

PARISH PURCHASE PROPOSED

Providence H. S. sale triggers crisis in Clarksville area

CLARKSVILLE, Ind.—"If there is going to be Catholic co-educational secondary education in the New Albany area, the parishes will have to purchase Our Lady of Providence High School," Father Gerald Gettelfinger, director of the Archdiocesan Office of Education said this week.

The statement came in the wake of an announcement last week that the high school, owned and operated by the Sisters of Providence, is up for sale.

Sister Edwardine McNulty, S.P., director of apostolic works for the Order, told 800 parents, students, alumni and friends attending an area-wide meeting last Thursday night (Oct. 5) that financial pressures are forcing the Sisters to divest themselves of ownership of the school.

NO PURCHASE price has been set. The high school property presently is being appraised.

Providence, with a current enrollment of 533, is the only Catholic co-educational high school in this southern section of the Archdiocese.

The crisis resulting from the Sisters' announcement was expected to dominate the meeting of the New Albany District Board of Education this Thursday evening (Oct. 12). On the agenda were election of new officers and appointment of an Ad Hoc Committee to study the future of Catholic secondary education in the New Albany area.

VOICING SUPPORT for the Sisters' decision, which he termed one "not of choice but necessity," Father Gettelfinger told the meeting last week that "This decision makes it incumbent on the people of the area to assume responsibility for the education of its high school students." He pointed out that whether they decide to continue the high school or not to do so, either decision requires serious study and planning.

Preservation of Life group will sponsor pro-life forum Sunday

INDIANAPOLIS—The Preservation of Life Committee will sponsor a "Pro-Life of the Unborn" Forum at Marian College on Sunday, Oct. 15. The program will take place in the library auditorium at 8 p.m. Speakers will include Dr. Paul Muller, medical director of St. Vincent Hospital, "Medical Aspects of Abortion," and Mrs. Valerie Dillon, author and lecturer, "Legal and Social Aspects of Abortion." Plans will also be discussed concerning the formation of a grassroots organization. Additional information is available from Mrs. William L. Reuter, 856-4612.



CENTENARY OF SERVICE—100 years of service by the Conventual Franciscan Friars in the Terre Haute area was noted October 3-4, with special observances. St. Joseph's Church was the scene of public services on October 3, while the Feast of St. Francis of Assisi was solemnized October 4 in St. Benedict's Church. Present for the observance was the Minister Provincial of the Friars' Our Lady of Consolation Province, Very Rev. Robert Rayer, above center. Also shown, from above left, are: Father Charles Zengel, former St. Joseph's pastor; Father John W. Curran, associate pastor of St. Joseph's; Father Germain Belen, St. Benedict's pastor; and Father Lambert Graf, former St. Benedict's pastor. The Terre Haute area has provided at least 12 priests to the Franciscan order, including the former Minister General, Very Rev. Basil Heller. There are a total of 25 priests and Brothers from the Franciscan province in the Archdiocese. The province headquarters is at Mt. St. Francis, Floyd Knobs, where a high school seminary is also maintained.

Citing inter-parochial ownership and financial responsibility for other archdiocesan high schools, Father Gettelfinger expressed both his own hope and the "serious interest" of Archbishop George J. Biskup that such an operation by the 16 or more parishes of this district be given earnest study.

He offered the services and personnel of the Archdiocesan Office of Education for whatever research and planning is needed to arrive at a decision in the matter.

"In fairness to all concerned," Father Gettelfinger said later, "some decision must be reached by approximately December 1. Students, parents, faculty and a great many other people need to know what lies ahead next year."

HE ACKNOWLEDGED that the deadline—tentative though it is—will place great pressure on the ad hoc study committee. It will be their duty not only to thoroughly investigate the situation, but to make a recommendation to the district board.

Heading the list of matters to be investigated are the willingness and capability of the parishes to assume ownership-operation and prospective and potential enrollment in the foreseeable future.

Beyond this, Father Gettelfinger said, is the overriding concern for the religious education of all the Catholic high school students in the area.

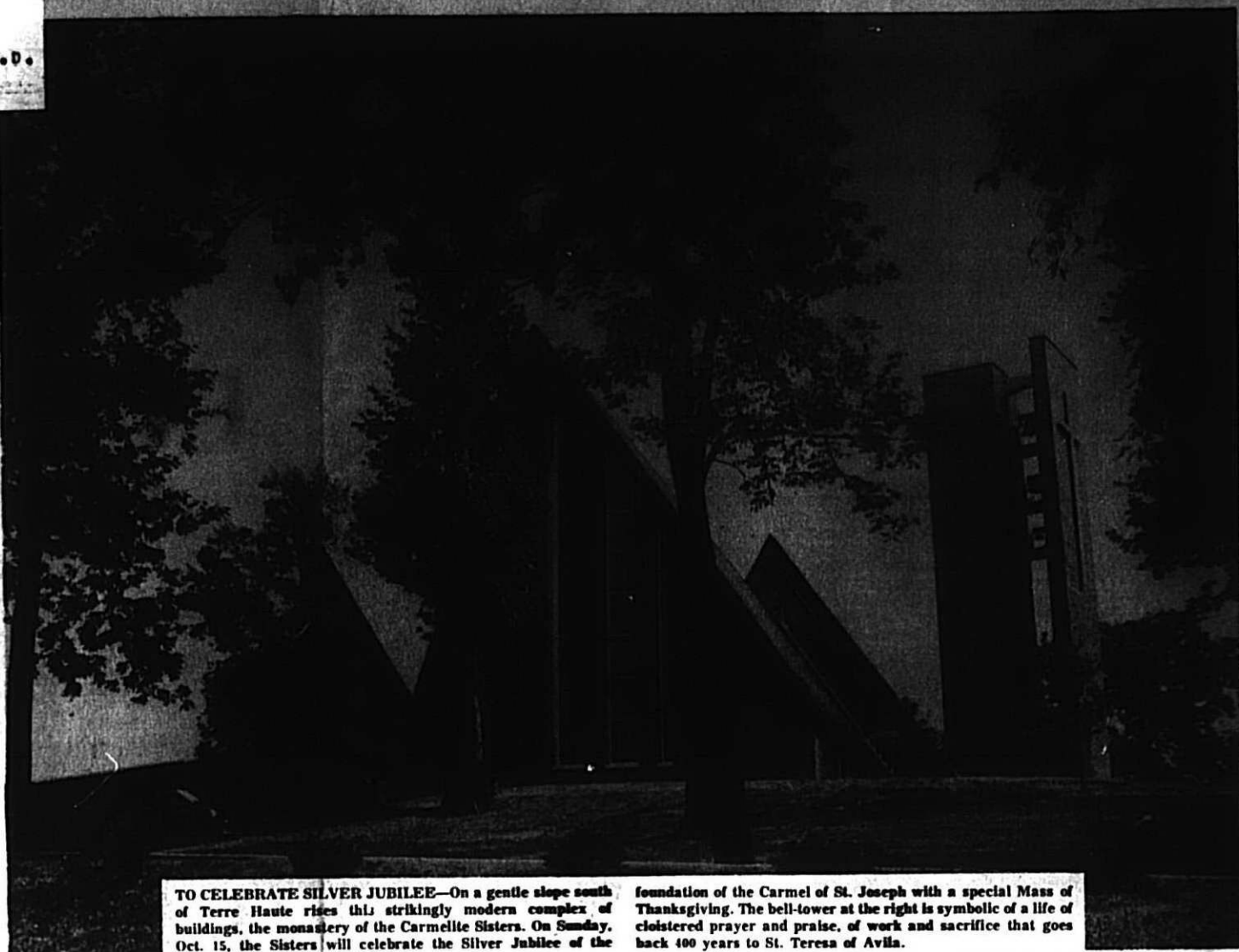
It is expected that Sisters of Providence would continue to provide staff for the school should the parishes assume ownership.

"WE ARE DEEPLY interested in Providence," Sister Edwardine said at the meeting last week. "The Sisters have loved their work here and they want to continue to teach here if, hopefully, new management can take over the ownership and operation of Providence."

She and other officials of the Congregation presented carefully documented facts and figures to explain their "difficult but necessary decision."

Providence has a projected deficit for the 1972-73 school year of \$65,000. This includes the \$32,000 annual interest paid by the Sisters on the debt incurred when the school was built in 1951. The debt currently is \$637,000. During the past four years, the school generated only \$7,500 toward the interest payments, with the Sisters paying some \$123,000.

The Clarksville situation is one segment of the total financial picture of the (Continued on Page 2)



TO CELEBRATE SILVER JUBILEE—On a gentle slope south of Terre Haute rises this strikingly modern complex of buildings, the monastery of the Carmelite Sisters. On Sunday, Oct. 15, the Sisters will celebrate the Silver Jubilee of the

foundation of the Carmel of St. Joseph with a special Mass of Thanksgiving. The bell-tower at the right is symbolic of a life of cloistered prayer and praise, of work and sacrifice that goes back 400 years to St. Teresa of Avila.

VATICAN EXPLANATION

Pleads innocent to downgrading women in Church

BY PATRICK RILEY

VATICAN CITY—Stung by protests from women, especially champions of women's rights, the Vatican has pleaded innocent to the charge it demoted women in its recent rulings on minor orders.

Although the new motu proprio Ministeria Quaedam reserves to men the formal office of lector (that is, reader), an official clarification in the Vatican daily, L'Osservatore Romano, said that women may still read the scriptural lessons at Mass.

The Vatican's clarification recalled that this point had been made expressly by a Vatican spokesman, Father Paolo Dezza in presenting the motu proprio to the press Sept. 14.

MANY OF THE criticisms of the new regulations complained that they fail to provide for the formal admission of women into the various liturgical ministries. The Vatican's clarification, however, said it would be "inopportune to anticipate or prejudice what might subsequently be established at the end of the study on women's participation in the Church's community life."

This was the first public indication that the Vatican had accepted the request of several participants in the 1971 World Synod of Bishops for a serious theological study of the possibility of ordaining women. The Vatican statement, however, did not make clear whether the study had already begun. Nor could the Vatican press office give more information immediately.

A WELL-INFORMED source, however, said the study commission had already been named, but he did not know whether the commission had begun its work.

The Vatican statement, after noting that the motu proprio had opened to the laity certain ministries previously reserved to the clergy, continued:

"Concerning the exercise by women of some liturgical offices, the motu proprio did not intend to make innovations, and stood by the norms then in vigor."

"FURTHERMORE, it would be inopportune to anticipate or prejudice what might subsequently be established at the end of the study on women's participation in the Church's community life, a study which some bishops requested during the 1971 synod."

"Therefore—as Father Dezza stated expressly in his Sept. 14 press conference on the two pontifical documents—nothing prevents women from continuing to be given the task of public readings during liturgical celebrations, as they have in fact been doing for some years on the basis of the general institution of the new Roman Missal, promulgated April 3, 1969. Nor is a formal and canonical investiture on the bishop's part necessary for this service."

"Likewise, according to the norms in existence, the bishops may still seek from the Holy See authorization for women to distribute Holy Communion, as extraordinary ministers."

BOARD MEETING

The Archdiocesan Board of Education will meet at St. Mary's parish, Richmond, at 7:30 p.m. Tuesday, Oct. 17. Richmond District Board members are invited to attend, along with the public.

Mark Silver Jubilee

TERRE HAUTE, Ind.—Archbishop George J. Biskup will be the principal celebrant of a Mass of Thanksgiving commemorating the Silver Jubilee of the foundation of the Carmel of St. Joseph on Sunday, Oct. 15, at 4 p.m. in the chapel of the monastery.

The monastery, located just off Highway 41 south of Terre Haute, is a "daughter" house of the Indianapolis Carmelite monastery and stems from the original foundation of Baltimore.

SUNDAY ALSO marks the 50th year the Carmelite Sisters have been in Indiana. The first foundation in this state was made in New Albany, but was later moved to Indianapolis.

Twenty concelebrants will offer the Jubilee Mass with Archbishop Biskup. Among them will be the Very Rev. Albert Bourke, O.C.D., and other Carmelite Fathers from Milwaukee and Holy Hill, Wisc.; the Very Rev. Gabriel Verkamp, O.S.B., Archabbott of St. Meinrad; and pastors and clergy from the Terre Haute area.

Friends of the monastery are invited to attend the liturgy.

FOLLOWING A brief reception at the monastery, Archbishop Biskup and the clergy will be guests of the Men of Carmel at the Terre Haute Country Club.

The Carmelite Sisters are perhaps best known to residents here for the traditional outdoor novena held each summer on the monastery grounds and for their hand-crafted crucifixes, plaques and rosaries.

The monastery, with its strikingly modern exterior, was completed two years ago. On June 7, 1970 Archbishop Biskup dedicated a new wing and chapel, the third and final phase of a 12-year effort to complete a monastic quadrangle.

INSIDE SPECULATION

Installation in lesser ministries expected, but 'no women priests'

BY FR. LEO E. McFADDEN

VATICAN CITY—Pope Paul VI will not allow women to share in the sacred orders of bishop, priest or deacon, but will probably institute an "initiation rite" for installing women in lesser ministries for the service of the Church, an informed Vatican source told NC News.

The source said that a Vatican commission called for by the 1971 world Synod of Bishops to investigate the role of women in ministries has been meeting.

Although the source would not reveal the composition of the commission the source said he felt that the commission will not recommend to Pope Paul the ordination of women, on the grounds that Christ did not ordain women as priests.

ACCORDING TO many, however, the fact that Christ chose 12 men does not mean he intended that women could never be admitted to the priesthood.

Indeed, Msgr. Philippe Delhay, secretary of the Vatican's International Theological Review of Louvain University in Belgium, said that Christ and the

Apostles were restrained from ordaining women because of the "environment and times" rather than from any misconception of the "inferiority of women."

CARDINAL George Flahiff of Winnipeg, Man., told the synod last October 11 that the reasons Christ did not ordain women were largely "sociological," that the "priesthood of the Old Testament was all-male," and that "Jesus could not change so radically the social perception" of the day.

Cardinal Flahiff asked the Vatican to study the place of women in the Church's "sacred ministries," and this "despite a centuries-old social tradition against a ministry of women in the Church."

Two weeks later, Archbishop Leo Byrne of St. Paul-Minneapolis, rose in the synod hall to speak of women's influence in the Church's mission—"An influence," he said, "that up to the present has been sorely underestimated and all too slighted."

ALTHOUGH Archbishop Byrne did not use the term women priests, he did call for a commission to study greater participation by women in the various ministries.

Jesuit Father Paolo Dezza, one of four chief assistants to the Jesuit father general, said he adheres to the idea that Christ had a divine motive in not ordaining women and that the Church cannot alter that despite the changing times.

"The commission appointed by the Pope to study the place of women must keep an essential point in mind," Father Dezza told NC News.

"THERE IS a vast difference between the sacred order in which bishops, priests and deacons share and the non-sacramental ministries to which women can be admitted."

"The Church can do what it wants with these ministries, but the Church must continue to do what Christ did with the divine priesthood."

Msgr. Delhay, speaking of the fact that (Continued on Page 2)

Supreme Court outlaws tuition reimbursement

WASHINGTON—The U.S. Supreme Court has voted, 8-1, to rule unconstitutional an Ohio law providing tuition reimbursement to parents of nonpublic school students.

While the ruling was a serious blow to efforts to provide aid directly to parents of nonpublic school children, advocates of school aid pointed out that it did not deal with the tax credit form of aid that has been proposed in Congress and passed in several states, including Ohio.

IN A BRIEF order, the Supreme Court affirmed a ruling last April in which a lower federal court struck down the Ohio parent reimbursement law. The court did not give reasons for upholding the lower court ruling.

Justice Byron R. White was the sole dissenter, asserting the Supreme Court should have held a hearing on the case rather than simply uphold the lower court.

On April 17, three U.S. Circuit judges in Ohio ruled that the parent reimbursement law, providing for \$90 payments a child per year, "will transfer public funds to religiously oriented schools," and thus violate the constitutional prohibition against establishment of religion.

