additional revenue. "Anyone who is familiar with the present plight of charitable and religious institutions knows that there are no extra funds at their disposal by which to pay such service charges," he added.

Father Strange said he has been pastor of an inner-city parish for 36 years and continues to be dismayed by government's apparent indifference to the many services the churches perform.

"Sometimes I wonder if the city even knows we are here," Father said. He said that thousands of inner-city youngsters had been educated at his school and

thousands of families had benefited from the variety of services and aids offered by the parish.

Rev. Snyder said that a cursory survey of United Church of Christ churches in the city had concluded that a police and fire protection fee would mean a six to nine per cent increase in their operating budgets.

"I just don't know how many churches could even begin to carry that kind of an additional load," he said.

Attorney Hall, who is also an elder of the First Presbyterian Church here, added that the fees would mean that an estimated \$20,000 would be charged to the inner-city Social Service Center operated at 16th and Delaware Streets.

PRESBYTERIANS throughout the state contribute \$100,000 a year to the center, Hall said. Municipal service charges would mean that the center staff would have to be cut back and programs dropped. Hall noted that those same programs would then have to be financed directly by the city.

"This is stop-gap legislation," he said. "It will hurt the churches and it will hurt the city in the long run."

Before the lengthy testimony had concluded, several committee members left the meeting. Chairman E. Henry Lamkin, Jr. (R-Indianapolis), noting the lack of a quorum, said no action could be taken on the bill at that time.

Judging from the visible and vocal presence of City-County government (among those in attendance were Thomas C. Hasbrook, president of the City-County Council, assistant Mayor John Walls, city attorneys, safety board members, and several members of the council), the bill is expected to make it out of committee and onto the floor of the House.

IN OTHER General Assembly action, the House Ways and Means Committee last Thursday killed H.B. 1090, the non-public school tax credit bill, by a lopsided 13-5 vote.

Sponsored by B. Patrick Bauer (D-South Bend) and H. Joel Deckard (R-Mount Vernon), the measure would have entitled parents of parochial school children to a \$150 state-tax credit for each child in grade school and \$200 for each child in high school. Estimated cost to the state was \$15.5 million in credits.

The defeat appears to squash any hope that the 1972 legislature will provide aid of any kind for nonpublic schools.

Noticeable among those voting against the bill was committee member John C. Hart (R-Indianapolis), who carried the ball for nonpublic schools in a purchase-of-services bill during the 1971 session. Hart

dubbed the tax credit proposal "patch-work legislation" and an unworkable approach to the problems of the schools.

Spokesmen for the Indiana Catholic Conference and the statewide Citizens for Educational Freedom, however, vigorously supported the bill in committee testimony two days prior to the shelving action.

John Christy, executive secretary of the ICC, told the committee:

"The state extracts money from family budgets in the form of taxes to finance compulsory education. For many parents, these taxes leave little or no money with which to pay for the education they, in conscience, desire and have a constitutional right to choose for their children. For these parents, this extraction of tax dollars, unless somewhat returned, effectively impairs their practical ability to finance their education choice. Passage of tax credit legislation would permit parents . . . to use some of their own tax benefits for this educational choice."

Also speaking in favor of the bill were Burnett Bauer of South Bend, state president of CEF; Bernard Geyer, chairman of the CEF board and principal of Zion Lutheran School, Decatur; John Nowlan of Fort Wayne, CEF vice-chairman; and Charles Danzer of the Immanuel Lutheran School, Fort Wayne.

Appearing in opposition to the bill were representatives of Americans United for Separation of Church and State, the Indiana School Board Association, and the Indiana State Teachers Association.

Liturgical  
workshop set  
February 5th

INDIANAPOLIS—Parish organists and choir directors are invited to attend a workshop from 1 to 5 p.m. Saturday, Feb. 5, at Marian College.

Sponsored by the Music Subcommittee of the Archdiocesan Liturgical Commission, the workshop will be conducted by Robert Schaffer, organist and choir director of St. Mary's Cathedral in Covington, Ky.

Workshop coordinator is Charles Gardner, executive secretary of the Music Subcommittee and music director at Little Flower parish. Registration for the Saturday workshop is \$4, payable at the door.

## THE 13 LONDONDERRY VICTIMS

Irish cardinal calls  
for impartial inquiry

LONDONDERRY, Northern Ireland—"An impartial and independent public inquiry" into the killings of 13 civilian demonstrators at a protest march here January 30 was called for by Cardinal William Conway of Armagh, primate of all Ireland.

Seventeen other civilians and one British soldier were wounded in the street fighting following a rally of about 10,000 persons held to protest the imprisonment without trial of more than 700 suspected terrorists, almost all of them Catholic.

The cardinal said: "I have received a firsthand account from a priest who was present at the scene and what I have heard is really shocking."

"An impartial and independent public inquiry is immediately called for and I have telegraphed the British Prime Minister Edward Heath to this effect."

THE LONDONDERRY killings—the bloodiest incident since British troops were sent to Northern Ireland in August 1969—aroused the fiercest round of vocal

protest since the present troubles began in late 1968.

The Irish Republic, in the south, summoned home its ambassador in Britain and announced that the cabinet is satisfied that the British troops opened an unprovoked attack on unarmed civilians in the Catholic Bogside section of Londonderry.

Premier Jack Lynch of the Irish Republic issued a three-point plan to settle the Northern Irish crisis:

—Immediate withdrawal of all British troops from Londonderry and Catholic "ghettos" elsewhere and the end of "harassment of the minority population."

—An end to imprisonment without trial for suspected terrorists.

—A declaration of British intent to achieve a "final settlement" of the Irish question and a conference for that purpose.

THE OUTLAWED Irish Republican Army (IRA) retaliated with a series of bombings, and rock-throwing mobs rioted throughout Belfast, Northern Ireland's capital. A general strike spread throughout most of Northern Ireland and was supported by thousands of workers in the Irish Republic.

Northern Irish Prime Minister Brian Faulkner blamed the IRA and organizers of the rally for the shooting. Public demonstrations and marches have been banned in the British province.

Both the official wing and the more militant Provisional wing of the IRA—ending, at least temporarily, a long-standing dispute over tactics—joined forces to organize three days of public mourning.

Bishop Neil Ferren of Down and Connor (a diocese east of Londonderry that includes Belfast), in a telegram to British Prime Minister Heath, said: "I protest in the strongest possible manner against the action of the army resulting in so many deaths and injuries. I demand an immediate public inquiry."

BERNADETTE DEVLIN—a Catholic and a member of the British Parliament from Northern Ireland—called for a general strike to last until all British troops withdraw from Northern Ireland.

Miss Devlin—a participant in the march—called the killings "cold-blooded mass murder by the (British) army."

The day following the Londonderry incident Miss Devlin hit and scratched British Home Secretary Reginald Maudling after he told the House of Commons that the British troops had fired only after they were fired on. She was half dragged kicking from the chamber by other MPs.

## Pre-school

(Continued from Page 1)

Brendan serves as a part-time special education instructor at the Woods.

Directing the PE program is Dr. Tom Songster, associate professor of Men's PE at ISU, who serves as volunteer consultant for Cara. The children start each day at the YMCA with an hour of swimming or gymnastics.

They are then transported to St. Patrick's on a mini-bus provided to Cara by the Kiwanis Club of Terre Haute.

CARA PRE-SCHOOL fills a specific need in the Vigo County area as it does not duplicate services offered elsewhere. The Beacon School of the Valley, with which Cara will share facilities starting next week, provides for the trainable retarded youngsters on the same age level. Upon completion of the Cara program or upon reaching eight years of age, the youngsters are transferred to special education classes in the city's public school system.

Financial problems have always plagued the school's existence. Although a tuition fee is charged, only five of the 18 youngsters' parents are able to meet the amount. And the waiting list for admission increases steadily.

Regardless of its physical location, the pupils at Cara Pre-School and their parents know that they are the "dear ones" referred to in the Gaelic term "Cara."

## PLAN CARD PARTY

BROWNSBURG, Ind.—St. Malachy's Altar Society will sponsor a card party at 8 p.m., Saturday, Feb. 5, in the school hall. There will be refreshments and prizes. Admission is 75 cents per person.

## GUILD TO MEET

BEECH GROVE, Ind.—The Ave Maria Guild of St. Paul Hermitage will hold its monthly meeting at 12:30 p.m., Tuesday, Feb. 8, at the Hermitage. Each member is asked to invite a guest.

## CARD PARTY SET

INDIANAPOLIS — St. Catherine's monthly card party will be held Sunday, Feb. 6, at 2 p.m. in the Father Busald Hall, Shelby and Tabor Sts. All games will be played and blind tallies will be accepted.

## AID FOR UNICEF

UNITED NATIONS, N.Y.—The Vatican contributed \$1,000 for 1972 to the United Nations Children's Fund (UNICEF). The Vatican has made a symbolic donation to the agency annually since 1953.

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**PAPAL AUDIENCE**  
An audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call Father Scheidler for a detailed itinerary.

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# ON THE LINE -- two pages of opinions

## Giving the wrong kind of advice

A bill that would permit counseling for abortion recently passed the Indiana Senate and is awaiting action in the House of Representatives. We earnestly hope the House vetoes the bill and thus puts to rest, at least for this session of the General Assembly, the prospect of amoral, exploitative advice to women with unwanted pregnancies.

The bill, as it passed the Senate is wide open to abuse. It lists no qualifications whatsoever for counselors. Presumably any individual or group could hang out a shingle proclaiming themselves competent to deal in life and death and adroit enough to hurdle the laws of Indiana to take advantage of the permissiveness of laws in another state.

With no restrictions on counseling activities, it is easy to imagine that the state would soon be peppered with persons who are nothing more or less than field representatives for out-of-state hospitals or clinics specializing in abortion.

Nor does the bill place any curbs on advertising and promotion. If one is to judge from the multi-media approach popular in other states, the citizens of Indiana would be subject to broadcast commercials, newspaper ads, billboard come-ons and the gimmickery of skywriting and helium-filled messages to the distressed.

