



VOL. XII, NO. 1 INDIANAPOLIS, INDIANA, SEPTEMBER 29, 1972

VATICAN PARLEY SLATED

Should theological research be curbed?

BY FATHER LEO E. McFADDEN

VATICAN CITY—Which is greater, a theologian's right to academic freedom in research and teaching in a Catholic institution, or the Church's obligation to preserve undefiled its revealed doctrine? How does one reconcile a right of the theologian to be free and the obligation of the Church at times to curtail him? Indeed, when and how should authority "clamp down" on a theologian?

These perennially thorny questions will be discussed November 20-30 by members of the Vatican's Congregation for Catholic Education and 45 delegates representing 189 Catholic universities and colleges in 31 nations.

In a letter to Catholic institutions dated May 10, the prefect of the congregation, Cardinal Gabriel Garrone, explained that this meeting is a continuation of a dialogue begun by the congregation with the institutions in January 1969.

THE CARDINAL SAID his congregation, prompted by the directives of the Second Vatican Council and the "profound changes in the university world" has been "studying the problems of updating Catholic universities" for the past seven years.

The cardinal acknowledged that a major contribution to this study were position papers produced by Catholic educators in North America, Latin America and Europe during 1971.

In a set of general observations on these papers, the cardinal pointed out that the

European position paper listed as one of the essential characteristics of a Catholic university "fidelity to the message of Christ as it is passed on by the Church." It follows, the cardinal continued, that the Church, "and especially the teaching authority (the magisterium) of the Church, can be in a position to judge the faithfulness" of the theologian to what the Church believes.

THE CARDINAL MADE other general observations:

—The theologian himself must remain loyal to the magisterium in his teachings and research and inculcate that loyalty in his students;

—Academic freedom must be scrupulously honored by the teaching authority of the Church, intervention is to be made only if the revealed doctrine is in danger;

—The manner of such intervention differs: the regulations of the university might state how it is to be done; if there are no regulations, the theologian could be approached "as an individual member of the Church";

—Such intervention will not be necessary if the university is policing its own academic community;

—Unless university statutes permit, the teaching authority cannot make "a juridical intervention directly or indirectly into the institutional affairs of the university";

—Should a legitimate correction be ignored, the teaching authority of the Church "can declare that this institution no longer offers sufficient guarantees to be recognized as 'Catholic.'"

CARDINAL GARRONE said in his letter that university officials and Church authorities seek the "same end": "the progress of the truth of faith and the reign of Christ."

The cardinal pointed out that the university can be legitimately jealous of its academic freedom, while authority can be legitimately concerned to preserve the faith.

Plan workshop for directors of parish RE

INDIANAPOLIS—The tenth annual benefit dinner for St. Mary's Child Center will be held Wednesday, Nov. 1, at the Indianapolis Athletic Club. Serving as honorary chairman for the \$50-per-person event is Frank M. McHale, senior attorney in the firm of McHale, Cook and Welch.

The benefit will include a social hour at 6:30 p.m. followed by a 7:30 p.m. dinner. A brief after-dinner report on the work of the Child Center will be given by television personality Jim Gerard. Dancing will follow from 9 until midnight.

MRS. WILLIAM A. Brennan Jr. and Robert B. McNamara are in charge of general planning for the dinner. Committee members include Mrs. John M. Ryan, Mrs. Henry K. Engel, Mrs. Herbert J. Baker, Mrs. Jack Dustman, Mrs. John A. Powell, Mrs. Robert B. Moynahan and Mrs. David B. Kenney.

Invitations to the dinner will be in the mail by Oct. 10.

THE CHILD CENTER, located at 311 N. New Jersey St., is a community service agency for children of all religions and races. A professional staff of psychiatrists, psychologists, teachers and therapists treats children from pre-school through adolescence who suffer from developmental, learning or emotional problems. Msgr. James P. Galvin is acting director of the agency.

The Center is affiliated with the Indiana University Medical Center and the United Fund of Greater Indianapolis.



MR. McHALE

Indiana chaplains to meet in Richmond

RICHMOND, Ind.—"The Chaplain's Changing Role" will be the theme of the second annual convention of the Indiana Chaplains Association, to be held at Richmond State Hospital here October 1-3.

Serving as convention host will be Rev. Eldon M. Bryant, Protestant chaplain, assisted by Father Robert Minton, Catholic chaplain.

Keynote speaker will be Dr. Wesley N. Haines, president of Franklin College.

Three sessions will be conducted for chaplains interested in general health, police-correctional and mental health care. Conducting the general health care session will be Don D. Harnachek, administrator of the St. Francis Hospital Center, Beech Grove.

Confirmation Schedule

Archbishop George J. Biskup's Fall Confirmation Schedule is printed on Page 9. The schedule extends from October 3 through November 26.

'Provisional' missal issued for use in U.S.

WASHINGTON—A new provisional sacramentary containing some new Mass prayers has been published by the U.S. Bishops' Committee on the Liturgy.

A spokesman for the committee said that the new sacramentary, an official book of prayers used by the priests at the altar, will be made available to parishes through diocesan liturgical commissions.

The use of the new sacramentary is optional, said the committee. The 1968 sacramentary presently in use may continue to be used also.

The new sacramentary contains the Mass formulas for Sundays and major feast days, along with the formulas for some ritual Masses such as those for funerals, marriage, Baptism and Confirmation. It also contains Masses for Independence Day, Thanksgiving, and other American holidays.

The sacramentary includes the enlarged final blessings of the Mass, and 60 new prefaces to the eucharistic prayer, covering almost every feast, season, and special occasion.

An optional alternative to the penitential rite at the beginning of Mass, included in the book, may now be used at all Sunday Masses in the United States.

The liturgy committee said that the texts in the new sacramentary "represent an excerpt from the full Roman Missal of 1970" which was published when Pope Paul instituted the New Order of the Mass. Eventually the provisional sacramentary will be replaced by a full Roman Missal in English, which the committee expects to have ready "in two or three years."

Bishops score Equal Rights Amendment

WASHINGTON—A U.S. bishops' committee has described a women's rights amendment to the Constitution as a "doctrinaire" proposal that "may very well destroy the unity essential to a stable family relationship."

Despite its criticism of the Equal Rights Amendment, the Committee on Women in Society and the Church took no position on the question of endorsing the amendment, now being considered by state legislatures around the country.

Archbishop Leo C. Byrne, committee chairman, said that there is an "urgent need for ending prejudice against women at many levels of society."

"WHILE THE committee is firmly opposed to all legislation and practices which discriminate against women," the archbishop said, "it feels compelled to note that there are certain difficulties inherent in the proposed amendment."

Archbishop Byrne's comments came in a letter sent, along with the report, to the Administrative Committee of the National Conference of Bishops for distribution to bishops around the country.

The brief constitutional amendment states, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

ALREADY ADOPTED by Congress, the amendment must be ratified by 38 states before it becomes part of the Constitution. On Sept. 20 Pennsylvania became the 21st state to ratify.

The report to the bishops said that "the 27th Amendment is cast in terms of doctrinaire equality."

"Under this mechanistic principle," the report continued, "laws creating benign quotas designed to protect women may not stand."

Margaret Mealey, executive director of the National Council of Catholic Laity, told (Continued on Page 3)

To coordinate local planning for Aging meet

INDIANAPOLIS—Father Robert Mohrhaus, Assistant Chancellor and chaplain of St. Paul's Hermitage, Beech Grove, has been named Archdiocesan Coordinator for the forthcoming Institute on Religion and Aging, to be held October 23-25 at the University of Notre Dame.

Co-sponsored by the Indiana Catholic Conference, the national workshop is designed for those who minister to the aged and dying. Other sponsors include the Institute on Religion and Aging, Notre Dame University, the Indiana Council of Churches, the Indiana State Commission on the Aged and Aging and the American Association of Retired Persons.

The conference title is "Ministry to the Aged and Dying: Psycho-social and Theological Dimensions."

Father Mohrhaus' role in the program will be to stimulate attendance from the Archdiocese and to bring its discussions to the attention of those persons engaged in this specialized ministry.

Additional information is available by contacting Father Mohrhaus at (317) 636-2379 or the Institute on Religion and Aging, 950 Prospect St., Indianapolis.

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NATIONAL OBSERVANCE

'Respect Life Week' slated October 1-7 in the Archdiocese

"Lord of the living and the dead, hear the prayers of your people for the lives of the helpless. May we stand firm in respect for your law, defending the sacredness of human life. We ask this through Christ Our Lord."

This supplication, one of the general intercessions recommended for the liturgy this Sunday, will keynote the observance throughout the Archdiocese of Respect Life Week, Oct. 1-7.

Archbishop George J. Biskup has urged every parish and institution in the Archdiocese to participate fully in the nationwide observance. The Archdiocesan Liturgical Committee has prepared and distributed to each parish special prayers appropriate to the various "themes of the day" to be celebrated.

EARLIER THIS month every parish in the nation was supplied with a Respect Life Week handbook outlining the purposes and goals of the observance and suggesting parish programs of study and action.

Discussion clubs, religious education classes and regular school classes, as well as special religious events, will focus on the Church's concern for human life and its respect for the dignity of every man.

Many parishes in the Archdiocese have prepared school children for participation in the special liturgies. Banners, posters and Offertory gifts will proclaim and symbolize the love of life.

Respect Life Week originated in a resolution adopted by the National Conference of Bishops at its meeting in Atlanta, Ga., last April.

THE RESOLUTION urged that a week of prayer and study be conducted at the parish level in all dioceses, focusing on the sanctity of human life, the grave threats it faces today, including hunger, poverty, violence and war, and the responsibilities of society to protect all of its members—the unborn, the young, the poor, the aged and the disadvantaged.

"Respect Life Week is suggesting a

positive approach to the social problems and issues of our times," explains Msgr. James T. McHugh, director of the Division of Family Life of the U. S. Catholic Conference.

"Too often the Church has been publicly characterized as anti-abortion, anti-materialist, or anti-pacifist. Too little has been said about what we believe in and stand for. This week will give Catholics the opportunity to learn what has already been done and what is being done—at various levels, parish, diocesan, regional and national—and also what can be done," Msgr. McHugh said.

THE WEEK WILL begin with a special liturgy on Sunday, Oct. 1, centering on the dignity of life and setting the tone for the rest of the week. Each day that follows will feature one aspect of the sanctity for life which is currently an issue of public concern:

MONDAY, OCT. 2—"The Unborn": the (Continued on Page 3)

Reject proposal on farm labor, voters advised

SACRAMENTO, Calif.—The Catholic bishops of California have asked voters to reject Proposition 22, a November ballot proposal to restrict unionizing activities of farm laborers and outlaw secondary boycotts of agricultural products.

The proposal is supported by large agricultural interests and opposed by unions, most notably Cesar Chavez' United Farm Workers Union. The UFW's current lettuce boycott would be crippled by the law.

Calling their opposition to Proposition 22 a matter of "conscience," the California bishops declared:

"It is our conclusion that this proposed act deviates so widely from a just and equitable approach to settling agricultural labor problems that, if adopted, it would undoubtedly create far more serious tensions and difficulties than it attempts to solve."

PROPOSITION 22, a four-page document called the Agriculture Labor Relations Act of 1972, also came under fire from other religious groups.

The statement by the California bishops took exception to claims by proponents of the bill that it followed National Labor Relations Act guidelines. "Although publicized as following closely the terms of the National Labor Relations Act," said the bishops, "the provisions of Proposition 22 actually deprive or restrict the (present) rights of the state's farm workers."

The bishops outlined several of their specific objections to the proposition:

—"The election criteria and procedures proposed in the initiative so restrict the farm workers' freedom of choosing to join a union that they must be declared in direct opposition to the basic right of free choice."

—"The criteria for worker eligibility are so worded as to deny the vast majority of farm workers the right to vote."

—"The proposed act grants to the employers management rights which make it virtually impossible for the farm workers to negotiate many issues affecting their basic working conditions."

—"The basic right of workers to strike is so conditioned by the act as to render this right meaningless."

"LEGISLATION is needed," concluded the bishops, "but it must respect the legitimate rights of the farm workers as well as the growers."

California law allows citizens to place legislative proposals on election ballots by gaining a sufficient number of signatures on a petition. When such initiatives are passed by vote in a general election, they immediately become law.

Such laws cannot be vetoed by the governor or revoked or amended by the state legislature. They can only be changed or revoked by a statewide referendum.

On the Inside

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Black Catholics asked to give to special collection Oct. 8th

Parishes in the Archdiocese of Indianapolis having a predominant or sizeable black population will participate in a special collection on Sunday, Oct. 8, for the National Office of Black Catholics (NOBC) in Washington, D.C.

Black Catholics across the country—an estimated one million—are being asked to support several major programs being developed by the NOBC, including recruiting vocations to the religious life, preparing black Catholic lay leadership, underwriting continuing education for black nuns, priests and Brothers, and the establishment of a national training center for black priests.

Auxiliary Bishop Harold J. Perry, S.V.D., of New Orleans is chairman of the collection campaign. More than 75 bishops are serving as members of his committee.

"Since it was no longer possible for the bishops (National Conference of Catholic Bishops) to finance us, this was the only avenue open to us," said NOBC director Brother Joseph Davis, S.M. "I feel in a sense that the challenge of this program to the black Catholic community is a real blessing."

A comprehensive picture of the Church in the black community and the state of black vocations, written by Brother Davis, appears on Page 5 this week. Also on Page 5, Father Mario Shaw, secretary-treasurer of the Catholic Seminary Foundation board of directors, reports on progress in establishing a national black seminary in Indianapolis.

THE DAY THE POPE DID NOT RESIGN

BY JAMES C. O'NEILL

VATICAN CITY—September 26 was, as one Vatican observer put it, "the day on which the Pope did not resign."

Rumors of a possible papal resignation have been floating around the press and Vatican offices ever since Pope Paul recommended that diocesan bishops should tender their resignations at the age of 75.

Pope Paul became 75 on Sept. 26, but did not resign. As he has in the past, Pope Paul treated his birthday as a "non-event." He followed his regular workday routine and there were no special ceremonies or commemorations, although many telegrams of good wishes poured into the Vatican.

RUMORS THAT THE Pope would resign persist despite a series of Vatican denials including one issued by one of his closest assistants, Archbishop Giovanni Benelli, over Vatican Radio.

Actually, the Pope, as Bishop of Rome is not required to follow the recommendation, although Canon Law does

provide for his stepping aside when he wishes. Pope Pius XII seriously considered doing so in the 1950's because of poor health, but later decided not to.

The Pope's 75th birthday was not even mentioned in the Vatican daily, *L'Osservatore Romano*, on the day itself, but the paper on the day before did carry an editorial hailing Sept. 26 as a "happy date."

The editorial expressed the hope that "the Lord may preserve him for a long time to guide the faithful: to permit him to see the fruits of his labors..."

Memorial Mass set

INDIANAPOLIS—The annual Memorial Mass will be offered at St. Joseph's Cemetery at 12 noon Saturday, Oct. 7. Father Charles Lahey, associate pastor of Holy Name parish, Beech Grove, will be the celebrant. The Mass will be held at the cemetery's clergy circle. The public is invited.