AFTER THAT ruling the Ohio General Assembly passed and Gov. John J. Gilligan signed into law a bill granting a \$90 tax credit against combined state income real estate and sales taxes for each child attending a nonpublic school.

The Ohio branch of the American Civil Liberties Union immediately brought suit against the tax credit bill. Hearings on the tax credit statute were held last month. Lawyers for the state spoke for the law, as they did for the reimbursement law. A ruling is expected later this month.

A Supreme Court test of the tax credits principle could result from any ruling of that lower court.

CCW oppose Equal Rights

The Federation of the Councils of Catholic Women of Indiana opposed ratification of the Equal Rights Amendment in a resolution passed last week at a semi-annual meeting held in Kokomo.

The amendment to the U.S. constitution will be considered by the Indiana General Assembly when it convenes in January.

The Federation board, also known as the board of the Province of Indianapolis, consists of archdiocesan, diocesan and deanery Council officers.

IN ITS opposition, the Federation expressed concern that the amendment would take away more rights than it would grant; that it would make every provision of present law concerning women subject to a test of constitutionality; and that it would wipe out state labor standards applying specifically to women.

It cited a statement by constitutional authority Paul Freund, Harvard Law School, that the amendment "would open an era of regrettable consequences."

Reaffirming that Councils of Catholic Women are not against equal rights for women, the Federation noted that national and state level groups had consistently supported legislation safeguarding those rights.

THE TACKER

St. Roch's plans observance

BY PAUL G. FOX

An informal celebration scheduled Sunday, Oct. 15, will be the first of three events planned at St. Roch's parish, Indianapolis, to note its 50th Anniversary of foundation.

Charter members of the parish are particularly invited to an "old-timers" Mass, to be offered at 2 p.m. in the basement of the original school building facing S. Meridian St. Mass had been offered regularly in the basement chapel from Christmas Day, 1922, until October, 1951, when the permanent church was dedicated.

A bit of nostalgia will be added by nine members of the original parish choir, who have been reunited and practicing in recent weeks to sign an Offertory hymn. Directing the choir will be Joe Brand, the choir director before 1930 who now resides in Hamet, Calif. Organist will be Mrs. Emily Vols Cahill, who did the honors 50 years ago.

At 3 p.m. Sunday a homecoming and reunion picnic for present and former parishioners will be held in the wooded grove on the grounds. Socializing will continue until evening.

Another "special guest" at Sunday's festivities will be Miss Irma Ferry, who has held the distinction of serving as church sacristan the entire 50 years of the parish. (The story is told that her father complimented her on the appearance of the church at the dedication, but added: "You won't last very long because of your delicate health.")

The second part of the parish observance will be a Mass for deceased members, to be offered on All Souls Day, Nov. 2. A formal celebration is planned for late November, with visits expected from priest-sons of the parish and former pastors and associates.

Father James Keefner, O.F.M., is the pastor of St. Roch's, assisted by Father Melchior Toczek, O.F.M.

HERE AND THERE—The history of the St. Vincent's Hospital School of Nursing (1897-1970) has been written by Marie d'Andrea Letus, who has been associated with the school and hospital since 1939. Copies are available through the hospital's public relations department.

"Monsieur Vincent," an award-winning film depicting the life of St. Vincent de Paul, will be shown in the Marillac Hall Auditorium of St. Vincent Hospital at 1:30 p.m. Friday, Oct. 20.

and 7:30 p.m. Monday, Oct. 23. The one and one-half hour movie is open to the public without charge. . . . Father James Leah, pastor of St. Joseph's parish, Lebanon, is in need of a housekeeper-cook. The qualified lady will receive a good salary and live-in apartment, if desired. Her duties would include light housekeeping and meal chores for two priests. Lebanon is 30 minutes northwest of Indianapolis on I-65. . . . The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, Oct. 15, in Little Flower Church, 13th and N. Bosart Ave., Indianapolis. Celebrant will be Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin.

'A RESPECT FOR LIFE'—The CBS-TV network production "Look Up and Live" will feature a dialogue on the dignity of the human person and the value of human life Sunday, Oct. 22. Program speakers will include Gary MacEoin, journalist and syndicated columnist for The Criterion, Father Walter J. Burghardt, S.J., theologian and editor of Theological Studies, and Miss Eileen Egan, staff member of Catholic Relief Services. The program will be carried at 9:30 a.m. on Channel 8, Indianapolis, and Channel 10, Terre Haute.

ON BEING IMPATIENT—The following is another of the short, inspirational messages penned by Mrs. Ann Gallagher, a resident of St. Augustine's Home for the Aged, Indianapolis. "Let us try to be patient with the defects of others. Does our daily treatment of others show love for God or love for self? We find it easy to excuse ourselves. Let us try to excuse the mistakes of others.

"God's followers must have no hatred or become impatient; but have only a sincere desire for the welfare of others. May I be reminded often of my own faults and may this remind me to pray for those who have the same weakness.

"Dear God, may I at long last be a reflection of your love in everything I say or do. My great desire is to be patient, kind, thoughtful and helpful as you have been to me. In all things let me never forget your wisdom and goodness so that I may consider and follow what pleases you. "May God's help bring confidence and encouragement to those who are afraid or downhearted."



SR. MARGARET JOHN S. MARTEN SR. EDWARDINE

Named to Woods board

ST. MARY-OF-THE-WOODS, Ind.—Six new members have been named to the enlarged Board of Trustees of St. Mary-of-the-Woods College here. Among the six are two Sisters of Providence, an Indianapolis businesswoman and a former director of the Peace Corps.

Board chairman Mrs. A.J. Rumely, of LaPorte, announced that the new members will take office Monday, Nov. 13, the group's next scheduled meeting.

The Sisters of Providence named were Sister Margaret Kern, director of finance for the Congregation, and Sister Edwardine McNulty, director of apostolic works for the Congregation.

Also named were: John S. Marten, Indianapolis real estate executive; Kevin O'Donnell, Cleveland business executive and former director of the Peace Corps; Mrs. Donna Forill McKeon, of Staunton, Va., Woods' graduate and professional writer, and Miss Barbara A. Curran, of New Jersey, Woods' graduate and Republican party official.

Ave Maria Guild holds card party

BEECH GROVE, Ind.—The annual Fall Card Party for the benefit of St. Paul's Hermitage Center, 1402 Southern Ave., Sunday, Oct. 22, in Our Lady of Grace Academy Student Center.

Sponsored by the Ave Maria Guild, the event will be chaired by Mrs. Carl Baas, with Mrs. Carl Pfeiffer as co-chairman.

Other chairmen include: tickets—Mrs. James P. Stephens and Miss Camilla Zinkan; door prizes—Mrs. Roy Thopy; special prizes—Mrs. Robert Reimer and Miss Mary Baas; bridge—Mrs. George Miller; euchre—Miss Mary McCarthy; candy—Miss Constance Wiegand; bounce—Miss Louise McCarthy; table prizes—Mrs. Vincent Kavanaugh; hostesses—Miss Winifred Galvin and Mrs. Maurice Moriarty; publicity—Miss Mary McCarthy.

A simultaneous card party will be held at St. Paul's Hermitage for residents there.

Newman Guild sponsors lunch

INDIANAPOLIS—The Newman Guild of Butler University will hold a Salad Luncheon and White Elephant Party on Tuesday, Oct. 17, in the home of Mrs. E. A. Hilderbrand, 11415 Lake Shore Dr., Carmel.

Guest auctioneer for the party will be WIBC personality Gary Todd. Serving as program chairman is Mrs. Hilderbrand, while Mrs. J. V. Fox and Mrs. Erwin Hoeling are chairman and co-chairman of the event.

The Newman Guild assists in the operation of the Newman House for Catholic students on the Butler University campus.

INDIANAPOLIS
Calendar
of Events

SUNDAY, OCT. 15
Card Party at 8 p.m. in St. Ann's parish hall, 2550 S. Holt Road. Miscellaneous prizes and refreshments.

WEDNESDAY, OCT. 18
Luncheon-Card Party in St. Mark's parish hall, U.S. 31 and Edgewood Ave. Luncheon at 11:30 a.m., card games at 12:30 p.m.

THURSDAY, OCT. 19
Rummage Sale in St. Andrew's parish hall, 3922 E. 38th St., from 9 a.m. to 5 p.m. today, Friday and Saturday.

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.; Seecina 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.

St. Jude to hold annual novena

INDIANAPOLIS—The annual Solemn Novena to St. Jude will begin at St. Jude's Church on Friday, Oct. 20, and continue through Saturday, Oct. 28, the feast of St. Jude.

Father Joseph Portasik, O.F.M., director of the Seven Dolores Shrine and Franciscan Friary at Valparaiso, Ind., will be the Novena director.

Services will begin at 7:30 p.m. each evening and consist of Novena prayers, Mass and homily. The public is invited.

Fall enrollment up at seminary

INDIANAPOLIS—Seventy-five students have registered and begun classes at Catholic Seminary Foundation of Indianapolis.

Sister Teresa A. Mount, S.P., Dean and Registrar, reports that of the total registration, 3 students are enrolled in Catholic Seminary Foundation, and 44 are enrolled at Christian Theological Seminary.

In the "cluster" arrangement between the two seminaries, course offerings are available to all students on a reciprocal basis, thus avoiding unnecessary duplication and making available a truly "ecumenical" learning situation.

Although most students are preparing for the order of priest, others are following programs in theology and related subjects leading to other ministries, such as counseling and teaching.

ELECTED—Father Kenneth J. Murphy, chaplain at the New Castle State Hospital, has been elected vice president of the Interfaith Indiana Chaplains' Association at the group's recent meeting in Richmond. He also serves as administrator of St. Rose parish, Knightstown.

Marian bills 'Hostage'

INDIANAPOLIS—The year's first production of the Marian College Theatre Department, "The Hostage," will be presented this week-end, October 13, 14, and 15.

Brendon Behan's play, directed by Jack O'Hara, instructor in theatre and speech, will be presented in the Marian Hall Auditorium at 7 p.m. each evening.

Bart Ralski, of the Missouri Repertory Company, will be making a guest appearance in the lead role.

Other lead roles will be portrayed by Kathy O'Rourke, Marian senior from Muncie; Pat O'Hara, of Indianapolis; Alan Roell, Indianapolis; Steve Hammerle, Batesville; Margie Freeland and Marty Risch, both from Indianapolis. Other Indianapolis students in the cast include Kevin Huston, Carlos Barbera, Joanne Johnson, and Kevin Caraher.

Other cast members are Janet Kitcher, Vinny Corso,

Charlie Kishman, Mary Elming, Sharon Jones, Steve Whitsett, Donna Meyers, Mona Kozlowski, Steve Barret, and Jane Koors.

Set design for the play was created by Marian senior Pete O'Connell.

Tickets will be available at the door at \$1.50 for adults, \$1 for students. Group rates can be arranged through the college, by calling 924-3291.

Theatre Guild slates auditions

INDIANAPOLIS—Auditions for the Catholic Theatre Guild production of "Wait Until Dark" will be held at 7:30 p.m. tonight, Oct. 13, and again on Sunday night at the P & J Tool Co., 3525 Massachusetts Ave. There are parts for one woman; five men and one girl, nine or 10 years of age. Auditions are open to all.

Clarification of 'over confident' story on Black seminary given

INDIANAPOLIS—The September 29 issue of The Criterion supplemented a news release from the National Office of Black Catholics concerning the October 8 collection with a companion article about efforts to establish a national Black seminary program.

The Criterion article implied a confident assumption that Indianapolis would be chosen as the site of a national Black seminary and detailed preparations being made in anticipation of such a determination.

THE ARTICLE, which was titled "CEP hopes flourish for locating Black seminary here," attracted nationwide attention and widespread misinterpretation. To obviate further problems, the following correction and clarification is being published.

Father Mario Shaw, O.S.B., of the Catholic Seminary Foundation insisted that the National Black Clergy Caucus is continuing to negotiate with several seminaries and theological clusters—including, among others, the Washington Theological Center, Interdenominational Theological Center of Atlanta, and Notre Dame de New Orleans—as well as CEP. No site has been definitely chosen yet.

THE CATHOLIC Seminary Foundation's executive council decided on July 20, 1972, to maintain and expand its inner-city program by establishing an urban ministry center, regardless of the final

outcome of its deliberations with the NBCC. For this purpose the Construction League Building at 1556 North Delaware St. was purchased by the Foundation and renovated.

This architectural landmark is situated near the Benjamin Harrison home, and the Meredith Nicholson and Thomas Taggart residences. It provides offices, conference and meeting rooms as well as student lodging and dining. Meanwhile, the Foundation continues to touch base with the National Black Clergy Caucus concerning the theological ministry program.

APPROXIMATELY 50 Black students are enrolled in Catholic theological schools throughout the United States. Sixty percent of these seminarians belong to religious Orders, most of which conduct their own seminaries. The remaining 40 per cent are diocesan students and generally are assigned by their bishops to specific seminaries. While most of the pre-divinity and theological seminarians are in touch with the National Association of Black Seminarians, only their bishops and religious superiors have jurisdiction over them.

There is, however, a growing tendency to allow priesthood students to choose the seminary they will attend, since they must finance their own education or seek scholarship aid, in contrast to the former system under which the bishop or Order paid for everything.

This complex situation necessitates the general agreement of students, bishops, and religious superiors, as well as the National Black Clergy Caucus, before a truly national Black ministry center can emerge. Evidently careful consultation with all groups involved will require delicate, private talks before a consensus can be reached.

Providence

(Continued from Page 1)

Congregation, Sister Margaret Kern, S.P., director of finance commented. Extensive professional study and consultation have pointed up the necessity, she said, for the Sisters to 1) take immediate steps toward liquidating assets (mainly building and land) to retire a major long-standing debt, and 2) begin building a substantial fund to take care of aging and retired Sisters.

RETIRED SISTERS presently number about 300, with a projected increase to 385 during the next 15 years. For the same period, "incoming-earning" Sisters are expected to decrease in number from the present 1,000 to about 500.

Such facts and figures have forced the policy-making Congregation Executive Council to make decisions like the one involving Providence High School.

Also participating in area meeting were Sister Mary Maxine Teipen, S.P., Indiana provincial of the Sisters; Arnold Ditre, director of the management consultant division of Touche Ross and Company, Chicago, and Herbert Naville, president of the Lay Advisory Board of the high school.

AT THE MEETING several area residents expressed gratitude and appreciation. "We want to thank the Sisters for being so open and candid," said one parent. "We should be grateful for the 21 years you have given at OLP."

A Providence alumnus said, "With what you have given here as a basis, if we can't go on, we don't deserve the school."

Providence Booster Club president George Tinius announced that the club has pledged a minimum annual support of \$30,000 for a continuing school.

Naville summed up the urgency of the situation: "We are in the fourth quarter; we've used all our time-outs and so have the Sisters. They have punted and now the play is ours."

A NATURAL-IST REACTION

ROME—According to the Italian Association of the World Wildlife Fund, St. Francis of Assisi sent a letter to Pope Paul VI asking to be allowed to resign as patron saint of Italy because the only aim of Italian is "to destroy nature and animals."

The letter, obviously a spoof but intended to warn Italians of ecological dangers, was dated October 4, the saint's feast day, and was reported in Il Messaggero, a Rome daily.

In the letter, St. Francis announced his "firm and precise intention" to resign as patron saint of Italy, an honor he shares with St. Catherine of Siena.

The letter suggested that the Pope name St. Humbert, patron of hunters, St. George, slayer of dragons, and St. Paul, recently named patron of scuba fishing as new patrons for Italy.

According to the letter, St. Francis found the Italians "only aim is to destroy nature and animals." Italy, the letter said, has "the highest concentration of hunters in the world" and that they kill 150 million birds annually.

.. The gentle saint of Assisi, who is reputed to have preached to birds and fish, ended the letter by asking:

"How can a people who have no regulations covering the slaughter of fish at sea, who indulge in a sport such as scuba fishing using a respirator which is prohibited in every Mediterranean port and fish with explosives and poisons, who practice vivisection with intensity. . . . How can such a people have my protection?"

