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Bishop calls for sweeping changes in authority structure



VOL. XII, NO. 4 INDIANAPOLIS, INDIANA, OCTOBER 20, 1972

EXPLOITATION CHARGED

'Hijackers of spirit' of Vatican II warned

VATICAN CITY—Cardinal Pericle Felici, former secretary general of the Second Vatican Council, warned against letting "hijackers of the spirit" exploit the teachings of the council and try to take it where it never wanted to go.

In an interview on Vatican Radio, the 61-year-old cardinal, on the occasion of the 10th anniversary of the council's opening, said that the view that there has been "a fracture between the pre-conciliar and post-conciliar Church," is "superficial."

THE CARDINAL, who heads the Commission for the Revision of Canon Law, said that in his view "the council has a long way ahead of it." He said that "new trials and difficulties await the Church. Every effort at renewal requires this sacrifice. The council, in other words, has provided the possibility for the sowing of seed and the seed sowed was of the best."

Reminded of the words of Pope Paul VI, who last June spoke of "smelling the 'smoke of Satan' in the Church after the council," Cardinal Felici said:

"I am certain that when in the council I

pronounced the ritual words 'Exeant omnes' (everyone out), which all remember, that one who did not obey was the devil . . .

"Certainly, we must avoid the sin of seeing the devil everywhere. However, it is sure that the devil is always where confusion triumphs, to stir it up and to take advantage of it."

CARDINAL FELICI said that, although he did not want to minimize the dangers that abound today, "there exist magnificent ferments and there are many who desire true rejuvenation and renewal of the Church according to the spirit of the council and the teachings of the magisterium (the Church's teaching authority)."

"I would say that we must have the courage to look at things as they are objectively and not let ourselves be frightened by certain 'hijackers of the spirit' who often want to take advantage of the council to lead it where the council never wanted to go."

RE art contest is announced

An art contest for CCD and parochial school students in the Archdiocese was announced this week by the Religious Education Department.

Entries are to be submitted by religion teachers and will be limited to one entry per every five students enrolled. Certificates of merit and cash prizes will be awarded.

Themes and media have been specified for each grade level, along with dimension limitation.

Grades 1 and 2—"God Loves Us," crayon and manila art paper, 10 x 12; Grades 3 and 4—"Jesus is Our Brother," colored art paper, cut and pasted, 10 x 12;

Grades 5 and 6—"Sacraments: Signs of God's Love," watercolors or poster paints, 12 x 14.

Grades 7 and 8—"Christian Heroes, Past and Present," tissue paper, inked design, 12 x 14; Grades 9 and 10—"Whatever You Do to the Least of These," collage, magazine, India ink, 16 x 20; Grades 11 and 12—"We Are the People of God," banner, felt and yarn, 16 x 20.

Entries are to be submitted to the contest chairman, Sister Gilchrist Conway, S.P., Religious Education Department, 131 S. Capitol Ave., Indianapolis, IN 46225.

Pope denounces violence

VATICAN CITY—Christians may not use violence to achieve justice for the workingman, Pope Paul VI told delegates to the third meeting of the European Apostolate to the Worker.

"There are indeed changes needed, sometimes radical changes," the Pope told the delegates, including some Protestants, in an audience October 12,

"but there are also means which the Christian cannot use."

Some of these means, the Pope said, are themselves inhuman and can "only delay the coming of a just society, which ought to be built. . . . In any case, these means are contrary to the apostolate and to the Catholic ministry."

The Pope urged the laity, priests and bishops involved in the Apostolate to the workingman in 11 European countries to inject "into the working world your friendship and fidelity to your brothers without losing your Christian identity."

The Pope warned that apostles to the laboring man must guard against allowing legitimate demands for justice and equality to grow from a cry for liberation to that of "revolution and violence."

ALL SOULS RITES

INDIANAPOLIS—The annual All Souls Day services will be held at 2 p.m. Sunday, Oct. 29, at the priests' circle of Holy Cross Cemetery. Father John Hartzler, pastor of St. Mark's parish, will conduct the devotions. The public is invited.

BY JERRY FILTEAU

WASHINGTON—Far-reaching changes in the exercise of episcopal authority in the American Catholic Church were recommended in an official report released here.

The 31-page "initial report" by the U.S. bishops' Ad Hoc Committee for Priestly Life and Ministry, sent to all American Bishops, included the following recommendations:

—Priests and laity should have a far greater say in the selection of bishops.

—Priests should participate and "have a voice" in meetings of bishops.

—An interdisciplinary committee should be set up to consider a "limited term of office" for bishops.

—The inclusion of more Spanish-speaking and blacks among the hierarchy is "of utmost and immediate concern."

—"Consultation" in the Church must be taken much more seriously, and stronger structures of consultation and due process should be set up in all dioceses.

—Structures for the evaluation of priests in their ministry must be established as an integral part of their personal growth and pastoral accountability.

AMONG ITS MANY recommendations sent to the bishops for discussion and consideration, the report included only one formal proposal for a vote at the November meeting of the National Conference of Catholic Bishops (NCCB):

That "a standing committee of the NCCB on Priestly Life and Ministry . . . (and) a permanent office or bureau . . . within the NCCB to service this committee" be established.

This standing committee and its office would continue the work of the present "ad hoc" committee chaired by Archbishop Philip M. Hannan of New Orleans.

The ad hoc committee was established last November to implement the four-year, \$500,000 study on the priesthood in the United States commissioned by the bishops in 1967 and received by them in April, 1971.

Under Archbishop Hannan and executive director Msgr. Collin MacDonald, the committee has been conducting an intensive study of priestly life in the United States over the past 10 months.

THE REPORT JUST released covers two areas: "Authority and Its Exercise" and "Evaluation and Priestly Growth."

In addition, the committee said it is "now working on two other areas of concern: Celibacy and Ministry, and Research and Scholarship." A spokesman for the committee said it will be "some time" before these reports are finished.

However, a "Study of Priestly Spirituality" will be sent to the bishops "within the next month," said Archbishop Hannan.

The committee emphasized that the recommendations in its report were not an attempt to "canonize" any new concepts "on the nature of priestly ministry."

"Rather," it said, "the committee's (Continued on Page 3)

Ball State University gets third student parish in the state

MUNCIE, Ind.—Bishop Raymond J. Gallagher of the Lafayette diocese officially established the Newman Apostolate of Ball State University as a student parish on Sunday, Oct. 15.

Bishop Gallagher presided at a groundbreaking ceremony for a \$250,000 multi-purpose building to be erected on a three-acre plot just east of the university campus.

The new parish will be the third campus parish in the state. The other two are St. Paul's at Indiana University, Bloomington, and St. Thomas Aquinas at Purdue University, Lafayette.

They are there for the most part because they can not raise hall and the court calendars are so crowded that it takes as long as a year and a half for their cases to be heard.

"This work opened a whole world of reality to me," Sister Mary Irma said in an interview. "I could never go back into my convent again and complain about anything, after seeing the burdens these men carry."

"I am so convinced this is where the Lord wants me, that if anyone takes me out of it, I'll never be convinced that it's the Lord."

BOTH THE smiling, round-faced Sister and her ecumenical colleagues, ranging from the Black Muslims to the American Bible Society, have introduced a humanizing aspect to life for the men doubled up in the six-by-eight cells. Three-quarters come from Brooklyn's black ghettos.