Vatican radio on the Pope's birthday noted that "normally a birthday is remembered and celebrated in the family and among friends. Pope Paul VI has passed his birthday at his desk, as he has on other days, spending his energies for the Church and for humanity."

POPE PAUL HAS more than once expressed sorrow and disappointment with rifts and dissension within the Church and earlier in the summer spoke of being tired and in the need of rest.

In trying to end rumors about the possibility of the Pope's resigning, Archbishop Benelli last summer said that "he never gave any reason to believe he would resign and in fact he has expressly said he would not."

The personal comments of Pope Paul, however, were translated into hints or straws in the wind by newsmen and other Vatican observers indicating that the resignation was coming up. But Pope Paul has passed his 75th birthday and remains at the head of the Catholic Church.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Enrollment decline slowing up

WASHINGTON—The general decline in Catholic school enrollment seems to be continuing, although at a slower rate than last fall, according to school officials interviewed by NC News Service. The officials seem to agree that the chief reasons for the enrollment drop are increasing tuition costs, a decline in birth rates, shifts of population from inner cities to suburbs, and a decline in parental interest in religious education. Officials canvassed were from the dioceses Los Angeles, New Orleans, Hartford, Conn., Milwaukee, Dallas, Cleveland, Wichita, Kan. and Joliet, Ill.

Lord Geoffrey Fisher dies

SHERBORNE, England—Lord Geoffrey Fisher of Lambeth, the first archbishop of Canterbury to visit a Pope since the Reformation, died here after a stroke at the age of 85. In December, 1960, the year before his retirement as head of the Anglican communion, Lord Fisher, who had once been an outspoken critic of Catholicism, visited Pope John XXIII at the Vatican. Lord Fisher then accurately predicted Anglican-Catholic relations would continue to improve.

Court knocks down abortion law

HARTFORD, Conn.—A federal district court here has declared unconstitutional Connecticut's four-month-old law permitting abortions only when the "physical" life of the mother is endangered. The same court last April struck down the state's 19th-century abortion law by a 2-1 vote. In May, however, the Connecticut General Assembly met in special session and passed the stringent abortion statute now rejected by the judges in another 2-1 decision. The court asserted the new abortion statute had violated the rights of a woman "to privacy in matters of sex and family life."

Operation: belfry bells

REYKJAVIK, Iceland — The steeple of the Catholic church here has two new bells, thanks to a helicopter and men of the U.S. Air Force. In late August, Bishop Henry Frehen and his small Icelandic flock were ready to complete the renovation of the church by replacing two large bells in a 120-foot steeple. But how? The old bells could not be lowered because of structural reinforcements added after they were hung. A crane needed to lift out the old and substitute the new was too heavy for the street.

So Bishop Frehen appealed to the U.S. Embassy for help. It asked the Air Force's Aerospace Rescue and Recovery Service, at nearby Keflavik, for assistance.

A crew headed by Maj. Roal J. Lee from Topeka, Kans., and Capt. William J. Ireland of Wichita Falls, Tex., made practice runs to assure that the helicopter could lift the two new bells, one weighing 2,400 pounds and the other 1,800 pounds, into the steeple.

"Operation Bells in the Belfry" took less than an hour to complete once the practice session was over.

New Alfrink biography issued

AMSTERDAM, The Netherlands—A newly published biography of Cardinal Bernard Alfrink of Utrecht highlights the tensions that have developed in recent years between the cardinal and the Vatican. The biography recalls that, on the day of the consecration in Rome of controversial Bishop John M. Gijzen of Roermond, Cardinal Alfrink spoke of the difficulties between the Vatican and the Church in The Netherlands. "If you find that a ship is off course, you can try to correct that course by a radar contact," the cardinal said. "A more drastic method is to fire a shot across its bow. But what they are doing now is firing a broadside at the ship. I find that a good comparison, though the Pope, of course, never wanted to fire a broadside at the ship. That it happened is the result of some measures of the Curia (the Church's central administrative offices)."



Ask Indochina policy restudy

PIFFARD, N.Y.—Nine Trappist abbots have called on the United States to "re-evaluate its strategies and tactics in Indochina to assure their morality and humanity." The abbots noted that it is not ordinarily the role of the Trappist to raise his voice publicly. But they said that the situation in Indochina is no ordinary one. "Our country continues to be embroiled in a war that becomes daily more costly in terms of public morality, human dignity and human life itself," the abbots said. "Without minimizing the alleged atrocities of North Vietnamese troops and the Vietcong reported in the press, we believe our government should re-evaluate its strategies and tactics in Indochina to assure their morality and humanity."

Nixon(R) for Nixon(J)

MITCHELLVILLE, Md.—The Villa Rosa Rest Home and Holy Rosary Church here had to settle for a substitute speaker at their fundraising Italian festival, but nobody seemed to mind. Filling in for Tricia Nixon was her father, President Richard Nixon. Nixon emerged from a helicopter, walked through two cheering crowds, and mounted the bandstand in the meadow of the rest home grounds. As he praised Italian-Americans, some listened to him while balancing plates of pasta, pizza or chicken cacciatore in their hands.



Secular institutes organize

NEMI, Italy—Representatives of the Church's secular institutes met at this lake-side town near Rome to establish a world conference of their own. Secular institutes, of which there are about 100 with some 40,000 members, are associations of lay people or priests, or both that pledge themselves to a special form of evangelical life, including consecration to God and celibacy, but without giving up their normal social place or profession in the world. Vatican Radio said the new organization will promote studies and research programs aimed at deepening the understanding of the nature and mission of secular institutes.

Seeks to end confusion

STEBENVILLE, Ohio—Bishop John K. Mussio of Steubenville has expressed concern over what he considers confusion among laymen over some of the fundamental tenets of Catholicism, and he has decided to do something about it. The bishop has issued a three-part pastoral letter to help clear up misconceptions of the faith that he says are prevalent among some people in his diocese. Bishop Mussio told NC News Service that some priests of his diocese have unwisely been using some "confusing phraseology" that have made some of the young and less educated unsure of what to believe.

Here is what it's all about

GREEN BAY — Father Mark Schommer, superintendent of education for the Green Bay diocese, listed five goals of Catholic education in a message to all teachers, pastors and others interested in elementary education. The goals are:

1. Help children to learn to live with God.
2. Help them to learn to live with themselves.
3. Help them learn to live with others.
4. Help them to live with reality.
5. Help them to use wisdom.

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Abortions gain on total births in Los Angeles

LOS ANGELES — The number of abortions is gaining to the Los Angeles County Health Department's 1971 provisional statistical report. Abortions in Los Angeles Live births in the county last year totalled 115,956, the lowest number since 1941 and a 12.1 per cent drop from 1970, according to the Los Angeles County Health. This was more than double the 1970 total. Since legal

restrictions on abortions were relaxed in 1960, the number of abortions have risen by 2,100 per cent. The highest number of live births in the city took place in East Los Angeles, which is predominantly Mexican

American. Birth rate there was 24.7 per 1,000 population as compared to the 16.4 county average. Lowest live birth rate in the county health department jurisdiction took place in probably the county's richest area, Beverly Hills. The live birth rate there was 4.0 per 1,000.

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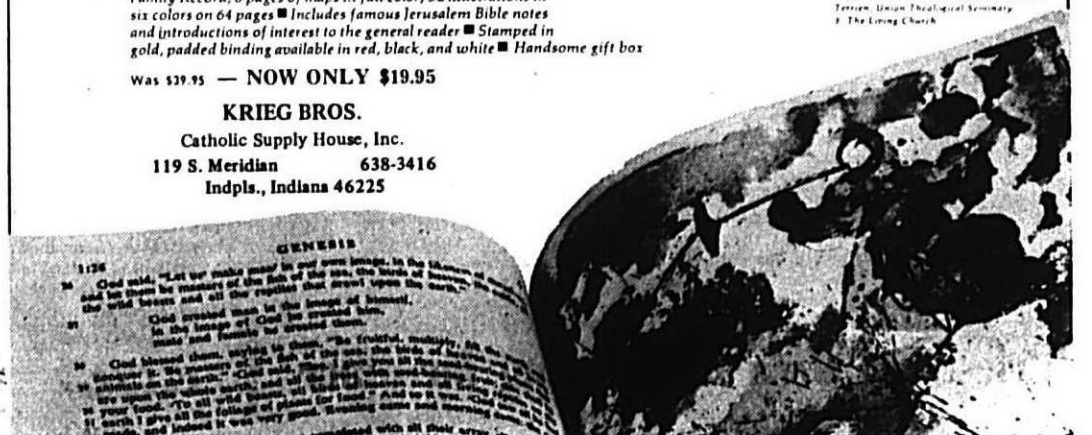
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TIC TACKER

'Only presence, not presents'

BY PAUL G. FOX

Two Indianapolis-born sisters, members of pioneer Irish families associated with St. John's parish for more than a century, will be feted October 15 by their relatives and friends for achieving a significant milestone.

On that date Sister Francis Mary McNamara, C.S.J., and Sister Mary Gaudentia McNamara, R.G.S., will celebrate 50 years as Religious. A Mass of Thanksgiving will be offered at 5:30 p.m. in St. John's Church, to be preceded by a public reception from 2 to 4 p.m. in Sacred Heart parish hall.

By today's standards, the Sisters McNamara could not be called "hot house plants," a term sometimes applied to young men or women who join a religious community directly out of school, with no "break" for "worldly experience."

For Sister Francis Mary entered the convent in 1922, at the age of 28. Having attended Sacred Heart Grade School and for two years the old St. John's Commercial School, she served as a stenographer for the American Red Cross and a local brewery before being accepted by the Sisters of St. Joseph of Corondolat.

PLAGUED IN HER youth by ill health, she had attended the nearby "German school" at Sacred Heart rather than St. John's where her family belonged, because her parents feared she could not manage the long walk.

Sister Francis Mary's teaching career spanned 40 years in St. Louis, St. Genevieve (Mo.), Kansas City (Mo.) and Chicago. For the past 20 years she has been assigned to Indianapolis. Eye surgery brought about her retirement from the classroom 10 years ago.

Sister Mary Gaudentia was 23 years old when she entered the Religious of the Good Shepherd Convent in 1920. She was already an accomplished musician, music teacher and organist at St. John's, having been graduated from the old St. John's Academy in 1916.

After spending her first nine years as a nun in the Good Shepherd convent and school in Detroit, she returned to the provincial house in Carthage, O., with which she was to be associated for the next 40 years. During that time she was organist and music director at Girls Town, the protective institution conducted by the Sisters there. She also found time to serve as mistress of postulants for the community.

ONE OF SISTER Mary Gaudentia's unpleasant memories was that of having to close a convent and school in Louisville, where she served as superior, because of dwindling religious staff. It was an emotional experience for her.

And more recently, Girls Town was closed. Another upset. Since July, Sister Mary Gaudentia has been assigned to Detroit, where it

all began for her 50 years ago.

The Sisters McNamara—and the rest of the family, Rosa, Margaret, Francis and Joe—would be delighted if their many friends join in the celebration October 15.

They ask only for your presence, not presents.

REUNION TIME IN SHELBYVILLE—Nearly 200 persons are expected to attend Sunday's reunion at St. Joseph's parish, Shelbyville, to mark the 50th anniversary of the founding of the old parish high school.

One of several Archdiocesan parishes to have conducted an accredited high school in years past, St. Joseph's High School was in operation for 18 years until 1940. During that period nearly 300 students passed through its doors.

The anniversary planning committee accumulated 268 names and current addresses, missing only a handful, they believe.

Special guests for the event will include Father John Rager, pastor of St. Joseph's parish from 1922 to 1936. Now 89 years old, Father Rager is a priest of the Evansville diocese and makes his residence in Evansville. He was pastor when the present school building was erected in 1924 and worked very hard to have the school accredited by the state.

Other guests will include early teachers—Miss Caecilia Vossmeier, Sister Mary Catherine Stoesser, O.S.F., Sister James Marie Strassherger, O.S.F., Sister Mary Noel Rempke, O.S.F., Nate Kaufman and Ray Breedlove. The latter two were basketball coaches.

Sister Noel Marie Worland, O.S.F., present principal of St. Joseph's School, is herself a graduate of the old parish high school. We won't mention the year.

She is serving on the planning committee, along with Gene Dellekamp, Maurice Lux, Walter Gilles, Ted Hotopp, Mary Bogemann, Martha Bird, Helen Poe, Mary Tingle and Laura Starling.

For a school which ceased to function 32 years ago, you wouldn't expect to see "youngsters" at this event. But, then, stories always grow more colorful with the passage of time.

HERE AND THERE—Twelve members of the St. Rita's Junior CYO will attend this week-end's National Black Expo in Chicago. They will be accompanied by Brother Howard Stidvann, O.S.B., and Mrs. Christine Williams. . . . St. Mary-of-the-Woods College will sponsor performing arts auditions at Ladywood-St. Agnes School on Tuesday, Oct. 10, for high school juniors and seniors applying for \$500 performing arts scholarships to the college. Another audition is planned for Sunday, Oct. 15, at the college. Conducting the auditions will be Sister Marie Brendan Harvey, S.P., and Sister Kathryn Martin, S.P.

Aid mankind,

Pope tells Commission

VATICAN CITY.—Pope Paul VI told members and consultants of the Pontifical Commission on Justice and Peace that their task is to study "the gigantic problems facing our fellowmen."

The Pope received the commission Sept. 25 during a week-long plenary meeting being held in Rome. The Pontifical Commission for Justice and Peace has entered its second experimental period, this time for three years, following its establishment in 1967.

POPE PAUL told the commission that only God can fully answer the hopes of mankind, but added: "Salvation is given to men through Jesus Christ until the fullness of time."

To meet the needs of mankind, God has given each a measure of responsibility, the Pope said.

In this way, he added, God has called on "the hierarchy and clergy in their role of the shapers of conscience in the light of the unchangeable word of the Gospel" and on lay persons in their particular role as promoters of social action in the temporal order.

THE POPE told the 25 members and consultants of the commission that "in the face of the gigantic problems facing our fellowmen, a mission of listening and of study has been entrusted to the Pontifical Commission for Justice and Peace."

"Your task is, then, that of bringing to the fore the appeals of the Holy Spirit to the Church in matters that are within your competence" and also of "assuring the people of God of the awakening and education which they need to make their positive and specific contribution to the construction of a more just and peaceful world," Pope Paul said.

INDIANAPOLIS

Calendar of Events

SUNDAY, OCT. 1

Two Card Parties in Assumption parish hall, 1105 S. Blaine Ave., 2 p.m. and 7 p.m. All games played.

Spaghetti Dinner in St. Rita's Cafeteria, 12:30 to 6:30 p.m., sponsored by Christ the King Court 97, Knights of Peter Claver.

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.; Secena High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: 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.

Both candidates back school aid

LOUISVILLE, Ky. — Kentucky's Democratic and Republican candidates for the U.S. Senate expressed support for nonpublic school aid in a joint appearance before a Catholic audience.