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State supreme courts uphold abortion laws

JEFFERSON CITY, Mo.—The Missouri Supreme Court upheld the constitutionality of this state's stringent abortion law, asserting that "human life is a continuum from conception to death."

In a related development, the South Dakota Supreme Court also upheld the constitutionality of that state's abortion regulation, saying the abortion issue should be resolved by the legislative branch of government.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Priest runs for legislature

ROCHESTER, N.Y.—A 57-year-old priest, running for a New York State Senatorial seat, said he decided to enter politics to help counteract the "lawyer domination" in the state legislature. He is Father Joseph B. Dorsey, a member of the order of Basilian Fathers of Toronto, on leave of absence from John Fisher College here where he was executive vice president. Father Dorsey is running in the 53rd District here against Gordon J. DeHond, 34, the Republican-Conservative candidate and president of the Rochester city school board.

Popularity of the Rosary to return, Fr. Peyton says

ALBANY—Acknowledging a "mysterious eclipse" of devotion to the Rosary as a prayer form in Catholicism, a priest who spread its devotion throughout the world to some 37-million people predicts a renewal in its popularity.

Father Patrick Peyton, C.S.C., the founder and chief advocate of the Family Rosary Crusade, said the Rosary is "like the moon. When the eclipse is over, it will be all the brighter. It is difficult to dismiss this simple instrument of prayer because it has such a strong record behind it."

THE HOLY CROSS priest was speaking upon his return to Albany, where 30 years ago the Family Rosary Crusade was born when he was chaplain to a group of Brothers at the Vincentian Institute.

Most recently, Father Peyton led an eight-day crusade in Guadalajara, Mexico, which drew more than a 500,000 persons each evening.

Father Peyton stressed the need for a renewal of family prayer as he addressed friends from the Albany diocese who gathered at St. Pius Church, Loudonville, N.Y. Many of those present, who had prayed the Rosary as children, had brought

their children to hear the crusade leader.

Father Peyton told of the crusade's origins; a humble home in County Mayo, Ireland, that was rooted in prayer; the priest's early years of working in Pennsylvania coal mines; an almost fatal illness, and continuing devotion to prayer, especially through the Rosary.

"THE ROSARY," said Father Peyton, "has been my secret. It has been my life, my security, my spirituality. It has been the motor which has driven me. It has given me everything a man could want."

Stressing the need for family prayer today more than ever, he said: "The family of 2001 is the family I look to now." Problems besetting the family endanger unity, he added, calling upon families to "give God a chance to solve the problems in your home."

Referring to the apparent "eclipse" in devotion to the Rosary, he said that devotion is often misunderstood.

"While it is a prayer so simple that a child can profit from it, there is no mind profound enough to exhaust the riches of the Rosary in meditation and contemplation," the priest observed.

REVERSING THE TREND

Toronto Italians switch to parochial schools

TORONTO, Ont.—More than 1,200 children of immigrant Italians here have switched from public schools to Catholic "separate" schools at the urging of parish priests and have caused large vacancies in the public institutions.

Metropolitan Toronto

Separate (Catholic) School Board has had to establish two new schools in portable classrooms and a church basement in the Italian area.

Joseph Marrese, chairman, said the situation has become complicated and could develop into a "nightmare" if Catholic parents decide to switch even more children into the Church-operated system.

"SOME AREAS of downtown Toronto are up to 99 per cent Catholic," he said. "What would happen if they all decided to come to our schools?"

(Under Canada's Constitution, the British North America Act of 1867, Ontario's Catholics are guaranteed their own tax-supported separate parochial schools. They may direct their property taxes to them. This tax aid extends from kindergarten to Grade 8, the last elementary grade. Limited aid is also available for Grades 9 and 10 in high school.)

Mr. Marrese said most of the children who "switched" are from Italian or Portuguese families who want them to have religious training.

Many immigrants, predominantly Italians, enrolled their children in the public schools, not knowing that Catholic training was not a part of that system.

MR. MARRESE said that when they discovered their parish priests don't visit all schools, they sought advice from their priests who told them they should transfer their tax support and children to the Catholic schools where religious training is available.

As a result of the influx, the Catholic School Board has established two new schools: St. Nicholas with an enrollment of 699 pupils, and St. Sebastian with 500. The board will apply to the Ontario government for approval to build schools in the overcrowded areas.

Meanwhile, Hughes Junior Public School has closed six classrooms and Pauline Avenue Junior School has closed "several."

Forty years ago several thousand persons attended an Open House at the newly completed Carmelite Monastery on Cold Springs Road in Indianapolis.

Heath visits with Pope Paul

VATICAN CITY—Violence-ridden Northern Ireland was the focus of British Prime Minister Edward Heath's visit to Pope Paul VI Oct. 4. Heath publicly avowed his determination not only "to work for the ending of violence in Northern Ireland" but to achieve there "the peace and justice for which Your Holiness hopes and prays." Nowhere in the Pope's address was there a hint of his previous strictures against aspects of Britain's behavior in Northern Ireland, such as internment of suspected terrorists without trial and the use of violence in restoring order.

Salutes efforts in farm strife

FRESNO, Cal.—Pope Paul VI praised Bishop Hugh A. Donohoe of Fresno for his defense of the rights of farm workers. The words of praise, contained in a letter marking Bishop Donohoe's 25th anniversary as a bishop referred to his efforts on behalf of farm workers during the long grape dispute in the San Joaquin Valley. "Besides your other accomplishments of evangelical justice, whose reputation is so well known, you have striven to protect the rights of farm workers, indeed most vigorously and without compromise," the Pope wrote.



Sets population conference

UNITED NATIONS, N.Y.—Preparations started for a UN-sponsored world population conference in 1974, designated by UN Secretary General Kurt Waldheim as World Population Year. The conference will be projected on the same scale and import as the recent Stockholm conference on the human environment. Waldheim emphasized that the population conference will cover all aspects of the mounting demographic problems throughout the world, and added: "This includes, most emphatically, moral ones."

Questions ban on remarriage

NEW YORK—The Church should not always condemn those who enter second marriages after the failure of the first, according to a special committee of the Catholic Theological Society of America. Father John R. Connery, committee chairman, reported that "in our judgment the absolute prohibition of a second union in cases of doubt is not a necessary protection of Christian marriage." The CTSA committee statement said, "It would be rash to assert that every first marriage that has failed was invalid from the beginning, but there are serious reasons today that were either not present or not recognized in the past to question the validity of many of them."

Bishop resolves RE controversy

PORTLAND, Ore.—A controversy over religious education ended with the reinstatement of the archdiocesan education director and the withdrawal of several books from circulation. Archbishop Robert Dwyer had dismissed Father Emmet Harrington as education director because the priest's office had

issued books which the prelate thought diverged from Vatican norms. The archbishop reinstated Father Harrington after a meeting with the priest and representatives of the archdiocesan board of education and priests' senate. According to an agreement reached by all parties, Archbishop Dwyer repudiated "any imputation of doctrinal divergency from Catholic orthodoxy" in the priest's case.

Fire threatens holy shroud

TURIN, Italy—An unknown person failed in an attempt to burn the holy shroud of Turin, believed by some to be the sheet in which the body of the dead Christ was placed in the tomb. The shroud is a piece of linen that shows the figure and face of a man who died by crucifixion. An unknown person, whom police think was probably mentally deranged, broke into the cathedral here and set fire to the front of the reliquary in which the shroud is preserved. The shroud was not damaged.

School prayer alternative sought

WASHINGTON—The U.S. Catholic Conference, which has opposed one school prayer amendment, is searching for an alternative method of allowing prayer in public schools. USCC officials acknowledged that the requests of "concerned individuals and groups" played a part in its decision to continue studying the issue. Bishop Joseph L. Bernardin, USCC general secretary, said, however, that the conference still opposes a school prayer amendment offered last fall by Rep. Chalmers P. Wylie (R-Ohio). The conference's advisory committee on law and public policy will try to find a different "formula" to resolve the controversy over prayer in public schools, Bishop Bernardin said.



Song of Our Lady



Side One: Beginning with the Annunciation by the Angel Gabriel, the choir intones the "Ave Maria" and then one of the most famous motets ever written, the "Dixit Maria" of Hans Leo Hassler. This is followed by the account of the meeting with Elizabeth and the "Magnificat." The joy and pathos of the scene of the Nativity is incomparably expressed in Michael Praetorius' "Lohr How a Rose E'er Blooming." The presentation follows and is linked to the prophecy of Simeon by "Ave Vera Virginitas" of the great Joseph Des Pres and the chant "Salve Mater" of Dom Joseph Pothier, late choirmaster of Solesmes. The short reference of the Scriptures to the childhood of Our Lord is given a setting of Julius Röntgen's "Pessant Song," a middle-period work by this Dutch composer who is now beginning to reach wider recognition. The symbol of the Manifestation, the Epiphany, is taken from that of the liturgical year, the wedding in Cana of Galilee. The music is the quasi-litany of praise by Paul Cross, "Mary the Queen."

Side Two: The central event of the life of Our Lord and that which fulfilled the prophecy of Simeon regarding Mary was the Crucifixion. The great sequence, the "Stabat Mater," and the hymn "O Most Holy One" are chosen to interpret it. The giving of Mary to mankind as Universal Mother is represented by the hymn "O Virgin So Fair," by Mr. Biggs with English words set by Mrs. Biggs to an old French Carol melody. The veritable symbol of mankind's salvation, the Resurrection, is then expressed in terms of Mary's release from sorrow with "Joy Deepened Again" by Dr. Biggs and the well-known hymn "Be Joyful Mary." The culmination of Our Lady's life is drawn from mystical Scripture and illustrated by "Who is She Ascents so High?" by Corner and "Stella Fugens" by Dr. Biggs himself, one of the most loved compositions among Catholic choral groups. The inspiring narrative ends with the quotation of the "Magnificat." "Behold, henceforth, all generations shall call me blessed..." and is closed with the final strains of the great "Ave Maria" of Vittoria.

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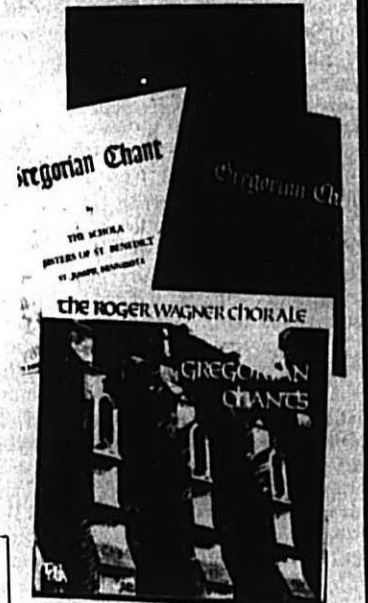
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Pans Angelicus
Ave Maria
Beautiful Savior
O Salutaris
Tantum Ergo
Give Praise to the Lord
Holy God, We Praise Thy Name
Hail, Holy Queen
O Come, O Come, Emmanuel
Stabat Mater
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BEHIND THE NEWS

DENVER—One of the nation's leading spokesmen for the Catholic laity said here that a tremendous surge of "spirituality"—as evidenced in movements like the Charismatic Renewal—is helping overcome the polarity among Catholics that was one of the "discouraging" effects of Vatican II.

He said also that the emphasis on Christian social witness which derived from the Council has been "running out of steam" and needed an infusion of the "Spirit" to revive it and keep it going.

Martin Work, former executive director of the National Council of Catholic Men and one of two American members of the Vatican Council of the Laity, said that while Vatican II has brought about unprecedented opportunities for lay involvement in the mission of the Church, there has been a corresponding "deterioration in traditional lay group vitality, in both membership and leadership" throughout the Catholic Church.



WORK, IN analyzing the impact of

Vatican II: view from the pews

A PROMINENT LAYMAN ASSESSES CHANGES

Vatican II on the Church some 10 years after the historic concave opened, indicated that the council undoubtedly "opened up the life of the Church to the laity" but in many cases the lay apostolate has not grasped the opportunities available.

"I'm very optimistic, however," said the Vatican II lay observer, "because for every step we take backward, we take two steps forward. As long as we don't get discouraged and keep our rhythm we'll be all right."

NOW EMPLOYED by the Denver archdiocese as a consultant for planning and programming, Work made his comments just prior to leaving for Rome for a 12-day meeting of the laity council. He said one of the major issues to be studied by the council will be the "weakening" of traditional lay organizations in the Church.

He said that as Catholics have become more active in "task-oriented" groups like parish and pastoral councils, they have devoted less and less attention to the traditional parish and diocesan organizations.

There was a real "freeing" of the individual Catholic by Vatican II, he said. But, unfortunately, there developed a "polarization" on almost every issue and every level—and there seemed to be a "fundamental lack of Christian charity" in many confrontations.

INDICATING THAT the last eight or 10 years have somehow served as a period of "testing" of new approaches to Church life and involvement wrought by the council, Work said he believed that in the next five to 10 years there will develop a "new kind of unity" in the Church.

While the structures will change radically, he observed, the impetus toward "co-responsibility will increase" and will "supply the momentum for continuing change." But, he added, "it will be a very positive impact."

HE SAID Vatican II prompted a new spirit in Catholics which included a "growing reluctance to accept institutional guidance. Yet, we have not stepped outside the Church." What has come about, he said, is a sort of "personalized Catholicism," which adheres more to the spirit of Church law and doctrine than to the letter.

For instance, he noted that the Mass itself, for many Catholics today, has become more important than "going to Mass on Sundays."

He said he believes the growing em-

phasis on personal spirituality, a turning back toward prayer and the meaning of the Gospels, and the development of prayer communities, will have a "tremendous impact" on the Church in years to come.

HE SEES A convergence of the post-Vatican II thrust toward social concern and the current surge toward spirituality as the next step in the development of the post-conciliar Church.

"Vatican II affected styles of life. This was a big initial impact. So the laity, which didn't have to change much in their life-styles, were affected the least," he said. "Their change was in participation and it took longer to come about."

In the future, the lay leader asserted, the laity will grow in responsibility.

"It will simply become a practical need because priests are diversifying and the laity will have to take up the slack, even to the point of totally administering the parish."

"I definitely foresee a pastoral role for lay men and women in the Church," he added.

EDITORIALS

Can we survive 'last out'?

Writing in last Sunday's New York Times, John Deedy, managing editor of Commonweal magazine, suggests that Catholic schools may be "down to their last out" in efforts to gain government assistance.

By banning the purchase of secular services and teacher salary payments last year, the U.S. Supreme Court severely narrowed the route to constitutional approval. Currently the press for aid is indirectly through tax benefits or tax credits for parents paying tuition to send their children to nonpublic schools. Instances are the New York law allowing scaled state income tax deductions and the tax credit proposal now in Congress.

What concerns Deedy, ironically, is the profusion of political endorsements for the tax credit idea. President Nixon, Senator McGovern and innumerable lesser lights are backing the proposal. But with how much sincerity, Deedy wants to know.

"The political dimension of tax credits is raising in some minds the question whether politicians

are playing light with Catholic hopes and holding out promise on much more than the courts will ever allow to be delivered," he writes.

Deedy notes there is strong evidence that New York's tax benefit bill was passed "with full knowledge that it would be voided, in whole or in part, by the courts."

(In Albany, N.Y., recently a federal district court displayed ambivalence toward the law, ruling 2-1 that it appeared to comply with the state's constitution but inviting opponents to move for summary judgment or trial on the matter. A coalition of opponents has said it will appeal post haste to the U.S. Supreme Court.)

Deedy is obviously a worrier—but a logical one. He points out that the bulk of Catholic school enrollment is concentrated in states with the greatest number of electoral votes. Winning just eight of those states would give a presidential candidate 216 of the necessary 270 electoral votes and almost guarantee him the White House.