Is that what the legislators want for Indiana? We don't think so. But that is what they would be giving this state if they approve the no-holds-barred abortion counseling bill pending in the House.

Supporters of the measure contend that information regarding legalized abortion is available in national magazines and through mail or long-distance phone requests to agencies in other states, principally New York. We realize that to be the case. Nonetheless, abortion on demand is illegal in Indiana and until that fact is changed it is contradictory and conflicting to permit counseling for something that is clearly unlawful in this state.

We urge those who are opposed to the abortion counseling bill to write to their state representative and express that opposition. One of the reasons the bill passed the Senate is that opponents were caught off guard—the measure moved more quickly than expected and many Senators were not alerted to the nature and the consequences of the proposed legislation. That must not happen in the House.

And while we are about the business of trying to stave off a network of pro-abortion advisors, let us act positively as well. If we are convinced that abortion is murder, then we must be prepared to offer an alternative to confused, fearful women who are experiencing unwanted pregnancies. In many cities, that alternative is Birthright, a program which gives whatever aid is needed to enable the prospective mother to preserve life, not destroy it. Until there is a Birthright or similar program operative in the Archdiocese, freely available to all who need it, we act only negatively in attacking the wrong kind of counseling.

—B. H. ACKELMIRE

## YOUR WORLD AND MINE

## Churchgoing declines

BY GARY MacEOIN

Churchgoing has reached an all-time low in the United States, according to the latest survey. Catholics still go almost twice as frequently as do those affiliated with other religions. But the rate of decline over the past decade has been concentrated principally among Catholics, and it is this change that is mostly responsible for the overall drop.

I do not think, nevertheless, that we should too easily equate this fall in churchgoing with a substantive decline in the religious commitment or concern of Americans. On the contrary, I see many indications of a religious revival, and in particular a new interest in prayer and a search for forms and methods of prayer that make sense for our scientific culture. The nuclear era which was ushered in by World War II created a crisis of a kind that had never before been experienced when it gave man complete mastery of his environment. God was no longer needed as a hypothesis to fill in gaps in the process of evolution of a universe which had finally become totally subject to the powers of man himself.

PRAYER in particular became a problem. If illness, drought, famine and all the other vicissitudes follow inexorably from the interplay of objective factors capable of being identified and analyzed, what bearing could prayer have on the outcome? The "god" whom man had invented to make up for his own previous ignorance had become superfluous. He was to all intents and purposes dead, and it

was not clear what other could or should replace him.

The enormous change in the self-understanding of the churches during the past 25 years is undoubtedly linked to this issue. Many people welcomed the new stress on service to mankind, an aspect given a previously unknown priority by Vatican Council II, as a solution to their personal problems. They could now find an emotional satisfaction in work, in political activity or in lived brotherhood that had ceased to be experienced in their prayer life. Significantly, many Protestants went through a similar experience and reorientation at about the same time.

WHAT MANY such people are now realizing is that action alone does not satisfy their spiritual needs. It is a recognition of the limits of technocracy. A program of life limited to production and consumption, no matter how unselfish or altruistic the formula, leaves a void. While they do not any more think that their prayers will change God, people will not exclude the possibility that through their prayer they will change themselves.

To a greater extent than ever before, the stress is on contemplation, something which in the past was usually regarded as a special type of advanced prayer beyond the reach of ordinary people. However, the path to such contemplation is no longer that pursued in the West in earlier times. Instead, today the stress is almost exclusively on Zen and similar kinds of Eastern spirituality.

THIS IS undoubtedly at least part of the reason why the resurgence of a religious sense does not express itself in greater churchgoing. Formerly, people concerned about faith turned to an institution to provide answers. Today there is less sense of need for answers, or at least less conviction that any one answer is exclusively valid.

Rather than a church community in the traditional sense, what is now sought is a small group of like-minded people. Here one thinks immediately of the communes which have sprung up in many parts of the United States as part of the Jesus movement. Although they have various forms of worship in common, they are not likely to figure in statistics of churchgoing.

Nor is this kind of movement exclusively a phenomenon of the United States. On the contrary, it is becoming increasingly popular in Europe. Indeed, it is daily more obvious that we are already in the era of one world. Whatever has an impact in one place quickly spreads everywhere, whether the particular thing happens to be Zen, the Jesus movement or Catholic pentecostalism.

## GLOBAL ARMAMENTS

## Big powers make weapons, little ones make wars

STOCKHOLM—The value of major weapon deliveries to the Third World has been increasing twice as fast as the gross national product of Third World developing countries during the past two decades, according to an exhaustive study of arms and the arms trade published here.

With massive supplies of arms to the developing countries, local conflicts are escalating and the threat of a global nuclear war is increasing, the study warns.

The study, by the Independent Stockholm International Peace Research Institute (SIPRI), notes that all wars in the past 25 years had been fought in the Third World—and all the weapons for those wars were supplied by the big powers.

Those points are contained in a 900-page volume produced by SIPRI and described as the most comprehensive study of its kind ever carried out.

SINCE 1950, the total yearly value of major arms exports to Third World countries has, according to the study, increased seven times. It amounted in 1971 to more than \$1,500 million.

This represents an average yearly rate of increase of nine per cent, nearly twice the average increase of the gross national product of Third World countries.

This build-up of arsenals, the study adds, was one of the most striking facts of the post-war period.

In the 1950-70 period, four countries—United States, Soviet Union, Britain and France—accounted for nearly 90 per cent of the total trade. Russia and America together shared more than two-thirds of the total, while the British and French were responsible for some 20 per cent.

AS FOR THE recipients, 70 per cent of all major weapon supplies went to the Middle East and Asia, 15 per cent to the Indian sub-continent and only eight per cent to Africa, although the share to Africa is rising swiftly, according to the study.

While the most dramatic increase was in Vietnam in recent years the growth in major arms imports has been at least as rapid in the oil-rich countries of the Persian Gulf as in the countries directly involved in the Arab-Israeli struggle.

The book said that, while several Third World countries have embarked on domestic defense production programs in an effort to become independent of outside suppliers, no developing country has managed to acquire military self-sufficiency.

## Stomachs full, Soviets search for soul food

BY MARJORIE HYER

NEW YORK—A yearning for something beyond material progress has sent millions of Russians on a "metaphysical, poetical search" that often leads them into contact with the Christianity that is so inextricably a part of Russian history, a leading secular journalist has reported.

Writing in the Saturday Review, Chicago Daily News correspondent George Anne Geyer declared that 50 years of Marxism has brought the Soviet people significant economic progress.

"Materially, the country has progressed," said Miss Geyer, "and it has progressed to a point where new needs now come into play—needs for which the (Marxist) system has few answers."

WHAT IS happening in the Soviet Union today, said Miss Geyer, is "one of the most fascinating and broad-reaching currents of spiritual and intellectual development in Russia today: a return to Russian nationalism and even to nineteenth-century Slavophilism."

"This phenomenon has arisen out of what many young Russian writers and even officials acknowledge as a 'spiritual emptiness' in Soviet life," she continued.

"And, although at least at this stage, it does not point to any return to religion in a traditional sense, it does signify a deep and profound search for values in life in a post-Marxist, industrialized, dull and spiritually vacuous society."

Lacking access to contemporary religious and philosophical thought of the rest of the world, the Russians have begun to plumb their own past and in so doing, are discovering at least the outward manifestations of the Russian Orthodox Church.

MISS GEYER reports with some astonishment that all over Russia, ancient churches and monasteries are being



"KINDLY REMOVE THAT PERSON WHO JUST SHOUTED, JUDGE NOT, THAT YE BE NOT JUDGED!"

## THE YARDSTICK

## No irrelevancy here

BY MSGR. GEORGE G. HIGGINS

The Roman Synod's document on World Justice has been severely criticized in some circles, notably, for example, in a feature article on the synod by William Triggs in the December 22 issue of the Christian Century. Mr. Triggs thinks the document is ultra-conservative and completely irrelevant.

It is worth noting, however, that a number of other observers whose credentials in this area are at least as impressive as any that Mr. Triggs can lay claim to, have reacted to the document quite favorably. Father Gregory Baum—a respected theologian with professional training in the field of sociology—is a case in point.

Father Baum, though disappointed with the synod document on the priesthood, thinks that the message contained in the document on World Justice is "daring and forward looking." On political matters, he wrote in the December 10 issue of the National Catholic Reporter, "the synod registered an awareness of human unity and solidarity that transcends the awareness of most Catholics. Global consciousness, to which the synod calls Christians, is something disturbing to the local and regional churches. The primary identification of Western culture is still national. The spirit of concern, solidarity and identification with all men, especially with the underprivileged, is not commonly acknowledged. Here the synod gives expression to an avant-garde spirit."

FOR THE North American scene particularly, Father Baum points out, the document on World Justice, in several important respects, takes a "radical" position. He is strongly of the opinion that the synod "has given a leadership that seems far ahead of the present," especially in the North American context.

I fully agree with Father Baum in this regard and, would call attention to what the document on World Justice has to say about the maldistribution of wealth between rich and poor nations and about the irresponsible way in which the richer nations have polluted the human environment to their own short-run economic advantage and with little or no regard for the rights of the so-called developing nations.

"It is impossible to say," the document

restored, ancient church music is being performed for wildly enthusiastic concertgoers. Soviet tourists are flocking to historic religious sites and icons hang in the apartments of many Russian intellectuals.

The search for spiritual values is so spontaneous and so widespread, Miss Geyer asserted, that it has been "co-opted" by the Young Communist League (Komsomol) and other government agencies.

Still, the official agencies strive to keep the movement within acceptable bounds. Of the searchings of present-day Russians, Miss Geyer said: "Since they cannot reach out around them today, they are reaching out to the past, and the Soviet state, for reasons not entirely clear in the West, is permitting them to do this."

asserts, "what right the richer nations have to keep up their claim to increase their own material demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated. Those who are already rich are bound to accept a less material way of life, with less waste, in order to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of the human race."