State Senator Walter Huddleston, the Democratic candidate, said that he supports federal income tax credit legislation for parents who send their children to parochial and other private schools.

The Republican candidate, former Governor Louis B. Nunn, told the same meeting he supports some form of aid, but he did not explicitly endorse the tax credit plan.

MOSAIC ARTIST DIES

ST. LOUIS — Paul J. Heuduck, internationally known mosaic artist who spent 42 years on the interior decoration of the St. Louis Catholic Cathedral, died here Sept. 8 at the age of 90.

Sixty years ago the new St. Mary's Church at Vermont and New Jersey Sts., Indianapolis, was consecrated.

'Respect Life Week' slated

(Continued from Page 1)

question of abortion and the right to life of the unborn, especially the related medical, legal and social ramifications of the central issue—respect for life.

TUESDAY, OCT. 3—"THE AGED": an examination of all dimensions of the problems of older people, their special capacities and needs, as well as possible programs and activities for them, their families and their parishes.

WEDNESDAY, OCT. 4—"THE FOOR": a study of the true facts, as opposed to the myths, about poverty in the U.S. aimed at

motivating personal commitment to work to eliminate its causes.

THURSDAY, OCT. 5—"THE YOUNG": ways of expressing the message of the Gospel to young people, of establishing channels of communications between the young and the parish, of involving youth in programs for themselves and the solutions of some of their problems.

FRIDAY, OCT. 6—"PEACE": the challenge which Pope Paul VI has given the world—"If you want peace, work for justice."

SATURDAY, OCT. 7—"THE FAMILY": the culmination of Respect Life Week because all of the other concerns relate to and must be nurtured within the family.

Anti-abortion group demands equal time

WASHINGTON — The United States Coalition for Life has demanded equal television time from the Public Broadcasting Service, which plans to telecast a film on population growth in November.

In requesting a meeting with PBS officials, a spokesman said the coalition wants "to obtain a guarantee that pro-life views will be given an equal hearing on the complex problems of population growth."

PBS plans to telecast a film on the report of the Commission on Population Growth and the American Future, headed by John D. Rockefeller III. One of the commission recommendations was a proposal to allow abortion on demand across the United States.

THE WEEK-LONG observance is part of the U.S. Bishops' response to the report of the Presidential Commission on Population and the American Future, which was made public last March, a month before the Atlanta meeting.

The Bishops' resolution said in part they took "serious exception to the general approach taken by this commission, that is, to equate quality of life simply with a lower rate of population growth on the grounds that a smaller number of people will result in greater affluence and material comfort for all."

"Experience has already taught us that our social problems—poverty, disease, injustice and violence—are not solved by

merely population decrease but require change of heart and a reordering of priorities by the entire nation."

THE BISHOPS also criticized the commission's pre-occupation with limiting population growth because it has, they said, led to a confined view of the inherent value of the individual person and of man's ability to live together with his fellow men.

One of the dangers of a technological society, they added, is "a tendency to adopt a limited view of man, to see man only for what he does or produces and to overlook the source of man's dignity, the fact that he is made in the image of God and that from the moment of conception he is worthy of the full support of the human family of which he is a member."

Bishops score

(Continued from Page 1)

NC News, "We are opposed to the amendment because we don't think it will really give equal rights to women. I think protective legislation is especially needed for low-income women, and the amendment would outlaw protective legislation."

HOWEVER, THE bishops' committee report pointed out, "If ratified, the amendment may very well have a profound effect on criminal law, protective labor legislation, job opportunities for both men and women, upon basic principles underlying property rights, and upon family relationships."

"Many laws rooted firmly in our culture and civilization will be subject to attack in the legislatures and in the courts. Some will be modified, others invalidated. The impact on our social structure will be substantial," according to the report.

Legal sources pointed to laws on divorce, alimony, child custody, and community property as some of the areas which will be affected by the amendment.

Blasts candidates' support of credits

WASHINGTON — Sen. George S. McGovern's support for nonpublic school aid was sharply criticized by a leader of Americans United for Separation of Church and State.

"Of course, Sen. McGovern is only following President Nixon's lead," Glenn L. Archer, executive director of Americans United said of McGovern's backing tax credits for the parents of nonpublic school children.

"Both candidates would do well," Archer said, "to adopt the position that John F. Kennedy held in 1960 when he declared his firm commitment to the American principle of church-state separation and opposed tax aid for parochial schools."

Monsignor Goossens Says:

WE APPLAUD THESE SCHOOLS IN THE ARCHDIOCESE OF INDIANAPOLIS WHO HAVE BY DATE OF SEPTEMBER 22ND ENROLLED 100 PER CENT OF THEIR PUPILS FOR THE YEAR 1972-73 IN POPE PAUL'S MISSION SOCIETY FOR CHILDREN, THE HOLY CHILDHOOD ASSOCIATION.

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NATIVITY, INDIANAPOLIS

ST. ANN, INDIANAPOLIS

ST. BERNADETTE, INDIANAPOLIS

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BEHIND THE NEWS

EDITORIALS

Reviving respect for life

One of the favorite arguments of the pro-abortionists is being blasted to smithereens. Legal abortion is not reducing the traffic in illegal abortions.

Despite liberalized and modified abortion laws in 15 states and the District of Columbia, illegal abortions increased last year by at least 10 per cent, according to Dr. Christopher Tietze, an associate director of the Population Council in New York City.

Dr. Tietze estimated some 1.2 million abortions were performed in this country in 1971. Of that horrendous number, an estimated 550,000 were legal and 650,000 were illegal. Both categories represent unprecedented highs.

The astonishing acceptance of abortion is beginning to produce second-thoughts in even the most vigorous proponents of the new relaxed laws. With the feverish multiplication of second and third-time abortions being performed under the New York law, social welfare groups are expressing disturbance over the fact that many couples have come to regard abortion as just another form of birth control. So routine has abortion become among New York City residents alone, that for every two live births recorded in that segment of the population, one baby is aborted.

But what else could be expected when abortion has been so blatantly propagandized as a personal right and a social necessity? Having lured an increasingly secularized society across a moral demarcation line, is it any wonder proponents are now being trampled in their own success?

This is the sorry but realistic

Are our cities doomed?

"... they are all doomed. Someone has to say it. Our cities will die within the next 20 years—as surely as Sodom and Gomorrah. Our sin is not as colorful as Sodom's but deeper. It is the sin of Cain, the murder of our brothers. New York murders her children in the tenements, on the streets, in the schools, while those who can escape understandably seek an illusory Eden in the suburbs."

The powerful plaint for justice and decency was made by the Right Rev. Paul Moore Jr. last Saturday during his installation as the 13th Episcopal Bishop of

BIRMINGHAM, England — Cardinal John Heenan, Archbishop of Westminster, believes that "ecumenism" is the "greatest blessing" that has come from the Second Vatican Council.

At the same time, however, he feels that the thrust of the ecumenical movement is in danger of being blunted by a proliferation of inter-Church discussions that lead "just to more talking."

"I sincerely believe," he says, "that in addition to sapping physical energy, the present burden of talk induces a weariness of the spirit leading to narcissism and neglect of personal prayer."

THE ROMAN Catholic Primate of England and Wales gave his appraisal of the impact of Vatican II at a recent conference of 400 top church leaders from all denominations at the Selly Oaks Theological College here.

"I regard ecumenism as the greatest blessing to have come from the Council," said Cardinal Heenan in a keynote address at Britain's biggest-ever ecumenical meeting. "There were other benefits, but most of them—for example, the impetus to further Biblical study—were the fruit of the ecumenical outlook. Catholics now see that something can be learned from their separated brethren."

"The Churches of tomorrow will, I

state of affairs in the United States as Catholic churches and institutions prepare to observe Respect Life Week, Oct. 1-7. Though several facets of the human condition will be underscored during the week—the needs of the poor, the aged and the young—events dictate that abortion must be uppermost in the Church's concern. Nothing short of a massive and unconditional commitment of moral and financial resources is called for.

Last April the bishops of Shrewsbury, England, announced that the diocese would help, without question or reserve, any pregnant woman considering abortion for financial reasons. "God forbid that through the neglect of the Church any mother-to-be should feel so lonely and abandoned as to resort to the killing of her child," the bishops said.

Whatever our role or position in the Church, God forbid that any Catholic should feel less dedicated to human life.

In practical terms we can pledge that dedication locally by supporting the Birthright Lifeline now operating at St. Elizabeth's Home in Indianapolis. Lifeline, its facilities, counseling services and various programs are available to any mother-to-be who needs them. A single phone call will set the wheels of assistance in motion.

Since Lifeline is funded entirely with private contributions, a check to Birthright Lifeline (2500 Churchman Ave., Indianapolis 46203) is one of the most appropriate ways for members of the Archdiocese to observe Respect Life Week.

—B. H. ACKELMIRE

VATICAN II: 10 years later

'We simply do not know the state of the Church.'

The state of any Church is known only to God.'

believe, grow closer together," he continued. "In God's good time we shall talk not of the Churches, but of the Church. This, at least, seems certain: Christians will never return to the old rivalries and enmities."

CARDINAL HEENAN observed that ecumenism, though "still in its infancy," had already taken "definite steps" toward church unity.

"At one time," he observed, "it was alleged that prelates were holding back an eager laity. It has now become clear that the prelates are usually anxious to press forward, while the laity display greater caution in the ecumenical field."

"I do not know to what extent this is true of other Churches, but in my community, the clergy and the

educated laity display the most enthusiasm."

The primate warned, however, that the ecumenical movement would suffer if different denominations indulged in "too much talking before taking action."

Linking ecumenism with inter-Church talks as fruits of Vatican II, the cardinal said: "Of the two, discussion—words before and often instead of, deeds—has had by far the greater impact. Ecumenism properly practiced is uniformly good. Discussion is good only if it is productive. It is bad if it leads to paralysis or just more talking."

Cardinal Heenan also said it was "fatally easy" for priests and nuns to become so concerned with their own "self-fulfillment" that they forgot their "primary duty of self-giving and self-denial."

HE SAID HE thought that many who had left the priesthood or the religious life would still be with the Church, if they had not "dissipated" their zeal in "endless talking."

Turning to a consideration of the state of the Catholic Church in Britain in the wake of Vatican II, the prelate expressed caution about the validity of conclusions derived from statistics.

"It is not enough to quote the numbers of persons attending Mass on Sundays," he said. "Perhaps the spiritual health of the Church can be measured more reliably by the number of daily communicants... (but) it is more likely that such statistics are a less reliable guide to our spiritual health than the number of Catholics engaged in works of mercy."

"We simply do not know the state of the Church. The state of any Church is known only to God."

Cardinal Heenan took note of "another feature of the contemporary (Catholic) Church" which, he said, was the "confusion" engendered by erosion of confidence in the Church's magisterium or teaching authority.

REFERRING TO Pope Paul's encyclical, *Humanae Vitae*, (on Birth Control), which was a follow-up of Vatican

II's teaching on marriage, the cardinal observed: "No picture of the Church would be complete which did not take into account the damage done after the publication of the encyclical in 1968."

"It was not the encyclical itself, so much as its reception which wounded the Church," he said. The "revolt" against the encyclical, he added, though perhaps not directed primarily against the doctrine of papal infallibility, was aimed at "papal authority."

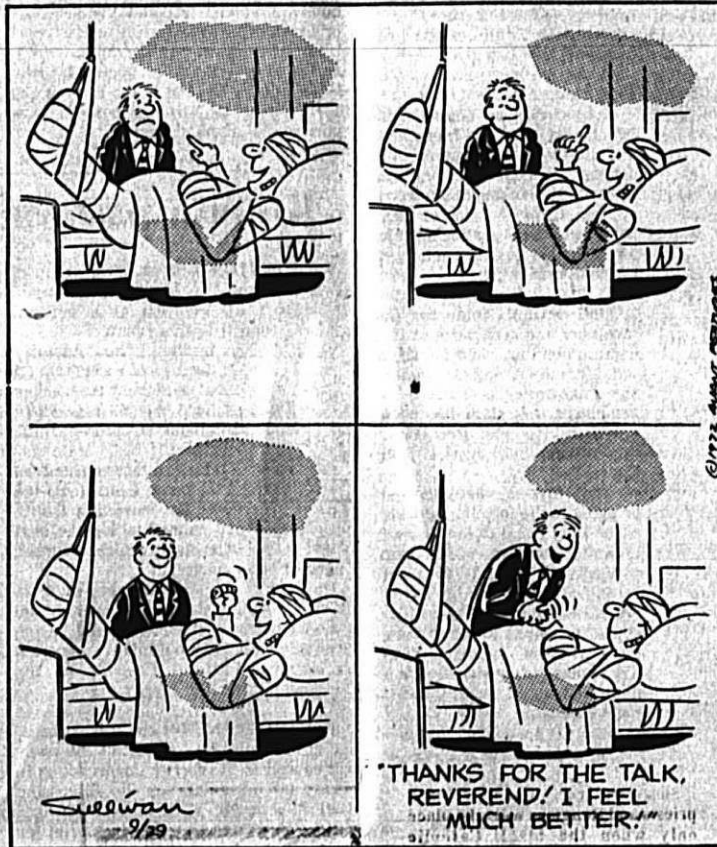
"In considering the Church of Rome today it is impossible to estimate the effects on ordinary priests and people of this revolt against papal authority," he said.

"ALTHOUGH, FOR ecumenical reasons," he explained, "the word 'heretic' is never used today, heresies still exist. The chief heresy is what we used to call 'modernism.' In dealing with it, the methods of Pope Pius X are, of course, no longer possible or desirable."

"But I think that modernism is returning and that it will reappear as the chief threat to the Church of tomorrow."

"Since authority and every kind of establishment have become universally unpopular, the climate is never more favorable for a renewed attack on the authority of God and the magisterium of the Church."

"The Resurrection of Jesus, the Blessed Trinity, the immortality of the human soul, the Sacraments, the sacrifice of the Mass, the indissolubility of marriage, the right to life of the unborn, the senile, and the incurably sick—all those doctrines, taken for granted by Catholics until now, are likely to be attacked from within the Church of tomorrow."



YOUR WORLD AND MINE

Ethics of welfare

BY GARY MacEOIN

Where should the state stand on rewards for work, and to what extent is it proper to take from the successful worker part of the rewards of his efforts for the benefit of others who have not worked? That, it seems to me, is the most basic issue raised in the presidential campaign, and I think it a good sign that Americans are politically agitated about a philosophical, moral and theological issue.

Work is often said to be a basic need for human fulfillment. That may be true, though I have personally a slight reservation. Our attitude may reflect at least in part a sociological conditioning imposed by a society which has always been labor short. Technological progress has changed that situation. If work is, indeed, an inescapable need, we will in the future have to create work in order to satisfy people.

ARE THERE PEOPLE who do not really want to work, who prefer to live on hand-outs from the state or from those around them? I have worked in many parts of the world, with people of many religions, many races and many cultures. The number of such people I have encountered is so small as to be statistically insignificant.

Most of these people were, in my opinion, sick. Some of them were physically sick, unable because of malnutrition or other cause to do a day's work. Most of them were emotionally sick. And, curiously enough, most of them were from relatively comfortable backgrounds. Or perhaps that is not so curious. That is the only context in

which they could live comfortably themselves without working.