The possible tragedy in all this is that, through the CREDIT organization, nonpublic school supporters throughout the country are sniffing victory at last in the tax credit legislation. They are more than gratified at the way candidates are pushing and shoving to get on the bandwagon. How else can this be interpreted than as an indication that not only passage but a constitutional blessing is in the offing?

If the bubble is burst by the Supreme Court, however, it is not the plethora of politicians who will be deflated but the parents, students and supporters who have, for more than 20 years now, so desperately searched for a way to keep their schools open.

The time was never so right, the climate never so friendly. If, under those conditions, we strike out again, the psychological let-down would be devastating. Would we have the heart and the strength to get up and try again? The answer to that worries John Deedy and a great many other Catholics. —B.H. ACKELMIRE

IS IRISH UNITY REALISTIC?

DUBLIN—The most persistent theme hovering near the surface of all the current discussion on the future of Northern Ireland is the half-century-old passion of most Irishmen to see their island reunited.

The Irish Republic's constitution declares that the flat of the Dublin government extends throughout "the whole island of Ireland."

Ulster Protestants have used the fear of rule from Dublin—which they equate with rule from the Vatican—to maintain the predominantly Unionist party's ascendancy in the north. Ulster's Catholics, as voiced by their chief political spokesman, the Social Democratic and Labor Party (SDLP), recently rededicated themselves to eventual Irish unity.

IN TALKS HERE Sept. 23, conferees of the SDLP and the Irish Republic government agreed that the Republic must have a voice in solving the current troubles in Ulster. The Republic's prime minister, Jack Lynch, and SDLP leader Gerry Fitt, declared in a joint statement that "there



"I FEEL LIKE I'M BEING USED!"

YOUR WORLD AND MINE

Liberation theology

BY GARY MacEOIN

Most Latin American countries in the past few years have seen the formation of groups of priests committed to work for the reform of society. Around them has grown up what many observers regard as the most original contribution of Latin America to theology, the so-called "theology of liberation" which interprets the liberation of man from sin by Christ as encompassing his liberation from social and economic conditions which prevent the full flowering of his humanity.

Probably the most important of these associations of priests is the Argentine group of Third World Priests. They took their name from a document issued in 1967 by a group of 18 bishops from Latin America, Africa and Asia. This letter to "The Peoples of the Third World," the world of poverty as contrasted with the developed worlds of capitalism and communism, constituted a charter of the rights of the poor within the Christian dispensation. Although no Argentine

bishop had signed it, these priests banded together to try to make it a reality in their country.

POSITION PAPERS prepared by the Third World Priests before the meeting of bishops of Latin America at Medellin, Colombia, in 1968, played a significant part in the evolution of thinking of that meeting. The bishops at Medellin called for radical transformation of structures, offering the concept of a liberating God to replace the God of private property.

They denounced the oppressing power used by institutions to impose violence, the neo-colonialism of the national oligarchies, and the external neo-colonialism of "the international monopolies and the international imperialism of money," on which the system rests.

The position of the hemisphere's bishops as a group in turn gave impetus to the Third World Priests in Argentina. Their 1969 manifesto called for a society which "will be socialist and which will totally eliminate private property from the means of production." Since that time, and even earlier, they are openly opposed to Argentina's military dictatorship as insensitive to the needs of the people.

WHILE ARGENTINA'S bishops publicly affirmed their acceptance of the Medellin documents, most of them have avoided a too specific application to local conditions. That situation, however, seems now to be changing.

Bishop Alberto Devoto of Goya, for example, recently sent a message of support to the Fifth National Assembly of the Third World Priests. "It daily becomes more necessary for the Church to show that it is faithful to what it proclaims publicly," he wrote. "It is progressively more difficult to waver between a truly revolutionary process and support of a system which the country's bishops have declared to be unjust."

Another evidence of the hardening of positions was the open support of the "peasant leagues," a kind of rural trades union movement, by two bishops during a recent visit to the Chaco region of President Lanusse. Many in the government circles have been claiming that these leagues are communist inspired.

OPEN CRITICISM by the Church is a grave embarrassment to the Lanusse regime, as it attempts to legitimize the dictatorship by holding elections. Church criticism proved the last straw for Juan Peron, leading to his ouster in 1955. Since that time, Argentina has seen little democracy, and Peron's followers are still

THE YARDSTICK

Spiritual renewal

BY MSGR. GEORGE G. HIGGINS

October 12 marked the tenth anniversary of the opening session of the Second Vatican Council. Anticipating this anniversary by several weeks, a number of Catholic periodicals both at home and abroad published feature articles retrospectively taking a sober second look at the results of the Council and prospectively looking ahead to the future—a very uncertain future at best.

Among the best of these articles were the three contributed to successive issues of the London Tablet by Bishop B. C. Butler, Auxiliary of the Archdiocese of Westminster. Bishop Butler is a theologian in his own right and was one of the more vocal and more influential English-speaking bishops in the Council.

In the first of his three articles, Butler discussed the presuppositions of Catholic theology, new methods in theology, and the relationship between theologians and the college of bishops and its head. In his final installment, he warned that it would be "a grave mistake to suppose that the needs of the Church today can be met either by theology or by authority, or by these two in combination, without anything further."

IN BUTLER'S judgment, the time has come to look at the present crisis straight in the face and to realize that piecemeal adjustments on the surface of the Church's life are not enough and, in fact, "may even be harmful as directing attention and effort away from the real issue."

The real issue, as he sees it, is the need to rekindle in the life of the Church "a life of interior prayer and charity" and to make this the Church's major preoccupation.

My own limited experience leads me to believe that Bishop Butler, in taking this position, is speaking for an ever increasing number of Catholics in all walks of life. I

Reconciliation among religious educators 'vital'

MINNEAPOLIS, Minn. — Speakers at the Upper Midwest Congress on Religious Education have stressed the need for religious educators to overcome differences among themselves and the laity on Catholic doctrine.

Msgr. Daniel J. Tarrant, associate pastor at St. Thomas Aquinas Parish and Student Center of Iowa University, told about 4,000 educators and parents at the congress:

"We aren't going to bring in the harvest if we spend most of the time throwing the grapes at each other."

HE ALSO asserted neither ultra-liberals nor ultra-conservatives live by the spirit because they try to take the Church out of modern life.

"One tries to bury the Church, the other tries to put it in a museum," he said in the congress' opening address.

Father Alfred McBride, a National Catholic Education Association official, joined Msgr. Tarrant in chiding what he termed liberal and conservative "polarity groups." He said members of these factions are so serious, "I'm sure Christ on the Cross must have looked more pleasant."

the strongest political grouping in the country.

To complicate matters further, the policies and attitudes of the Peronist movement have changed radically since Peron was ousted. The former Fascist tendencies have been replaced by a populism and a stress on social reform which bring neo-Peronism close to the position of the Third World Priests. Peron himself has been quick to recognize this. He recently commented, from his exile in Madrid, that the Church in Argentina has been mistaken when it allied with capitalism. It is now to be complimented, he said, for taking the side of the people.

have the impression, in other words, that there is throughout the Church a growing recognition of the fact that we have yet to plumb the depths of the current crisis in religion and that since the end of the Council we have tended, by and large, to skirt around this issue by concentrating most of our attention on problems and concerns which really don't take us to the heart of the matter.

THE HEART of the matter—to repeat Bishop Butler's argument—is to make the "spiritual life" the Church's major preoccupation.

Bishop Butler is not the only theologian who, in looking back on the Council, has tried to put this intuition into words. Several months ago, in preparing some notes for a priests' retreat in the Bahamas, I came across at least a dozen books by English-speaking theologians all of which made substantially the same point—namely, that the spiritual life, a life of prayer and mutual charity, is the very heart and inspiration of the Church and the only true measure of the success of the Council.

I was impressed by the writings of two of these theologians in particular—Father Hubert Van Zeller, O.S.B., and the late Father Thomas Merton.

"SERIOUS CHRISTIANS everywhere," Father Van Zeller writes, "are talking about the Church of the future, Church renewal the flowering of fraternal love, the loosening of bonds which have held religion so tightly for centuries. The reawakening of concern is well and good, but there is little corresponding interest in prayer. . . . Any fool can decide whether or not he likes certain existing or proposed reforms. . . . but it takes real generosity to get on with the work of deep, personal, day-to-day prayer—an element in the Church's life that has largely been neglected in favor of controversy."

The lamented Father Merton, in one of his last published works, made the same point even more emphatically. He argued—with particular reference to the Church in the United States, which prides itself on being an activist Church—that the primary need at the present time is to rediscover the value of prayer. Given the fact that Father Merton in his latter years gave such impetus to social activism and valued it so highly, his emphasis on the importance of a renewal of prayer in the life of the Church is all the more persuasive.

I APOLOGIZE to the reader for quoting at such length from Butler, Van Zeller and Merton. My reason for doing so is simply to illustrate, by chapter and verse, my own impression that we seem to have reached a significant turning point in the agglomeration, and one that holds out great promise for the future.

Up to this point, as Butler et al have reminded us, we have been concentrating on institutional or structural reforms in the life of the Church. This was probably a necessary first step and, by and large, has served a very useful purpose.

On the other hand, it would appear that more and more Catholics are now ready to admit that the crisis in the Church is too profound to be resolved by superficial reforms of this nature. If this be so—if we have actually arrived at this stage of maturity—then surely the Council must be judged to have been a success.

Wanted: Christians

who trust each other

WETHERBY, England — Catholic extremists in Britain are "engaging in a quasi-religious warfare which will lead us nowhere," Msgr. Michael J. Buckley, director of the Wood Hall Pastoral Center, said in the center's September newsletter. Msgr. Buckley said that it is pointless to "go heresy hunting" with such catch phrases as "defending the faith." On the other hand, he added, there are those who "glibly jettison" all the devotional practices "hallowed by centuries."

What is needed in the Church if advances are to be made "in spiritual renewal and agnosticism," he said, is hope and reconciliation that are the "fruits of true Christian charity."

The priest said also that the world needs "big-minded Christians who trust one another and allow each other the God-given gift of risking in hope."

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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

While organized resistance to British rule ceased with the truce Pontiac and the other chiefs made at Ojatanon, Indian discontent did not. One reason for this discontent was the failure of the British government to honor its treaty obligations by preventing depredations made by its subjects on the Indians. In the words of Sir William Johnson, Croghan's superior as Commissioner of Indian Affairs, "the British were compelled to make use of low, selfish Agents, French or English, who at the expense of honesty and sound policy take care of themselves." Furthermore, this official wrote:



"Numbers of Frontier Inhabitants... in Manifest Violation of BRITISH FAITH and Strength of the late Treaties attacked, robbed, and Murdered Sundry Indians of Good Character, and Stole and continue to do so, Vowing Vengeance against all that come in their way, while other forcibly established themselves... in the Indian Country... and still withhold their illegal and unjust possessions, all which produces complaints and complaints."

The Indians did more than complain. They carried on what amounted to

guerrilla warfare, attacking white settlements, trading posts, and boats carrying merchandise. Vincennes did not escape such attacks, for after the Indians' failure to enlist their aid, they came to look on all white men as enemies. Repeatedly the people pleaded for a trading post and a garrison, but to no avail.

The nearest military authority, which was the only authority in the area, came to acceding to their pleas was to empower an agent of the firm of Baynton, Wharton, and Morgan, which had a trading post at Kaskaskia, to "tender the Oath of Allegiance to the Inhabitants there and to take such Surveys of the country as he may Esteem for the Benefit of his Majesty's Service." This agent, James Rumsey, formerly a lieutenant in Sterling's company, who had resigned his commission to join the trading company, was at this time, April 1768, a captain in the Kaskaskia militia.

IN 1767 CENSUSES were taken of the settlements on the Mississippi and of Vincennes. The latter showed a population of a little more than 400. Another listing of the inhabitants of Vincennes, Ojatanon and Fort Miami bears the date of 1769. Perhaps it was the result of Rumsey's "Surveys... for the Benefit of his Majesty's Service."

It shows 66 householders in Vincennes, 12 at Ojatanon, and nine at Fort Miami, representing populations of about 400, 75, and 60. It is likely that Rumsey organized the militia at Vincennes, for a note states that there were about 150 men able to bear arms. Since there were but 66 families, two of them headed by widows, this might seem a high estimate of potential militiamen unless one recalled that boys of 15 qualified for such service. There was a report that a fort had been built about this time. Perhaps Rumsey encouraged the men to repair the old French fort, which was said to have been in ruins.

It was at this time that Jean Baptiste Racine, usually known as Ste. Marie, an old-timer like Richardville and Chappard, became the commandant. Since Rumsey arrived shortly after Chappard's death, he probably had something to do with the appointment.

THE CAPITULATION of Montreal assured the Canadians the freedom of the Catholic religion as well as possession of their lands if they chose to become British subjects, and liberty to sell them to British subjects if they chose to leave. The Treaty of Paris extended these pledges to the people of Louisiana. On 30 October 1764 General Thomas Gage, who as commander-in-chief of the British forces in North America held jurisdiction over the Illinois country, issued a proclamation to make known these provisions to the inhabitants. He stated:

That his majesty grants to the inhabitants of the Illinois the liberty of the Catholic religion, as it has already been granted to the inhabitants of Canada. He has consequently given the most precise and effective orders to the end that his new Roman Catholic subjects may exercise the worship of their religion, according to the rites of the Roman church, in the same manner as in Canada.

He also assured them:

That those who choose to retain their lands and become subjects of his Majesty shall enjoy the same rights and privileges, the same security for their persons and effects and the liberty to trade, as the old subjects of the king.

Despite these solemn assurances, the ministry in London in 1771 commanded Gage to clear out all the French settlers on the Wabash. No doubt the ministry had listened to the reports of interested persons such as Croghan, who looked with a hungry eye on the rich lands of the country. The people of Vincennes appear to have made the oath of allegiance in accordance with the treaty stipulations when Rumsey came in 1760, but no regular British officer had ever been there to ascertain their status. Such a one would have needed only to look at the church records, dating from 1749, to learn that far from being Canadians, many of the inhabitants had lived there for 20 years or more. Yet Gage's order to them to leave without delay, issued in obedience to the ministry's command, described them as

... persons (who), contrary to the positive orders of the king upon the subject, have undertaken to make settlements beyond the boundaries fixed by the treaties with the Indian nations... where they lead a wandering life, without government and without laws, interrupting the free course of trade, destroying the game.

It commanded "all those who have established themselves on the lands upon the Ouabache, whether at St. Vincent or elsewhere, to quit those countries instantly and without delay, and to retire, at their choice, into one of the colonies of his majesty, where they will be received and treated as other subjects of his majesty."

IT IS NO WONDER that the receipt of this proclamation brought consternation to the people of Vincennes. In a lengthy

document, dated 28 September, signed by 56 of them, they pleaded for a withdrawal of the order. With apparent justice, they pointed out that the same act, namely, the Treaty of Paris, that assured the king's sovereignty over the country promised respect for their possessions. The general's response was a curt command that anyone claiming possession of land by a grant of the French government should produce evidence of its title. In obedience to this order, 88 residents stated their claims, naming the commandants from whom they had received their grants and the dates. Some had documents to prove their claims but most had not, either because they had lost their papers or had received only oral grants.

It was on this occasion that Captain St. Ange showed his continuing good will and magnanimity by certifying that he had conceded to many of the inhabitants pieces of ground and that he had permitted many to continue occupying lands of which they had been in possession for many years. It might seem that the burden of proof rested on the British government to show that a landholder had no legal right rather than on the landholder, but there was no question as to where might lay. Meanwhile, however, Gage had been replaced by Frederick Haldimand, who was opposed to the removal of the people on the Wabash, and the ministry apparently had a change of heart; consequently, nothing further was done to disturb the French settlers.

AT THIS TIME the government was having troubles of its own. The people of Canada were exerting pressure to restore the old borders of the province and implement the provisions of the Treaty of Paris respecting religious liberty for Catholics and the recognition of French civil law and customs. Parliament at last responded by passing the Quebec Act, which received the royal assent on 22 June 1774. By this act not only did Canada regain her old territory, she obtained the entire Indian reserve, including the Illinois country, which had been a part of Louisiana. The act also granted freedom to the Catholic Church, including the right of the clergy to tithes, and the application of the French law in civil cases. The enforcement of tithes met with more approval from the clergy than from the laity.