MR. TRIGGS and other like-minded critics of the synod document on World Justice may argue that this is simply more of the same old irrelevant ecclesiastical rhetoric, but I don't happen to agree with them. To the contrary, I would say with Father Baum, that in the North American context, this section of the document is "avant-garde and radical."

It is my impression, that the people of the United States and Canada are far from being ready at this point in history to entertain even the possibility that they (we) may have to settle for a somewhat lower standard of living in the interest of international social justice and protecting the human environment. Until very recently even the few ecologists, economists, and other experts who talked about this as a possibility were thought to be unrealistic or naive or were said to be suffering from a loss of nerve.

At the present time, however, there are certain indications that the trend is beginning to turn. More and more experts are beginning to say the unthinkable and increasingly are being given a respectful hearing. In this connection, I would call attention to two recent books: "Alienation and Economics" by Walter A. Weiskopf (E. P. Dutton and Co., New York, \$7.95) and "In Pursuit of Relevance" by Herbert J. Muller (Indiana University Press, Bloomington, Ind. \$10.).

DR. WEISKOPF argues in his trail-blazing study that we have made a fetish out of continuous economic growth through an ever-expanding Gross National Product. "In the over-developed West," he says, "it is GNP-fetishism and in the underdeveloped part of the world the population explosion together with the ill-considered economic and technological aping of the West which threaten the survival of mankind as much as the danger of a nuclear holocaust."

The only way out of this predicament, he says, "is to strive for a new mode of life which will rectify the imbalance of Western society."

Professor Muller strongly supports the position taken by Dr. Weiskopf (and by the synod) on this matter. "Thinking of the world ecological crisis," he writes, "some scientists say . . . plainly that the chief national need is austerity, less production of material goods, a lower standard of living for the prosperous. A moralist might add that without some practice of austerity, instead of forever spending, consuming, and wasting while the quality of our life deteriorates, we have no right to preach to the world the virtues of free private enterprise, democracy, Christianity, or any of our national idols."

Professor Muller says that, in his opinion, "the American people are not at all prepared for austerity, any sacrifice in their standard of living."

That may or may not be completely fair. In any event, it ought to give pause to Mr. Triggs and other critics of the synod

## GIVE AND TAKE

BY VINCENT CAREY

The advantage of dialogue is immediately apparent in the exchange between Mr. Doyle and myself. In analyzing his response, I find it difficult to believe he read what I wrote in my first column. Fortunately I have the opportunity to respond.

Rather than suggesting consensus morality, I pointed out that one of the "myths" with which traditional Catholics must contend is consensus morality. The traditionalist is told that changes came from a grass-roots movement, when in reality he knows differently. I am not an exponent of morality by popularity nor would I ever accept the fact that faith or objective truth is the result of counting votes.

IN THE FIRST column it was noted that changes were promulgated from "on high." If such changes came from the Pope and/or the Bishops (as Mr. Doyle suggests), I would be only too happy to accept them as the authoritative teaching of the magisterium of the Church. The "on high" I refer to, however, is not the Pope or Bishops at all, but rather the theologians and others interpreting Vatican II as they see fit. They have grasped an opportunity to advance their own ideas. They carefully try to give credence to their personal ideology by quoting Vatican II and then taking off on their own.

Vatican II was necessary, Vatican II was good, and Vatican II was certainly inspired by the Holy Spirit. A careful reading of the documents would reassure any Catholic that the tenets of his faith are true and are confirmed. What is deplored is the interpretation placed upon the statements and documents by those who would change the institution and its beliefs.

As history is now confirming, they soon begin to attack the authority of the Pope, the magisterium of the Church, and, eventually, the very doctrines on which the Church is founded. I would ask Mr. Doyle to show where in Vatican II there is any foundation for questioning infallibility, original sin, transubstantiation, abortion, sterilization or artificial contraception. Yet how many Catholics have been duped into believing that, as a result of Vatican II, all or any of these beliefs are outmoded or at best a question of semantics? How many have been led to believe that Vatican II demanded they be changed?

IN THE CHURCH as envisaged by Mr. Doyle, we really do seem to have "consensus morality"—but under the more euphemistic term "representative democracy." Unfortunately for this point of view, the Church is not a man-made institution dependent on the consent of the governed. It is rather a Divine institution established by Christ. If the diocesan assemblies suggested by Mr. Doyle (and, incidentally, by Vatican II) continue to be advisory and consultative, they will, indeed, be welcome. Lay participation has always been the objective of the Church. If, in fact, these assemblies do promote such participation, that would be most desirable.

I would have hoped, however, that Mr. Doyle, in outlining his plan, would have mentioned that these assemblies are subject to the approval of the Bishop as Ordinary of his diocese—or to the hierarchy collegially assembled—and, ultimately and always, to Christ's Vicar on Earth, the Pope. This is repeatedly made clear in Vatican II and perhaps should receive more emphasis in order to assure better understanding.

As I began by extolling dialogue, I would like to ask readers who find our discussion interesting to save the various columns for continuity. This will make the dialogue more meaningful and enable readers to check back for references in this and future columns.

## Separate black rite 'probably divisive'

DETROIT—The country's only black Roman Catholic bishop has called the proposal for a separate black Catholic rite "probably divisive and harmful."

Bishop Harold R. Perry, auxiliary Bishop of New Orleans, believes permission for such a rite for the country's one million black Catholics is unlikely, but said that those proposing it "made a terribly good point."

"The point is: 'Let us in or let us out,'" he said.

"They're saying 'Give black Catholics an equal opportunity to develop their God-given talents in the Church to the utmost of our potential.'"

He said blacks were "grateful to the good white missionaries for their efforts, but no people wish to be the object of missionary work forever."

## The CRITERION

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## LETTERS TO THE EDITOR

Columbus couple ask  
rehabilitation, not  
death, for criminal

To the Editor:

This is in response to a letter in the January 14 issue written by J. Earl Owens regarding capital punishment. First, he says "if a dog is mad, you shoot him." If a dog has rabies (a purely physical ailment), a dog will be destroyed; but first the animal is watched closely to make sure there is no chance of curing him. If a man has rabies, do you shoot him? When an animal kills a human being, he may be destroyed; but surely a man deserves a chance at rehabilitation. How will we ever be able to say we are more than animals, otherwise?

It is true that the Bible is full of accounts of violence, but one shudders to think that they were set down for us to follow as an example. Rather they must have been there to show how ugly violence and vengeance can be. When Jesus died, was he saying "when you fear and hate someone, crucify him" or was he saying "no matter how much you are feared, stick by your beliefs and don't meet violence with violence"?

If we must protect ourselves from those who would destroy us, there is no evidence to show that our prisons or capital punishment have done this. To the contrary, there is more violence today than ever.

Jesus taught love and forgiveness. He told us we had no right to judge others. He told us to love one another and to help one another. He didn't qualify it in any manner. Please reconsider. We must think of prisoners and even murderers as individuals, as human beings, not as animals.

Cindy and Bob Wroblewski  
Columbus, Ind.

Local ACIF official  
cites Gerard Sherry  
N. Ireland article

To the Editor:

Gerard Sherry's article "Violence in Northern Ireland" in your January 14th issue was very factual and illuminating. However, we would like to point out a few discrepancies in the article:

a. Unification with the Irish Republic has been advocated in Northern Ireland long before the internment camp at Long Kesh was headlines. The overwhelming majority of nationalists in Northern Ireland have always been in favor of a united, 32-county Irish Republic.

b. The IRA Provisionals enjoyed widespread support among the Catholic minority prior to the mass internment of "suspected" IRA members. The internment issue only served to intensify that support.

c. The Special Powers Act was not "recently" invoked. It has been invoked on countless occasions since its inception in 1921.

d. The Catholic minority do not regard unification with the Irish Republic as the "lesser of the evils"—they regard it as the embodiment of the Republican principles of Wolfe Tone, Padraic Pearse and the Irish martyrs who gave their lives for an Irish Republic. Moreover, this view is shared by many of their Protestant

compatriots, as this writer has been personally told many times.

Clearly, Ulster has become "Britain's Vietnam." The question now is not whether Ireland will be re-united, but when.

Craig Moore  
National Secretary  
American Congress for Irish Freedom  
Indianapolis

Sees anti-government  
bias in appeal for  
Latin America fund

To the Editor:

This is about the "pink" propaganda sheet sent along with last week's Criterion (1-21-72).

No one can take objection to expressions regarding the repressive and violent tactics employed by many of the current Latin American regimes in dealing with dissenters whether they are bishops, priests or lay people. Nearly everyone would like to see freedom, liberty and justice granted to all citizens of Central and South America. But, how is this to be accomplished? Certainly not by any influence of force exerted by the U.S. Government. The writers of this "pink" paper would be the first to cry "imperialism, colonialism," or worse, if this were to happen.

The program financed by the National Collection to educate these people and to help them to help themselves is fine and must be supported. Provided our donations are not used to finance propaganda against the U.S. government and its agencies which are operating in the various countries in question.

Under the heading of "Is U.S. Foreign Aid Welfare Imperialism," the statements seem to want to make us believe that this is really intended to be aid for North American business and not foreign aid at all. I think this is inaccurate and cynical. No doubt our businesses do benefit indirectly, but I certainly do not believe that this is the major objective here. Anyway, I

## What YOU think counts

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Box 174, Indianapolis 46206.

haven't heard or read that U.S. aid is being refused very often.

I would like to know the source of the figures quoted here regarding the relative U.S.-world position in the granting of foreign aid. Twelfth among 16 nations may be correct, but it does not seem too reasonable. This, I'm sure, does not take into consideration what the U.S. is spending in Indochina to preserve liberty and self-determination in this area. Another apparent inaccuracy quoted here is: "U.S. private investments in that country (Brazil) total \$1.6 million last year. U.S. business repatriated \$2 million more in profits than it had invested in Brazil." There must be something wrong with these figures. Others quoted don't seem too believable to me.