People in my experience do not work either because they cannot find work, or because the rewards they receive for their work are so slight as to offer no adequate incentive. In the latter case, we are admittedly in an area involving subjective judgments. I think, nevertheless, that agreement is possible on broad guidelines.

WHAT, FIRST of all, creates a reasonable incentive? I think most would agree that the reward should be such as to cover the basic needs of food, clothing and shelter of the worker and his dependents. After that, it becomes more complicated. I would suggest that what the worker then expects and looks for is his fair share of the values which he has cooperated in creating.

Let me give an example. The cup of coffee on the American breakfast table represents the end product of a long chain of work. A peasant and his family tended the trees and picked the beans. A middleman processed and exported the product. A distributor roasted, packed and moved the coffee to market. A store clerk finally sold the can to the housewife.

Our economic structures provide very different rewards for these and the other workers involved in the process. The peasant and his family usually live miserably. The middleman is likely to live in luxury, the distributor very well. The store clerk can often afford a home, an automobile, an education for his family.

WHY DO SOME do so much better than the others out of their joint effort? Certainly not on the basis of their physical or mental effort. Only to a limited extent on the basis of their level of education. And not at all on the basis of their innate ability or intelligence.

Ultimately, some do better than others because they find themselves supported by an economic structure which accords them benefits denied to others. This we have to face. One man does not get \$3 an hour and another 15 cents an hour on the basis of their efforts or ability alone. One man does not get a good job and the other a dirty job on the basis of efforts, skills or ability alone. One does not get a job while another is jobless on the basis of merits alone.

The differences are based on historical elements which have created situations of privilege and non-privilege. The reasons for them may have been good. That is not the point. But where they now do obvious injustice, society has an obligation to change them. When it does so, it is not taking from some what is theirs by right.

THE YARDSTICK

Preaching politics

BY MSGR. GEORGE G. HIGGINS

During the week of Sept. 3 the first National Congress on Preaching the Word of God was held at the Catholic University of America in Washington, D.C. The program consisted of a series of sermons delivered in the National Shrine of the Immaculate Conception on the University campus and a series of smaller workshops held in University classrooms.

I took part in the workshop dealing with the art of preaching the social message of the Gospel. The other speaker at this particular session was Father Joseph Komonchak, professor of theology at the Major Seminary in the Archdiocese of New York.

The lively discussion from the floor following the presentation of our two papers centered, for the most part, on the style (if that's the right word) of social preaching.

A NUMBER OF "how" questions were thoroughly aired. The two that took up most of the time and seemed to generate the most interest were the following: (1) How specific should a sermon be in dealing with the application of the Gospel message to particular social, economic, and political problems? (2) How to preach effectively about such problems without slipping into personalities or indulging in political partisanship or turning the liturgical homily into a political harangue?

There were almost as many answers to these questions as there were participants in the workshop. No consensus was arrived at. I think it would be fair to say, however, that if a show of hands had been called for, the majority of the delegates would have supported the opinion that political partisanship and critical remarks about individuals should be avoided in the pulpit.

Within a matter of days, however, events were to prove that at least one ecclesiastic in the United States seems to hold the opposite opinion. On September 17, Abbot Edward F. McCaffery, Abbot of Belmont Abbey, North Carolina, speaking in the very shrine where the general sessions of the Congress on Preaching had been held, had a political field day for himself. He denounced "Berriganism" with a mighty vengeance and practically

excommunicated the Berrigan brothers by name. To put it as mildly as possible, he thinks that the Berrigans are all wrong and is convinced that what they are doing "can only lead to social disorder and religious disaster."

THAT STRIKES ME as being a very intemperate statement, but the Abbot is obviously entitled to his own opinion on the matter. On the other hand I think he did a grave injustice to the Berrigans—and blatantly misused the pulpit—by sitting in harsh judgment on their personal character and motives. He said, among other things, that they and their supporters are "selfish" and their "activities are rooted in pride and self-righteousness."

I have a decent amount of respect for abbots, but it is news to me that their office carries the authority to sit in judgment on other people's motives. To the contrary, I had always been led to believe that this is forbidden to Christians, whatever their status or rank in the ecclesiastical institution. That seems to be the obvious meaning of Matthew 7, 1. In any event I think the Abbot spoke out of turn about the Berrigans. I also think he owed them a public apology.

Even worse than the Abbot's personal attack on the Berrigans' was his critical reference in the same sermon to Sen. George McGovern. He denounced a phrase of McGovern, "Come Home America," as "a cry that is narrowly isolationist, chauvinistic, offends international justice and is harmful to the international common good. We cannot call for a retreat from our international obligations demanded by the law of charity and still call ourselves Christian."

THIS, TOO, strikes me as being a very extreme and most intemperate caricature of McGovern's foreign policy, but, again, I suppose the abbot is entitled to his own opinion and is perfectly free to shout it from the house-tops if he feels that strongly about the matter.

On the other hand, I don't think he had any business shouting—or even whispering—it from the pulpit of the National Shrine of the Immaculate Conception, least of all in the midst of a presidential campaign. In other words, the pulpit, in my judgment, should not be used as a political sounding board for or against the candidate of either party.

NOVAK AT WOODS

Dissatisfaction breeds 'new politics'

ST. MARY-OF-THE-WOODS, Ind.—"Working for the good of people" is how Michael Novak, well-known Catholic author and lecturer, views his current assignment as a speech writer for Sargent Shriver, Democratic candidate for vice-president.

"The only thing that makes (any job) worthwhile is that you want to do something for people. The only way to do this is through this kind of political activity," Novak said in a talk made at St. Mary - of - the - Woods College on Wednesday, Sept. 20.

On leave for the duration of the campaign MR. NOVAK from the State University of New York, where he is associate professor of philosophy and religious studies, Novak spoke on "Mysticism and Politics."

HE BASED HIS talk on the theory of French writer Charles Peguy that "Politics begins in mysticism and mysticism always ends in politics."

Novak observed that "In the United States, for many different reasons, there's coming to be a new and different sense of

what we might be, of what reality is, of what counts and what doesn't count."

"In the wake of this, there's a new politics, a new beginning of restlessness."

The root of both mysticism and politics is experience, Novak commented, but presently the nation is going through an "experience of nothingness." Out of this dissatisfaction with things as they are, he contended, "there can be built a new morality and a new politics based on honesty, courage, freedom and a sense of community."

IN DISCUSSING his role in the Shriver campaign, Novak said, "I'm not a professional speech writer. I'm not sure I could write for anyone else." He noted that he had met Shriver in 1970, and "we hit it off very well."

"He's as serious about his Catholicism as I am. We have temperaments somewhat alike. There's a sort of rapport," Novak said.

Speech-writing involves using varying semantics for different areas of the country, Novak said. This has to be done without altering the candidate's point of view—a difficult job, at times, he concedes.

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bostler

Associate Editor, B. H. Ackelmire

Managing Editor, Fred W. Fries

Postmaster: Please return P.O. forms
2379 to the Office of Publication

GROWING OUT OF THE MISSIONARY MISTIQUE

State of black vocations

BY BRO. JOSEPH M. DAVIS, S.M.

Of the more than 50,000 priests in the United States, 170 are black.

Of these 170 black priests, more than 110 belong to religious orders. There are approximately 60 black diocesan priests in the U.S.

Of the 110 black priests belonging to religious orders, 55 are members of the Society of the Divine Word.

There are a little more than 200 black seminarians in various states of for-

Brother Joseph M. Davis, S.M., is Executive Director of the National Office for Black Catholics.

mation. During the summer of 1972, eight black men were ordained throughout the United States.

Nine hundred of the 150,000 women Religious in the U.S. are black. At least 600 or more than two-thirds of all black women Religious belong to three congregations—all predominantly black.

There are some 635 communities of women Religious in America. Which means, that at least 300 communities have no black members, and the rest have only one or two black Sisters.

There are approximately 200 black religious Brothers.

There is only one black auxiliary bishop throughout the entire U.S.

The Archdiocese of Baltimore, the oldest diocese in the country, has yet to ordain its first black diocesan priest. Los Angeles, a diocese of some 1,743,164 Catholics and 1,434 priests (including Religious) has a total of four black Religious priests, but no black diocesan priests. Chicago, the largest diocese in the world, with a total of 2,340 priests, and 80 black parishes, enjoys the services of 11 black priests. The diocese of Lafayette, La., with the largest concentration of black Catholics in the country, has two black diocesan priests. New Orleans, La., has two black priests and three black Religious priests.

LOSING IN-SERVICE PRIESTS, NUNS

Since 1968, at least 20 black priests have left the active ministry. During the same period, as many as 200 black Sisters have withdrawn from their congregations. Within the last two years, about 25 young black men have departed from the major seminaries of various dioceses or religious congregations.



WHAT'S IN FUTURE?only the slimmest chance he'll become a priest.

Some may be inclined to say that these latter figures are not particularly impressive or significant, particularly when viewed in terms of the overall loss of American priests and religious. However, when the loss of black clerical personnel is subtracted from a starting figure that is already shockingly low, the rate of loss must become a matter of concern.

As black Catholics attempt to assess the strengths and weaknesses of the Catholic Church in the black community, and to define real goals and objectives, the matter of vocations—recruitment to the priesthood and religious life—must be the number one priority.

The Catholic Church in America established contact with black people as early as the 1600 and 1700s. St. Peter Claver, the highly esteemed Apostle to the Negro, is reputed to have baptized over 300,000 black people himself. Today, in 1972, some 370 years later, black priesthood and religious life are considered by many, to still be in their infancy. This despite the long and tortuous road that all black aspirants to the service of the Church have had to travel since the early years of 1886, when Augustus Tolton, the first black priest was ordained.

VOCATIONS MUST HAVE TOP PRIORITY

There are two major reasons why, for both black Catholics and the Church itself, black vocations must be a priority.

The first is that the truest and most visible indication that the Church is established, i.e., deeply rooted, among a people is their acceptance of the responsibility to develop among themselves the full range of ministers (priests and Religious) needed for the continuation of the Church among them. Presently, only 45 of the more than 800 black Catholic churches in America have black pastors. Even if every black priest in the country were a pastor, there would still be 630 parishes dependent upon missionary personnel.

This is not true of any other Christian denomination in America. All the major Protestant bodies have made it a principle for whatever reason to actively recruit black ministers.

The second major reason is the importance of black vocations as a survival factor. The scarcity of black vocations must be traced inevitably, to the days when dioceses and religious orders (even those whose primary apostolate was to blacks) refused to accept black candidates. This unfortunate brand of racism has changed only slowly, and still has not disappeared completely. Along with the notion that few blacks were called to the lofty demanding ranks of the clergy and Religious, a psychological dependence on missionaries was instilled in the minds of the majority of black Catholics.

LONG DEPENDENCE ON MISSIONARIES

The average black parish makes little reference, no matter how long it has been in existence, to the fact that it has produced no vocations to the priesthood or religious life. Black Catholics, by and large, believe that somehow the Church will go on—God will provide, and the missionaries will always be there to supply personnel, finances, and services.

What all of us, black or white Catholics, must grasp is the crucial question of whether, in fact, the Church will survive in the black community. Whether it will fulfill a positive role in the black community can only be answered by black Catholics.

Successful recruitment of black priests and Religious will take place only when the black Catholic community accepts this aspect of belonging to the Christian community as its own responsibility.

Recruitment of vocations can be viewed as having two dimensions: EXTERNAL recruitment, or the initial process which motivates young people to enter a seminary or religious community; and, equally important, INTERNAL recruitment, or the development of a formation program which successfully continues growth in the understanding of Christian commitment, which fosters acceptance of communal goals and objectives, and which continually reveals to candidates deeper insights into the values of the prophetic ministry in a fragmented society.

FORMATION PROCESS NEEDS CHANGE

The training and formation of black seminarians and Religious is a vital issue. The shockingly high percentage of black seminarian and Religious loss in recent years is due mainly to the fact that formation programs have either not taken into consideration the radically altered black environment from which these young candidates have emerged, or have made only superficial efforts to appear relevant.

The black candidate enters formation today seeking not only personal fulfillment, but oriented toward acquiring professionalism and skills which will enable him to respond to the needs of black people at the most basic level.

Consequently, the development of a training program whether one that is sustained full-time over a number of years

WISCONSIN DIOCESES POLL

Mass not serious obligation, says student majority, but two-thirds attend every week

BY GENE HORN

MILWAUKEE — A statewide survey of more than 7,000 Catholic high school students indicates a change in attitudes toward traditional religious practices.

The survey, made last April, covered 4,088 freshmen and 3,527 seniors in Catholic high schools in the Milwaukee, Madison, La Crosse and Green Bay dioceses of Wisconsin.

A preliminary report of the findings was just released. It showed that only 61 per cent of the boys and 68 per cent of the girls attended Saturday evening or Sunday Mass each week, while 10 per cent of boys and six per cent of girls did not attend Mass on any week-end.

ON THE OTHER hand, 29 per cent of boys and 26 per cent of girls attended two or three times a week.

Fifty-four per cent of the students surveyed did not believe Mass attendance

or one that utilizes intensive short-term periods intermittently during the year, should be the second priority of the black Catholic community.

Black Catholics Concerned, Sunday, Oct. 8, is about black Catholics responding to the obligation that is theirs. It is accepting the opportunity to analyze and assess the factors influencing recruitment potential in the black Catholic community and developing a program shaped to meet needs as they really are.

Black Catholics Concerned is about the support of full-time personnel to carry out this program.

It is the first significant step towards black Catholics coming of age after too long a dependence on others.

on Sundays and holy days was a serious moral obligation; and 28 per cent said they were taught they could skip Sunday Mass if they had no desire to attend or did not seem to profit personally from attending.

An analysis of the survey shows reception of Communion was comparable to regular attendance at Mass—59 per cent of boys and 68 per cent of girls received Communion two to four times during April, while almost 23 per cent of boys and 15 per cent of girls did not receive at all. Also, 68 per cent of boys and girls did not go to confession during the month.

OTHER RESULTS indicated were:

—25 per cent of boys and 35 per cent of girls said morning or evening prayers regularly; and 30 per cent of boys and 32 per cent of girls offer meal prayers regularly on their own initiative.

—85 per cent of boys and 81 per cent of girls did not pray the rosary during the survey month.

—36 per cent of boys and 43 per cent of girls responded that marriage by a priest was a serious obligation, while 49 per cent of boys and 47 per cent of girls felt it was "a good thing to do but not absolutely required."

—66 per cent of boys and 60 per cent of girls stated that even if one were not married by the proper Church official, he or she would be free to receive Holy Communion.

IN ANOTHER section of the questionnaire the students rated a series of practices as extremely important, very important, quite important, not very important and not important.

The students listed four main topics in

opinion
reaction
analysis
background

order of importance: observance of Church laws, 44.7 per cent; social service, 25.1 per cent; political activism, 21 per cent; and service to the Church, 10.6 per cent.