The memorial of the Vincennes people had countered General Gage's charge that they lived "without government and without laws" by reminding him that it was the duty of the king to provide government and laws. It repeated the appeal, often made before, for troops to protect them. The annexation of this land to Canada was supposed to replace military rule by civil government in the Illinois country; lieutenant governors were to be appointed for the several districts, who should set up courts to administer justice according to legal procedures to supplant the arbitrary decisions of military officers. These changes were slow in coming, however, for the Quebec Act aggravated the discontent that was already stirring in the Eastern colonies.

SOME OF THESE claimed ownership of these lands by virtue of their royal charters; the annexation of the ground to Canada seemed to them nothing less than high-handed robbery. Even more exasperating was what many of the colonists saw as the establishment of the Catholic religion and of French law on their very borders. On September 1774, the Continental Congress issued an Address to the People of Great Britain, declaring:

We think the Legislature of Great Britain is not authorized by the constitution to establish a religion fraught with sanguinary and impious tenets, or erect an arbitrary form of government in any quarter of the Globe.

That the complaint of the Congress about the establishment of the Catholic religion was not of overwhelming importance is evident from its action sending to Canada a commission to induce the people there to remain neutral in the war. The members of the commission were Benjamin Franklin, Samuel Chase and Charles Carroll, who besides fluency in French had his Catholic faith to qualify him. In addition, the Congress requested Carroll's cousin, John Carroll, a priest, to join the commissioners and "assist them in such things as they might think useful."

The Congress was ready to grasp any action of Parliament to justify its rebellious stand. It had grievances of a more serious nature in the matter of taxation to arouse its opposition to the mother country. Matters came to a head at Lexington and at Bunker Hill in the spring of 1775. The rebellion that had long been simmering became open warfare.

(To be continued)

Raps court's ruling

NEW YORK—The national director of Torah Umesorah, the National Society for Hebrew Day Schools, has charged that the ruling of a federal court against a portion of a New York State law that provided maintenance funds for non-public schools showed "callous disregard for the health of children and the needs of the disadvantaged."

CALM BEFORE STORM

Australian schools mirror pre-crisis education here

BY JOHN MAHER

WASHINGTON — Catholic educators in Australia have about five years before they face "the real crisis" in Catholic education, which has already hit the United States, said Father C. Albert Koob, president of the National Catholic Education Association (NCEA).

Father Koob, who spent a month in Australia recently, said that there are no teachers' unions in Australian Catholic schools, religious vocations are down, and last year for the first time the number of students in Australian Catholic schools declined.

"Liberal Catholics are saying: 'Close the Catholic schools. They're interfering with the Church's mission,'" Father Koob reported.

ONLY ABOUT eight or 10 of the 300 participants in Australia's first National Conference on the Administration of Catholic Education, to which he was invited, were lay persons, he said.

"Developing female leadership is important," Father Koob said. "Women's lib hasn't hit them yet," he added. The administration of Catholic schools in Australia is largely in the hands of priests and male religious, he said.

"If they don't develop more lay involvement and leadership, they'll face the same problems in the next five or 10 years that are now facing U.S. Catholic schools," he said.

There are great similarities between the Catholic educational system in Australia and that of the United States, Father Koob pointed out. "Australia is the only country in the world besides the United States which has tried to build a separate school system to accommodate every child," he said. "They made their schools look very much like public schools to get accreditation. They went to Europe to recruit religious orders."

HE SAID THAT while the Australian Catholic system had a strong teaching force of religious at one time "about 50 per cent of the teaching staff now is lay."

Although the increasing number of lay teachers has made Australian Catholic education more costly, a major difference between the situation there and that of Catholic schools in the United States is the amount of government support.

Australian Catholics "started moving toward state support in 1961, about the same time that we did," Father Koob said.

Now, in addition to funds for libraries and laboratories, there is a per capita grant arrangement, he said. Last year, the federal government provided \$30 per primary school student and \$68 per secondary school student to Catholic schools. These grants are roughly matched by Australia's six states and "the government allowance is built into the escalating cost of education. It will be upped again next year," Father Koob said. "Australian Catholic parents have to pay about the same amount as the government grants, he said. "Government money accounts for about 40 per cent of the per pupil cost."

THERE IS, Father Koob said, "no heavy Catholic representation in the federal executive or legislative branches. The people putting through the aid legislation are non-Catholics convinced of the value of independent school systems."

Nonpublic independent or church-related schools are responsible for about 25 per cent of all education in Australia, compared to about 12 per cent in the United States, the priest said. There, as here, the Catholic system is the largest nonpublic school system.

"A caste system operates in cities like Sydney," Father Koob said. "People with money want independent schools."

He said Australia's prestigious private schools are in the English tradition and the Anglican schools are very much church-oriented, with compulsory chapel attendance.

Opposition to government aid to church-related schools in Australia comes primarily from a group known as Defenders of the Government Schools, which maintains that the article of the Australian constitution forbidding the establishment of a state church is being violated, Father Koob said.

NO CASE HAS come before the High Court, the Australian counterpart of the U.S. Supreme Court, because only a state attorney general can bring suit on the matter and each of the six states is involved in supporting church-related schools.

Father Koob said that he had met a number of Catholic parents during his month in Australia. "The ones I saw were very much convinced that they want Catholic schools. They were somewhat on the conservative side. They want old-fashioned Catholic schools. They are not aware that catechetical changes will continue."

Australia has not yet met other problems that have already come to the United States, Father Koob said. They still have "overflow crowds" at Sunday morning services and lines of penitents waiting for confession on Saturday.

• opinion
• reaction
• analysis
• background

Tackle role of women, bishop urges

ALBANY, N.Y. — "There is little hope for an increase in the number of Sisters until the place of women in the Church is defined," Bishop William McManus told 2,000 teachers here.

"We must do this," the Chicago auxiliary bishop said. "The Church simply cannot get along without the ministerial services of women."

"Here in the United States I hope the bishops will have the courage to step up to this problem and come up with a clarification."

WOMEN RELIGIOUS have always outnumbered priests and Brothers, Bishop McManus said. "If we lose their services, we'd be in a desperate situation."

Bishop McManus said that although research is as yet inconclusive, he thinks parents in New England and to a lesser extent in other parts of the East tend to withdraw their children from Catholic schools when they do not find Sisters in the classroom.

"Parents feel rather strongly about the importance of having Sisters in the classroom and when they don't find them there they are inclined to withdraw their children and send them to the public schools," he said.

In the Midwest, said the bishop, this is not a major problem.

Promises probe of euthanasia trends in society



CARDINAL HEENAN

LONDON—A medical conference on euthanasia, or "mercy killing," will be held sometime in November in the hall of the Roman Catholic Westminster Cathedral.

Cardinal John Heenan, Archbishop of Westminster, made the announcement when he addressed the National Guild of Catholic Nurses here. Euthanasia, he said, "is murder or suicide disguised in Greek idiom."

He gave no date for the conference but said it would be held "within the next few weeks." It will be attended by doctors and nurses concerned with geriatrics and incurably sick patients. During its sessions, participants will examine the "extent to which patients should be brought back when they are slipping peacefully into the sleep of death."

"THE INITIATIVE for this meeting came from young Protestant doctors and nurses working with the dying," according to the Catholic primat.

In this address, Cardinal Heenan cited the moral dilemma confronting doctors today and warned of the consequences of legalized euthanasia, which some politicians and numerous others hope to press before Parliament.

"It is the way of legislation" he said, "that what begins as a permissive measure ends in compulsion. Legalizing euthanasia would be a logical process. But almost inevitably the next step would be to require the hopelessly sick and old to be put to death. It does not require great imagination that in the course of time the mentally and physically handicapped would be liquidated."

CARDINAL HEENAN drew a distinction, traditional in Catholic doctrine, between positive action to end life and withdrawal of extraordinary means to prolong life.

"Many who say they are in favor of euthanasia do not really know what they are supporting," he said. "What they really mean is that they object to the use of the extraordinary means to keep old and incurably sick people alive. This is not euthanasia. To refrain from extraordinary measures to keep a merciful death at bay is an exercise of compassionate good sense."

Euthanasia, he said, was "murder or suicide disguised in Greek idiom. Euthanasia was the deliberate destruction of life. It was on the same moral level as the Nazi slaughter of imbeciles and Jews."

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RESPONSIBILITY

Man saying 'yes' to his Creator

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

Some years ago, the noted psychologist, Ruth Strang, observed that a large number of young people are showing considerable interest in learning to resist the pressure of delinquent groups and striving to become good citizens. These adolescents are anxious to find things to do that are useful, patriotic, and community-centered. Though they are often restless in the classroom, play truant, frequently exceed curfew regulations, drive recklessly, and readily lose their tempers, they know and admit



that such conduct is irresponsible and wrong, and, in general, are anxious to avoid it in the future.

The Rev. Dr. Billy Graham maintains that young people today are turning to Christ faster than in any period of American history, and that the reawakening to Christ of people of all ages is a very real thing in the U.S. today.

What both Dr. Strang and Rev. Dr. Graham are saying is that there is not only a movement toward accepting moral and legal responsibility for one's actions, but that in many instances both young and old are moving in the direction of social and Christian responsibility. This includes our public officials, for as Rev. Graham observes, the calibre of public leadership in the U.S. is much higher today than in the

past, for "public officials are becoming more interested in religious things."

THIS IS GOOD NEWS, indeed, as it seemed for a while that we were moving in the direction of indifference and irresponsibility rather than of concern and moral and religious accountability. The hard fact is that neither an individual, his Church, or his country can long survive when large numbers of people refuse to be held responsible for their actions.

Christian life is most difficult in such circumstances for this life is understood as a response to God's love and understanding that not only explains the necessity for personal responsibility, but provides the deepest meaning of it. At the same time this life is being enriched by the

very experience of acting responsibly. But, what is this personal responsibility that is so essential to meaningful Christian life and that the world so desperately needs?

Responsibility is the willingness to be held accountable for one's actions; the willingness to accept reward or punishment, praise or blame for what one does; reliability; accountability; trustworthiness. These are ethical definitions.

In terms of Christian life, accountability can also be defined as the individual's response (answer) to God's salvific call. It is a reply structured in love (the call is a love call), that is correct and appropriate, whereby a person takes his earthly tasks seriously, and conscientiously accepts created values.

WHAT DOES ALL of this mean? It means that God, from all eternity, has lovingly called man to participate in the blessings of salvation—"... because God by calling you has joined you to his Son, Jesus Christ; and God is faithful" (1 Cor. 1:9); "... be holy in all you do, since it is the Holy One who has called you..." (1 Pet. 1:15);—and he expects a loving and obedient response from him.

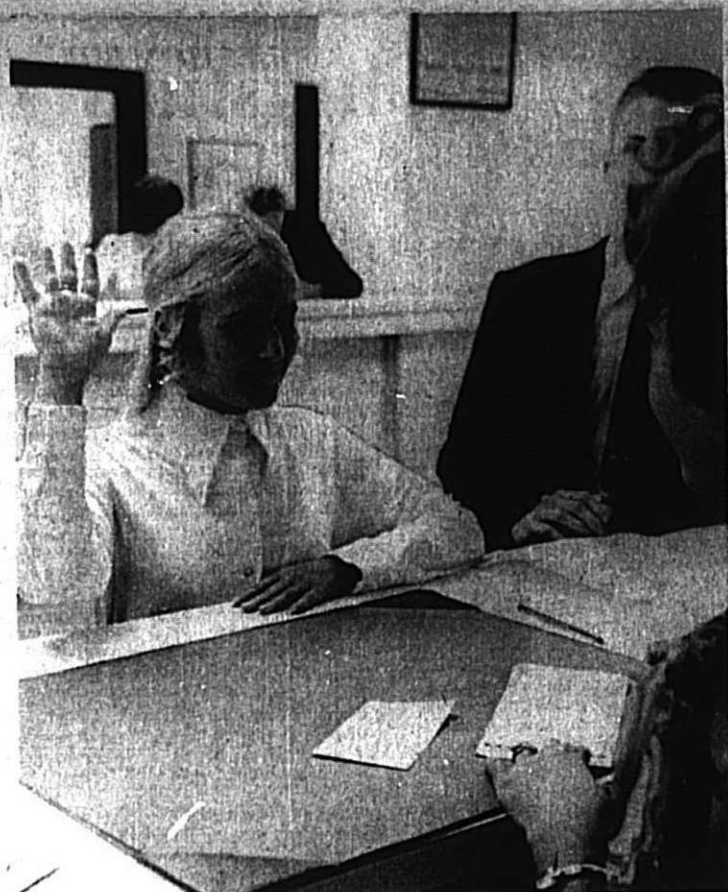
In short, man is called to be a son and an heir through grace, and this places upon him the duty of a moral life while at the same time giving him the means to fulfill this duty. The individual lovingly responds to this call by a willingness to "walk in righteousness" (Rom 6: 12-23), and by protecting his privilege of being a child of God (Phil 2:15).

The Apostle John also refers to the Christian need to act responsibly. When he explains the idea of "being begotten (born) of God," he states that this is a spiritual process whereby, through the imparting of the Spirit, man is given a new mode of existence. This new mode is a unique and intimately personal relationship with God that obliges him in a spirit of love to bear fruit in the moral conduct of his life (1 Jn. 2:29).

THE WELL-KNOWN moralist, Bernard Haring, C.S.S.R., explains that the term responsibility is best suited to express the interpenetration and formation of the moral through the religious, and also the distinction of the two. For Haring, religion consists of word—"In Christ the Incarnate Word we come into communion with God"—and response. Man's response is progressive and consists of a response to his word-through growth in Christ, the Word, and imitation of him, and consequently in fellowship with God. In brief, the acquisition of the virtue of religion is man's response to the Triune God, whereby, through Christ's redeeming actions, he is incorporated in Christ, the Church, and the sacraments.

Once it becomes apparent that responsibility is achieved through the acquisition and practice of the virtue of religion—fellowship with God through loving and obedient activity in objective union with Christ—it is obvious that we have touched upon the deepest meaning of the word responsibility and explained the necessity of it. We also see that there is a correlation between each and every response to the Word so that prior responsible acts continually enrich subsequent ones.

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"Young people are showing considerable interest in learning to resist the pressure of delinquent groups and striving to become good citizens." Eighteen-year-old Sally Comerford of Chicago, Ill., registers at the Board of Election Commissioners. (NC Photo)

CATECHETICS

Why not just spell it 'response—ability'?

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

As I sat down at the typewriter, I lit up my pipe. Puffing away I began to strike the keys, spelling out the first sentence. Just then a curious coincidence came to mind. My name in German means "pipe-smoker." I watched the blue smoke curl upwards as I reflected on the fact that my name actually described what I was doing at that very minute.

Pfeifer also means a "whistler" and a "fife-player." Like many proper names, my name has literal meanings of which I am rarely aware. Not only names of people, but common, ordinary words often conceal intriguing insights under their obvious meaning. Sometimes they reveal an entire outlook on life.

Responsibility is such a word. It is obviously made up of two more basic words: "response" and "ability." Although I am not usually very concerned about digging into the history of words, this word caught my interest.

"Response" is from a Latin word "responsus" which has roughly the same meaning: answer, reply, response. What is interesting is that "responsus" is from two

other Latin words "re", meaning "in return" and "spondere" which means "promise" and is at the root of the English word "spouse." "Re-spondere" means to "promise in return."

RESPONSIBILITY, then suggests the type of promise or response characteristic of a spouse. Marriage partners respond to each other's love. Their mutual response connotes freedom, love, commitment. The root of the word responsibility points to its deepest meaning—in terms of freely responding in love to another.

What is even more interesting is that the understanding of responsibility suggested by its Latin roots, is similar to the understanding of responsibility in Judeo-Christian tradition. Too often we have tended to look on Christian living primarily in terms of codes and laws, whereas the biblical and more traditional Christian understanding of moral life is in terms of response to God's call.