MISSION SUNDAY APPEAL—Millions of the world's poor and underfed people, like this tiny victim of malnutrition, will benefit from your contribution to Sunday's annual Mission Collection to be taken up in all churches on October 22. Goal for

this year's appeal is a record \$10 million. Archbishop George J. Biskup has asked that Catholics of the Archdiocese display their usual generosity to this worthy cause. (See editorial on Page 4 and special mission feature on Page 7.)

Public lease of non-public school backed

WASHINGTON—The U.S. Supreme Court, by a 7-2 vote, has allowed a Nebraska school district to lease facilities in a Catholic high school for an education program financed by the state.

Justices William O. Douglas and Thurgood Marshall, court liberals, said in their dissent from the majority opinion that the ruling contradicted past decisions and failed to abide by the First Amendment dictum of separation of church and state.

Justice William J. Brennan Jr., who generally sides with Justices Douglas and Marshall, contended in his remarks that the program would be operated without any religious involvement.

THE HARTINGTON, NEB., school district had applied to state education officials for financial aid in instructing students in remedial reading and mathematics. The school district leased facilities from Cedar Catholic High School for the program's classes, which would be attended by public and nonpublic school students. No religious pictures or articles would be in the classrooms.

State officials declined to undertake the project. Local school officials secured approval for the program from the Nebraska Supreme Court, provoking an appeal to the U.S. Supreme Court by the state board of education.

PAUL V. O'HARA, executive director of the Nebraska Catholic Conference, acknowledged he had not yet read the U.S. Supreme Court's decision, but said "it appears that it will do away with some of the discrimination relative to providing services to private school children."

"The court has in the past distinguished between aid to nonpublic school students or their parents and aid to nonpublic schools. Their decision apparently reaffirms that such a distinction is valid," he said.

Word from the Archbishop

My dear Family in Christ:

"Go into the whole world and proclaim the good news to all creation . . . Teach them to carry out everything I have commanded you; and know that I am with you always, until the end of the world." These words of Christ are his mandate to his followers of every century.

Every Catholic, by reason of Baptism and Confirmation, has been chosen to share in the mission of Christ to the world. Therefore, the words of Christ quoted at the beginning of this letter are addressed to everyone no matter what their vocation, career, or age.

That is why I come before you today by means of this letter to enlist your aid in reaching and sustaining millions with the salvation message of Christ.

Conscious of the missionary responsibility to those whom we meet and associate with day by day, we must also be world missionary conscious. Priests, Religious, and laity are giving their lives as missionaries in every part of the world. We are privileged to share with them in this all important labor of love by our prayers and by sending the means to carry on their work, and thus enlarge our response to the mandate of Christ.

This is the 150th year of the Society for the Propagation of the Faith. The record of these years proves the generosity of the People of God in making possible missionary activity throughout the world. The need for assistance continues to grow. That is why I ask you to be especially generous in this very special jubilee year of the Propagation of the Faith.

Asking God's abundant blessings for you, I am
Devotedly yours in Christ,

George J. Biskup

Archbishop of Indianapolis

Middle-aged nun most popular person in Brooklyn jail

BROOKLYN, N.Y.—One of the busiest and most popular people behind the bars of the jam-packed Brooklyn House of Detention for Men is a middle-aged nun.

Her name is Sister Mary Irma, and her solo apostolate of visiting both inmates and their families is credited by the warden with "lessening tension" in a tinderbox atmosphere where about 1,500 inmates are housed for weeks and months on end in a building constructed for \$50.

The 53-year-old Sister, who stands four-foot-eleven, bustles about the 11-story structure with an armload of little black notebooks and messages, names, phone numbers—and sometimes even a Polaroid photo of a prisoner's baby she may have taken that morning at his home on the outside.

"For a little woman, she rates big around here," said Bruce Longley, a

correction officer in the prison's methadone detoxification unit, where hard drug addicts are treated.

"She's the best thing about the building" was the observation of Mrs. Tina Ruth, a matron who heads the "Prospects for Prisons" volunteer library program which has been set up on each floor of the facility.

SISTER MARY Irma acts as "briefing officer" for some 30 priests, ministers and rabbis who visit each cell block weekly under the Clergy Volunteer Program of the New York City Board of Correction.

The impact of Sister Mary Irma's work has been such that last summer she was awarded a Citation of Merit by Mayor John V. Lindsay as a citizen who had made an outstanding contribution "to the improvement of our city." No other professional religious name was on the

list of those honored.

"This work opened a whole world of reality to me," Sister Mary Irma said in an interview. "I could never go back into my convent again and complain about anything, after seeing the burdens these men carry."

"I am so convinced this is where the Lord wants me, that if anyone takes me out of it, I'll never be convinced that it's the Lord."

BOTH THE smiling, round-faced Sister and her ecumenical colleagues, ranging from the Black Muslims to the American Bible Society, have introduced a humanizing aspect to life for the men doubled up in the six-by-eight cells. Three-quarters come from Brooklyn's black ghettos.

They are there for the most part because they can not raise hall and the court calendars are so crowded that it takes as long as a year and a half for their cases to be heard.

"We all agree," said Warden James Monroe, an active churchman who teaches Sunday-school, "that this is nothing but warehousing. But we haven't found a substitute for incarceration for people who have committed multiple and heinous crimes."

The warden has encouraged the Clergy Volunteers, Sister Mary Irma, and a handful of other groups to introduce programs, such as self-help education to the birdcage, semi-military life of inmates.

"They bring a certain amount of humanity, lessen tension and give a little more dignity to life here," he continued.

"The solutions are not within the institution, but on the outside—housing, education, the court system. Correction has become the catchall for all the failures of society," the warden commented.

SISTER MARY Irma's introduction to jail life came by way of a March, 1971, bulletin board announcement at Marymount Manhattan College. The announcement told of a plan to have clergy volunteers visit cell blocks two hours a week. There was one catch: no clergywomen or nuns were to be included, except for visits to the Women's House of Detention.

The nun, former secretary of the Parish Visitors of Mary Immaculate, went to see Father Laurence Gibney, former chaplain at the Manhattan House of Detention, and followed his leads to Brooklyn, where she met the warden and Father Vincent

Fullam, the chaplain. In a no-nonsense way, she asked: Could she visit families of inmates and coordinate her work with the clergy? The answer was yes.

Each day she tries to visit two families—usually by showing up, by subway, unannounced. Family visits are the work of her order. The same day, she goes to the House of Detention to see the men themselves in the quiet atmosphere of a first-floor counseling room, with news of the children, family health, finances. She may then go back to the families, with direct news of the inmates. So far she has seen about 200 families this way.

Twice she has taken pictures of new babies to men behind bars.

The fact that she wears a veil and "I look like a nun" opens doors and wins respect, she says, because it symbolizes that "the Church cares."

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Want action, not promises

MIAMI BEACH, Fla.—A theme that emerged from the meeting of the National Conference of Catholic Charities here was that action must replace promises as evidence of a greater commitment to a troubled society. But meaningful action meant different things to different people. This became apparent at the very outset of the convention which stressed unity of common cause rather than uniformity of expression. The organizers seemed to be saying that there was room for different forms of expression as long as the convention kept focussed on the goal that it set for itself last January. That goal was a thorough reorganization of Catholic Charities so that it could relate to the more pressing needs of the poor, the disadvantaged and the oppressed.

Layman named academic dean

BALTIMORE—For the first time in its 181-year history, St. Mary's Seminary and University here has a layman as its academic dean. The new dean is Dr. Charles O. Ryan, head of the Department of Educational Administration at Utah State University, Logan, Utah, since 1969.