On specific items, the students rated as most important: staying out of mortal sin, being married by a priest, working for interracial harmony, attending Sunday Mass weekly, belonging to a parish, making one's Easter duty, receiving monthly Communion, personally helping the poor, teaching in a poverty area and tutoring children in slums.

They rated as least important: becoming a priest, Brother or nun, running for elected office, belonging to a peace movement, becoming a missionary, teaching CCD class, giving a priest or Religious to the Church, working for the government, active membership in the peace movement, joining the peace corps, adopting a mentally retarded child.

CSF hopes flourish for locating national black seminary here

INDIANAPOLIS—"We are proceeding as if the national black seminary will be a reality and it will be located here," Father Mario Shaw of the Catholic Seminary Foundation said last week.

A fund-raising dinner last May kicked off a year-long campaign to raise \$50,000 for the establishment here of a theological ministry center of the National Office of Black Catholics. The center would become an integral component of the foundation and the Christian Theological Seminary cluster located on Indianapolis' northwest side.

When the campaign was first announced last spring, Father Shaw said that Chicago and Washington, D.C. were also being considered as sites for the black center. "Chicago has since dropped out," he said. "I feel very confident we will win in the long run."

FATHER SHAW noted that officials of the NOBC will be in Indianapolis on Oct. 6 to confer further with the foundation's board of directors.

The ministry center, as now envisioned, would operate out of an architectural landmark at 1456 N. Delaware St. The building, said to be an exact replica of a French castle which intrigued one of the city's early fortune-makers, was formerly

occupied by the Construction League.

The mansion has been purchased by CSF and presently is undergoing extensive remodeling and refurbishing. It now serves as the nerve center of the diversified urban program—Development and Renewal, Inc.—operated by the foundation.

CHANGES BEING made in the building, Father Shaw noted, are conforming to plans for use as the national training center.

"In addition, we are lining up living quarters for prospective students," he said.

By bringing the black teaching ministry to Indianapolis, Father Shaw commented, "we could materially affect the number of blacks receiving theological training and the quality of that training."

He sees a "wedding of inner-city institutions and seminary," by which students would become directly affiliated with and involved in existing institutions such as Martin Center, Broadway Christian Center, Development and Renewal, Inc., and various civic and social welfare programs.

There are an estimated 50 black students now studying for the priesthood in various parts of the country, 30 of them under the direction of the NOBC. Presumably, all of the latter would study at the anticipated national center.

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and in the sanctuary of his hidden
heart.
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He is the Christ-bearer.

Excerpts from a Poem, "Man of Today," written and illustrated by Sister Louise Trevisan of Maryknoll, for the July-August, 1972 issue of Sign Magazine.

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CHANGE

One of God's voices

BY FR. EUGENE J. WEITZEL, C.S.V.

Centuries ago, Heraclitus, an ancient Greek philosopher, observed that it is impossible for man to step into the same river twice. Impossible the second time, no matter how brief the interval of time between the first and second stepping, because it is neither the same man nor the same river, for both have changed.

According to Heraclitean philosophy concerning the reality of change, (and, incidentally, solid Christian theology and philosophy), nothing (created) remains the same. All (created) being is impermanent and nothing is constant but change itself. In "Child's Harard," Byron put it more concisely when he wrote, "I am not now that which I have been." Only God



and the eternal verities are unchanging. Though change at all levels and in all areas of life—cultural, social, economical, political, biological, theological, ecclesiastical, liturgical—is an ever-present, unavoidable fact of life, many choose to ignore it while others are afraid of it and resist it, withdraw from it or block it out. People who act as though it will go away if they just ignore it, live out their lives in a nearly static vacuum believing that nothing has changed in a generation, a century, a millennium, and that nothing ever will.

FOR THOSE WHO FEAR all, or nearly all, change is bad, or at least out of control. In the words of Alvin Toffler, author of "Future Shock," "they seek a 'separate peace,' a diplomatic immunity from change."

However, once a person realizes that change is essential if man is to respond to God's call to "be fruitful, multiply, fill the

earth and conquer it" (Gen. 1:28), and then be one with him for all eternity, he quickly sees how tragic it is that so many millions of people, including those who should know better, are so threatened by the idea of change that they are unable to respond to the enervating and exhilarating challenge of change.

Sad to say, they fail to realize that only in changing experiences will vast numbers of people recognize God's personal call to salvation, or strive to influence changing experiences as a way of responding to God's salvific call.

Granted, not all change is for the better. Some social, political, economic or religious changes produce negative effects; they can be disruptive, degenerative, disorganizing and demoralizing and lead to the breakdown of control. Other changes produce positive improvements in the social, political, economic or religious areas; they may establish new forms of control that are highly beneficial. Nevertheless, change whether positive or negative, can catalyze individuals as well as groups into hearing (often for the first time) and responding to God's primary, universal call to salvation, and his secondary call to a particular state in life—marriage, the single state, or religious life.

THE RESPONSE TO God's personal call is given in many ways. Man responds to his primary vocation by prayer, alms giving, self-denial, loving God, our neighbor, leading virtuous lives. He responds to his secondary vocation by fulfilling as best he can the duties of his state of life—the loving spouse, the conscientious parent, the zealous priest, the dedicated Religious; the involved single person.

But he also responds to God's call by trying to shape and direct change. The history books are filled with the names of God-fearing men and women who altered human events and changed the course of history.

Indeed the very changes that clarify the call from God are frequently directed, restrained, terminated, accelerated, expanded or completed by those who recognize God's call in them. This in part is the beauty of change.

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LITURGY

Does jazz music have a place in liturgy?

BY FR. JOSEPH M. CHAMPLIN

Readers of Al Capp's comic strip know all about Earthquake McGoon. But few of his followers, I am sure, ever heard of a combination family restaurant-night club-bar by the same name in San Francisco. Located in the heart of that city's financial district, it lies at the foot of a very tall and unusually structured skyscraper, the Transamerica Pyramid.

"Turk" Murphy performs nightly at Earthquake McGoon's place, playing great jazz on his trombone with the help of five other men (piano, tuba, cornet, banjo and clarinet). Part-owner of the spot, Turk has been a professional musician since he was 15—four decades ago—but Father's Day this year was probably the first time he used his talents and instrument for a Sunday Mass.

I visited with Murphy in between sets one night a few weeks after he had led this jazz liturgy in church. Father Wallace Anthony, a Paulist Father from nearby Old St. Mary's in the heart of Chinatown, introduced me to Turk. It was this imaginative priest who conceived the idea, persuaded Murphy to cooperate and coordinated the unique Eucharist of Peace and Reconciliation.

THE EVENT BEGAN around 4:30 on that Sunday afternoon when Turk and his men got out their instruments, warmed up and practiced a few numbers. Ten minutes prior to the 5:00 p.m. starting time, the band played several pieces before a congregation triple its usual size. The church, second oldest building in San Francisco, has marvelous acoustics and required a microphone only for the two singers.

The Mass however, was not a mere concert. This community fully participated, singing, for example, at the entrance, "Blowing in the Wind" and at the end, "Down by the Riverside." The band accompanied both of these numbers. After a woman had proclaimed the first scriptural text, Murphy and his musicians did a meditative instrumental piece "Gettysburg." During the presentation of gifts, congregation and combo linked forces on "Kumbaya."

The people present (about 1,200) sang "Holy, holy, holy," the memorial acclamation, and joined in a particularly powerful Great Amen. The piano player helped here with some careful improvisation which seemed to give worshippers the impetus needed to raise the roof of this well-known church structure.

TWO PROFESSIONAL singers Lynn Shanks and Jimmy Stanislaus, accompanied by the band, used some old gospel tunes for music during Communion. "A Closer Walk with Thee" was one: "Just a Little While to Stay Here," the other. Murphy played these for us in the course of our evening at Earthquake McGoon's.

"Down by the Riverside" served as the recessional hymn, although apparently few members of the congregation recessed during it. Most instead stood, clapped, joined in on the refrain, stomped their feet, waved back and forth to the music. Afterwards the congregation applauded for a full five minutes, eloquent testimony that something good, reverent and holy had indeed happened on this Sunday afternoon.

The community moved downstairs to an auditorium afterwards for wine, cheese and conversation. Vocal feedback there was almost entirely positive and many were extremely enthusiastic. One written note dropped into the poor box expressed

an objection but a quantity of approving letters in the days which followed more than offset that negative remark.

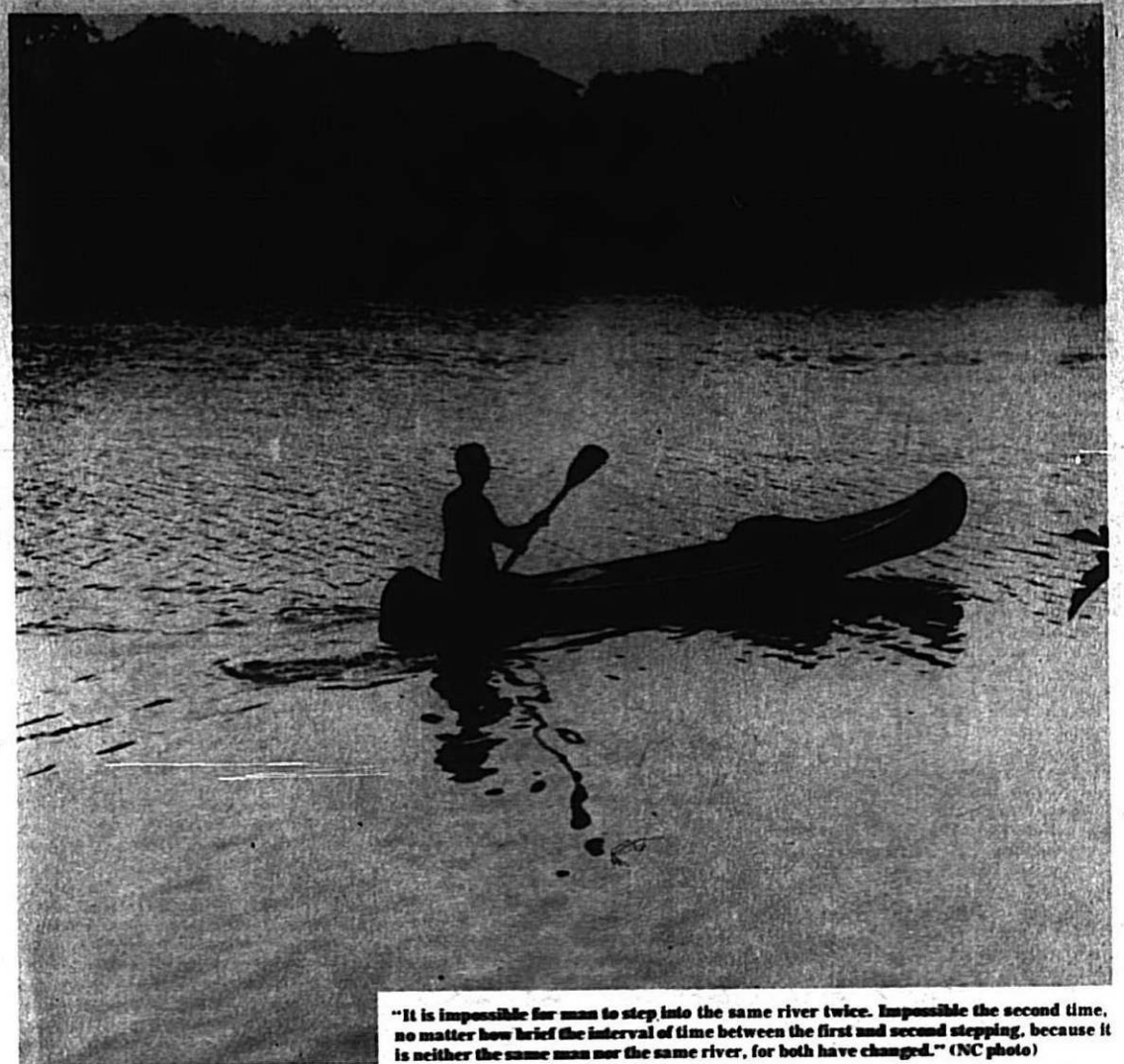
A JEWISH SHOW business friend of Turk's from years back paid perhaps the supreme tribute when he commented to the band leader: "Another one of these, Turk, and I will convert." Murphy smiles at this, knowing that the County Cork Catholicism of his ancestors got lost somewhere in the move from Ireland to the United States.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater

(Continued on Page 7)



"It may seem a strange change to have jazz musicians at Holy Mass..." (NC sketch by Eric Smith)



"It is impossible for man to step into the same river twice. Impossible the second time, no matter how brief the interval of time between the first and second stepping, because it is neither the same man nor the same river, for both have changed." (NC photo)

SCRIPTURE

Change can work miracles

BY FR. QUENTIN QUESNELL, S.J.

"The son answers his father: 'No, I will not go' but afterward he regretted it and went." (Matthew 21, 3).

Jesus loved the paradox. He liked putting things in such a way that, for a moment, the whole world got flipped over on its ear. So here he tells of the smiling, obedient son who says "yes sir," to everything his father wants—but never does one of them. And he contrasts him with the outspoken, criticizing, disobedient son who says no—and then changes his heart and goes off to do the things after all.

It's a favorite gospel theme: things are not nearly what they seem. You can say the right words without doing the right actions. To talk piously and to be a good person are not the same thing. They can go together: Jesus was pious. But they are often miles apart.

As he said, "Not everyone of those who cry out 'Lord, Lord' will enter the kingdom of God, but only the one who does the will of my Father in heaven."

THE SECOND SON in our story was not interested in doing the will of his father. In fact, he said flatly that he would not do it. Later he changed his mind. The important thing in the story is the change.

It is the kind of change to which the gospels are always calling us. Sometimes they name it repentance, sometimes conversion. Sometimes they simply call it opening your eyes or your ears, being willing to see what's there and listen to what God is trying to tell you.

Moreover, it is always something we have to do for ourselves or at least be willing to let God do within us. No other human being can change or repeat or be converted for us, any more than he can see for us or hear for us. We have to do it for ourselves.

God's call for us to change is the most important thing that can happen to us. And it happens very often. We have to be ready for it at all times.

IF WE RESPOND to God's call today, it will only lead us to a mountain top from which we will be able to see still wider horizons to stretch out to, and hear God's further calls to push on further still tomorrow.

The moment we settle down and decide that now we have this religion business all figured out, there is no place else to go, we know God's will and we are doing it and he really finally ought to be satisfied—at that moment we find ourselves standing among the Pharisees to whom Jesus originally told this story. But then he must finish by telling us, as he told them: "The prostitutes are entering the kingdom of God before you are."

Of course, people can change for the better and people can change for the worse. It is not just change that is so wonderful. It is willingness to look and listen to what is going on in the world, and entertain the possibility that we are and have been wrong.

AS PEOPLE CHANGE, for better or worse, the world around them changes too. This process goes on without end, through all of human history. Every change in other people, every change in the world about us, puts a new demand on us. How shall we respond to what is going on?

The first recorded preaching of Jesus was the simple message: "Reform your lives! The kingdom of God is at hand." The first preaching of the first disciples at Pentecost is given in Acts as "Have a change of heart and mind!"