The Old Testament sketches out the core of life as a loving response to God's initiative in daily life. The prophet Hosea describes this interaction or dialogue between God and his people in terms of human marital love. "So I (God) will allure her... and speak to her heart... she shall respond there as in the days of her youth" (Hos 2:16-17). The marriage or covenant theme is echoed in the other prophets and even more romantically in the Song of Songs (Canticle of Canticles).

THE OLD AND NEW Testaments view man's life in terms of God's daily involvement. God calls, invites, loves. Man is free to respond or not. Human greatness is measured in terms of the ability to respond with love to God and others. Human life is meant to be characterized by a "promise in return," a giving of oneself with trust and love to God who first loves and calls us.

The core of Christian living ultimately can be defined in terms of responsibility, understood as a free response of love to the loving call of God. The specific forms this response takes will most often be discerned through one's response to human needs, values and opportunities.

God's call may be recognized in the experience of life. It is there, in daily living, that we can respond to that call. Scripture and the Second Vatican Council provide ample affirmation that God's call is found not only in laws and precepts but in the events, values, needs, opportunities, challenges of daily life. God calls us through people and things, as well as through explicit precepts. (Church in Modern World, 1).

Such a view of responsibility—suggested by the origin of the word itself and confirmed by the Judeo-Christian moral tradition—is attractive and challenging. Clearly it contains the notion of accountability, just as the marital love involves accountability and fidelity. But accountability is based on a free choice, a free response of love.

FREEDOM AND responsibility are not opposites, rather they are almost synonyms. Responsibility requires freedom; that is the ability to respond. That ability to respond is simply what is meant by human freedom. Religious education has as one of its major tasks the enabling of free response—to God, to others, to oneself. Since love and trust is what seems most to free others, the religious educator—parent, priest or teacher—most needs to be trusting and loving.

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LITURGY

Baptism in home is not practical

BY FR. JOSEPH M. CHAMPLIN

Baptism in the family home sounds like a splendid idea—until you think carefully about the practice. The obvious advantages come quickly to mind: a small, close community for the celebration and a more intimate involvement of the parents in this Christian initiation of their child.

The liabilities, while subtle, are nevertheless serious and in the mind of the church, overriding. Introductory paragraphs to the rite for the baptism of children include these comments: "So that baptism may clearly appear as the sacrament of the Church's faith and of admittance into the people of God, it should normally be celebrated in the parish church... Except in case of danger of death, baptism should not be celebrated in private houses."



THE PRIESTS AT Our Lady of Fatima Church in North Bergen, New Jersey, who have developed a detailed plan of instruction for parents before baptism experimented with a home celebration of the sacrament, but abandoned it after the first effort. The reason? Basically because such a liturgy in the family's house did not suitably underscore the wider Church community notion fundamental to baptism.

I wonder if they also did not recognize that this procedure eventually tends to discriminate in favor of the comfortable and against the poor

(would you baptize in the tiny, crowded, run-down apartment of a low-income housing unit?)

A one-night, two and a half hour pre-baptismal catechesis for the parents is Our Lady of Fatima's major effort in trying to foster a sense of community before the ceremony. That, plus a regular pattern of monthly baptisms within the 12:30 Sunday Mass or now (again as a pilot project) at a Wednesday evening Eucharist around 8 o'clock.

The educational program begins with each set of parents introducing themselves and mentioning the name of the child to be baptized. The priest instructor then presents them with a series of questions related to the 10 minute TeleKETIC film, "Baptism—the Sacrament of Belonging," noting several points to look for as they view the powerful movie.

Afterwards the group separates into small sections for lengthy discussions of the film based on additional questions handed out by the leader. At the outset planners were concerned about this aspect of this evening but quickly found their fears unfounded. Participants after forty-five minutes of animated conversation only reluctantly agreed to stop for a coffee break.

THE PROGRAM RESUMES with a viewing of the Klise filmstrip, "Baptism—Sacrament of Resurrection." Then the priest speaks about the liturgy with its many rich, symbolic elements and engages them in planning the details of the coming ceremony. Thus, one parent accepts responsibility for proclaiming the scripture texts, another takes intentions

for the prayer of the faithful; others agree to bring forward gifts at presentation time.

In formulating these pre-baptismal sessions, some have suggested that parents come before the baby arrives—anticipating the time pressures which arise in a family immediately after the happy event.

They discourage this at Our Lady of Fatima because not only does the pregnant woman sometimes feel awkward in her condition, but, more critically, the sessions would in the process lose much of their community-building value. In the present set-up a few days before the actual ceremony, the class both instructs parents in their Christian duties and prepares them for the liturgy to come. It is, in fact, a low-key, mini-rehearsal and would be impossible without the presence of those parents who will actually participate.

THE OFFICIAL RITUAL stresses that the burdens assumed by parents in baptism continue long after the water has been washed over an infant's body. "After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child it has become, to receive confirmation, and to participate in the Holy Eucharist."

Priests at the New Jersey church believe their single evening course has helped parents to understand better the baptismal ceremony and, in doing so, to grasp more clearly the Christian commitments expressed within it.

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SCRIPTURE

Each one is called to do what he can

BY FR. QUENTIN QUENNEL, S.J.

"The king caught sight of a man not properly dressed for the wedding feast. 'My friend,' he said, 'how is it you came in here not properly dressed? The man had nothing to say.' (Matthew 22, 12).

"Response" is the word at the heart of "responsibility." The gospels love to show how God calls us, and how his every call challenges us to make a response. Our "ability" to make such a response is the measure of our "responsibility." "When much has been given a man, much will be required of him."

In the gospel, God's call comes to us through Christ. It is a call to "come, follow me." It implies Christ's prayer for us "that where I am, they also may be." It carries with it the risk of the cross. "If they harried me, they will harry you." But it remains a call to become great, and to do great things.

The call flashes forth in Jesus' words and acts. His living and his preaching sketch a vision of what all human living could be like. Those who see the vision, begin to hear the call. "Have you eyes and see not? Have you ears and hear not?"

AND MY RESPONSE? That depends on how much of the vision I have caught. Is the life around me really like what the gospel shows life could be? Are men loving and generous and kind? Do they care for

each other, give to each other?

Can men move about the earth unafraid? Do they experience God as their loving Father? Are they happy with all the gifts they have received?

If not, what is wrong? What is missing? If I see something of what is wrong, then that's where my response begins. If I have caught the vision and it makes me see some of what ails the world, then that is God's call to me to set it right.

And the responsibility? That depends on my ability. Somebody has to make things better. Who? I'm only one person—but has anyone ever been more?

Maybe I'm not in charge of anything. I'm not the boss, I'm not the president, I'm not the pope. But I am one person who sees a need. And the person who sees a need is the only one able to make any kind of response.

THE ONE WHO SEES the need has the first responsibility. "If I had not come to them, and spoken with them, they would be guilty of sin. Now, however, their sin cannot be excused."

I may not be able to produce a response strong enough to take care of the need entirely. I may not have enough brains or money or influence to do that (though I won't know till I've tried). All right, I'm not responsible for a response I am not able to make. But I can do something—and I'm called to do what I can. "Why have you been standing here idle all day?"

There is little reason to think that the

(Continued on Page 7)

"Baptism... should normally be celebrated in the parish church." (NC Photo by Kathleen Graham)

QUESTION BOX

Reader's 'faith shaken' by unanswered prayers

BY MSGR. R. T. BOSLER

Q. I would like to know what the following passages of Scripture mean: "I give you my word, if you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you." (Mk. 11:24) "You will receive all that you pray for, provided you have faith." They don't seem to mean what they are saying: you'll get what you ask for, I've asked for years to walk so I don't have to spend the rest of my life in a wheelchair. Please help me to understand what these passages mean since my faith has been shaken recently, and I don't want to lose it. I don't think I could afford to.



A. If you take those words of Jesus literally, you would have to conclude that the ideal Christian should be some sort of powerful magician able to move moun-

tains or bring rain at will. Jesus was using exaggerated language to put over his point, as teachers were accustomed to do in his days. The first Christians may also have had some difficulty understanding what the Lord meant, for there is this clarification from the First Epistle of John which was written at a much later date than the Gospel quotations: "We have this confidence in God: that he hears us whenever we ask for anything according to his will." (1 Jn. 5:14) In other words, when we learn what to ask for, our prayers are sure to be answered.

You are in a position to understand Jesus' promises to answer prayer better than most of us, for you have been called to share more intimately in the sufferings of the Master, and only those who suffer with him can know what he meant by them. "In the days when Jesus was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered." (Heb. 5:7-8)

This passage from the Letter to the Hebrews refers, of course, to the agony of Jesus in the garden. Here he prayed to be saved from death. "My Father, if it is possible, let this cup pass me by. Still let it be as you would have it, not as I." He received the strength to accept what the Father wanted and he received an answer to his prayers of agony—not freedom from death but much more, the glorious conquering of death with the resurrection.

Through the acceptance of suffering we can learn obedience to the Father, and once we learn this we will always ask for what God is sure to give us. So, go on praying, but always, as did the Master, with the desire that God's will be done.

Your prayers will be heard if you learn obedience through suffering. You may never get out of the wheelchair, but you will receive an answer that will make you happy beyond your wildest dreams.

Q. I am having a baby in the very near future and would like to have my brother-in-law, who is an Episcopalian, to be a sponsor at baptism. The other party is Catholic. I approached my pastor with the situation, and he informed me that it was absolutely impossible. Naturally I was hurt over this because I feel my brother-in-law is a very good Christian. I let the matter drop only to find out that there are several parishes in our vicinity where this was already allowed. If one parish can do this, why aren't they all equal?

A. I'll tell you how to get around your pastor. Inform him that you want your Episcopalian brother-in-law to be a Christian witness of the baptism of your baby along with a Catholic who will act as the sponsor. This he cannot, with good grace, turn down, for the 1967 directives of the Roman Secretariate for Promoting Christian Unity suggest this as a solution to your problem.

These directives state that with the exception of members of the Eastern Orthodox churches, "it is not permissible for a member of a separated community to act as godparent in the liturgical and canonical sense at Baptism and Confirmation." The reason given is that "a godparent is not merely undertaking his responsibility for the Christian education of the person baptized or confirmed as a relative or friend—he is also, as a representative of a community of faith, standing as sponsor for the faith of the candidate." The directives add that "a Catholic cannot fulfill this function for a

member of a separated community."

Then comes the part that is important for you: "However, because of ties of blood or friendship, a Christian of another communion, since he has faith in Christ, can be admitted with a Catholic godparent as a Christian witness of the baptism. In comparable circumstances a Catholic can do the same for a member of a separated community. In these cases the responsibility for the Christian education of the candidate belongs of itself to the godparent who is a member of the Church in which the candidate is baptized." So, your brother-in-law may join the Catholic sponsor at the baptism of your baby even though by church law he is not considered an official sponsor. It may look like a distinction without a difference. For all practical purposes it is, but it's one of the awkward steps we must take on the way to church unity.

(Copyright 1972)

Fr. Quesnell

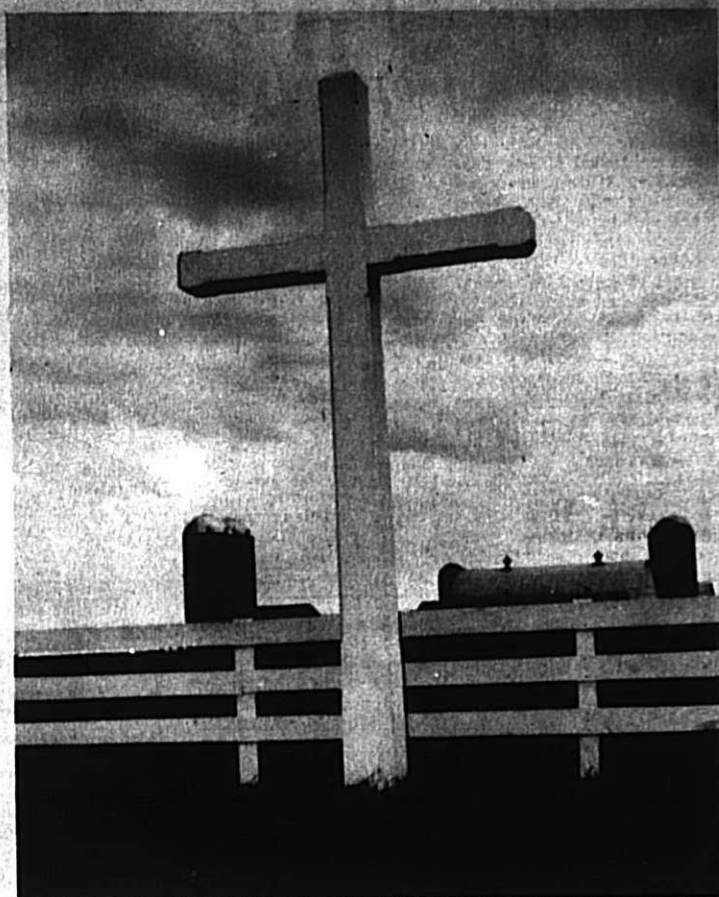
(Continued from Page 6)

people of New Testament times were different from us in this respect. They weren't always seeing visions, hearing voices, having the heavens swing open before them. We know too much about how they argued with one another to imagine that God was always sending angels to tell them just what to do.

JESUS CALLED HIS first few disciples directly and personally, standing in front of them, looking them in the eye, speaking their names. But for the hundreds of thousands of Christians then, as for us now, God's call had to come through their understanding of Jesus' life and words, and through their insight into the needs of their own time. God called them by opening their eyes to their responsibility. "Today if you shall hear his voice, harden not your hearts."

The story in the gospel of the poor fellow who comes to the wedding but doesn't dress properly, is there to remind Christians that they can't relax simply because they once responded to God's first invitation. Each response leads to further responsibilities. "My friend, come up higher."

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CROSS OF THANKSGIVING

From 1832 to 1859 a cholera epidemic plagued the St. Louis area, killing thousands both in the city and the surrounding countryside. Entire families were wiped out, often in a few hours of time. In some towns, death came so fast that burial teams were recruited to take care of the bodies awaiting interment.

During this period, a farmer named Joe Altepeter in the southern Illinois community of Germantown made a covenant with God. His large family had thus far escaped, and he promised that if they were spared he would make a perpetual memorial to God in the form of a large cross to be erected near the public road so all could see the evidence of his faith. The Altepeter family was spared, and he built the cross.

That was more than a century ago. Since then, dozens of wooden crosses on the same spot have rotted away, always to be replaced. Recently the cross has been updated. It is now a permanent landmark, made of concrete. A neat white fence encloses it, protecting it from the cattle ranging in an adjacent pasture. (RNS photo)



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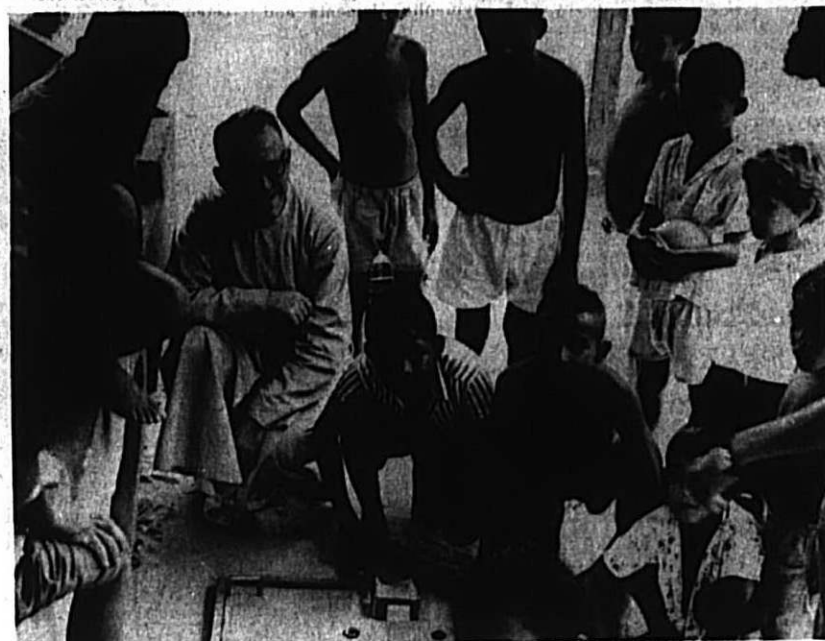
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CABARET STYLE

AMPLE PARKING

Several undefeated strings in jeopardy

INDIANAPOLIS—With only three scheduled playing days remaining on the grade school football calendar, the number of unbeaten teams continues to dwindle in the stretch drive for division titles.