Archbishop Luce's work praised

HOUSTON—Participants in an "encounter" for Spanish speaking Catholics praised retired Archbishop Robert E. Luce of San Antonio for his pioneering work on behalf of the Spanish speaking. In praising Archbishop Luce, Paul Sedillo of the U.S. Catholic Conference, cited a 1965 statement in which the archbishop told a newspaper: "If a Mexican American is impoverished, illiterate, diseased and delinquent, whose fault is it but those who from birth condemned him to the unwholesome atmosphere of poverty and squalor? ... The truth is that the Mexican American laborers are honest and hard working in a civilized manner."



New anti-poverty grants made

CHICAGO—The U.S. bishops' anti-poverty program opened its 1972 fund raising campaign with an announcement of more than \$1 million in grants funded by the 1971 campaign. The 1972 fund raising effort of the Campaign for Human Development will come in a special collection to be taken up in Catholic churches throughout the nation on Nov. 19, the Sunday before Thanksgiving. In encouraging Catholics to contribute to the campaign, Auxiliary Bishop Michael R. Dempsey of Chicago pointed out that \$16 million has been donated since the campaign began in 1970.

Change of locale suggested

VATICAN CITY—The annual session of the Vatican's Secretariat for non-Christians had just about everything except the presence of non-Christians. Three of the four non-Christian speakers failed to show up. A participant said that many members had suggested getting away from the notion that any discussion of the other major faiths in the world has to take place in the Vatican. Observers said that if the secretariat changes by seeking dialogue and understanding with other faiths in their own milieu, the confusion of this year's meeting in the Vatican may have suggested the change of locale as much as the specific recommendations by the members.

Laud diversity in theology

ROME—Theology can and must be diversified for differing cultures around the world, according to a week-long study by the Vatican's International Theological Commission. The commission was called for by the 1967 world Synod of Bishops to advise the Pope, the Synod and the Doctrinal Commission on the thorniest problems of the day. An observer of the commission's meeting here said the 28 theologians in attendance were prepared to broaden the approach of theological research in matters of faith just as biblical scholars have used diverse methods of study to deepen understanding of the Scriptures.

Priest returns to seminary

MILWAUKEE—After 17 years in parish work Father Martin Simon is a seminarian again. The 44-year-old priest enrolled at St. Francis Seminary school of pastoral ministry on a full time basis to learn "to really serve people most effectively," when he becomes pastor, probably next year. Although a number of local priests have returned to the seminary part time it appears Father Simon has set a precedent here by giving up a year of parish work to be a student again. "I felt ... I had to update myself," he explained.

Parochial school bus bill passed

HARRISBURG, Pa.—Legislation designed to provide free busing service for parochial school students on the same basis as for public school students has been passed by the Pennsylvania General Assembly and sent to Gov. Milton J. Shapp.

The bus service expansion, to be provided by local public school districts, will be paid for by the state at an estimated cost of \$15 million a year.

Under present law, parochial students are provided transportation only if they appear at regularly established public school bus routes and if parochial schools are in session while public schools are.

The bill would remove those restrictions and allow transportation of parochial students up to 10 miles outside a public school district.

SERMON WARNING
BILBAO, Spain—Bishop Antonio Anoveros of Bilbao, an advocate of social reform, warned priests to avoid "political and socialistic trends" in their sermons.



RENO NITE AT HOLY NAME—The Altar Society of Holy Name parish, Beech Grove, will sponsor a Reno Nite from 7:30 p.m. to 12 midnight on Saturday, Oct. 21. All games will be played. Admission will be \$1 per person. Mrs. George Koster, above center, and Mrs. Al Herbertz, right, are co-chairmen of the event. Also shown is Mrs. Joseph W. Madis, Altar Society president.

'Covenant parishes' under consideration

MILWAUKEE—Eighteen Catholic churches are considering a plan which would team them up as "covenant parishes" with 18 Episcopal churches here.

The new concept, already in practice in the Worcester, Mass., diocese, is an effort toward improving Anglican-Catholic relations at a grassroots level, according to Father Kenneth Metz, chairman of the Milwaukee archdiocesan ecumenical commission.

The local ecumenical commissions of the Catholic and Protestant Episcopal Church have been working closely to co-sponsor programs that will keep stride with the pioneering work of their national and international counterparts.

THE IDEA of covenant parishes, Father Metz said, is not to encourage a "merger." "It is rather an agreement, indicating a willingness to move in the direction of organic union," he said. "The goal is eventual intercommunion and not political absorption into one or the other, or even a new structure."

Covenant parishes will be encouraged to get to know each other as brothers and sisters, he said. This will be done by a shared ministry and by a preaching and teaching together "as Christians who are like minded on essential matters."

AT FIRST the shared ministry will take a variety of simple forms, Father Metz said. Initially it will not include ministry at the altar.

Participating parishes will be encouraged to exchange the names of sick or dead parishioners who would be prayed for at both parishes. Also religious women of both faiths would have a common list of names for their areas.

Covenant parishes could make buildings available to each other, and they could work together in helping the poor.

Shared programs in education could be fostered with CCD classes and adult education groups exchanging teachers who are expert in certain fields.

Anti-Jew bias still in religious texts

NEW YORK—Nine years after a landmark study analyzing anti-Jewish and discriminatory references in teaching materials, Protestant church school curricula "still tend to draw an unjustifiably negative picture of Jews and Judaism."

Catholic textbook publishers seem to be scoring a little better on erasing such references, but "there is still a long way to go." The assertions were made here by Gerald Strober, educator and co-author of "Religion and the New Majority," at a luncheon at the American Jewish Committee headquarters held to announce the results of the study.

ESSENTIALLY, the study asked: What has been done by Protestant religious educators to obtain a more just and accurate portrayal of Jews and Judaism in their textbooks since 1963?

The answer by Strober, in his report entitled "Portrait of an Elder Brother," Not very much.

"WE HAVE HAD some indications, although no study has been made, that clearly show that there has been a much more positive response from the Catholic community about revising their religious school texts than in the Protestant community," Strober said.

Catholic sensitivity on the issue, he said, was given impetus by the Second Vatican Council, assisted by ongoing Church structures such as the Vatican Secretariat for Catholic-Jewish Relations, and evidenced in conferences and courses in Catholic universities.

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TO NOTE ANNIVERSARY—Mr. and Mrs. Harold C. Braun, members of Our Lady of Lourdes parish, Indianapolis, will note their 50th Wedding Anniversary with an Open House from 2 to 4 p.m. Sunday, Oct. 22, in their home at 1600 S. Kitley Ave. A family Mass of Thanksgiving will be offered in Our Lady of Lourdes Church on Saturday, Oct. 21, followed by a dinner for members of the family. The jubiliarians are the parents of: Margaret Braun, of Miami; Mrs. William Fahle, Fairborn, O.; Harold C. Braun, Jr., Robert M. Braun and Richard T. Braun, all of Indianapolis. They also have 29 grandchildren. The Open House is open to relatives, and friends and neighbors. Mr. Braun is a retired motion picture projectionist.

HOPE IS MANY THINGS...

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Dear Friend:

There are a million-and-a-half refugees in the Holy Land, each one the voiceless victim of a war now in its 23rd year.

Mostly children, they are refugees torn to shreds by war.

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Hope is a pair of shoes, an egg, a clean blanket, a chance to receive the sacraments.

Hope is a handful of practical-action people—priests, Sisters, and qualified volunteers—who leave their own homes and become refugees in the Holy Land for the refugees.

These people, just a handful, are our Pontifical Mission for Palestine.

They are people who feed, teach, heal, clothe, mend, fulfilling the love-mission of Jesus Christ, in Bethlehem, Nazareth, Cairo, Damascus, and war-torn Israel.