So many people, the authors of this sheet included, seem to believe that everything the U.S. government does, especially in the field of foreign affairs, is stupid, wrong and a failure. I think they have been brainwashed by enemies who have a stake in making the U.S. look bad all over the world.

Richmond, Ind.

E. J. Brinley

Not a participant  
at anti-war meet,  
says Bishop Hurley

To the Editor:

It has just come to my attention that an NC News story places me at the anti-war meeting in Kansas City recently.

I am surprised at the list of bishops who were listed that were not there, and some not listed who were.

In any event, I attended the meeting of the Bishops' Committee for Ecumenical and Interreligious Affairs which concluded some 24 hours before the start of the anti-war meeting, and I left for Santa Rosa some 14 hours before the meeting opened; hence, I could hardly be called a participant.

Bishop Mark J. Hurley  
Bishop of Santa Rosa

## New habits in giving needed if Church is to keep pace

BY DANIEL J. CARSON

(This is the first in a series of articles about new methods of supporting parishes.)

"Collections, Collections, Collections there are more every year. Won't it ever end? Don't they realize there is only so much water in a well? Don't they know that prices are going higher every day and people are barely making ends meet?"

Who was talking? If it was John Q. Parishioner, he may have had a tough day at the office. Coming home to find an appeal in the mail from his pastor asking for a contribution to support the parish school may have been just a bit much this evening.

HE'LL TOSS THAT letter into a desk drawer full of bills and payment books, and one day this month he'll sit down with his checkbook. When he comes to the school appeal, he'll grumble just as he did

when he came to his car payment book, then write a check and send it to his pastor, secretly feeling good inside.

But was that really a parishioner speaking? Did it sound more like Rev. John Q. Pastor? If that is how pastors are talking, it's no wonder their parishes are in trouble.

Granted, lay people are having difficulties with their bills. But that's really nothing new. It was true after the depression in the '30's when a man was lucky if he earned \$40.00 a week as a milk route man. But he struggled to raise his family and succeeded. He also managed to have a quarter in his pocket to give to the church on Sunday. If business was good that week, he might even put a dollar in the collection.

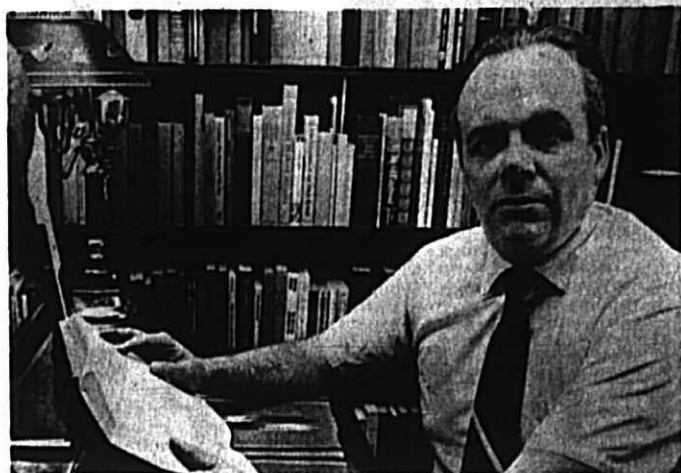
Today his son is struggling, but there are some differences. He doesn't deliver milk like his dad; he has a franchise for a drive-in dairy store.

Instead of earning \$10 a week, he's clearing around \$200. But, like his dad, he comes to church with a quarter for the collection or, in good weeks, a dollar bill.

Obviously, inflation has increased both the income and expenses of the layman. He's still struggling. The pastor, on the other hand, has inflated expenses in running his parish, but his income hasn't increased.

LESS OBVIOUS perhaps, but just as important, is something else that has changed. The son operates a drive-in dairy instead of a route because people's buying habits have changed. They have the mobility of the family station wagon and they refuse to pay the extra price for having their milk delivered. If the son insisted on making his living like his father, he'd fail.

Maybe there's a lesson here. How many pastors and parish council finance com-



Professor Robert M. Byrn, at his desk in his New York City apartment.

ethanasia "and a society which accepts the idea that only those who contribute to society have a right to live." The unborn fetus, "the most helpless human life," is being denied its rightful "equal protection under the law," Byrn argues.

HE WON THE FIRST round of his battle, early in January, when Judge Francis X. Smith of the New York State Supreme Court decided that "a fetus is a living human being" entitled to legal protection. An injunction which would have halted abortions under the new law in municipal hospitals was blocked, a few days later, by the filing of an appeal against Judge Smith's decision in the Appellate Division of the State Supreme Court. The Appellate Division is now considering the case and is expected to make its decision soon.

Byrn says that, as a bachelor entrusted with the legal care of so many children, he has received a lot of good-natured kidding from colleagues at Fordham, where he is a professor of law.

"I like kids," he says, and he adds that

he would like to get married and "have my own family some day." If "everything ever comes together at the same time."

A graduate of Fordham Prep and the Fordham Business School as well as of the law school where he now teaches, Robert Byrn began his legal career with a large Wall Street firm. After four years, during which, he complains, he rarely got into a courtroom, he let a friend on the Fordham faculty persuade him to become a teacher.

SINCE HE BECAME involved in abortion controversies in the mid-1960s, virtually all of his published articles and speaking engagements have been devoted to this topic. But he pursues interests in other areas of law as well. An article on problems of sentencing and correction of convicted criminals was recently published in the National Jesuit weekly, America, and he looks forward to the time "when abortion is a closed issue and I can write on something else."

In his spare time, Byrn likes to read history books and mystery stories and he enjoys travel during his vacations. But for the present, most of his energy is devoted to his number-one objective: "eradicating from our law a statute which has sanctioned a mass slaughter of human beings on a scale comparable to the genocide in Nazi Germany and, more recently, in Pakistan."

Socialism necessity,  
says Chile missionary

DUBUQUE, Iowa—A Maryknoll missionary from Ames, Iowa, said he sees a lot of good in President Salvador Allende's Marxist government in Chile where "socialism is a necessity."

Father Thomas J. Maney, in an interview given in Tacna, Chile, to The Witness, Dubuque archdiocesan newspaper, said:

"Neither socialism nor capitalism is perfect. I have my doubts about certain programs. But the current Chilean process is a serious attempt, especially for my people, the poor."

Father Maney described socialism as a "dynamic economy attempting to give each Chilean his daily bread." He said Marxism "posits human values and individual human living conditions. It looks for peace."

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"Christians face the future with a positive, hopeful attitude. We realize the power each of us has to shape the world's future of

construction, of discovery and of betterment," says 17-year-old Marcia Parker of Indianapolis. (NC photo, courtesy U.S. Navy)

## QUESTION BOX

BY MSGR. R. T. BOSLER

Q I heard a Catholic priest preach in a Lutheran church. He spoke on Martin Luther and said: "We Catholics should apologize for being down on the Lutherans." We were taught when we were younger that Martin Luther was a monk who disagreed with the teaching of Christ. He rebelled, left his faith and started the Lutheran Church.

A The Church at the time of Martin Luther was in dire need of reform. He was, indeed, a monk who left his monastery and married, but not because he disagreed with what he judged to be the teachings of Christ nor because he wanted to start a new Church. Today we Catholics are willing to admit that Luther was in good faith when he thought he was more faithful to the teachings of Christ than the pope and that he was improving the Church by giving up the religious life. We may disagree with him but we must recognize that he lived in times and circumstances different from our own. We forget that our notion of what the Church is has been clarified by the four centuries of debate and tension between Catholics and Protestants.

We all both Catholics and Protestants—have a lot to be sorry for. Both sides have misjudged and misunderstood the other.

Q In a previous column a reader wanted to know more "about the revolt in heaven when Lucifer was expelled," etc. Maybe Satan's designation as Lucifer threw you

off, but to my mind the revolt in heaven is described in Revelation 12:7-13. You cited many Bible passages in your reply, but why did you overlook the Rev. 12:7 ff. passage? To me, a Lutheran pastor, it is not just a story.

A I left it out because like all apocalyptic writings, Revelations is difficult to understand and open to many interpretations.

What the reader had in mind was a revolt in heaven before the creation of man, when the fallen angels were banished to hell. The passage you refer to reads as follows:

"Then war broke out in heaven: Michael and his angels battled against the dragon. Although the dragon and his angels fought back, they were overpowered and lost their place in heaven. The huge dragon, the ancient serpent known as the devil or Satan, the seducer of the whole world, was driven out, he was hurled down to earth and his minions with him."

This passage is part of a description of the confrontation between Christ and his Church with the satanic powers. The Church is represented by the woman "clothed with the sun" about to give birth. Satan is represented as a dragon about to devour the child to be born. But Christ and his Church triumph over the dragon. This dragon and his expulsion from heaven can hardly be a description of the fallen angels expelled from heaven before the creation of man.

"That the struggle takes place in heaven," says the Jerusalem Commentary, "indicates that the defeat of the dragon is properly achieved in the glorified Christ. Christians who are faithful to their Lord may rest assured that they will conquer Satan on earth." So this

passage reflects the same thinking that inspired the words of Jesus in Luke 10, "I watched Satan fall from the sky like lightning," which we saw was a Hebraic way of saying that the devil was conquered.

Q You say that sickness is not a curse from God, that it is a primitive notion to think this way. How can you explain sickness such as the venereal diseases which produce blindness, sterility or childbirth deformities? Also, how do you account for the illness produced by excessive alcoholism (delirium tremens), drugs and even excessive obesity? It seems to me that in the light of common sense we draw a curse upon ourselves if we transgress the intrinsic laws of nature. When these diseases are more prevalent today than the common cold, it seems that the Catholic Church should be in the vanguard explaining them.