Each of the two leagues has five unbeaten teams who will face renewed competition this Sunday.

In Division I of the "36" League, St. Christopher's (6-0) will meet St. Malachy's (2-3) at Eagle Creek, 12 noon. Other division games involving unbeaten teams include:

Kickball playoffs set

CYO fall kickball action was completed this past week in the regular schedule, but playoffs are on the horizon for next week.

The first round of the "36" League playoffs will begin Monday, continuing Tuesday with finals scheduled Thursday afternoon at Little Flower.

LEADERS AT PRESS DEADLINE included the following teams: Division I—St. Monica (6-1); Division II—St. Matthew (6-1); St. Pius X (5-1) and Immaculate Heart (4-1); Division III—Holy Name (8-0) and St. Mark (7-1); Division IV—St. Simon (6-0) and Holy Spirit (6-1).

Cadet "A" playoffs will begin next Tuesday, continuing Thursday and Friday, with finals at Little Flower. Division leaders are:

Division I—St. Malachy (7-0), St. Monica (6-1); Division II—St. Matthew (6-1), St. Pius X (5-1) and Immaculate Heart (4-1); Division III—Holy Name (8-0) and St. Mark (7-1); Division IV—St. Simon (6-0) and Holy Spirit (6-1).

JUNIOR playoffs start on Wednesday, continuing Sunday and the following Tuesday. Finals will be played at Little Flower. Division leaders include:

Division I—St. Christopher (5-0), St. Malachy (4-1) and St. Gabriel (4-1); Division II—St. Pius X (5-0), St. Matthew (4-1); Division III—St. James (5-1), St. Roch (5-1) and Holy Name (3-1); Division IV—Nativity (6-0) and Little Flower (5-1).

All division winners and runner-up teams are eligible for the post-season playoffs.

Cadet B League, which has 10 teams in only one division, will have a post-season tournament for all teams. A schedule for the tournament will be mailed. Leaders in the league at press time were St. Jude (8-0) and Immaculate Heart (6-1).

Division II—St. Pius X (4-0) and St. Andrew's (2-2) at CYO North No. 2, 12 noon; Division III—St. Roch's (4-0) and St. Catherine's (3-1) at CYO Stadium No. 2, 1:15 p.m.; and St. Barnabas (4-0) meets Nativity (0-4) at Roncalli H.S., 12:30 p.m.; Division IV—St. Philip Neri (4-0) and St. Jude's (3-1) at Brookside No. 1, 12:30 p.m.; and St. Simon's (4-0) and Little Flower (4-0) at Ellenberger, 12:30 p.m.

Cadet League action in Division I features St. Andrew's (5-0) and Little Flower (2-4) at CYO Stadium No. 2, 2:30 p.m.; Division II—St. Philip Neri (6-0) and St. Barnabas (2-3) at Brookside No. 1, 3 p.m.; Division III—St. Monica's (3-0) and Our Lady of Lourdes (2-2) at CYO Stadium No. 1, 2:30 p.m.; Division IV—St. Patrick Sacred Heart (3-0) and St. Christopher's (1-3) at Eagle Creek, 3:30 p.m.; and Our Lady of Greenwood (3-0) and All Saints (0-3) at Greenwood H.S., 3 p.m.

SCHEDULE OF GAMES SUNDAY, OCT. 15

"36" LEAGUE
Division I—All Saints and St. Thomas at Butler University, 12:30 p.m.; St. Christopher and St. Malachy at Eagle Creek, 12 noon; St. Michael at St. Gabriel, 1:30 p.m.; St. Luke and St. Monica at Riverside No. 1, 12:30 p.m.; St. Ann (bye).
Division II—St. Andrew and St. Pius X at CYO North No. 2, 12 noon; Christ the King at Mount Carmel, 1:30 p.m.; Immaculate Heart at St. Matthew, 1:30 p.m.; St. Joan of Arc (bye).

DIVISION III—Nativity and St. Barnabas at Roncalli High School, 12:30 p.m.; St. Roch and St. Catherine at CYO Stadium No. 2, 1:15 p.m.; St. Mark and St. James at Msgr. Downey No. 1, 12:30 p.m.; St. Bernadette and St. Patrick Sacred Heart at Msgr. Downey No. 1, 2 p.m.
DIVISION IV—Little Flower and St. Simon at Ellenberger, 12:30 p.m.; Holy Name and Our Lady of Lourdes at CYO Stadium No. 1, 12 noon; St. Philip Neri and St. Jude at Brookside No. 1, 12:30 p.m.; St. Lawrence and Holy Spirit at CYO No. 2, 12 noon.

Cadet League
Division I—Holy Name and St. Pius X at CYO North No. 1, 2:30 p.m.; St. Simon and St. Lawrence at Ellenberger, 3 p.m.; Little Flower and St. Andrew at CYO Stadium No. 2, 2:30 p.m.; Holy Spirit and St. Michael at CYO Stadium No. 1, 3:45 p.m.; St. Jude (bye).
Division II—St. Joan of Arc and Immaculate Heart at CYO North No. 2, 2:30 p.m.; Christ the King at St. Gabriel, 3:30 p.m.; St. Philip Neri and St. Barnabas at Brookside No. 1, 3 p.m.; St. Catherine at St. Michael, 3:30 p.m.; St. Rita (bye).
Division III—St. Martin and St. Malachy at CYO Stadium No. 1, 1:15 p.m.; St. Mark and St. Roch at Msgr. Downey No. 1, 3:30 p.m.; Our Lady of Lourdes and St. Monica at CYO Stadium No. 1, 2:30 p.m.; Mount Carmel and St. Luke at CYO Stadium No. 2, 3:45 p.m.
Division IV—St. Bernadette and Nativity at Christian Park, 3:30 p.m.; All Saints and Our Lady of Greenwood at Greenwood H.S., 3 p.m.; St. Patrick Sacred Heart and St. Christopher at Eagle Creek, 3:30 p.m.; St. James (bye).

STANDINGS

CADET LEAGUE
Division I—St. Andrew 5-0; St. Jude 4-2; Holy Spirit 3-2; St. Pius X 2-2; St. Simon 3-2; St. Lawrence 2-3; St. Michael 2-3; Little Flower 2-4; Holy Name 0-4.
Division II—St. Philip Neri 6-0; St. Matthew 4-2; Immaculate Heart 3-2; St. Catherine 3-2; St. Gabriel 3-2; Christ the King 2-3; St. Barnabas 2-3; St. Rita 1-5; St. Joan of Arc 0-5.
Division III—St. Monica 3-0; St. Malachy 3-1; St. Roch 3-1; Our Lady of Lourdes 2-2; St. Luke 2-2; St. Martin 1-2; St. Mark 1-3; Mount Carmel 0-4.
Division IV—St. Patrick Sacred Heart 4-0; Our Lady of Greenwood 3-0; Nativity 2-1; St. Bernadette 1-2; St. Christopher 1-3; St. James 1-3; All Saints 0-3.

"36" LEAGUE
Division I—St. Christopher 6-0; St. Gabriel 4-1; St. Michael 4-1; St. Monica 3-2; St. Malachy 2-3; All Saints 2-4; St. Ann 2-4; St. Luke 1-4; St. Thomas 0-5.
Division II—St. Pius X 4-0; Christ the King 3-1; St. Joan of Arc 3-1; Immaculate Heart 2-2; St. Andrew 2-2; St. Matthew 2-2; St. Rita 0-4; Mount Carmel 0-4.
Division III—St. Barnabas 4-0; St. Roch 4-0; St. Catherine 3-1; St. Bernadette 2-2; St. Mark 1-3; St. Patrick Sacred Heart 2-2; Nativity 0-4; St. James 0-4.
Division IV—St. Philip Neri 4-0; St. Simon 4-0; St. Jude 3-1; Holy Spirit 2-2; Holy Name 1-3; Our Lady of Lourdes 1-3; St. Lawrence 1-3; Little Flower 0-4.

KICKBALL STANDINGS
CADET A
Division I—St. Malachy 4-0; St. Monica 5-1; St. Gabriel 3-2; St. Michael 3-3; Holy Trinity 3-4; All Saints 2-3; St. Thomas 2-3; St. Christopher 2-4; St. Martin 0-4.
Division II—St. Pius X 5-0; St. Matthew 5-1; Immaculate Heart 3-1; Mount Carmel 3-1; Christ the King 4-2; St. Joan of Arc 1-3; St. Luke 1-4; St. Andrew 1-5; St. Lawrence 0-5.
Division III—Holy Name 7-0; St. Mark 6-1; St. Roch 6-1; St. Jude 5-2; St. Catherine 4-2; St. Barnabas 3-4; St. James 2-5; Our Lady of Greenwood 1-4; Sacred Heart 1-4; St. Patrick 0-4.
Division IV—St. Simon 6-0; Holy Spirit 5-1; St. Philip Neri 3-1; Little Flower 3-2; Nativity 4-3; Our Lady of Lourdes 2-3; St. Bernadette 1-4; Holy Cross 1-5; St. Rita 0-4.

Brebeuf Dads sponsor dance

INDIANAPOLIS — The fourth annual Maroon and Gold Ball, sponsored by the Brebeuf Dads Club, will be held at 8:30 p.m. Saturday, Oct. 21, at St. Pius X Council, Knights of Columbus, 2100 E. 71st Street. Ball chairmen are Mr. and Mrs. William J. Hanley, 507-0816, who are accepting reservations. Tickets are \$6 per couple.



NEW ADMINISTRATOR—Sister Ann Pilsenberger, O.S.F., daughter of Mr. and Mrs. Claude Pilsenberger of St. Joan of Arc parish, Indianapolis, has been named administrator of St. John's Hospital, Springfield, Ill., effective November 1. A graduate of St. Agnes Academy, Sister Ann holds degrees from St. Louis and Xavier Universities. She is a member of the Sisters of St. Francis, Springfield, Ill.

CYO NOTES

Deadline for entries in the six boys' basketball leagues is Friday, Oct. 27, while the girls' basketball league final date is Friday, Oct. 13.

The annual CYO-Criterion Quiz Contest will begin December 3. Final deadline for parish teams is November 6.

Deadline for the Junior Baking Contest entries is November 2. The event will close the Youth Week observance at Our Lady of Lourdes parish on Sunday, Nov. 5.

CYO Youth Week schedule announced

Archdiocesan Youth Week observance is uppermost in the minds of CYOers and adult advisers this week. A series of activities are planned for both Junior and Cadet levels.

The traditional Junior CYO Awards Banquet will actually precede the Youth Week opening on Wednesday, Oct. 25, at Secchia Memorial High School. "CYO of the Year" honors will be announced that evening, along with the coveted St. John Bosco Medals to outstanding adult leaders.

Archbishop George J. Biskup will be guest of honor. Speaker will be Thomas R. Keating, columnist for The Indianapolis Star and a past recipient of the St. John Bosco honor.

YOUTH WEEK official opening will be Sunday, Oct. 29, with a Communion Supper planned at St. Barnabas parish. Mass will be offered at 6 p.m., followed by a meal in the parish hall. Speaker will be announced later.

The Cadet Hobby Show will draw between 400 and 500 entries for competition Monday, Oct. 30, at Little Flower parish. Forty awards will be announced at 8:30 p.m. The show will be open to the public from 6:30 to 9 p.m. Judging will take place in private during the afternoon.

THE JUNIOR Youth Council of the Indianapolis Deaneeries will inaugurate a new activity

Ten years ago Archbishop Paul C. Schulte officiated at the dedication ceremonies for Chartrand High School, Indianapolis.

for Youth Week on Monday, Oct. 29, with the sponsorship of a city-wide Costume Halloween Party and Square Dance. It will

Scout movement gets encouraging word from Pope

VATICAN CITY—Pope Paul VI told members of the Boy Scouts World Committee that the Scout movement is a "great potential for good" in a changing world.

The Pope told the 10-member world committee of the Scout program, which has over 15 million boys and young men enrolled, that theirs "is a great responsibility."

"We live in a world that is undergoing change," Pope Paul said. "It is a world in which people all too easily lose sight of enduring values, in which the purpose of life can become obscured. . . . Through your training and example, numberless young people are able to gain a true perspective, and the values that Scouting puts before them will help them to become worthy leaders of tomorrow's world."

Encouraging the Scout movement, Pope Paul said he hopes it "will continue to be a powerful force in instilling true and lasting values and thus become an instrument for bringing about a world based on friendship and worldwide brotherhood, a world in which peace and justice will at last be firmly established."

In Your Charity — Pray for these Souls who were buried during the month of September in our Cemeteries

BOLY CROSS

Brickley, Ethel F.
Smith, Margaret C.
Fleming, Margaret
Silcox, Teresa A.
Heydon, Richard M.
Faulconer, Infant Boy
Hartzler, Marjorie L.
Kidwell, Mary
Adel, Lucille F.
Snider, Ohio K.
Kise, Irene D.
McKend, Mildred B.
Zimmer, Joseph P.
Hallett, Everett M.
Myers, John R.
Walden, Mary R.
O'Connor, Infant Jerry F.

McCaffery, Anna
McMahon, Mary E.
McGarvey, Michael C.

ST. JOSEPH

Leeds, Mary A.
Ferguson, Wayne B.
Ritter, Henry J.
Yarbrough, Mary A.
Gansetter, William G.
Lee, Elizabeth
Korba, William T.
Hermann, Lillian I.
Hoffmann, Joanna
Dummett, Carl E.
Totter, Louise
Hemming, James H.
Buschall, Flora
Sconoff, Lucille

Bacon, Catherine J.
Dietz, Mary A.
Holt, Emily M.
Heyob, Infant Boy
Varpalietis, Alois
Hensley, Mary A.

CALVARY

Nolan, James M.
McKinney, Margaret
Najem, Henri B. Sr.
Wagner, Kathryn A.
Tuccio, Michael J.
Sullivan, Eugene M.
Sullivan, Mary E.
Hilgenberg, Elizabeth J.
Carew, Francis C.
Schneider, Lillian M.
Royse, John A.

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be held at St. Catherine's parish from 7:30 p.m. to 10:30 p.m. Admission will be 50 cents. Our Lady of Lourdes will host the closing Youth Week activity, the Junior Baking

Contest and Dance, on Sunday, Nov. 5. Contest entries are to be brought to the hall between 11:30 a.m. and 2 p.m., with judging to take place from 2 to 5 p.m.

Doors will open to the public at 7 p.m. Awards are to be announced at 7:30 p.m. The dance will follow to the music of "The Light Touch." Admission will be \$1.25.



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Anglican asks common training for priesthood

NEW YORK, N.Y. — An Episcopal scholar has proposed that Anglicans and Catholics establish "a common training for the ministry."

The Rev. Alan W. Jones, assistant to the director of Trinity Episcopal Institute here, said that clergy on both sides are best with common problems, and laymen of both, he maintained, can learn from each other.

"It is only when fear, prejudice and ignorance are

removed that we can get together," he said, "and it is this common training which I think is one way in which we can remove such things."

DR. JONES, writing in Ecumenical Trends, the monthly magazine of the Graymoor Ecumenical Institute, said both Anglican (Episcopal) and Catholic priests have common areas of concern.

Observing Catholicism from the outside, Dr. Jones continued: "It looks as if the Roman Church needs to be re-Catholicized."