The power to change ourselves is perhaps the greatest gift God gave us. Possessing this gift, we do not have to be

afraid of the changes that we see in others or in the world around us. Each such change outside becomes only one more invitation from God to examine our own situation and respond; to be ready, if necessary, to change. "Today if you shall hear his voice, harden not your heart."

(Copyright 1972, NC News Service)

WHAT DIFFERENCE DOES JESUS MAKE?

Luxury of the Faith

BY F. J. SHEED

The Faith I am talking of is the Catholic Faith, membership in the Church. And by luxury I do not mean some hyper-spiritual joy known to the mystic. I mean pleasure as the plainest and blindest can experience it if they will give themselves the trouble, pleasure comparable to that of food, or color, or health.

That anyone should associate pleasure with membership in the Church might surprise the outsider, who would imagine that the only pleasure available to us is whatever we can distill out of marching in step to the orders of our drill-master in the Vatican. But indeed the word "luxury" might fairly surprise even loyal Catholics, while to those of less certain loyalty it would sound like sheer humbug.

PRIESTS WHO LEAVE the Church for instance, do not feel that they are walking away from joy, even spiritual joy. They leave because they find the conduct of Popes and Bishops intolerable. Surely they "have not known of what spirit they are," to quote Christ's rebuke to James and John (Luke 9:55). One wonders what their Catholicism was, while they still had it. The Church is Christ, living in men and they in him. The well-doing of his servants is not our reason for belonging to it, their ill-doing no reason for leaving it.

Yet their ill-doing may very well drive even the loyal to fury. More than once I have felt what a service to God or man this or that successor of the apostles might render by dropping dead. Yet I was always aware that all the disabilities added together were a trifle compared with what the Church was giving me.

And I don't mean only the Eucharist, immense as that is. Christ as food is indeed a luxury, but so is Christ as light. The difficulty is that we respond more easily to the Body of Christ than to his Mind—somewhat as we find the appeal of good more compelling than the appeal of truth. Alexander Pope could write of "The insupportable fatigue of thought": no one so far as I know has written of the insupportable fatigue of food.

THERE ARE REBDS to whom thought offers no pleasures, provides no rewards. So they reduce their Catholic life to Mass and Sacraments and Commandments. They leave understanding to the theologians, themselves content to live in the half-dark. They may love God better than many a theologian. But in the half-dark they are cut off from the luxury that I write of here.

Its high point is the vision to which Jesus

admits us of the inner life of God. Within the oneness of God there are three selves, enriching the oneness, not tripling it, not dividing it. The Father, knowing himself, produces the totally adequate idea of himself which is the Son; Father and Son fill the whole Godhead with their love, which is the Holy Spirit. And in grace this God indwells our souls, yours and mine, which means that the activity of Father eternally begetting Son, Father and Son eternally producing the Spirit, is taking place in our very selves.

To see this as luxury, to see any meaning in it at all, we must have done a vast amount of solid thinking. One not naturally addicted to thought may be impatient—why not cut out all this theologizing and come straight to God in repentance, gratitude, adoration? It is as though a man with a passion for music but bored with the theory decided to go straight to the piano. Whatever the richness of his musical intuition, he would never play like Paderewski or Horowitz, he would be more likely to play like me. So with the Trinity. It is music each one must work at for himself. Without the Trinity we shall know the God of Christ Jesus very sketchily indeed; and there will be less for the mind to luxuriate in.

IT IS THE SAME with Christ: if we have only devotion in the will but no thinking on what Christ has given and the Church developed, there will be less for our delight. Certainly in the mental living over again of his public life, in the mental and emotional living through of his Passion and Death, there is plenty for love and gratitude. But if we leave it at that, we should not know what Paul meant by saying "We have the mind of Christ" and "I live, now not I, but Christ lives in me"; we should not know the wonder of Christ's "I in my Father and you in me and I in you," which is the essence of our redemption.

These and a score of like things go to make up the luxury which awaits the exploring mind. And I have not yet considered what practical bearing all this has on our relations with others.

KNOW
YOUR
FAITH

QUESTION BOX

What about author's charge that 'New Mass' is invalid?

BY MSGR. R. T. BOSLER

Q. I have just read a book entitled "The Great Sacrilege," by James F. Wallen, O.S.J., which condemns the "New Mass" of Pope Paul VI as being invalid, immoral, new, illegal, not Catholic and a great sacrilege. It accepts only Pope St. Pius V's "Tridentine Mass." The author has a very solid and valid case against the "New Mass." I wish you would mention something in defense of the "New Mass." Any type of personal attack upon the author or any trying to sidestep the issue would be obvious proof of the truth the author is exposing.



A. It is not accurate to speak of the "New Mass" of Paul VI as though he alone were responsible, for the revision of the Missal of Pius V was requested by the overwhelming majority of the bishops of the world at Vatican Council II.

On November 19, 1969, Pope Paul VI, in a public talk, explained why changes in the Mass were to be made:

"It is attributable to a will expressed by the recently celebrated ecumenical council. The council says: 'The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished.' ... Therefore, the reform which is about to be divulged corresponds to an authoritative mandate of the Church. It is an act of obedience, it is a fact of the Church's consistency with itself, it is a step forward in its authentic tradition, it is a demonstration of faith and vitality to

which we must all promptly adhere. It is not an arbitrary decision. It is not a fleeting or optional experiment. It is not the improvisation of some amateur. It is a law framed by authoritative scholars of sacred liturgy, discussed and studied at length."

Anyone who sets himself up against the whole Catholic Church and the Pope need not be taken seriously by anyone who accepts the teaching authority of the Church. A loyal Catholic may point out mistakes that he thinks were made in the revision of the missal or suggest improvements that could be made. But, a writer who condemns the present authorized Mass of the Church as sacrilegious, invalid and immoral has left the Catholic Church and set himself up as the head of his own church.

Q. When Jesus told his Disciples to go teach the whole world all the things He taught them, did He include the order to heal the sick?

A. Healing is part of the Christian mission—spiritual healing from sin and also physical healing from diseases of the body and mind. The Acts of the Apostles records the miraculous cures of St. Peter. The Epistle of James gives the instruction: "Is there anyone sick among you? He should ask for the presbyters of the church. They in turn are to pray over him, anointing him with oil in the Name of the Lord. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his." (James 5:14-15)

The Church considers the anointing of the sick one of the seven sacraments. Unfortunately, in time, the major emphasis in this sacrament was placed on the forgiveness of sins and preparation for

death, so that the healing powers of the rite were rarely appreciated.

Today, efforts are being made to again emphasize the healing powers of the sacrament. Vatican Council II taught that it would be more fitting to call the sacrament the anointing of the sick rather than extreme unction, or last anointing, and ordered a revision of the prayers accompanying the rite to correspond with the varying conditions of the sick who receive it.

I am personally very much aware of the healing powers of the Church these days as I look forward to heart surgery on October 17. I shall certainly ask for the sacrament of healing before the surgeons go to work. And I hope the sacrament will be made more powerful by the prayers of the friends I have made through this column.

Q. I disagree with your article excusing the women who do not cover their hair while in church. To put it briefly and to the point: There never was a decree from the Pope or Vatican II excusing women from wearing a covering on their heads while in church. No matter what your reasons and excuses are, it is most unladylike and disrespectful.

A. Our churches, then, are full of a lot of disrespectful and unladylike women these days. Styles and customs change. Unless you are blind, you must have noticed that millinery etiquette has changed drastically in the past twenty years—not only for church wear but for social functions. As I have said before, church laws can be abrogated not only by the Pope and councils but also, and more commonly, by customs to the contrary which ecclesiastical authorities tacitly accept.

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CATECHETICS

Change: exciting or unsettling

BY CARL J. PFEIFER, S.J.

"Turn, turn, turn," sings Pete Seeger in a song he made popular, "to everything there is a season . . . turn, turn, turn." Few listeners are aware that the lyrics are taken almost word for word from the Old Testament (Qo. 3:1-8).

Seeger's song is popular, not only because of its musical quality or his vocal talent, but also because it touches a nerve in our experience. Life today often appears to be marked chiefly by change. Almost everything is changing, and at an increasingly rapid pace. Perhaps it is the very speed of change in our recent experience that makes the reality of change so striking a part of our awareness. "Turn, turn, turn"



Earlier today I was talking about particular organizational changes with my former research assistant. Being young, change excited her. She found it hard to grasp why many people find life's changes so disconcerting and confusing.

SHE USED AN EXAMPLE. "It is like when a boy has a coat. He would not want to wear that same coat day after day, year after year, as he gets older." She had a

Champlin

(Continued from Page 6)

solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship." Vatican II Fathers wrote those words in their liturgy document on the sacred liturgy.

It may seem a strange change to have jazz musicians at Holy Mass, but I do not think we can question the fact that Turk Murphy and his confreres are true artists. Should we not then admit them and their music into Catholic worship?

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point. Acceptance of change would seem just as normal as wanting to change to newer clothes as one grows up.

"That seems to be true," I countered, "except for people like me who are most content when dressed in familiar old clothes that have been comfortable for years." While change to her may seem exciting, to many change means being challenged to put off things with which one is comfortable and secure in order to put on new, seemingly ill-fitting habits.

Whether one considers change exciting or unsettling, desirable or something to be resisted, may make a great deal of difference in the way individuals respond to changes in their lives. But for the adventuresome as for the timid, change contains within it a call or challenge to grow. For Christians, change is recognized as one of the very important experiences in which God's personal call may be discovered.

OFTEN ADULT Catholics tend to look to laws, the example of the saints, the teachings of the Church, the rich heritage of past experience, the sacramental life of the Church, sermons, retreats, and personal guidance for discerning what God may be calling them to become or do. To turn to these sources is sound. In fact it is sad that more and more people seem to have lost appreciation for such important means of recognizing God's call.

In addition to these recognized and respected avenues of discernment, the very experience of change—like moving, changing jobs, becoming ill, growing, meeting new friends, retirement—is a frequently neglected source of hearing God's call and guidance. It may well be that God is trying to call you to something through particular changes in your personal experience or through changes in society and environment.

According to Matthew's Gospel, Jesus criticized his followers on one occasion because they prided themselves in their skill at reading the signs of changing weather, while at the same time failing to recognize God's voice in the changing "signs of the times" (Mt. 16:1-3). The Second Vatican Council, following the example of Pope John XXIII, urged

Catholics and other Christians to look to the "signs of the times" in their attempts to discern God's call in contemporary changes. Speaking of the Church, and therefore in some sense of each individual within the Church, the council affirms that the Church "labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this people has a part along with other men of our age" (Church in Modern World, 11).

ACTUALLY THE council and Jesus are reiterating an awareness already traditional in Old Testament times. God's call may be recognized in life's changes, because he attempts to communicate with us through daily life as well as through Church, sacrament, scripture or doctrine. The prophets of old—great spiritual leaders like Moses, Jeremiah, or Isaiah—were skilled in reading the "signs of the times" and interpreting them in the light of tradition.

Moses recognized in the dramatic change from Egyptian slavery to freedom in the desert God's call or plan for him and the Israelites. Jeremiah discerned in the tragic change from empire to captivity in Babylon, God's call to new faith in his ancient covenant promises. Hosea discerned in the tragic changes in his marriage God's call to be faithful and forgiving.

Changes, great and small, in one's life and in the social, political, cultural and ecclesial experiences of one's time, are significant means through which God calls, guides, and directs individuals and his Church. Interpreted in the light of living tradition, experiences of change may well allow one to recognize more clearly what the Holy Spirit is calling one to be or do.

Change may be exhilarating. It may also be frightening. In any case experiences of change provide an important source for recognizing God and his personal call and responding to it. Not every change may be good, but change may open one to more clearly recognize just what is good, what is from God. "Turn, turn, turn" may be one of God's ways of inviting us to grow.

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"To everything there is a season . . . turn, turn, turn." (NC photo by R. L. Miller)

Seccina, Chatard to hold weekly sessions in RE

INDIANAPOLIS—Two area Catholic high schools will host centralized religious education programs for students attending public schools, according to an announcement this week.

Seccina Memorial High School, 5000 Nowland Ave., will begin weekly classes at 7:30 p.m. Monday, Oct. 2. Hi-Time magazine will be used for the basic text. Additional information is available from Father Thomas Amsten, associate pastor of Our Lady of Lourdes parish.

Chatard High School, 5865 N. Crittenden Ave., will begin its weekly sessions at 7:30 p.m. Monday, Oct. 9. Serving as faculty will be Sister Betty Paul, S.P. of Roncalli High School, Sister Jane Frey, O.S.F. of St. Mary Academy; Father Peter Martich and Fred Chandler, both of Chatard.

Additional information on the Chatard program is available from Sister Margaret Lynch S.P., of the Religious Education Department, 634-4453.

Dinner slated

INDIANAPOLIS—The Christ the King Court 97, Knights of St. Peter Claver, will sponsor a Spaghetti Dinner in the St. Rita's parish cafeteria from 12:30 to 6:30 p.m. Sunday, Oct. 1.

Proceeds of the event will benefit new educational materials at St. Rita-St. Francis de Sales School. Tickets are \$1.50 for adults and \$1 for children nine and under.

Administrators to meet at ND

NOTRE DAME, Ind. — Current Church personnel issues will be discussed at a meeting at the Center for Continuing Education at the University of Notre Dame Oct. 16-19.

Participants in the first National Convocation of Church Personnel Administrators will discuss the formation and function of personnel departments; accountability; placement; team and special ministries; retirement; continuing education and planning and research.

Personnel officials and committee members from dioceses and religious communities will participate.

Dance scheduled by Bosco Guild

INDIANAPOLIS — Members of the North District of the St. John Bosco Guild are sponsoring a dance Friday, Oct. 13, from 9 p.m. until 1 a.m. at the St. Pius X Knights of Columbus Hall, 2100 E. 71st St. Proceeds will benefit the CYO.

Featured at the dance will be the Don Glasser Orchestra of Chicago. Mrs. George Schnieders is chairman for the event. Her committee includes Mrs. John R. Engle and Mrs. Joseph Calio.

Tickets at \$10 per couple are available from the following parish chairmen: Mrs. William F. Lynch, Christ the King; Mrs. Robert L. Kessing, Jr., Immaculate Heart of Mary; Mrs. Donald T. Skehan, St. Andrew; Mrs. John C. O'Connor and Mrs.

John R. Engle, St. Joan of Arc. Other ticket chairmen include: Mrs. Robert P. Cronin, St. Luke; Mrs. Richard D. Wagner, St. Pius; Mrs. John A. Batza and Mrs. Paul E. Weisenbach, St. Matthew; and Mrs. C. E. Madden, St. Thomas Aquinas.

TURKEY SHOOT SET

SELLERSBURG, Ind. — The annual Turkey Shoot and Fall Festival sponsored by St. Joseph Hill parish will be held Sunday, Oct. 15.

Thirty years ago George A. Smith and Harry Wissel, both of Indianapolis, were named executive secretary and vice-president, respectively, of the St. Meinrad Layman's Retreat League.