Their mission is love, and peace with justice. Their strategy is service—the works of mercy, person-to-person, in the name of Jesus Christ.

There is hope in the heart of the blind child in the Gaza Strip because he is learning a trade in the Pontifical Mission Center for the Blind.

In Abu-Dia, outside Jerusalem, an elderly Muslim prays contentedly to Allah because Sister Patrick, from Ireland, is at his side.

Six Sisters from India—a physician, two nurses, three social workers—have arrived in war-torn Jordan, to work in the camps and live no better than the refugees.

You give them hope because you care.

We ask your prayers, for peace and for the safety of us all.

We beg you to help us keep hope alive. Please use the coupon below. I'll be writing to thank you for your gift.

Gratefully yours in Christ,
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THE TACKER

'And a bell that really tolls'

BY PAUL G. FOX

"Grand Opening" ceremonies for a near 100-year-old edifice in Indianapolis is scheduled Thursday, Nov. 2, the feast of All Souls.

Through the tireless efforts of a "retired" Franciscan nun, the once-abandoned tiny chapel at St. Joseph's Cemetery will once again provide an opportunity for Mass and consolation to cemetery patrons.

Sister M. Philonilla Weintraub, O.S.F., Shelby County-born former nurse and hospital administrator now residing at St. Francis Hospital, Beech Grove, has rallied the combined strengths of herself and her many friends over the past six months to restore the picturesque chapel.

She and her constant companion and chauffeur, Miss Vivian Brandon, have physically spent themselves four and five days each week since last April renovating the chapel and the surrounding landscaped area. They have had generous assistance—hospital employees, Twilight Guild members, city firemen, painters, electricians and other volunteers—Catholics, Baptists and Masons.

The octagonal nun figures that between \$7,000 and \$10,000 in donated labor and materials have gone into the project, including many items purchased outright—such as 49-cent "stained glass windows" (dime store contact paper).

While it can accommodate only about 24 persons, the chapel has a carpeted sanctuary, pews from the former Chatham High School convent, attractive Stations of the Cross, a handsome Infant of Prague and other statues, and a modern banner. And a bell that really tolls.

But the most recent addition that Sister Philonilla is most proud of is a new \$800 organ, donated by a woman in memory of her deceased husband. She refers to it as her "organ transplant."

The chapel, built on a slope, has a full basement which the Franciscan is fashioning into a "social room." She denied the suggestion that she was planning a weekly bingo game there and explained loftier reasons.

"We want to fix this room up with carpeting and benches so that groups of young people—CCD classes, Scouts and others can have a comfortable place to relax while visiting the cemetery," she said. "For some reason young people feel squeamish about cemeteries. We want to change that attitude."

Meanwhile, the "Grand Opening" is proceeding apace with the announced schedule of All Souls Day Masses in the chapel there hourly from 8 a.m. to 6 p.m. Eight Indianapolis parishes will provide the clergy for the Masses:

8 a.m., St. Mark's; 9 a.m., Father Augustine Sansone; 10 a.m., St. Ann's; 11 a.m., Holy Trinity; 12 noon, Holy Name; 1 p.m., St. Joan of Arc; 2 p.m., St. Jude's; 3 p.m., St. Barnabas; 4

p.m., St. John's; 5 p.m., St. Vincent's, Loganport; 6 p.m., Daughters of Isabella, Msgr. Cornelius B. Sweeney, V.G.

We have a hunch that Sister Philonilla will bring a sandwich and spend the day. She would be delighted to see a steady crowd.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Russell Lents, members of St. Anthony's parish, Indianapolis, who will observe their 50th Wedding Anniversary on October 31.

Also to Mr. and Mrs. William H. Ramsey, members of St. Lawrence parish, Indianapolis, marking their 50th Anniversary on October 21. Cathedral High School senior John Spanke has been cited by the National Council of Teachers of English as a runnerup in its annual achievement awards competition. He is the son of Mr. and Mrs. Theodore Spanke of Holy Spirit parish, Indianapolis.

HERE AND THERE—The Women of the Blue Army of Indianapolis will present a film on the brown and green scapulars at 7:30 p.m. Monday, Oct. 23, at Secunia Memorial High School, 5000 Nowland Ave. Guest speaker will be Valentine Binkowski, former lay director of the Blue Army in Detroit. There will be no admission charge. Abbot Gerald Benkert, O.S.B., former rector of the old St. Melarad Minor Seminary and retired abbot of Marmion Abbey in Aurora, Ill. recently administered the sacrament of confirmation to 244 persons in Sola, Guatemala. It was reportedly one of the largest confirmation classes in the 400-year history of the parish now staffed by Benedictine monks from Marmion.

PUBLISHES NEW BOOK—Sister Georgiana Terstege, S.P., French professor at St. Mary-of-the-Woods College, has published a fourth book in her series of aids for teaching the French language. The latest volume, published by J. Weston Walsh, Portland, Me., is concerned with teaching writing skills to French students at the advanced high school and college levels. Sister Georgiana teaches French classes for Terre Haute-area children at the college on Saturday mornings.

CATECHISM FOR RETARDED—Catechism classes for retarded children in Indianapolis have been established at four neighborhood locations by the Guardian Angel Guild. Children may be enrolled at any of the four sites: St. Michael's School, 1:30 to 2:30 p.m. Saturday; Sister David Mary Bowman, O.S.F.; Little Flower School, 9 to 10 a.m. Saturday; Mrs. Russell L. Beaver; and St. Jude's School, 9:25 to 10 a.m. Sunday; Sister Marilyn Therese Lipps, S.P. For information about the northside center at Immaculate Heart of Mary School, contact Sister David Mary at St. Michael's.

Eight Basque priests in jail, exile says

SANTIAGO, Chile — At least eight Basque priests have been jailed by the Franco government in Spain on charges of subversion, according to a priest expelled recently.

Father Julian Renteria said upon arrival here from Madrid that he was arrested in mid-September as he walked to his parish church in a Bilbao suburb.

"I was charged with being a contact for ETA and subjected to 48 hours of continuous interrogation by police," he said. ETA are the Basque initials for the war-cry of Basque Freedom.

HE INDICATED the secrecy of confession was at stake. He said that he had discussed with Church authorities the need to "restate before the people that they can come to the priest with any problem at any time, in the certainty that the priest keeps the secrecy even if this means oppression and persecution."

The charge of ETA complicity was later changed to a charge of staying in the country without the proper documentation. Father Renteria, a Basque by birth, worked many years in Chile and during that time he became a naturalized Chilean citizen.

HE SAID that after a brief visit to France last July, border police failed to stamp the entry mark on his passport. "This is

why the Political Police Brigade, Franco's secret police, decided on my exit from Spain."

"I am convinced high government officials have little to do with these arrests, which are completely in the hands of the Political Brigade bent on repressing any opposition to Franco," the priest said.

Reliable sources estimate that close to 30 priests were serving jail sentences under laws of public security, before Gen. Francisco Franco granted a general amnesty last October.

INDIANAPOLIS

Calendar of Events

SUNDAY, OCT. 22

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

The Catholic Daughters of America will meet at 1:30 p.m. at the Kemper House, 1028 N. Delaware St.

MONDAY, OCT. 23

Luncheon-Card Party, sponsored by St. Francis Hospital Guild, in Holy Name parish hall, Beech Grove. Luncheon at 11:30 a.m., card games at 1 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. 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.

Card party set

INDIANAPOLIS — The annual card party sponsored by the Ladies of Charity will be held Saturday, Oct. 21, at the K of C hall, 1305 N. Delaware St. All games will be played beginning at 1:30 p.m.