A I fear we are arguing over the meaning of a word. According to Webster's Dictionary a "curse is a prayer or invocation for harm or injury to come upon one . . . (it) . . . implies desire or threat of evil declared solemnly." The ancient pagans felt that the gods called down sickness as a curse. I pointed out that the God known through revelation would not do such a thing. He may want the abuses of nature to be punished by the sicknesses you describe, but that is not the same as saying He curses sinners. He doesn't want men to drink to excess and therefore He doesn't want men to harm their bodies by over drinking. It is man who by abusing nature brings on his own trouble.

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## YOUTH-VIEWS

# Hoosier young people 'hopeful'

BY JAMES L. ALT

"The fate of the world lies in our own hands." Words of the President, a scientist, a prominent world figure? No, these are the words of 17-year-old Marcia Parker of Indianapolis, Ind.—the words of someone who has not yet made her mark in this world, but, who, like other youth today, faces the future with confidence. From their responses, teen-agers in North Vernon and Indianapolis have a "lot to live for, and a lot to give."



What does the future hold for the person who calls himself a Christian? As Marcia says, "Christians face the future with a positive, hopeful attitude. We realize the power each of us has to shape the world's future. It is a future of construction, of discovery, and of betterment. Our view of reality is optimistic. Each day gives us another chance to create and improve."

HOPE IS PERHAPS the most difficult of the three theological virtues to define. Theresa "Bug" Miller, a 17-year-old from North Vernon, says hope "is a response to a belief of 'things' to come." Denny Hester, 16, also from North Vernon, defines hope as "that which most people live for." Marcia says hope "is having faith and believing that things will work out for the best. It is the willingness to work toward a goal with faith."

Two young priests, Father Jeff Godecker, 29, Indianapolis, and Father Mike Albright, 28, North Vernon, described what "hope" meant to them. Father Mike says hope "is the self-realization that change can take place and that the world is capable of growth towards the Christ ideal and that this is the plan of the Creator. Hope can only arise from a true and sound understanding of Christ as a reality."

In a reference to the "dark days" each of

us experience in our lives, Father Jeff says that "even though there is the darkness and the questionables of the future, hope is the ability to live by something one knows is going to happen in the future, something you know is coming. It is the ability to live in terms of promises made and dreams dreamt."

What are the "hopes" of young people? Denny Hester hopes that "God sees him as good;" other specific hopes he has include getting married, making other people happy, going to college and pleasing people with his accomplishments. Marcia also has hopes concerning college: "I hope that I have made the right decision about college because my whole future lies in that direction. I hope that I will find the career which will best enable me to serve God, mankind and myself."

CRITICS OF today's youth who feel they

leave God out of the picture should examine closely the hopes that Theresa Miller lists. Her hopes include: (1) That we all in time will come to a complete unity in God; (2) That we all may be aware of and experience the beauty, goodness, love, joy, sorrow (compassion) of life on earth; (3) That I will continue to believe in life in people, in God, and in myself; (4) That I will have a good "marriage" on earth.

"I'm a believer," words found in a popular song today, could well characterize the attitude of today's youth. They believe in God, their fellow man, and very much in themselves and what they can do. They are critical, yes, outspoken too, but in their hands "they've got the whole world." And for most of them, no one, especially God, is left out.

(Copyright 1972 NC News Service)

## How the author of 'Superstar'

(Continued from Page 6)

If I die, what will be my reward? Show me there's a reason for your wanting me to die.

And the long complaining ends:

God thy will is hard,  
But you hold every card.  
I will drink your cup of poison—  
Nail me to the cross and break me,  
Bleed me, beat me, kill me, take me  
Now before I change my mind.

This is rhetoric a la Byron, and it is all Rice. Indeed, it is what his drama is all about. It explains his distortion of Christ's "My kingdom is not of this world." It explains why he leaves out one of Christ's words from the Cross, the words to the repentant thief, "This day you shall be with me in Paradise."

READ WHAT THE Gospels have on Gethsemane—Matthew 26, Mark 14, Luke

22, John 18. Jesus begins in an agony of fear: he prays "Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt." He comes out from Gethsemane master of himself, wholly resolved.

One last word on Superstar. A critic says it "presents Jesus as a strong radical leader attempting to change the world." In fact it contains nothing whatever of this, not the faintest hint. Tim Rice says that the young say of Superstar "Hey, I think this Jesus has something to say." Well, what does he say? What meaning has he? Magdalen and Judas say they are scared of him. Of the Gospel Jesus they might well be, but not of Rice's, there's nothing in him to be scared of. There's almost nothing in him of any sort.

At the end of the first night's showing, the audience, led by the Mayor of New York, gave the play a "standing ovation." Ovation is from a Latin verb meaning to exult. In what did they exult?

## A MATTER OF CHOICE

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# Greensburg girl captures 2 top Style Show awards

Twenty-eight gift certificates and six division trophies were awarded to winners in the 18th annual Junior CYO Style Show held last Sunday at Holy Name parish Beech Grove.

An audience of 300 watched the 100 participants model their handcrafted styles, while fashion narrator Mrs. Norma Dollar described the clothes.

GINNY MEYER, of St. Mary's parish, Greensburg, captured two first place trophies in the Pants-Suit and Tailored Dress Divisions.

Wendy, of St. Roch's parish, received four gift certificates and a first place in Tailored Suit and Coat Division, while scoring a close second in the Party and Formal Dress Division.

Other division trophy winners

included Sarah Farney, of St. Pius X, Skirt and Blouse Division; Claire Roembke, of St. Roch's, Sportswear Division; Denise Gavia, of St. Rita's, Party and Formal Dress Division.

Double winners included Carolyn Beagle, of St. Catherine's, certificates in Tailored Dress and Tailored Suit Divisions, and Karen Niedenthal, of St. Roch's, certificates in Sportswear and Party and Formal Dress Divisions.

## Division champions crowned

### CYO NOTES

Final entries in the Junior One Act Play Contest will be accepted through Friday, Feb. 4. Tentative meeting date for directors will be February 17 at the CYO Office. Competition will begin about March 12.

Parish entries in the Junior Table Tennis Tourney are due February 16. The event, divided into Freshman-Sophomore and Junior-Senior Divisions, will be held at Little Flower February 21-27.

Archdiocesan Cadet Science Fair information blanks are due to be returned to the CYO Office by February 25. The Fair will be held March 5 at Little Flower parish.

Information about the Archdiocesan Cadet Instrumental Music Contest will be mailed next week by the CYO Office, along with details of the Marian Award ceremonies. Other notices going out soon involve Summer Baseball, involving cooperation with the Indianapolis Department of Parks and Recreation.

The Cadet Boys Wrestling League will begin action the week of February 13. Post-season tourney schedule is March 21-25.

AWARDS WERE presented by Father Donald Schneider, Archdiocesan CYO Director, and Mrs. Dollar Serving as masters of ceremonies were Bill Sahm, Jr. and Steve McKeand, officers of the Indianapolis Deaneries Junior Youth Council.

Judging the 100 entries were the following: Mrs. Bernard King, Mrs. Richard Phillips, Mrs. T. Michael Smith, Mrs. Mabel Glendy, Mrs. Joseph Ritter, Mrs. Charles Mattingly and Mrs. Mary Elizabeth MacDuff.

### 1972 JUNIOR CYO STYLE SHOW RESULTS

**Skirt and Blouse Division—**  
Over all Winner: Sarah Farney, St. Pius X. Gift Certificate Winners: Mary Frances Pich, Holy Name; Cindy Duval, St. Lawrence.

**Sportswear Division—**  
Over all Winner: Claire Roembke, St. Roch. Gift Certificate Winners: Julie Looney, Holy Name; Karen Niedenthal, St. Roch; Peggy Zahn, St. Roch.

**Pantsuit Division—**  
Over all Winner: Ginny Meyer, St. Mary. Greensburg. Gift Certificate Winners: Susan Hanes, St. Monica; Karen Sahm, Immaculate Heart; Kathy Quenich, St. Roch; Jeri Boone, St. Rita; Theresa Heilmann, Little Flower.

**Tailored Dress Division—**  
Over all Winner: Ginny Meyer, St. Mary. Greensburg. Gift Certificate Winners: Kathy Quenich, St. Roch; Mary Deichman, St. Pius X; Marlene Maxwell, St. Catherine; Carolyn Beagle, St. Catherine; Mary Armstrong, St. Catherine; Terri Mattingly, Little Flower.

**Tailored Suit and Coat Division—**  
Over all Winner: Kathy Wensch, St. Roch. Gift Certificate Winners: Carolyn Beagle, St. Catherine; Jane Thompson, St. Christopher.

**Party Dress and Formal Division—**  
Over all Winner: Denise Gavia, St. Rita. Gift Certificate Winners: Kathy Wensch, St. Roch; Martha Klotzner, St. Roch; Karen Niedenthal, St. Roch; Mary Beth Tomlinson, Holy Name.

01. Division II—Our Lady of Mt. Carmel (7-0); Division III—Baxter YMCA (8-1); and Division IV—Our Lady of Lourdes (7-0).

In first round of playoffs in the Freshman-Sophomore League this week, Baxter YMCA defeated St. Thomas, while Mt. Carmel defeated Lourdes. Championship and consolation games were played Thursday evening. Results next week.



### ECUMENICAL EMBRACE

Pope Paul VI embraces Orthodox Metropolitan Meliton of Chalcedon, a personal representative of Ecumenical Patriarch Athenagoras of Istanbul, during a joint prayer service in the Basilica of St. John Lateran in Rome. The pontiff and the metropolitan prayed together to observe the close of Christian Unity Week. Pope Paul pledged his efforts to bring about closer ecumenical links between Orthodoxy and Rome. (RNS photo)

## Lawrenceburg Board to meet

LAWRENCEBURG, Ind.—The Lawrenceburg Board of Catholic Education will meet at 2 p.m. Sunday, Feb. 6, in St. Lawrence parish here to ratify the group's constitution and to elect officers and deacons representative to the Archdiocesan Board of Education.