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SOME SURVIVOR—A statue of Buddha stands undamaged in a temple which was reduced to rubble as U.S. bombing runs and

Communist artillery barrages hit the Cambodian town of Kompong Trahek. (KNS photo)



PLAN OLDENBURG HOMECOMING—Immaculate Conception Academy, Oldenburg, will observe its 125th Anniversary with a homecoming celebration Saturday, Oct. 14. A movie and antique auction will be special features of the event, to begin with registration at 10:30 a.m. Shown above discussing plans with Sister Therese de Lourdes Galm, O.S.F., Academy principal, are the homecoming chairman, Diane Hutemann (left), and Darlene Hirt, co-chairman. Also serving as co-chairman but not present for the photo is Rita Westerfeld. ICA Alumnae members will attend Mass at 11 a.m., followed by dinner and business meeting. The movie and auction are open to all ICA graduates.

Several undefeated strings in jeopardy

Sunday's grade school football action will involve a number of undefeated teams. Since a few divisions were scheduled to play this past Wednesday, the records listed are current only after last Sunday's games.

Cadet League, Division I—St. Andrew (3-0) and Holy Name (0-3) at Roncalli H.S., 3:30 p.m.; St. Pius X (2-0) and St. Michael (0-2), at Ritter H.S., 2:30 p.m.

DIVISION II—Immaculate Heart (3-0) at St. Gabriel (1-1), 3 p.m.; St. Philip Neri (3-0) and St. Catherine (1-1) at CYO Stadium No. 2, 3:45 p.m.; Immaculate Heart and St. Philip Neri played Wednesday.)

Division III—St. Martin (2-0) at St. Luke (0-2), 3 p.m.; St. Roch (2-0) and St. Monica (1-1) at CYO Stadium No. 2, 2:30 p.m.; St. Malachy (2-0) hosts St. Mark (0-2), 3 p.m.

Division IV—St. Patrick-Sacred Heart (2-0) and All Saints (0-1) at CYO Stadium No. 1, 2:30 p.m.; Our Lady of Greenwood (1-0) at St. James (1-1), 2:30 p.m.

"56" League, Division I—St. Christopher (3-0) and St. Monica (2-0) at CYO No. 2, 12 noon; St. Gabriel (3-0) bye, (St. Christopher and St. Gabriel played Wednesday.)

Division II—St. Pius X (2-0) and Our Lady of Mt. Carmel (0-2) at CYO Stadium No. 1, 12 noon.

DIVISION III—St. Bernadette (2-0) and St. Barnabas (2-0) at Christian Park, 12:30 p.m.; St. Roch (2-0) at St. James (0-2), 12:30 p.m.

Division IV—St. Philip Neri (2-0) and St. Lawrence (0-2) at CYO Stadium No. 1, 1:15 p.m.;

St. Simon (2-0) and Holy Name (1-1) at Roncalli H.S., 2 p.m.

SUNDAY, OCT. 1

"54" League
Division I—All Saints and St. Michael at Ritter H.S., 12:30 p.m.; St. Christopher and St. Monica at CYO Stadium No. 2, 12 noon; St. Luke and St. Ann at Decatur Central H.S., 12:30 p.m.; St. Thomas at St. Malachy, 12 noon; St. Gabriel (bye).

Division II—St. Joan of Arc at St. Andrew, 1:30 p.m.; Mt. Carmel and St. Pius X at CYO Stadium No. 1, 12 noon; St. Rita at St. Matthew, 1:30 p.m.; Christ the King and Immaculate Heart at CYO Stadium No. 2, 1:15 p.m.

Division III—Nativity and St. Catherine at Mosgr. Downey No. 1, 2:15 p.m.; St. Roch at St. James, 12:30 p.m.; St. Mark and St. Patrick-Sacred Heart at Mosgr. Downey No. 1, 12:30 p.m.; St. Barnabas and St. Bernadette at Christian Park, 12:30 p.m.

Division IV—Little Flower and Holy Spirit at Seccina H.S., 12:30 p.m.; Holy Name and St. Simon at St. Lawrence, 2 p.m.; St. Philip Neri and St. Lawrence at CYO Stadium No. 1, 1:15 p.m.; St. Jude and Our Lady of Lourdes at Roncalli H.S., 12:30 p.m.

Cadet League

Division I—Holy Name and St. Andrew at Roncalli H.S., 3:30 p.m.; St. Jude at St. Lawrence, 3 p.m.; Little Flower and Holy Spirit at Seccina H.S., 2:30 p.m.; St. Michael and St. Pius X at Ritter H.S., 2:30 p.m.; St. Simon (bye).

Division II—St. Joan of Arc at St. Andrew, 3 p.m.; St. Rita at Christ the King at CYO Stadium No. 1, 3:45 p.m.; St. Philip Neri and St. Catherine at CYO Stadium No. 2, 3:45 p.m.; Immaculate Heart at St. Gabriel, 3 p.m.; St. Barnabas (bye).

Division III—St. Martin at St. Luke, 3 p.m.; St. Mark at St. Malachy, 3 p.m.; Our Lady of Lourdes and Mt. Carmel at Ellenberger, 3 p.m.; St. Roch and St. Monica at CYO Stadium No. 2, 3:30 p.m.

Division IV—St. Bernadette and St. Christopher at Eagle Creek, 2:30 p.m.; St. Patrick-Sacred Heart and All Saints at CYO Stadium No. 1, 2:30 p.m.; Our Lady of Greenwood at St. James, 2:30 p.m.; Nativity (bye).

CYO NOTES

Eighteen parishes are expected to participate in local hobby shows preliminary to the Archdiocesan Cadet Hobby Show, to be held October 30 at Little Flower. Deadline for entries has past.

Junior Boys Touch Football will enter its second week of competition Sunday. Standings will be published next week. Coaches are reminded that rosters and all participation fees must be paid before Sunday's games.

Entry blanks were mailed today for the six boys basketball leagues with the deadline of October 27. Cadet Girls Basketball League deadline is October 13.

Information will be sent out next week on the annual Junior CYO-Criterion Quiz Contest.

The St. Rita's parish Junior CYO will again host the Junior Bowling Tourney, set for mid or late November.

Kickball coaches were urged this week by the CYO Office to reschedule rained-out games quickly so that the remaining schedule will not be clogged. Those leagues using paid umpires are reminded that 24-hour notice is required to the umpires on rescheduled games.

New activity

A new activity has been added to the observance of Youth Week. The Indianapolis Deane's Youth Council has voted to sponsor a Halloween Party and Square Dance on Monday, Oct. 23. The event will be held at St. Catherine's parish.

STANDINGS

CADET LEAGUE

Division I—St. Andrew 3-0; St. Pius X 2-0; St. Jude 2-1; St. Simon 2-1; St. Lawrence 1-1; Holy Spirit 1-2; Little Flower 1-2; St. Michael 0-2; Holy Name 0-3.

Division II—Immaculate Heart 3-0; St. Philip Neri 3-0; St. Barnabas 2-1; Christ the King 1-1; St. Gabriel 1-1; St. Catherine 1-1; St. Matthew 1-2; St. Joan of Arc 0-3; St. Rita 0-3.

Division III—St. Martin 2-0; St. Roch 2-0; St. Malachy 2-0; Our Lady of Lourdes 1-1; St. Monica 1-1; St. Mark 0-2; Mt. Carmel 0-2; St. Luke 0-2.

Division IV—St. Patrick-Sacred Heart 2-0; Our Lady of Greenwood 1-0; St. James 1-1; Nativity 1-1; St. Christopher 1-1; All Saints 0-1; St. Thomas 0-2; St. Ann 0-3; St. Luke 0-3.

Division I—St. Pius X 2-0; St. Andrew 1-1; St. Matthew 1-1; Christ the King 1-1; St. Rita 1-1; St. Joan of Arc 1-1; Immaculate Heart 1-1; Mt. Carmel 0-2.

Division II—St. Bernadette 2-0; St. Barnabas 2-0; St. Roch 2-0; St. Patrick-Sacred Heart 1-1; St. Catherine 1-1; Nativity 0-2; St. Mark 0-2; St. James 0-2.

Division III—St. Philip Neri 2-0; St. Simon 2-0; Holy Name 1-1; Our Lady of Lourdes 1-1; Holy Spirit 1-1; St. Jude 1-1; Little Flower 0-2; St. Lawrence 0-2.

KICKBALL LEAGUES

CADET A
Division I—St. Malachy 3-0; St. Gabriel 2-0; St. Monica 2-1; All Saints 1-1; St. Christopher 1-2; St. Michael 1-2; Holy Trinity 1-2; St. Thomas 0-2; St. Martin 0-2.

Division II—Immaculate Heart 3-0; Mt. Carmel 2-0; St. Pius X 2-0; Christ the King 2-1; St. Joan of Arc 2-1; St. Luke 1-2; St. Matthew 0-1; St. Lawrence 0-2; St. Andrew 0-3.

Division III—St. Mark 3-0; Holy Name 3-0; St. Catherine 1-2; St. Barnabas 1-2; Our Lady of Greenwood 1-2; Sacred Heart 0-3; St. James 0-3; St. Patrick 0-3.

Division IV—Holy Spirit 3-0; St. Simon 2-0; St. Philip Neri 2-1; Nativity 2-1; Little Flower 1-1; St. Bernadette 1-2; Our Lady of Lourdes 1-2; Holy Cross 0-2; St. Rita 0-3.

CADET B

Division I—St. Jude 3-0; Immaculate Heart 2-0; Holy Spirit 2-1; Little Flower 2-1; St. Barnabas 1-1; St. Pius X 1-1; St. Michael 1-2; St. Simon 1-2; St. Joan of Arc 0-2; Christ the King 0-2.

Division II—St. Malachy 2-0; St. Monica 2-0; Immaculate Heart 2-1; St. Ann 1-1; St. Joan of Arc 1-1; All Saints 1-1; St. Gabriel 1-1; Holy Trinity 1-1; St. Michael 0-2; St. Christopher 0-3.

Division III—Christ the King 3-0; St. Pius X 2-0; St. Matthew 2-0; Our Lady of Lourdes 2-1; Little Flower 1-1; St. Andrew 1-1; Holy Spirit 1-1; Mt. Carmel 0-3; St. Philip Neri 0-3; St. Lawrence 0-3.

Division IV—St. James 2-0; St. Roch 2-0; St. Mark 1-0; St. Catherine 1-1; St. Barnabas 1-1; Holy Name 0-1; Sacred Heart 0-2; St. Jude 0-2.

Division V—Our Lady of Lourdes 2-0; Nativity 2-0; St. Simon 2-0; Little Flower 1-0; St. Lawrence "B" 1-1; Holy Spirit 0-1; St. Philip Neri 0-2; St. Rita 0-2; St. Bernadette 0-2.

Ten years ago Mrs. William H. Morgan, Indianapolis, was named general chairman of a direct solicitation campaign to raise \$200,000 toward construction of a new Our Lady of Fatima Retreat House.



FATHER HESBURGH GIVEN NIEBUHR AWARD—Father Theodore M. Hesburgh (left), president of the University of Notre Dame, is given the first Reinhold Niebuhr Award by Dr. Nathan A. Scott, Jr., a professor at the University of Chicago Divinity School, in a ceremony at Union Theological Seminary in New York. Father Hesburgh and Chancellor Willy Brandt of West Germany were chosen to receive the inaugural awards, named for the late theologian, for their advocacy of tolerance and peace. (RNS photo)

RECEIVES NIEBUHR AWARD

Tackle civil rights issue, ND head urges candidates

NEW YORK — Both Presidential candidates have neglected the civil rights issue in their campaigning, the chairman of the bi-partisan U.S. Civil Rights Commission charged here.

Father Theodore Hesburgh, president of Notre Dame University, said the civil rights issue was "the central issue of our time" and that he would like to hear the candidates address themselves to it.

"I would like to hear them declare their commitment to solving the basic problems of education, housing and employment that are now the heart of the civil rights question," he said. "I would also like to hear them say that the federal government will obey the laws they have passed."

Father Hesburgh said that he would not endorse either candidate for the Presidency since he headed a bi-partisan commission.

His statements were made at a press conference at Union Theological Seminary here prior to ceremonies in which he was given the first Reinhold Niebuhr Award at ceremonies in the seminary chapel. His address following the presentation also stressed the urgency of civil rights issues.

THE AWARD has been established by an independent committee to keep alive the ideals of Dr. Niebuhr, who spent most of his career as a professor at Union Seminary. He died in 1971.

Father Hesburgh and Chancellor Willy Brandt of Germany were chosen to receive the inaugural awards. James I. Loeb, former U.S. Ambassador

to Peru and Guinea and president of the award committee, and Dr. Niebuhr's son, Christopher, will make the presentation to Mr. Brandt in Bonn.

At the ceremonies here, the award to Father Hesburgh was presented by Dr. Nathan A. Scott, Jr., a former student of Dr. Niebuhr's and now a professor at the University of Chicago Divinity School. He said Father Hesburgh represented "a kind of sobriety that was a hallmark of Niebuhr's life and thought."

The award included a \$5,000 check, which Father Hesburgh said he would place in the Notre Dame endowment to provide funds for an annual Niebuhr prize. The award would go to the member of the Notre Dame community who by his life or writings best exemplified Dr. Niebuhr's concerns.

AT THE PRESS conference, Father Hesburgh said that he had studied Dr. Niebuhr's writings as a theological student in the 1940s and considered his book, *Moral Man and Immoral Society*, as relevant today as it was when it was published 40 years ago.

Father Hesburgh said, however, that he had never had an opportunity to meet Dr. Niebuhr. They were to have been at the White House together in 1964 when they both received the Presidential Medal of Freedom, but Dr. Niebuhr was ill at the time and his son attended in his place.

Mrs. Niebuhr and the Niebuhr children were present for the award ceremony here, as were numerous people who had been associated with Dr. Niebuhr in his church, academic and political activities.

'Desire to wed' not enough for laicization, Vatican says

The Vatican—trying to slow the flow of priests out of the active ministry and into secular life—has cautioned bishops that the door must not spring open automatically to priests who want to leave, but should be opened only after due deliberation and for sound reason.

The "simple desire to marry" is not a sufficient reason, a letter from the Doctrinal Congregation states, nor is "contempt for the law of sacred celibacy."

The Doctrinal Congregation warns that going through a civil marriage ceremony or announcing the wedding date do not in themselves provide grounds for laicization.

These clarifications were circulated by the Doctrinal Congregation this summer in response to the perplexities of bishops and major Religious superiors about the congregation's norms of January 1971 for bringing back priests to the lay state.

VOCATION MEETING SAN DIEGO, Calif.—Vocation directors representing most of the Catholic dioceses of the United States will meet here Oct. 2-8 for their annual convention.

THE CONGREGATION'S letter urged that priests be given "fatherly" help in moments of crisis "lest they act precipitously" and rush out of the priestly state.

Putting on the brakes this way, the congregation's letter went on, would redound both "to the priests' future and the Church's good."

To support its assertion, the congregation pointed out that "not a few" priests have withdrawn their petition for laicization while it was still pending at the congregation. Others, it said, have refused to accept laicization once granted.