Proceeds from the event will be used for Thanksgiving and Christmas aid to poor families. Miss Marie Lawhorn and Mrs. Dan Moran are chairmen.

NEW OFFICERS

SELLERSBURG, Ind. — Newly elected officers of St. Paul's parish Ladies Club are: Mrs. Helen Rieger, president; Mrs. Roberta Smith, vice-president and Mrs. Carolyn Sorg, secretary-treasurer.

D of I to hold Tea Style Show

INDIANAPOLIS — The Madonna Circle, Daughters of Isabella, will sponsor an Anniversary Tea and Fun Style Show at 8 p.m. Thursday, Oct. 26, at St. Andrew's parish, 4050 E. 30th St.

A business meeting, including election of officers, will precede the entertainment.

Installation of officers will take place Saturday, Nov. 4, during a Communion Breakfast at St. Andrew's.

Child Center Guild to meet

INDIANAPOLIS — The monthly meeting of the St. Mary's Child Center Pre-School Guild will take place Wednesday, Nov. 1, at Noble School, 2400 N. Tibbs Ave.

Dessert and coffee will be served at the business meeting, to begin at 12 noon in the school's conference room. A tour of the Noble School facilities will be conducted for members and guests.

CELEBRATE ANNIVERSARY—Mr. and Mrs. William H. Ramsey, members of St. Lawrence parish, Indianapolis, will mark their 50th Wedding Anniversary with a Mass of Thanksgiving at 2:30 p.m. Saturday, Oct. 21, in the parish church. A reception will follow at the Knighton Square Community Bldg. They are the parents of James Ramsey, of Hartford City, and Mrs. Maryellen Doyle, of Indianapolis.

Church property tax on ballot

SANTE FE, N.M. — New Mexicans will vote to determine whether church property used for commercial purposes should be exempt from the state property tax in the general election November 7. They will consider an amendment to the state constitution which would specify that church property so used for commercial purposes is not exempt from property taxes. The constitution now states that "all church property" is exempt from taxation. The proposed amendment provides that "all church property not used for commercial purposes be exempt" from taxation.

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Bishops' report calls for changes in authority structure

(Continued from Page 1)

approach is to try to create a spirit and a certain freedom in which, under the Holy Spirit, sound developments in the life and ministry will appear among the priests themselves and be initiated, encouraged and monitored by the continuing action of the Office for Priestly Life and Ministry that is being recommended in this report."

The report led off its section on the exercise of authority with the theological notion that, "After the model of Christ, the local bishop relates to his priests as servant, friend, brother and model of reconciliation."

Pointing to the brotherhood between bishops and priests "in the service of the People of God," the report called for greater participation by priests and laity in the decision-making processes in the

Church.

Priests should be invited to "take part in national and regional and especially provincial meetings of the bishops," the report said. In addition, the report said that "serious consideration" should be given to allowing priests to "have a voice" at bishops' meetings.

THE REPORT EMPHASIZED that "consultation in the Church is not based on any concession or privilege; it is derived from the very nature of the Church." The fact that consultation is not actually legislative or decision-making "must not be permitted to denigrate the crucial significance of consultation in the Church," the committee said.

The selection of bishops, the report said, is one area in particular where con-

sultation should be broadened and deepened.

"Few decisions are of more significance to the local church than the choice of its leader," the report said.

The report emphasized that "the Spanish-speaking and black people of the country" especially have been excluded from such participation in determining the Church's mission. The report called it a matter "of utmost and immediate concern that Spanish-speaking and blacks be included in the ranks of the American hierarchy."

"Important to the question of the selection of bishops," the report said, "is the notion of a limited term of office."

However, because of "theological and canonical implications," the committee declined to make any recommendations on the controversial subject. It asked the National Conference of Catholic Bishops to give serious consideration to establishing "a competent inter-disciplinary committee to research this question."

IN ITS SECOND SECTION, dealing with evaluation and priestly growth, the report recommended the development of professional evaluation procedures in all dioceses.

It emphasized that such evaluations should be designed to "help the priest to grow, both personally and professionally."

The committee declined to make specific recommendations in this area, emphasizing that an effective evaluation process "must be introduced only in full consultation with all the people involved."

The committee also suggested that bishops make more use of their authority to experiment with "substantial alterations in the traditional forms of the parish," such as floating parishes and special communities.

It added that experiments in parish structures would also involve more extensive experimentation in the forms of ministry.

Benefit rummage sale scheduled

INDIANAPOLIS — A rummage sale, for the benefit of the Mill Hill Missionary Fathers, will be held Saturday, Oct. 28, in the old St. Ann's Church, 2850 Holt Road. Good winter clothing, household items and toys will be sold from 9 a.m. until 2:30 p.m. The public is invited.

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OPINION DATE UNCERTAIN

Supreme Court hears arguments in two landmark abortion cases

WASHINGTON—For two hours lawyers for the states and opponents of the Georgia and Texas abortion statutes argued before the Supreme Court over the right of the states to enact abortion laws and whether an unborn child has constitutional rights.

The justices gave no indication when they would rule on the cases.

The Supreme Court had heard testimony in the two cases last year, but postponed a decision so a full nine-member bench could decide the cases. Justices Lewis F. Powell Jr. and William H. Rehnquist did not begin their full terms until January, missing the first hearings conducted two months before.

A SUPREME COURT decision could affect abortion laws in most states.

The Texas law being challenged—which forbids abortions except in cases in which the mother's life is endangered—is similar to statutes in more than 30 states.

At least 12 other states have abortion regulations similar to those of Georgia, where abortions are illegal except when the mother's life is in jeopardy, when the child is likely to be born with a physical and mental defect, and when pregnancy resulted from rape or incest.

HOWEVER, BOTH cases also involve technical legal points and the final court decision could come on these points. This would leave the broad question of the

constitutionality of abortion laws in doubt.

On June 17, 1970, a federal court in Texas declared that state's abortion law unconstitutional but refused to grant the opponents of the law—an unmarried pregnant woman, a childless married couple, and a Dallas physician indicted for performing illegal abortions—an injunction to halt enforcement of the law.

Margie Pitts Hames, an Atlanta lawyer for opponents of the state's abortion law, assailed the portion of the Georgia regulation upheld by the lower courts detailing the procedures necessary to obtain a legal abortion.

SPECIFICALLY, she asserted the committee system invaded the private lives of the patients, and did not permit an appeal by the woman of an adverse decision.

Mrs. Dorothy Beasley, an assistant attorney general of Georgia, argued for reversal of the lower court ruling striking down a section of the Georgia abortion law.

"There is a gray area where we don't know when life begins," she said. "But it is in an area where we say the state has the right to protect the fetus."

There is conflicting speculation when the high court will rule, some observers saying they will not issue opinions for several months.

BEHIND THE NEWS

How does the Church fare in North Vietnam?

Despite reports to the contrary, it is strong and active, say delegates to peace conference in Canada

BY PAUL DELAHANTY

CAP ROUGE, Que.—The Catholic Church is flourishing in North Vietnam despite bombing and reports to the contrary, according to five North Vietnamese Catholics, including three priests.

The five spoke here at the second international assembly of Christians in Solidarity With the Peoples of Vietnam, Laos and Cambodia.

The five flew from Hanoi for the meeting here with some 300 delegates from the United States, Canada and Europe who explored Christian responses to the war in Southeast Asia.