All pastors, associate pastors and elected lay representatives from deanery parishes are urged to be present.

### VALENTINE DANCE

INDIANAPOLIS — Jim Lindsay and his Dixieland Band will provide the music for the Valentine dance to be held in St. Ann's school hall, 2550 S. Holt Road, on Saturday, Feb. 12. Admission is \$3 per couple. For additional information or tickets call Marie Dall'ossandro, 856-4019.

## CYO LEAGUE STANDINGS

### BASKETBALL FINAL STANDINGS

**"SAINT-A"**  
Division 1: Holy Spirit 72, St. Jude 72, St. Simon 72, St. Michael 63, Little Flower 43, St. Andrew 54, St. Pius X 34, St. Andrew 27, St. Lawrence 18, Holy Name 09. (Note: There was a three-way tie for Division Championship. St. Simon defeated St. Jude in the first game, then beat Holy Spirit to win the Championship.)  
Division 2: St. Philip 90, St. Rita 81, Mount Carmel 72, Immaculate Heart 54, Christ the King 45, St. Barnabas 45, St. Monica 36, All Saints 36. Our Lady of Greenwood 27. Little Flower 09. (Note: St. Barnabas won the Division Championship.)  
Division 3: St. Catherine 90, St. Joseph 71, St. Mark 62, All Saints 44, St. Luke 44, St. James 44, Our Lady of Greenwood 26, St. Malachy 17, Holy Trinity 08. (Note: St. Catherine won the Division Championship.)  
Division 4: Holy Cross 71, St. Michael 62, St. Bernardette 42, St. James 35, Nativity 24, St. Patrick 17, St. Ann 08. (Note: Holy Cross and St. Michael were tied for Division Championship. St. Monica defeated Holy Cross in the playoff.)

**"SAINT-B"**  
Division 1: St. Michael (Red) 71, St. Rita 71, St. Thomas 62, St. Martin 53, Immaculate Heart 41, St. Christopher 35, St. Gabriel 26, St. Malachy 26, Holy Trinity 18. (Note: St. Michael (Red) won the Division Championship.)  
Division 2: St. Pius X 80, St. Malachy 71, Little Flower (Blue) 62, Mount Carmel 44, St. Joan of Arc 44, St. Luke 44, St. Michael 26, Little Flower (White) 17, Christ the King 08. (Note: St. Pius X won the Division Championship.)  
Division 3: St. Barnabas 80, Holy Spirit 71, St. Simon 62, St. Jude 44, Little Flower (Gold) 44, St. Michael (Blue) 35, St. Mark 24, Our Lady of Lourdes 17, St. James 17. (Note: St. Barnabas won the Division Championship.)  
Division 4: St. Rita 90, St. Simon 81, St. Thomas 72, St. Michael 63, St. Andrew 54, St. Pius X 34, St. Andrew 27, St. Lawrence 18, Holy Name 09. (Note: Our Lady of Lourdes won the Division Championship.)

### CADET "A"

Division 1: St. Rita 90, St. Simon 81, St. Thomas 72, St. Michael 63, St. Andrew 54, St. Pius X 34, St. Andrew 27, St. Lawrence 18, Holy Name 09. (Note: Our Lady of Lourdes won the Division Championship.)

### CADET "B"

Division 1: St. Michael (Red) 80, St. Rita 71, St. Thomas 62, St. Martin 53, Immaculate Heart 41, St. Christopher 35, St. Gabriel 26, St. Malachy 26, Holy Trinity 18. (Note: St. Michael (Red) won the Division Championship.)

### FRESHMAN SOPHOMORE

Division 1: St. Thomas 70, St. Christopher 52, NYAA 52, Holy Trinity 43, St. Malachy 34, St. Martin 25, St. Susan 25, St. Ann 07. (Note: St. Thomas won the Division Championship.)

### Division 2: Mount Carmel 70, St. Andrew 61, St. Rita 52, St. Malachy 43, St. Pius X 34, St. Lawrence 25, Immaculate Heart 14, St. Luke 07. (Note: Mount Carmel won the Division Championship.)

Division 3: Baxter YMCA 71, St. Barnabas 71, St. Jude 62, St. Catherine 53, St. Patrick 44, Nativity 35, St. Roch 24, St. Mark 24, Holy Name 08. (Note: Baxter YMCA and St. Barnabas were tied for Division Championship. Baxter YMCA won the playoff.)  
Division 4: Our Lady of Lourdes 70, Little Flower 62, St. Philip 61, St. Joseph 43, Holy Spirit 43, St. Simon 34, Holy Cross 34, St. Bernardette 14, St. Lawrence "A" 07. (Note: Our Lady of Lourdes won the Division Championship.)

### JUNIOR SENIOR

Division 1: St. Malachy 90, St. Rita 81, NYAA 63, St. Anthony 63, St. Martin 54, St. Michael 54, St. Christopher 36, St. Ann 27, Little Flower 18, Holy Trinity 09. (Note: St. Malachy won the Division Championship.)

### Division 2: St. Andrew 90, Mount Carmel 72, St. Pius X 63, Fairview Pres. Church 64, St. Thomas 54, Jewish Comm. Center 45, St. Luke 45, Immaculate Heart 34, St. Matthew 18, Christ the King 09. (Note: St. Andrew won the Division Championship.)

### Division 3: St. Catherine 81, St. Lawrence "B" 72, Southport Christian Church 72, Baxter YMCA 72, St. Jude 54, St. Barnabas 45, St. Mark 36, Sacred Heart 27, Holy Name 18, St. Charles, Bloomington 18. (Note: St. Catherine won the Division Championship.)

### Division 4: Our Lady of Lourdes 80, Little Flower 71, Holy Cross 62, Holy Spirit 53, St. Lawrence "A" 44, St. Philip 35, Nativity 24, St. Simon 17, St. Bernardette 08. (Note: Our Lady of Lourdes won the Division Championship.)

### GIRLS VOLLEYBALL

Division 1: All Saints 30, St. Malachy 30; St. Michael 21; St. Thomas 22; St. Monica 12; St. Christopher 13; St. Martin 04.

Division 2: St. Andrew 48, St. Pius X 40; Immaculate Heart 31; St. Joan of Arc 31; St. Matthew 13; Little Flower (White) 13; Mount Carmel 04; St. Simon (White) 04.

Division 3: St. Jude 30; St. Roch 30; St. Catherine 31; St. Barnabas 27; Little Flower (Gold) 12; St. Bernardette 03; Our Lady of Greenwood 04.

Division 4: Holy Spirit 48, Little Flower (Blue) 30; St. Philip 31; St. Rita 12; St. Lawrence 13; Our Lady of Lourdes 03; St. Simon (Blue) 03.

## Plan dinner

INDIANAPOLIS — The Senior Class of the Latin School of Indianapolis will serve a spaghetti dinner from 1 to 6 p.m. Sunday, Feb. 6, in Holy Rosary parish hall, 520 Stevens St. Tickets are \$1.50 for adults and 75 cents for children up to and including the sixth grade.

### GUEST SPEAKER

INDIANAPOLIS — Billie Boucher, of radio station WGEE, will be the guest speaker at a meeting to be held Monday, Feb. 7, in Assumption parish hall. Sponsored by the women of the parish, the meeting is open to the public. Door prizes will be given away.

## Atom physicist ordained

VIENNA—After studying physics for more than eight years—two in the United States—and after three years of work at the Austrian atomic reactor in Seibersdorf, 25-year-old Helmut Leisner decided to give up science and become a priest.

"It was just a practical consideration of which kind of work would be more useful to mankind," the recently ordained Father Leisner explained. "After careful thought I came to the conclusion that a priest can contribute more to the welfare of mankind than a physicist."

"Counting neutrons in Seibersdorf is all very well—but nobody is really benefiting by this. As a priest I can really do some good—and that is more satisfying for me as well."

# Indianapolis Parish Shopping List

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## Adult Education Calendar

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

**Friday, February 4—**  
"Post-Cana: Growing in Love," workshop, Mr. and Mrs. Thomas Maxwell, Religious Education Department, Indianapolis, 8 p.m.  
"Great Decisions," discussion, St. Bernadette, Indianapolis, 8 p.m.

**Sunday, February 6—**  
"Parents Preparation for First Communion," lecture-discussion, Sister Betty Rosenberger, Holy Trinity, New Albany, 7:30 p.m.

**Monday, February 7—**  
"Introduction to Scripture," lecture-discussion, Rev. Pat Kelly, Holy Spirit, Indianapolis, 7 p.m.

**Tuesday, February 8—**  
"Human Growth and Interpersonal Relationships," lecture-discussion, Rev. Paul Voigt, St. Thomas Aquinas, Indianapolis, 8 p.m.  
"Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.

**Wednesday, February 9—**  
"Family Life," Rev. Paul Voigt, lecture-discussion, St. Barnabas, Indianapolis, 8 p.m.  
"Inquiry Class," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.  
"St. Paul's First Journey," film-discussion, St. Mary of the Knobs, Floyd's Knobs, 7:30 p.m.

**Thursday, February 10—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Friday, February 11—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Saturday, February 12—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Sunday, February 13—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Monday, February 14—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Tuesday, February 15—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Wednesday, February 16—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Thursday, February 17—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Friday, February 18—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Saturday, February 19—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Sunday, February 20—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Monday, February 21—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.

**Tuesday, February 22—**  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Preparing Children for First Communion," film-discussion, Sacred Heart, Jeffersonville, 7:30 p.m.



**RONCALLI CANDY SALE**—Students of Roncalli High School, Indianapolis, are conducting their annual candy drive to raise operating funds for the current year. Shown above on the opening day of the drive are, from left: Pam Evans, Father Fred Schmitt, superintendent, Dave Mennel, Bernard Dever, principal, Michele Held and Steve Stewart.