THE CONGREGATION also pointed to cases of priests who have been laicized and married regularly, only to prove unfaithful to their new obligations. Replying to a specific query, the congregation stated that bishops may not themselves dispense from the obligation of celibacy, even under Canon 81. This ecclesiastical law empowers bishops to dispense from a general law of the Church when recourse to the Holy See is difficult, when grave harm would result from delay, and when the Holy See is usually ready to grant such a dispensation.

Confirmation Schedule Fall, 1972

Oct. 8, Sunday, 2 p.m., Starlight; 4 p.m., St. Mary-of-the-Knobs; 7:30 p.m., St. Mary-of-the-Knobs.

Oct. 10, Tuesday, 7:30 p.m., Clinton.

Oct. 17, Tuesday, 7:30 p.m., St. Barnabas, Indianapolis.

Oct. 21, Tuesday, 7:30 p.m., St. Philip Neri, Indianapolis.

Oct. 29, Sunday, 1 p.m., St. Anne, Jennings County; 3 p.m., St. Dennis (Parish visitation only).

Nov. 5, Sunday, 4 p.m., St. Mary, Richmond; 7:30 p.m., St. Andrew, Richmond.

Nov. 7, Tuesday, 7:30 p.m., St. Pius X, Indianapolis.

Nov. 11, Saturday, 4 p.m., Clarksville; 7:30 p.m., Sacred Heart, Jeffersonville.

Nov. 19, Sunday, 3 p.m., St. Simon, Indianapolis; 7:30 p.m., St. Therese, Indianapolis.

Nov. 21, Tuesday, 7:30 p.m., Greenwood.

Nov. 26, Sunday, 1 p.m., Oak Forest; 3 p.m., St. Mary-of-the-Rock.

Long-time school aid foe supports amendment idea

WASHINGTON, D.C. — A longtime opponent of public aid to parochial and private schools said here that he feels amending the U.S. Constitution to make such assistance permissible is the "proper route."

Rep. John M. Ashbrook (R-Ohio), in a speech on the House floor said he favors a constitutional amendment on the tax credit approach.

"Let the people decide," he said, "but do not endeavor to hold out the false illusion of proffers of assistance which cannot be constitutionally implemented."

The Baptist lawmaker, who made an unsuccessful bid earlier this year in Republican Presidential primaries, said that after 12 years on the House Education Committee he has concluded that "there is a decided public good to be served by giving the parent some option in the matter of the education of his children."

"The public education lobby has become so big and so powerful that the only check we can now place on it—I do not see any here in Congress—is the simple and fundamental option that a parent be accorded in choosing public or private education," he continued.

Issue 'primer' for educators

WASHINGTON—The U.S. Catholic Conference's justice and peace division has published a primer on world justice for educators.

The educational aid, entitled "Justice in the World," stemmed from a statement of the 1971 world Synod of Bishops in Rome, according to a justice and peace division spokesman. He noted:

"It (the primer) is to satisfy the expressed needs of the teachers around the country, as well as those of others in the task of educating, on how to deal with the synodal theme of justice in the world, on how to get that theme down to the local classroom level."

Remember them in your prayers

BRADFORD
BERNARD KOCHERT, 45, St. Michael's, Sept. 22. Husband of Violet; father of Donald Kochert of Floyd Knobs; Marvin Kochert of Bradford and Mrs. Mary Ann Schett of Cuyahoga Falls, O. Four brothers and six sisters also survive.

BRISTOW
CONSTANCE LECIERE, 70, St. Isidore, Sept. 25. Father of Charles.

St. Meinrad sets Marian pilgrimages

ST. MEINRAD, Ind.—The 102nd annual Pilgrimages to the Shrine of Our Lady of Monte Cassino will be held on the five Sundays of October, starting October 1.

Services will begin at 2 p.m., consisting of a sermon, rosary and other prayers.

Speakers and topics for the dates include:

October 1—Brother Pius Klein, O.S.B., "Mary, As An Example of Perseverance";

October 8—Father Jerome Palmer, O.S.B., "Mary and the Value of Silence";

October 15—Father Louis Range, O.S.B., "Mary, the Model of Christians";

October 22—Father Gerard Ellspermann, O.S.B., "Mary and Her Relationship to the Church";

October 29—Father Donald Walpole, O.S.B., "Mary, the Moon Under Her Feet."

During October, Mass will be offered at the Shrine at 7 a.m. on Tuesdays and Thursdays, in addition to the year-round Saturday Mass at 7 a.m.

The Shrine is located one mile east of St. Meinrad Archabbey on U.S. 460.

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VIEWING WITH ARNOLD

Bad play and bad movie

BY JAMES W. ARNOLD

"Butterflies Are Free" is now a movie (more or less), and hasn't solved any of the faults it had as a play. It has also added a few more.

This is a warm and hopeful (positive qualities) story which asks: can a nice blind boy from the suburbs find happiness with an immature 19-year-old ex-Hippie divorcee who looks remarkably like Goldie Hawn? Anyone in his right mind

would say: Of course not. To reach its happy ending, "Butterflies" carefully hedges on these definitions, like Bobby Fischer changing the ground rules. The boy is not so suburban, the girl not so wild or immature, and somehow it all hangs together. Barely.

IF THERE IS one thing a good show should not be, it is predictable. Leonard Gershe's script is almost out of a handbook for Basic Plots of the 1960's. Young man escapes from his possessive, rich-widowed mother to live on his own in the San Francisco hip quarter. He falls abruptly for an unconventional girl who talks

and acts like a broad but really has a Heart of Soft Gold. Momma inevitably blunders in during an awkward moment and is appalled. Generation gap, future shock or what-have-you, it's not what she had in mind for her boy.

Mother and son have a fight. ("Since when do you speak to me like this?") Mother and girl have an edgy talk. ("Let's talk about what's best for Donny"). Girl concedes she's not worthy, but insists that Momma isn't helping her son either. ("Did you ever give him confidence?") Afterward, the girl leaves bravely, pretending she is merely going to continue her flighty pursuit of fun with another man, and Mother begins to mellow. It is she who persuades the boy to stick it out despite this temporary heart-break.

There is more, but you get the point. The only novel twist is that the boy is blind, a gimmick that provides some fresh and unusual comedy dialog, and a bit more poignance than the story merits. Writer Gershe is no Neil Simon, but helps his cause with plenty of snappy lines. ("I wanted to go to UCLA," said the girl, "but I couldn't find a place to park.") Some lines are too neat. Guess what the girl's final words are? "My eyes were opened."

AN OBVIOUS problem is that "Butterflies" is full of talk, cracking or not, and takes place almost wholly in a single interior set. Director Milton

Katsulas (who also handled the stage version) has done little to make a movie out of it. But given the basic material, one can hardly blame him for not trying.

The idea content is about as heavy as a potato chip, but at least that gram is pushing in a helpful direction. The girl is very likeable (for once, more than five minutes of Miss Hawn do not set off an urge to run laps around the theater), and it is her butterfly lifestyle that is the butt of the humor. The clear message is that freedom is not a cover-name for immaturity, for fear of commitment or of love. Mother gets criticized too, as over-anxious to make everyone's life turn out "right," but she emerges finally as more sympathetic than the stock Supermom. She is even allowed a moral debate with a hairy young director of sexy plays, in which she doesn't sound like a female Ronald Reagan.

THE THING IS you just don't believe it. Girls like Goldie exist mainly in Goldie Hawn movies. It's hard enough to think that an over-protected blind youth would be able to talk to her, much less make love to her within 24 hours of introduction. (But not until after his please-don't-ply-me speech). As for Mother reforming, after only a quick lunch and dialog with Miss Hawn, I'd sooner believe taxes are going down.

"Butterflies" is gentle, but basically fake-commercial. It's

like when Momma tells Don she can see Goldie's face and know what kind of girl she is, and the boy says (seriously) that he can do better, he can see her soul. You don't have to be blind to see this show's depths—they're clear as the bottom of a water glass.

Young Edward Albert, the son of an acting family, makes an attractive debut as the kind, sensitive, cheerfully radiant hero, and stage and TV veteran Eileen Heckart (as Mom) gives hints of what moving insights might have been achieved in a better film. (Rating: A-3—unobjectionable for adults)

The week's TV network films

CACTUS FLOWER (1969) (NBC, Saturday, Sept. 30): A trite and dreary French farce, a cheery compendium of every stage comedy cliché since Euripides, Americanized and made bearable (just) by the many talents of Walter Matthau, Ingrid Bergman (who is miscast) and Goldie Hawn (who is cast right and won an Oscar). Deserves your utmost attention.

LOVE STORY (1970) (ABC, Sunday, Oct. 1): A rich Harvard jock falls for a bitchy and poor Radcliffe girl who dies. It's not exactly reality but it makes teen-age girls cry. I can't think of one good reason to see this, but almost everybody will anyhow.

THE BEGUILLED (1971) (NBC, Monday, Oct. 2): A wounded soldier escapes the Civil War only to get into the real war (Sex) at a remote Southern girls' school that seems filled with psychotics. This is a Don Siegel-Clint Eastwood film, just a bit more horrible than usual: one of the finer moments has Geraldine Page vindictively sawing off the hero's leg. Not recommended.

THE UNDEFEATED (1969) (CBS, Thursday, Oct. 5): John Wayne and Rock Hudson mess around in this tame, fake-Ford western about Civil War enemies who become friends to survive in hostile Mexico. The main interest is watching Rock struggle with a Dixie accent. About as tough as cotton candy: not recommended.

TO SIR, WITH LOVE (CBS, Friday, Oct. 6): Sidney Poitier is a teacher who solves all the problems at a chaotic slum high school in London simply by extolling and enforcing the simple bourgeois virtues of decency, self-respect, fair play, hard work, upward-striving and non-violence. Pleasant and non-controversial, but it reminds you of the notion that the poor would have no problems if only someone would tell them to shine their shoes and cut their grass. Satisfactory, especially for those of high school age.

Ecological preserve planned at Marian

INDIANAPOLIS—The first steps toward developing an ecological preserve at Marian College are being taken this month.

When completed, the model Wetlands Ecological Laboratory will cover 22 acres of the 114-acre campus, including a five-acre, spring-fed lake. Long range plans call for the site to be used by local school children and neighboring colleges as well as by Marian's students and faculty.

The "living natural museum" will contain a few specimens of most of the types of plant life which grew in the original wetland areas of Indiana. No single place in the state now contains all these forms of life

in a limited area.

THE PROJECT has been made possible, in part, by a two-year grant from the Department of Health, Education and Welfare. The first-year grant of \$5000 is for land development and conservation. The second year will be devoted to development and implementation of an education plan, supported by \$20,000 from the department's Office of Education under the Environmental Education Program.

Sister Marie Bernard Witte, chairman of Marian's biology department, is currently directing the project. She has been closely involved with its planning since 1970.

Marian places eleven on 'outstanding' list

INDIANAPOLIS — Nine women and 11 men graduates of Marian College have been named "Outstanding Young Men and Women of America."

Nominated for the national awards by the Marian Alumni Association for professional and community leadership were: Floyd Chamberlin, '63 graduate, foreign language department chairman at Southport High School, Indianapolis; Mary Ann (Armstrong) Chamberlin, '63 graduate, social studies teacher at Holy Trinity School, Indianapolis; Father Joseph Mader, '62 graduate, Latin School of Indianapolis faculty member.

DAVID MADER, '64 graduate, assistant professor of mathematics at Ohio State University; Stephen Noone, '64 graduate, principal of Chatham High School, Indianapolis; Charles F. Robinson, Jr., '62 graduate, Indianapolis lawyer; J. Ronald Strange, '64 graduate, budget department supervisor at Stokely-Van Camp, Indianapolis, and member of Marian's board of trustees; Mary Ann Roman, '69 graduate, law firm librarian, Indianapolis.

EILEEN LALLY, '65 graduate, Indianapolis native working as a social worker and teacher in Japan; Sue Yovanovich, '62 graduate, Indianapolis native serving as field services coordinator of U.S. Office of Education Center in East Lansing, Mich.; Donald DeHart, '59 graduate, principal of Nineveh Elementary School, Nineveh, Ind.;

James Babcock, '61 graduate, Indianapolis native teaching at the University of Western Kentucky, Bowling Green; Patrick Cunningham, '63 graduate, Indianapolis native and lawyer in Anderson, Ind.;

Dr. Michael F. Deery, '62 graduate, Indianapolis native and physician in Culver, Ind.;

William Kelsey, '61 graduate, Indianapolis native and banking executive in Fort Wayne;

Jane Schwacke, '63 graduate, North Vernon native now employed in New York City;

Plan Religious Studies School

WASHINGTON — The Catholic University of America here has planned the creation of a School of Religious Studies by September, 1973.

The proposed school is to be divided into the departments of theology, canon law, Church history, religion and religious education under a dean now being sought by the university.

OTHER recipients include: Sister Margaret Freeman, O.S.F., '68 graduate, of Cincinnati;

Lillie (Moore) Wyatt, '64 graduate, of Chicago;

Elfriede (Graf) Graff, '64 graduate, of Cincinnati;

Marie (Mastrorero) Harris, '63 graduate, of New York City.

Guardian Angel Guild to meet

INDIANAPOLIS — The semi-annual meeting of the Guardian Angel Guild will be held Wednesday, Oct. 11, at the Altkon Hotel, following 10 a.m. Mass in St. John's Church and brunch in the hotel.

Reservations chairman is Mrs. Jack D. Bugher, assisted by Mrs. John J. Adamson, Mrs. Eugene J. Galdabini and Mrs. William D. Fries.

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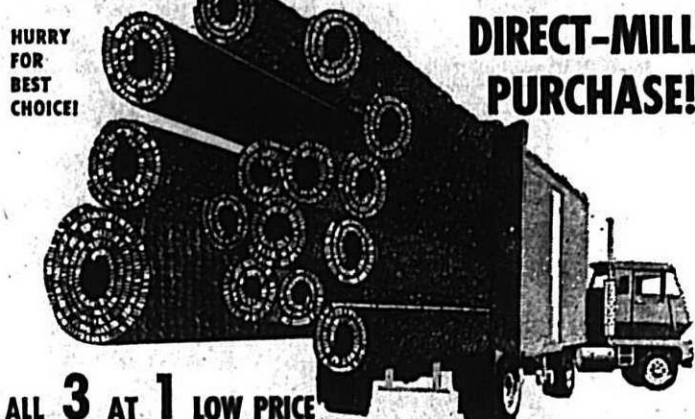
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AT SISTERS' STUDY DAY—More than 400 members of the St. Gabriel Province of the Sisters of Providence participated in the last week-end's Educational and Community Study Days held at Ladywood-St. Agnes School, Indianapolis. Shown above with Sister Virginia Roth, O.S.F., seated left, of Omaha, Neb., are members of a reaction panel to her talk, "Contemporary Methods in the Evolving School." From left are: Sister Marilyn Yeranko, S.P., of the Catholic Education Office, Indianapolis; and Sister Ruth Ellen Doane, S.P., of Clarksville, Ind.

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