DESPITE CONCRETE difficulties, the life of Catholics goes on in North Vietnam, said Father Nguyen The Vinh, a pastor of four churches in the diocese of Phat Diem. Principal among these difficulties, the

priest said, were the American bombings "making it necessary to change the time of Mass often to guarantee the safety of believers." He said also that although there are many believers there are few priests to serve them.

Seminaries are non-existent in North Vietnam because of the war but a unique method of "apprentice priest" training is taking place, according to delegates.

North Vietnamese priests do not live alone, but in groups of three or four priests in a house. A young man wishing to study for the priesthood lives in such a house and receives his training and studies from the older priests, along with practical experience in parish life.

NORTH VIETNAMESE delegates claim

that some 15 priests are now ordained each year in this manner.

Father Vinh said that there are more than a million Catholics in the North at the present time, served by one archbishop, 12 bishops and about 400 priests. Accurate numbers, he said, are impossible because of difficulties in communication and of taking a census during the current fighting.

All enjoy religious liberty "guaranteed by the constitution and by a proclamation of Ho Chi Minh in 1954," he said.

But, he added, the war has made it difficult for Catholics. "Since the bombings began in April of this year," he reported, "more than 100 churches have been destroyed."

The war has helped the cause of ecumenism in North Vietnam by uniting

Catholics, Buddhists and Communists against the United States, he said. "During Mass," Father Vinh said, "we must pay attention to our service, so the Buddhists stand on guard for us and warn us of an air alert when American planes come."

FATHER HAROLD BURY of Minneapolis, Minn., one of the coordinators of the conference, who recently returned from a visit to Hanoi, confirmed the Vietnamese priests' descriptions.

Nearly 700,000 Catholics did go south after the French withdrew in 1954, he said, "and two-thirds of the priests. But about 800,000 Catholics remained in the North, and this has grown to about 1.2 million today."

Father Bury said also that one of the biggest difficulties facing North Vietnamese bishops is the Vatican edict issued in 1951 threatening ex-communication to any priest or bishop who supported a communist government.

ATTITUDES ARE also changing in South Vietnam, he continued. The Vietnamese have seen a "change in

civilization, from a non-competitive to a competitive society. Despite their anti-Communism, many Catholics in Vietnam see the cure as worse than the disease."

"Catholics told us they were afraid of communism," Father Bury said, "but that the Church would be better under communism, than linked to the corruption which exists now."

The North Vietnamese delegates denied that there would be any kind of "blood-bath" at the end of the fighting. "After 35 years of fighting, we want an end of bloodshed."

And they were all strong in their condemnation of the U.S. part in the war, referring to "genocide," "criminal war," and always to the "American aggressors." They particularly condemned the U.S. bombing, which, they said, has destroyed "more than 500 churches" in all.

"We are living under unimaginable conditions," Father Vinh said, "but we say that U.S. bombs can level our churches but they cannot destroy our faith."

EDITORIALS

The grisly debate on bloodbaths

For weeks now the public has been subjected to one of the most ghoulish exercises in the history of United States politics. It consists of estimating the number of bodies that would be found floating in a possible "bloodbath" following any Communist takeover of South Vietnam.

According to President Nixon and other administration spokesmen as many as one million persons are marked for assassination by the Reds.

Senator McGovern, and other members of what is now being called the revisionist school, scoff at administration figures and say the death list would contain only a few hundred names, certainly not more than 10,000-15,000 persons.

On the one hand, administration figures in the matter have escalated considerably in the past two years and they are based largely on evidence submitted by those having a personal as well as an ideological bone to pick with the North Vietnamese government.

On the other hand, the "revisionists" base their arguments almost exclusively on reports from the International Control Commission regarding reprisals following post-1954 land reforms in the North.

Set up by the Geneva Conference in 1954, the commission's findings have been faulted for several reasons. Among these are the fact that the commission was

structurally and operationally restricted. Many of its conclusions, for instances, were derived solely from information supplied by the North Vietnamese government. What government, critics of the commission's report have asked, is going to freely and openly confess its sins to any international body?

At this point in time it would seem the better part of reason to maintain a healthy skepticism. It would be foolish to presume that any American political leaders—whatever their persuasion—have an inside track on the thinking of North Vietnamese leaders should circumstances eventually result in total Red control of the South. Only God knows what could be in store for the people of South Vietnam and only the future will divulge who is right and to what degree.

What is fact—and not a matter of dispute—is that both the North and the South have endured hell on earth for more than 20 years and their hapless populations deserve a prolonged restorative period of peace and security. May they soon be granted it.

Meanwhile, as this nation seeks to disentangle itself from a tragic 10-year mistake, it is downright hair-raising to have the two leading political factions bickering over hypothetical bloodbath statistics as part of an election campaign.

—B. H. ACKELMIRE

Needed now more than ever

A few months ago The Criterion carried an article detailing the decline of new vocations in the mission field. The same decline might be seen as part of an overall condition. Nonetheless, the writer of the article interpreted it as primarily a consequence of Vatican II's stress on interfaith harmony and understanding.

The result, as he saw it, was that ecumenism had dampened our enthusiasm for evangelization. Young men and women presumably no longer saw the necessity of living a life of suffering and sacrifice in some forsaken patch of jungle or desert in order to bring salvation to those who already had it within their grasp.

That kind of argument makes for a very narrow view of the missions as well as Christianity. Evangelization has been and remains a vital ingredient of missionary work. But it is not the whole story.



"What's a missionary gonna buy with my Dad's quarter?" (Don't YOU be embarrassed—give generously!)

The hospitals, leprosaria, food depots, orphanages, schools—these are all part of Christ's message of love. And they must be kindled and sustained.

There are all kinds of proof of the continuing and growing need for the missions. The millions of gallons of milk supplied each year to starving children, the cases of penicillin and blood plasma given the sick, the truckloads of tools and seeds count, too, along with the number of persons baptized and native priests ordained.

None of us would have to be sold in the idea of supporting the missions if we had some first-hand knowledge of what goes on each day. Few of us, unfortunately, have such knowledge. But all of us share the intimate bond of faith with our missionaries and the common obligation to make Christ known to all men. And at least once a year we are expected to honor that obligation as generously as possible.

—B.H.A.



"HEH, I'VE GOT A GROOVY IDEA! LET'S YOU AND ME MERGE OUR CHURCHES!"

THE YARDSTICK

'Equal time' to war

BY MSGR. GEORGE G. HIGGINS

The first annual Respect Life Week, sponsored by the National Conference of Catholic Bishops, has come and gone. Its purpose was to focus on some of the threats to human life and human dignity in our society and to provide an educational experience which would alert our people to the problems and would re-state the pertinent moral teaching on each topic.

It would be difficult in the short run to measure the results of this well organized and highly publicized experiment in Catholic adult education. I have the impression, however, that it served a very useful purpose and probably ought to be repeated a year from now, with somewhat greater emphasis next time on the particular problem of war as perhaps the greatest single threat to human life and human dignity in the world community of nations.

In offering the latter suggestion, I do not mean in any way to denigrate the value of this year's excellent program, much less to stand in criticism of those who put it together.

THE MAN WHO was principally responsible for drawing up the program (subject to the direction and supervision of an over-all policy committee) was Msgr. James McHugh, Director of the USCC Division for Family Life. I think he did a first-rate job and is to be highly commended. Some have complained—rather capriciously, in my opinion—that the materials prepared under his supervision over-emphasized the problem of abortion, for example and under-emphasized the problem of war.

To my way of thinking, that's an unfair criticism. The fact is that Msgr. McHugh, working against a very tight deadline and under difficult conditions, went to great lengths to make sure that Respect Life Week would not be thought of merely as an anti-abortion program but would also help to sensitize our Catholic people to a number of other threats to human life and human dignity in the contemporary world.