## Sr. deConcilio, Franciscan, dies

**OLDENBURG, Ind.**—Funeral services for Sister M. deConcilio Schetgen, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Monday, Jan. 24. She died (Jan. 21) in the convent infirmary at the age of 85.

A native of Rushville, Sister deConcilio entered the convent in 1903. Archdiocesan parish schools served during her career included: St. Joseph's, Shelbyville; St. Louis, Batesville; Holy Family, Oldenburg; St. Andrew's, Richmond; and St. Lawrence, Indianapolis.

She retired to the motherhouse in 1965. Five brothers and three sisters preceded her in death.

## Family Festival

**INDIANAPOLIS**—The Home School Association of St. Philip Neri parish will sponsor a Family Festival on Friday, Feb. 4 from 4:30 to 9:30 p.m. in the school auditorium, 545 N. Eastern Avenue.

All parishioners, neighbors and friends are invited for an evening of fun. A fish fry will be held and booths of various games will be played. Proceeds will go for classroom supplies and equipment.

Mr. and Mrs. Robert Garing serve as president of the Home School Association and Mr. and Mrs. William Myers are chairmen of the Family Festival.

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**PLAN CARD PARTY, STYLE SHOW**—The Women's Guild of St. Matthew parish, Indianapolis, will sponsor a February Fantasy card party and style show at 8 p.m., Wednesday, Feb. 9, in the parish hall, 1100 E. 54th St. Proceeds will provide high school scholarships. Tickets are \$1.25 per person. Shown above looking at what she might wear in the style show is Mrs. William Orwig, chairman for the style show being given by "Abilbills" of Broad Ripple. Chairman for the card party is Mrs. John L. Riddle. Mrs. Raymond O'Shaughnessy is Guild President.

## Allow Catholic funerals for remarried divorcees

**ARRAS, France**—Another French bishop has decided to allow the religious burial of remarried divorced persons. After consultation with his council, Bishop Gerard Huyghe of Arras announced that the decision would take effect immediately.

Bishop Armand Le Bourgeois of Autun issued a similar directive last March. Commenting on Bishop Huyghe's decision, the diocesan newspaper Church of Arras said:

"Up to now, funeral services were considered a judgment. Now it is to be regarded as the calling together of Christians to pray for the intention of a sinner, of whatever sort the person may be."

"The existing law is not abolished; it is being given a new interpretation that canon law does not in fact exclude."

"What is desired is above all to show a new countenance of the Church and to suppress at the same time a contradiction: it is not, as a matter of fact, contradictory to submit remarried divorced persons to the obligation of Sunday Mass and to refuse them access to the church after their death?"

In his directive last March concerning priests who have remarried seeking lay status, divorced persons who have remarried and suicides, Autun's Bishop Le Bourgeois told the priests of his diocese to "welcome favorably every request for the religious burial of a person who has manifested his attachment to the Church, whatever the person's canonical situation may be."

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## Entrance Exam set at academy

**BEECH GROVE, Ind.**—The freshman entrance examination for Our Lady of Grace Academy has been set for Saturday, Feb. 5, from 9 a.m. to 12 noon. All eighth grade students who seek enrollment in September, 1972, must take the three hour exam.

The Academy, a private all-girls' school with a present enrollment of 250 students, offers both college preparatory and vocational courses of study.

For further information about the Academy or entrance exam, contact Sister Louise Hoening, principal, 786-1798.

## Greenwood area consus slated by 20 churches

**GREENWOOD, Ind.** Twenty churches here will conduct a Greenwood Area Religious Census on Sunday, Feb. 6, from 12:30 to 2:30 p.m. An estimated 600 laymen are involved in the personal calls on 12,000 households in Northern Johnson and Southern Marion Counties.

Chairman of the project is Rev. George Roberts of the Greenwood Christian Church. Serving on the committee are Father Richard Mueller, pastor of Our Lady of Greenwood Church, Rev. Milo Riggs, of the Greenwood First Baptist Church, Pastor Laverne Polley, of the Concordia Lutheran Church, and Rev. Dale Wolfe, of Calvary Southern Baptist Church.

## Sister Concepta dies at age 73

**OLDENBURG, Ind.**—Funeral services for Sister M. Concepta Mandery, O.S.F., 73, were held at the motherhouse of the Sisters of St. Francis here Tuesday, Feb. 1. She died (Jan. 28) in Good Samaritan Hospital, Cincinnati.

A Cincinnati native, Sister Concepta entered the convent in 1921. She was a music teacher at Immaculate Conception Academy, Oldenburg, St. Vincent de Paul, Bedford, and St. Louis, Batesville.

## Remember them in your prayers

**INDIANAPOLIS**  
**EVA ELLEN OWENS, 76.** Holy Trinity, Jan. 27. Mother of Evelyn Cakralsek, Joan Domagalik, Patricia Glogozia and Thomas J. Owens.

**ANNA DONOVAN, 91.** St. Augustine Chapel, Jan. 29. No immediate survivors.

**MARIE C. THALE, 72.** Holy Cross, Jan. 29. Sister of Urban and Eugene Thale.

**DIANA SUE JOHNSON, 10.** St. Patrick's, Jan. 29. Daughter of Mr. and Mrs. David R. Johnson, sister of Terry, David, Tammy and Daniel Johnson, granddaughter of Mr. and Mrs. Martin Norris.

**EDWARD J. ZIRNHOLD, 47.** St. Philip Neri, Jan. 29. Husband of Lucille, father of Edward and Sandra Zirnhold. Seven brothers and sisters also survive.

**MATTIE HOCKERY, 71.** St. Anthony's, Jan. 29. Sister of Mrs. Dortha Goodman, Mrs. Theresa Hoffman, Robert and George Burch.

**DAVID J. MURPHY, Sr., 62.** Holy Cross, Jan. 31. Husband of Fern, father of Alex, Rosie and David J. Murphy, Jr., Janie Cooper, Mollie Crain, Katie Cooper, Will and Frank Murphy. Brother of James E. and Ted R. Murphy. Frances, Mayer, Alice I. Murphy, Katherine Dragan and Agnes Graham.

**MARY F. KRIEGER, 60.** St. Joan of Arc, Jan. 31. Wife of Edward F. Krieger, mother of Mrs. JoAnne F. Smith, sister of Stanley and Walter Karpinski, daughter of Frank Karpinski.

**MARY P. BARRON, 70.** St. Catherine's, Feb. 1. Wife of John, mother of Dorothy M. Durham, sister of Margaret Coletta, Wilson, Walter, Earl and Vincent Lannan.

**JOSEPH C. (Dick) MATTINGLY, 57.** St. Bernadette, Feb. 1. Husband of Frances L., father of Joseph B., David E., Philip E., Jack F. and David A. Mattingly, son of Walter Mattingly.

**MAXINE V. HINES, 51.** St. Bernadette's, Feb. 2. Mother of Mrs. Cheryl T. Cossell, Michael J. and Mark J. Hines, grandmother of Anthony C. Cossell, sister of Mrs. Walter Mattingly.

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Joann Larison, Donald, Eugene and John Alton

**NEW ALBANY**  
**CATHERINE M. (Cochran) MEYER, 66.** Our Lady of Perpetual Help, Jan. 28. Mother of Mrs. Ruth Tucker and James (Bud) Meyer, both of New Albany.

**JOSEPH STEINER, 88.** St. Mary's, Jan. 28. Husband of Eleanor.

**EDWARD KRAEMER, 70.** St. Mary's, Jan. 29. Husband of Henrietta, father of Ronald Kraemer of Clarksville, Patricia, Sandra, Darlene, William, Jerad and Gilbert Kraemer, all of New Albany, brother of Mrs. Amelia Muenninghoff and Mrs. Willette Antonini, both of Louisville and Mrs. Anna Dennison of New Albany.

**ANNA KUTTER JOLISSAINT MORGAN, 97.** Holy Trinity, Jan. 29. No immediate survivors.

**RICHMOND**  
**EVA THOMPSON, 81.** St. Mary's, Jan. 27. Mother of Jay Thompson of Union City and Maurice Thompson of Sebastian, Fla., sister of Elva, Earl, Doris, Edna, Jones and Earl, all of Englewood, Fla.

**TELL CITY**  
**HENRY W. BRINKNEADER, 75.** St. Paul's, Jan. 31. Husband of Nora, father of Norman, Vernon, Marvin and Ben Brinkneader, all of Tell City. Mrs. Wayne Ramsey of Rome, Mrs. Lester Jarboe of Tell City, Mrs. Marvin Sturgeon of Cannelton and Marilyn.

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## VIEWING WITH ARNOLD

## 'Dirty Harry' gets 'C' rating

BY JAMES W. ARNOLD

"Dirty Harry" is a kind of "French Connection West," taking us to San Francisco where we meet another tough Super-cop of the Popeye Doyle breed. This time it's the slit-eyed monosyllabic Clint Eastwood, pursuing a maniac killer through a maze of legal restrictions until he can finally mete out revolver-justice in the bloody, sock-it-to-'em tradition of his hard-guy westerns.

The key difference is that in "Connection" the film itself raised doubts and questions about the sort of police methods

that work in the modern big-city jungle. Popeye was admired, certainly, but not without the suggestion that his ruthless "efficiency" left its scars on society and the innocent. "Harry," however, is a powerful old-fashioned guff-punching film, a law'n-order diatribe supporting its hero (literally once) up to the hilt. The only way to handle baddies, it implies, is with a blunt object. The Code of the West is still good. The only peaceful town is one with a fast-drawing, steel-hearted sheriff and a large cemetery.

THE ARGUMENT is slightly stacked, since the killer Eastwood is trying to eradicate is a mad, long-haired young sniper (overacted by Andy Robinson as if he were a

fugitive from "Marat Sade") with fondness for wiping out girls and children. The audience knows he is guilty, and that if Eastwood doesn't put him away, he will cackle and kill again. On one occasion, he has buried a child alive in an extortion scheme, so it seems reasonable enough when Clint kicks down his door without a warrant or stomps on the culprit's wounded leg to find out where the victim is. Sure enough, the nit-picking politicians and police bigshots are shocked, reprimand Eastwood, and let the man go free for want of admissible evidence.