"There is a form of pseudo-liberalism within the Roman Church which is both demoralizing and debilitating, and it is very strange for Anglicans to find themselves in a more traditional position than many of their Roman Catholic brothers."

ROMAN CATHOLICS should be able to "expect" from Anglicans, "far less prejudice and fear" than in past years and "a more bold reaffirmation of their heritage of a reformed Catholicism."

Both communions, he said, are "reaping the whirlwind" of past misunderstandings, and "conversion, repentance, the courage to die, are necessary for all those who claim to be Catholic."

Dr. Jones affirmed that all churches and ministries will continue to be "defective" until they are united through the Holy Spirit.

Set Open House at Holy Angels

INDIANAPOLIS—The open classroom concept will be demonstrated during an Open House to be held at Holy Angels School, 740 West 28th St., from 1 to 3 p.m. Sunday, Oct. 15. Father Clarence Waldon, pastor, said members of all area parishes are invited to see the parish's unique model school in action.

A regular two-hour school session will be held during the Open House. Hostesses will conduct tours and explain the operation. Refreshments will be served. Miss Patricia Kiser is chairman of the event.

Sister Bridget Parisi, C.S.J., is principal of the 200-pupil school.

Priestly service

VATICAN CITY—The service of the priesthood was emphasized by Pope Paul VI when he received eight American priests, including a cardinal, on the 40th anniversary of their ordination.

Led by Cardinal John Dearden of Detroit, the priests, all ordained in 1932 at Rome's North American College, were received in private audience Oct. 5.



CAMBODIAN VILLAGER LOSES HOME—Hands over his face, an elderly Cambodian villager weeps over the loss of his home in Prey Svar after a Communist rifle grenade fired at a passing

military jeep missed the vehicle and slammed into the old man's home, demolishing it. (RNS photo)

Pope urges love, respect as a step toward unity

VATICAN CITY—Love and respect for one's fellow man, regardless of creed, can break down mistrust built up over the centuries, Pope Paul VI told members of the Vatican Secretariat for Non-Christians.

Pope Paul told the members that religious men can help mankind because "the great religions contribute to peace, fraternity, justice, lift morale and sustain hope."

Reno Night set at Holy Name

BEECH GROVE, Ind.—The Altar Society of Holy Name parish will sponsor a Reno Night on Saturday, Oct. 21, from 7:30 to 12 p.m.

Co-chairmen of the event are Mrs. George Kocher and Mrs. Al Herbertz.

Admission will be \$1 per person at the door.

Ten years ago an Indianapolis native, Father Anthony J. Luck, C.S.C., was named director of the Notre Dame University Art Gallery.

Woods alumnae to meet Oct. 18

INDIANAPOLIS—The Indianapolis Club of St. Mary-of-the-Woods College Alumnae will meet at 6:30 p.m. Wednesday, Oct. 18, in the home of Mrs. Robert K. Richardson. Dinner will follow the group's business meeting.

Alumnae officers for the year include: Mrs. James Oeffinger, president; Mrs. Paul Scherrer, vice president; Mrs. John

Schneider, secretary; and Mrs. Richard Wellman, treasurer. Any member of the Woods Alumnae who has not been contacted about the meeting is asked to call Mrs. Scherrer, 233-9853, for reservations.

Fifty years ago the formation of the National Catholic Welfare Conference was approved by the Bishops of the United States, with headquarters in Washington, D.C.

Remember them in your prayers

CONNERSVILLE: KATHLEEN LUKING BEARLY, 76, St. Gabriel's, Oct. 7. Wife of Willard; mother of Mrs. John Rinkus of Falls Church, Va.

MARIE M. MARION, 80, St. Gabriel's, Oct. 3. Mother of Dale Marion of Connorsville; Don Marion of Evansville; Francis Marion of Tacoma, Wash.; Robert Marion of Warren, Mich.; Mrs. Barbara Kenley of Indianapolis; and Mrs. Andrew Bain of South Bend.

FLOYDS KNOBS: MARGARET S. SCHICKEL, 70, St. Mary of the Knobs, Oct. 3. Mother of David L. Schickel of Fredericksburg; Mrs. Thomas Currie of Floyds Knobs; Mrs. James Brannon, George S., Charles E., John J. (Pat), Bernard L., Joseph and Robert L. Schickel, all of New Albany; sister of Mrs. Alice Scott of Jeffersonville; Mrs. Mary Bland of Clarksville; and Mrs. Leon Sater of Fort Lauderdale, Fla.

INDIANAPOLIS: GEORGE D. HABOUSH, 76, St. Michael's, Oct. 4. Husband of Amelia; father of Margaret Nahas, Josephine Mulhern, Joanne Najem, Rosemary and Joseph Haboush; brother of Sam and Mary Haboush.

ADOLPH KLEPPER, 85, St. Mary's, Oct. 4. No immediate survivors.

MARGARET DILLANE, 61, Our Lady of Lourdes, Oct. 4. Sister of Patrick and Mary Dillane.

FERN J. STEINMETZ, 48, Little Flower, Oct. 5. Wife of Charles J.; mother of Deborah and Renee M. Steinmetz; sister of Mrs. Juanita Cleveland and Mrs. Hazel Patton.

ALFRED P. GUY, 67, St. Roch's, Oct. 4. Husband of Dorothy; brother of Mrs. Roy Cogill.

CARL J. MACK, 67, St. Roch's, Oct. 4. Husband of June; father of James C. and Ronald P. Mack; brother of Mrs. Chester Meyer, Mrs. Ruth Quack and Mrs. Agnes Fisher.

ANDREW M. RICZO, Sr., 64, Holy Trinity, Oct. 6. Husband of Mary E.; father of Andrew J., Jr.; brother

of John, Michael, Joseph and Joyce Ann Riczo and Mary Smotherman.

JUNE LAWLER ASHCRAFT, 74, St. Joan of Arc, Oct. 7. Wife of Emil G.; mother of June Jordan and Jane Browning.

CAROLYN C. BROWN, 60, Christ the King, Oct. 7. Daughter of Mrs. Ann L. Brown; sister of Glenn D. Brown.

ARTHUR L. POOLE, 65, St. Anne's, Oct. 9. Husband of Marie; father of Mrs. Mary A. Murphy and Mrs. Madonna Smith; son of Maude Poole; brother of John Poole.

JEFFERSONVILLE: MARGARET E. HIBSTENBERG, 77, St. Augustine's, Oct. 5. No immediate survivors.

MADISON: FREDERICK JAMES, 54, St. Michael's, Oct. 2. Brother of Lucian M. James of Indianapolis and Mrs. Edna C. Brinson of Madison.

THOMAS N. STEPHANUS, 87, St. Michael's, Oct. 5. Brother of Mrs. Bertha Requet of Madison; Mrs. Agnes Yost and Mrs. Emma Goshorn, both of Cincinnati; Alfred Stephanus of Mexico; Edward, George and William Stephanus, all of Madison.

NEW ALBANY: ORA S. DUFFY, 80, Holy Trinity, Oct. 2. Mother of Vincent F. Duffy of Indianapolis; Mrs. Durward Phelps, Mrs. Charles Wolf and Mrs. Jack Weber, all of New Albany.

FRANK L. O'HARA, 86, St. Mary's, Oct. 7. Father of Peggy A. O'Hara of Lingsfield, Pa.

RICHMOND: MARGARET MERCURIO, 69, St. Andrew's, Oct. 9. Sister of Carl Mercurio of Le High Acres, Fla.; Matthew and Anthony Mercurio, both of Richmond.

CLARENCE RUNGE, 79, St. Mary's, Oct. 7. Brother of Mrs. Norma Townsend of Richmond.

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VIEWING WITH ARNOLD

'Public Eye' upbeat detective yarn

BY JAMES W. ARNOLD

"The Public Eye" offers a fresh and amusing premise—that a woman might fall in love with the private detective who is following her all over town at a distance of 50 feet, although they never speak a word to each other.

The detective, of course, is one of the more genial and lovable eccentrics in the atrial literature, the benevolent Julian Cristoforou, who is constantly devouring cookies, ices, fruit and yogurt. (Those who are fond of symbolic interpretations of names and activities can surely find meaning in these). Julian is the kind of guy who can turn one of the world's grimmest occupations into something positive and restorative. Hired to find evidence of adultery, he (1) falls in love with the girl; (2) helps her return to her husband, and (3) provides the formula by which their love will be restored and continually renewed.

specifications (mostly, according to the film, hostessing dinner parties). She falls badly, begins to wander off for days at a time, and in desperation Jaysten hires the detective (played with charm and elan by Chaim Topol, rejuvenated from "Fiddler on the Roof" to his actual thirtyish age).

SHAFFER'S idea here is so gentle and whimsical that it is misleadingly easy to satirize. That true love is a kind of intuitive giving and sharing that does not need words—in fact, is disturbed by them. That it consists in exploring and enjoying the garden of the world together in a relationship that is constantly changing, renewing, discovering. Thus love is like children romping together in a park, or an unending courtship, where the desire is always to surprise, delight or impress the other. In the play the concept had to be expressed in dialogue, but director Reed is able to use as a lovers' playground the city of London, set to the always pretty music of John Barry ("Midnight Cowboy") and brightly photographed by Chris Challis (the genius of "Arabesque").

Belinda (Miss Farrow) and Cristoforou share—at a chaste distance and without exchanging a word—the joys of

boat rides and ice-cream cones, Kensington Gardens, horror films and Zeffirelli's "Romeo and Juliet," the Hampton Court Maze, the dolphin act at Windsor Park, and all the London streets with weird names, which Julian promptly illustrates in pantomime. "You gave me joy," he explains. "Not eternal joy, or even joy for a week. But immediate, particular, bright little minutes of joy. Which is all we ever get or should expect."

SOMEHOW he passes this insight along and a happy ending is contrived. Husband and wife go off to enjoy London together without talking for 10 days, while the friendly detective minds the store.

There is plenty of truth in the notion that meaningless marital exigencies often dry up the roots of the romance that bloomed in the spring. Talk is the biggest killer of all. ("How many people would become married in fact as well as law if they just shut up and looked and listened and heard each other's heartbeats in the daytime?") But some viewers may be just too hardbitten to accept the image of playing-in-London as a valid metaphor for the kind of touch-feel-live relationship Shaffer wants to describe (Buber's "I-Thou"?). Clearly any movie that can

stimulate thinking in these channels is rare and valuable. "Eye" is a bit slow getting launched, and may hit its wonderfully fragile point a bit

too hard. But it offers solid rewards—come to think of it, "bright little minutes of joy." (Rating: A-2 unobjectionable for adults and adolescents)



FRANCISCAN POSTULANTS—The Sisters of St. Francis, Oldenburg, are encouraged this year by the reception of eight candidates to the community, a significant increase over the previous year. Shown above with Sister Bernice Roell, O.S.F., director of postulants, are from left (seated): Donna Priel, of Morris; Mary Mosier, of Liberty; Suzanne Cuck, of Richmond; and Mary Paquette, of Indianapolis. Standing are: Maureen McDonald, of Cincinnati; Linda Quinn, of Seymour; Judy Papesh, of Indianapolis; and Maribeth Riedeman, of Greensburg.

Pope blames faith crisis on ignorance

VATICAN CITY — Modern man's crisis of faith is often due to ignorance, Pope Paul VI told thousands of visitors during a general audience Oct. 4.

On the other hand the Pope said, the truth of the faith is an attractive factor in winning converts.

That same morning the Pope had received British Prime Minister Edward Heath, and following the general audience received about 1,000 catechism

students in a hall in St. Peter's Basilica.

In his audience address, the Pope admitted that Catholics can encounter "many, very many problems on the road toward knowledge of our religion."

Rather than being obstacles, however, those problems should spur us on to a "greater study" lest we earn the rebuke of Tertullian, the ancient Christian apologist, of being

"condemned because of our ignorance," the Pope said.

"The honest and persevering study of the teachings of faith," he continued, "will, all by itself, certainly have a primary positive result, that of demonstrating to the intelligence and spirit of modern man not the strangeness of our faith, but rather the attractiveness of the truth of our religion."

Later, in his address to the children of catechism schools of Northern Italy, the Pope described the study of catechism as the "fundamental basis for the preparation of the Christian personality" and likened this early training in religion to a seed planted in good ground which blooms in its own time of maturity.

Mexico will be site of cultural exchange project

Two schools and an agency are sponsoring an inter-cultural seminar in Mexico during the coming Christmas holidays, according to an announcement this week.

The Family and Human Resources Development staff of Catholic Social Services will organize and conduct an 11-day Inter-American Symposium on Culture and Values in Cuernavaca, Mexico, from December 27 to January 6.

Staff members and cooperating institutions are: Dr. Brian Hall, of Catholic Social Services; Sister Ruth Eileen Dwyer, S.P., director of humanities at St. Mary-of-the-Woods College; and Father Gerald Conway, president of Catholic Seminary Foundation, Indianapolis.

Symposium participants will reside with Mexican families during their stay in Cuernavaca. Group departure from Indianapolis is scheduled December 9, with the return on January 9. Cost of the symposium and transportation is \$500 per person.

Additional information is available from the Family and Human Resources Development Department, Catholic Social Services, 623 E. North St., Indianapolis, 46204.

Ten years ago the Bishop Chartrand Council, No. 1172, K of C, Tell City, presented a 16-volume set of the Catholic Encyclopedia to the Newman Club at Indiana State University, Terre Haute.

Free teen-ager jailed for refusing abortion

ANNAPOLIS, Md. — A state court here has freed a 16-year-old girl who had been jailed after refusing to obey her mother's demand that she have an abortion.

The Court of Special Appeals overturned a ruling by Kent County Judge George B. Rasin, Jr., that the girl have an abortion and be detained in a county jail before being taken to a hospital for the operation.

While the court, second highest in the state, freed the girl and canceled the abortion order, it did not explain its ruling.

The appellate court ruled one day after the girl had told Judge Rasin she wanted to have her baby. Her mother declared she wanted her daughter to have an abortion.

THE GIRL was brought before the county court after she and her boyfriend, also 16, had been arrested while seeking a marriage license.

The teen-agers ran away from home in late September the night before the girl was to have an abortion arranged by her mother. They could not obtain the license because a boy must be 18 to marry without parental consent in the state although a girl need be only 16.

Once detained by the authorities, the girl was found to be "a child in need of

supervision" and jailed.

At a hearing, Judge Rasin signed an order that the girl "must obey her mother in submitting to the medical procedures at Eastern Memorial Hospital to terminate her pregnancy" and said the girl was to be jailed "by the sheriff of Kent County, who shall deliver her to the hospital; at the request of the mother."

FLOYD PARKS, the girl's court-appointed lawyer, contended before the appeals court that a new Maryland law granting juveniles the right to obtain medical treatment or advice for pregnancy, contraception and venereal disease without parental consent also gives them the right to disregard parental wishes in those areas.

Richard R. Cooper, the Kent County state attorney, asserted Maryland law makes a 16-year-old girl a juvenile subject to parental direction, including any decision on having an abortion.

The court is expected to explain its position on these arguments in more detail in a forthcoming opinion.

After hearing the lawyers, the court struck down Judge Rasin's ruling and ordered the girl freed as a juvenile needing supervision. The girl is now living with a great-aunt and uncle.

The week's TV network films

THEY CALL ME MISTER TIBBS (1970) (CBS, Friday, Oct. 13): A generally solid action detective flick, the sequel to "In the Heat of the Night," with Sidney Poitier's cool black detective solving a murder in picturesque San Francisco. This film has no important racial aspects, but takes a major step in describing realistically a cop's problems with wife and children. Satisfactory for adults and mature youth.

THE DEVIL'S BRIGADE (1968) (NBC Saturday, Oct. 14): A John Wayne war movie without John Wayne. The familiar clichés of combat melodrama as a brigade of misfits somehow find purpose in life by going to Italy and massacring the Germans during WW II. A good male cast is simply lost in the mediocrity. Not recommended.

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