All this has only a dim connection with 99 per cent of the cases covered by the Escobido and Miranda decisions limiting arbitrary police power, which come under implied attack in the film, and reminds one of the extreme-case propaganda technique so dear to the hearts of the abortionists. It's also not far removed from the pseudo-virile appeal of early Mickey Spillane ("I, the Jury"), in which the hard-boiled detective hero, impatient with the law, deals with criminals by liquidating them. The approach, unfortunately, has a simple-minded attraction amid the frustration and fear of a perpetually rising crime rate.

WHAT WE don't need right now are films encouraging us to hate the stereotyped sadist criminal, and it is no service to good cops to show them in movies as vindictive brutes chalking up high kill ratios. It might help to have movies suggesting what hard things really need to be done to stop crime—court and prison reform, reducing poverty, expanding anti-drug and psychiatric programs, etc. (It is especially ironic in "Harry" that the hated killer is clearly psychotic, i.e., not responsible for his actions.) But that wouldn't make an exciting flick. It also seems vaguely hypocritical to assume the moral outrage of the audience against a child-killer in the year when 67 per cent of a national sample said they would, if ordered, shoot old men, women and children.

Another disturbing aspect of these films is their covert interracial violence. In "Connection," the cop beats up blacks. In "Harry," the killer hires a black to beat him up savagely, intending to blame the cops. The audience mood in these scenes is uneasy and ugly. Eastwood and veteran action director Don Siegel probably think they are only balancing some of the equally hysterical anti-police films of recent years. "Harry" is dedicated to SF policemen killed in line of duty, and is very sympathetic to the cop's unhappy and under-compensated lot. For all his ruthlessness, the Eastwood character comes across (in contrast to Popeye Doyle) as a basically moral man obsessed with eradicating evil. But this can be a dangerous personality-type, and one is not reassured in the final shot when, having obliterated the villain, Harry throws away his badge and stalks into the smoggy sunset.

TIME magazine voted "Harry" one of 1971's ten best films, and it does have surging cinematic energy. As I've said before, they seem unable to make bad detective movies set in San Francisco. Siegel is an expert at this genre (he did "The Lineup" in SF, "Madigan" and "Coogan's Bluff" in NY). The scenic charisma of the Bay Area is beautifully used, backed up by the zingy jazz music of Lalo Schiffrin (who did the same for the now classic "Bullitt").

The issue is whether the passion for justice and defense of the innocent is well served by a film that dishes up exhilarating violence, candidly justified, and also dwells on sick threats to children as mass entertainment. (The final chase and shootout begins on a captive schoolbus.) The effect of such movies may be somewhat different from the one presumably intended. (Rating: C—condemned)

## The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

WHERE WERE YOU WHEN THE LIGHTS WENT OUT? (1968) (NBC, Saturday, Feb. 5): The main difference in this Doris Day comedy is that she preserves her virtue, amid all the usual innuendoes and raw double-meanings, in the exotic setting of the memorable Eastern seaboard power blackout. The possibilities are hardly used at all, and the result is a routine and rather stagey sex comedy, in which non-people grope with non-problems. Not recommended.

ICE STATION ZEBRA (1968) (ABC, telecast in two parts, Sunday, Monday, Feb. 6-7): A journeyman thriller about the real Cold War—a confrontation between Americans and Russians at the North Pole. Rock Hudson commands a nuclear sub on a super-secret mission, and one of his passengers is a spy. Standard TV melodrama, except for an ironic touch or two and the undersea visuals, which were made to be shown in Cinema.

It's like getting the Sistine ceiling on a postcard. There are no women in the cast. Satisfactory entertainment, chiefly for boys of all ages. A RAGE TO LIVE (1965) (NBC, Monday, Feb. 7): For counter-programming, an alleged woman's picture. But this was a contender for worst picture of 1965. Susanne Pleshette is wasted, as ever, as the rich girl heroine (source: a 1949 John O'Hara novel), whose steamy appetites devastate half of western civilization, including Bradford Dillman and Ben Gazzara. Not recommended.

A STREETCAR NAMED DESIRE (1951) (CBS, Thursday, Feb. 10): Elia Kazan's stagey but tense film of one of Tennessee Williams' best plays, about a woman who preferred illusion to reality. The Vivien Leigh performance is incomparable, and Marlon Brando does his now-classic role of Kowalski. Recommended for all who love serious and poetic drama.

TWO MULES FOR SISTER SARA (1970) (NBC, Friday, Feb. 11): The cute nun returns, stuck in the wilderness with a virile and amorous atheist. But this time she's a prostitute-in-disguise. It's a seedy and offensive situation, but only a build-up to a violent finale in which extras are shot, burned and mutilated by the hundreds. Definitely not for kids, or anyone else for that matter. Not recommended.

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## Senate of priests urges experimental parishes

LOUISVILLE, Ky. — Experimental parishes should be established here as an alternative approach to traditional parishes, the Louisville archdiocesan priests' senate recommended in a committee report.

The report, which has been endorsed by Archbishop Thomas J. McDonough, lists four models which parishes can use through what is termed "controlled experimentation."

Entitled "Team Ministries and Parish Structures: New Approaches to the Parochial Ministry," the report defines the model as:

—A team ministry in a parish grouping parishioners according to their present needs and interests.

—A team ministry based on the geographically subdivided parish.

—The "satellite mission," which would be a "sub-parish" within "the bounds of the central church."

—Ministry in the non-territorial parish.

THE REPORT was unanimously passed by the senate and recommended to Archbishop McDonough "as an adequate norm for legitimate experimentation."

Father Thomas L. Boland, chairman of the senate committee, called the report "purely a framework for experimentation." He said that "we're not calling for change across the board" and "we're not saying every parish should change" or should be structured along the line of one of the four models.

He said the report outlines methods and procedures which can be followed by priests and laymen in altering the structure and operation of the parish.

SAYING THAT the traditional parish, organized on a territorial basis, "leaves much to be desired" today, the report enumerates the goals of experimental parish ministry:

—To encourage "greater freedom of choice in selecting a local faith community" and "to enhance the commitment, participation and involvement" of the parishioners.

—To promote "eucharistic communities in which the members can know one another personally" and "realize a higher level of liturgical and catechetical excellence and a common commitment to social action."

—To provide hope and a bridge back into the Church for those dissatisfied with or alienated by present structures.

—To promote greater individual, pastoral responsibility" and to encourage experiments in team ministry among priests.

—To make more evident that the local parish is a believing community."

—To make use of the "successful experience" of other Christian churches and ethnic communities with different forms of parish ministry.

Reasons for changing the traditional parish structure are cited in the report. These include the "drastic restructuring" of urban society today; the size of urban parishes; the

lack of an authentic sense of community which has led to disenchantment and alienation of some Catholics; "restrictions and frustrations" of the "parochial authority structures;" and the practice of identifying the parish primarily with its parochial school which has led to "wide-spread distortion" of the image of the parish.

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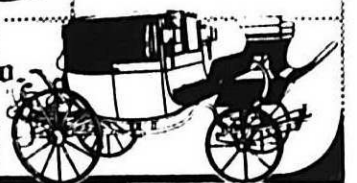
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## Black Culture event set at Ladywood-St. Agnes

INDIANAPOLIS — What's it like to be black today? What's it like to be black at LSA now? A Black Culture Symposium being planned by Ladywood-St. Agnes High School teachers and students for February 14-18 will investigate these and other questions related to cultural and racial differences.

The symposium is being prepared to coincide with National Black History Week, in an effort to understand and appreciate different world cultures.

THROUGH AN IMPACT grant, "Black Voices," a drama group from New York will sing, dance, and give dramatic interpretations at Ladywood-St. Agnes.

The Indiana Arts Commission will also sponsor an African sculptor, Felix Obogbe, from Indiana University, Bloomington campus.

Lecture demonstrations are planned on African dance and Black Arts Theatre. An African style show is also being prepared.

Yvonne Froman, working with other black students on a similar project in John Hennehan's U.S. History class, is contacting local black talent groups to participate and share their efforts.

FLEXIBLE scheduling of classes will permit the entire student body to take part in major portions of the program. For the freshmen, this symposium will be the introduction to an Afro-America study unit.

The symposium will be the first in a series of eight at Ladywood-St. Agnes High School. Plans are now underway to have one "culture week" each semester, so that a student attending LSA for four years would have a concentrated exposure to eight different cultures.

## Placement Test set February 12

INDIANAPOLIS — Ladywood-St. Agnes High School will give a High School Placement Test for all interested eighth grade girls on Saturday, Feb. 12.

The testing will begin at 9 a.m. and will last approximately three hours. A \$2 test fee is payable on the day of the test.

Purpose of the test is to assist in curriculum planning and to provide bases by which to advise courses best suited to the needs of the students.

For further information, call the Registrar, 545-6291, any school day between 9 a.m. and 4 p.m.



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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Susanna's SWEETHEART DANCE  
Saturday, February 5—9 p.m.—1 a.m.  
Westside K of C Hall—220 Country Club Road

"The Panel of American Women"  
Adult Religious Education Committee of St. MONICA CHURCH  
School Cafeteria—41st and Michigan Road  
Sunday, February 6—7:30 p.m.

February Fantasy  
St. Matthew's Women's Guild  
Winter CARD PARTY and STYLE SHOW  
Wednesday, February 9—8 p.m.  
St. Matthew Hall—4100 East 56th Street

Cathedral ANNUAL SCHOLARSHIP DANCE  
Saturday, February 12  
Cathedral High School—14th and Meridian Street  
Cocktails—8 p.m.—9 p.m. Dance 9 p.m.—1 a.m.  
Continental Breakfast—11:30 a.m.  
Music by: Headliners

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