In this connection, I happen to know from personal experience that, when called upon to advise individual bishops and diocesan directors on the best means of promoting Respect Life Week, he strongly counseled them to give "equal time" to poverty, racial discrimination and, above all, to the particular problem of war.

HOWEVER I suspect that Msgr. McHugh would agree that next year's program probably ought to be somewhat more detailed in its handling of the problem of war and, more specifically, the war in Vietnam.

I do not mean to suggest that it should take a partisan political position on this matter or that it should enter into a technical discussion of the pros and cons of particular methods of terminating the war. On the other hand, I think it would be fair to say that the natural tendency of Catholics, in any educational program dealing with respect for life, is to be quite specific in their treatment of the abortion issue and somewhat less specific in their treatment of the war.

On the latter issue we tend, more often than not, to state our moral teaching rather theoretically and in rather vague and general terms.

And yet there is certainly nothing vague or theoretical about the killing that has been going on in Vietnam for more years than most of us live to remember and unfortunately is still going on at this very moment.

ON OCTOBER 4 the Wall Street Journal reported in a lengthy dispatch from Saigon that in Vietnam no matter how much things change they nevertheless remain the same. The war, in other words, is still going on.

In a front-page article the Journal estimated that "If America, with a population about six times that of the two Vietnams, were being punished at a comparable rate, it would mean at least two million Americans dead and wounded and six million homeless—all in six months."

That's a staggering figure—and, mind you, it appeared in the pages of a "conservative" newspaper of great integrity and therefore cannot be cynically dismissed as "radical" or "pacenik" propaganda.

THERE IS enough information in that one sentence to warrant the conclusion that the war in Vietnam is an evil of almost incalculable proportions. Please God, it will have come to a merciful end before we enter upon a second Respect Life Week in the Fall of 1973.

I am not suggesting for a moment that we should soft pedal our opposition to abortion. If anything, I think we should redouble our efforts to sensitize our people to this terrible evil. On the other hand, I am equally convinced that we will simply have to be consistent in the statement of our moral principles if we hope to retain

YOUR WORLD AND MINE

No power, no gain

BY GARY MacEON

The American political system depends on the separation of powers at the highest level to maintain a balance between different interests and insure fair play and justice for the individual. It is a method that on the whole has worked very well.

At a lower level, a similar balance is achieved by the lobbying system which enables groups to exercise their power and insure that their interests are protected in the interplay of competing interests.

What happens, however, if a group lacks power? Most of us seem to think that this is impossible; or at worst, that the sense of fair play of the American people will insure that it still gets a break. Unfortunately, it is not quite that simple, as the recent history of the migrant farm worker continues to illustrate.

MIGRANT WORKERS represent one of the poorest and most powerless segments of our society. Debarred by Congress many of the basic rights guaranteed to other workers, they are to the extent of 95 per cent unprotected by union contracts. The average annual income for a family of four is \$2,700. Some 800,000 of their under-16 children work in the fields, and only 20 per cent of these ever reach high school. While the average American can expect to live to over 70, the average migrant worker's life expectancy is only 49 years.

One of the most frustrating aspects of this problem is that year after year legislative hearings are held at various levels, and sweeping reforms are promised. As Secretary of Labor James D. Hodgson put it just 18 months ago, "their plight has been studied excessively but not dealt with effectively."

HODGSON HAS reason today to recall his statement, which was made when he was announcing a national program to improve working and living conditions of migrant workers. In the first year of the program, he said, \$20 million would be

spent to train 6,000 of them in better job skills. At the end of the year, only \$16 million had been spent and only 1,200 persons had been trained. Yet, instead of stepping up the tempo to achieve the objectives, the program has been cut to a budget of \$10 million this year.

When he instituted the training program, Hodgson also undertook a study requested by various farm worker groups. They charged that the department was condoning illegal practices, such as assigning migrants to growers who violated minimum wage laws, provided substandard housing, disregarded health and safety regulations, and blacklisted workers who complained.

LAST APRIL Hodgson announced that the investigation had established that many of the charges were true and undertook to correct the situation "as expeditiously as possible." Now another season of harvesting has come and gone, and the farm worker groups claim that the Department of Labor has done nothing to fulfill its commitment. They have consequently decided to institute legal action against the Department and Hodgson to compel them to perform their duty.

Part of the problem, the suit charges, is that the Department continues to fund state agencies that violate federal and state laws. State-operated offices, it says, are often staffed by relatives or representatives of the growers rather than farm workers.

RACIAL ISSUES are also raised. These offices, according to the suit, deny to black or Mexican-American harvesters the counseling and job training they provide for whites. They restrict them to low-paid jobs, assign them to racially segregated camps, and refer them to growers who fail to pay their Social Security.

Why, one wonders, should the civil servants in Washington be so loath to enforce the law? What kind of pressures are put on honest men to persuade them to close their eyes to the victimization of the poor? These are questions that might appropriately be investigated when the issues come to trial.

Commonweal endorses McGovern

NEW YORK—Commonweal, a lay-edited Catholic magazine, has endorsed Sen. George S. McGovern for president because of the "compassion" he has expressed on most issues, especially the Vietnam War.

It was only the second time the Catholic magazine has officially endorsed a candidate for the nation's highest political office. In 1952, it backed Democrat Adlai Stevenson.

MEANWHILE, another magazine, U.S. Catholic, a monthly published by the Claretian Fathers, contended that American Church officials and religious publications should not endorse or even appear to support political candidates.

Commonweal said it abandoned its usual neutral stance because this year's

presidential election "may be a turning point in American history."

THE U.S. CATHOLIC editorial denounced endorsements of public officials by Catholic churchmen in America—and indirectly took Commonweal to task for its formal support of McGovern—because it said "religious leaders are out of place when they take sides in political campaigns."

The Chicago publication criticized Cardinal John Krol of Philadelphia, who gave the benediction at the Republican convention, and the Vatican publication, L'Osservatore della Domenica, which recently published an editorial charging Sen. McGovern with aiding Hanoi to the detriment of the President's policies in Vietnam.

Just as good not good enough

MILWAUKEE—Catholic schools have become content to be simply "as good as" public schools, according to an educator from the University of Notre Dame.

In doing so, Catholic schools, like their public counterparts, have become too technical and impersonal, Anthony J. Ipsaro director of a special education project, told high school teachers at a conference here.

FROM HIS 20 years experience in public and Church schools, Ipsaro believes Catholic schools have become "academic

even a shred of credibility.

Abortion is admittedly a clear violation of the moral law. But so is the bombing of innocent people in Vietnam. Why not say so, at long last, in quite specific terms?

factories."

He said an example of that description was reflected in the agenda of the two-day convention which listed 123 separate workshops. Of that number, he noted, only eight focus on the person of the teacher while "everything else is addressed to technique."

HE SINGLED out exhibit areas where teachers parade the aisles looking for answers by filling their shopping bags with leaflets and brochures. Then at the next convention they make a repeat performance, he said.

If more personal relationships on teacher-to-teacher and teacher-to-student levels are to develop, they will have to come from women, he said.

The CRITERION

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

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

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

Editor, Rev. Msgr. Raymond T. Bower;
Associate Editor, B. H. Ackelmire;
Managing Editor, Fred W. F. (for News Editor,
Paul G. Fox; Advertising Manager, James
T. Bower).

Published Weekly Except Last Week
in December.

Postmaster: Please return FOD forms
3279 to the Office of Publication.

Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

Whether or not the shot fired at Lexington was heard round the world, it had echoes in the Illinois country.

In 1776 the soldiers that had been stationed at Fort Gage in Kaskaskia, which in 1772 had replaced Fort Chartres, destroyed by the Mississippi tribe, were transferred to Detroit to strengthen that post against possible attack. Vincennes had less chance than ever to receive a garrison to protect it. Even Kaskaskia had only the citizens' militia.

To command this force Captain Hugh Lord at his departure appointed Philippe Francois Rastel, Chevalier de Rocheblave, perhaps because of his military experience.

A native of France, Rocheblave had fought with the French forces in the war that ended in 1763; he had then taken a position under the Spanish across the Mississippi, but on falling out with them he had settled in Kaskaskia. Military officers of that time appear to have been like professional athletes of today, serving now for one power, now for another.

TO CARRY OUT THE provisions of the Quebec, Sir Guy Carleton, Governor of Quebec, appointed lieutenant governors for the districts of his province to establish the long-delayed civil government. One of these was Edward Abbott, Lieutenant Governor and Superintendent at St. Vincennes, which was one of the ways the British named the post. So in 1777, 14 years after it came under the rule of the British king, Vincennes received its first representative of the sovereign. The people showed their appreciation for this belated response to their plea for someone to govern them; a delegation of 25 French and 36 Indians went to Fort Miami to welcome Abbott and to conduct him in proper state to his post. Other Indians joined the party at Ouatatanon.

It must have been an impressive procession that entered the town on 19 May 1777. Some have supposed that Abbott administered the oath of allegiance on his arrival, but, as has been noted, there is reason to believe that this formality had been attended to in 1768.

Much to his chagrin, Abbott had no troops and inadequate presents to gain the support of the Indians to the cause of the king. All he could do to secure the post was to erect a stockade, which he called Fort Sackville in honor of the minister of colonies, and to reorganize the militia. The stockade was probably an addition to the old French fort.

When Henry Hamilton came to Vincennes the next year he described it as "a

miserable stockade without a wall, barrack, platform for small arms, or even a lock to the gate." It had, however, four small cannons, which Abbott procured from Rocheblave in Kaskaskia. Abbott found it impossible to carry out the work he was given to do with the parsimonious fund provided. Indeed, he was severely censured by Carleton for extravagance in the gifts made to the Indians. As to the latter, he expressed the belief that they sought "to set the French against the English government and have told many of them that I should not live long."

THERE IS AN interesting contrast between this assessment of the relations between the Indians and the French and Croghan's charge that the French "spirited the Indians against the British." One feature of British policy that provoked Abbott's indignation was the employment of Indian bands to attack frontier settlements, for he believed that many of the settlers would embrace the Loyalist cause if they were protected in their occupations.

On 3 February 1778 Abbott left Vincennes to report to Carleton, having been summoned on so short a notice that he had not time to take with him his effects. He later petitioned the Treasury for 1,200 pounds in compensation for the expenditure he had incurred in the purchase of "the Equipage and Furniture necessary to support the dignity of his Majesty's commission," all of which had fallen into the hands of the rebels. If General Carleton was displeased with Abbott's conduct of affairs, the same could not be said of the people he governed. On his departure they presented him with an address expressing their regret that he was going away and their thanks for his services to them:

It is with intense sorrow that we have learned from you of the unhappy circumstances that force you to leave us for a while. You have given us numberless proofs of your sincere desire to promote the Public Welfare by your administration, and we shall always retain the deepest gratitude for them. Like you, we hope that the sad division between the Mother Country and the Colonies will soon come to an end. Meanwhile, we are happy to renew our assurance to you of our attachment to the government of his Majesty. We are sincerely grateful to you for your thoughtful admonition that we preserve concord and unity, which are so necessary in the present circumstances. We shall make every effort to preserve these inestimable blessings and to curb every disorder among us. And we give proper thanks to the Government, which we pray that you will seek for a poor and faithful people, wishing you a

happy voyage and a prompt return, which alone will lessen our fears. These are the sentiments of the inhabitants of your government, presented with the most profound gratitude for all the benefits you have bestowed on us.

The hope of the people that Abbott would promptly return were not to be realized. On his arrival at Detroit, he resigned his commission. Nor was another lieutenant governor sent to succeed him; apparently it was Hippolyte Bolton, who signed the address to Abbott as Major and Commandant of Militia, that was left in charge at Vincennes.

ABBOT'S PROTEST against the frontier, instigated by the British for the purpose of drawing American forces from the war in the East, met with no greater success than did his appeal for adequate funds to carry out his defense of the area. Because of the numerous attacks in 1777, that year came to be known as the "Bloody Year."

Protection of the frontier against such raids was the ostensible purpose of George Rogers Clark's campaign, already in preparation, which eventuated in the conquest of Kaskaskia and Vincennes by the redoubtable Virginian.

Henry Hamilton, Lieutenant Governor at Detroit, had the reputation, whether deserved or not, of being the principal fomenter. It was widely believed that he rewarded the raiders with larger bounties for scalps than for prisoners; it was for this reason that he gained the name of "Hair Buyer."

During all this time Vincennes was without a resident priest, though from 1770 on it had occasional visits from Father Gibault, who sometimes included Ouatatanon and St. Joseph in his ministrations.

In 1763 about half a dozen Jesuits were attending the religious needs of the Illinois country, with Kaskaskia as their center; Father Devernal at Vincennes was one of these.

At Fort Chartres there were two Franciscan Recollects, the brothers, Luke and Hippolyte Collet, who attended other villages also. In addition, Cahokia had a Seminary priest in the person of Francois Forget Duverger. But Father Forget, taking alarm at the banishment of the Jesuits and fearful of the imminent accession of British power, sold the Cahokia property, though the people rightly protested that he had no authority to do so, and followed the Jesuits to New Orleans, to sail with them for France.

The Franciscans were already in failing health; Hippolyte departed in 1764, and Luke died on 10 September 1765.

(To be continued)

Change in rules governing papal election seem sure

BY JAMES C. O'NEILL

VATICAN CITY—There is no doubt that Pope Paul VI is planning to change the rules governing the election of a new Pope.

But there is great confusion as to what the proposed changes are and when he will order them to be published.

A number of Vatican officials confirmed about a year ago for NC News that a "study document" on revising rules for the conclave at which a new Pope is elected is in the works.

On October 4 of this year Federico Alessandrini, head of the Vatican press office, said that "it has been known for some time that the present rules governing

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the election of a Pope have been the object of study." But, he added, "as far as I know both the contents of the document and the possibility of it being published shortly is strictly a matter of guessing."

REFERRING TO recent news reports that a change in the conclave rules seems imminent, Alessandrini said: "Anyone is free to advance conjectures about these matters, even if they do not know anything." The National Catholic Reporter, published at Kansas City, Mo., reported that a "palace revolt" is shaping up among some top Vatican officials, who are reportedly opposed to papal plans to change the election rules.

Among the three cardinals the weekly said have threatened to resign if the changes are made is Cardinal Carlo Confalonieri head of the Congregation for Bishops.

A close associate of Cardinal Confalonieri, however, said that report is "absurd." He said that "it would be totally out of character" for the cardinal to threaten to resign.

THE TWO OTHER cardinals allegedly involved in the "palace revolt" according to the American weekly, are Cardinal Franjo Seper, prefect of the Doctrinal Congregation, and Cardinal Giuseppe Siri of Genoa.

A highly placed Vatican official told NC

News that he seriously doubts that "any major changes will be included in the new rules," such as making all the heads of national bishops' conferences electors of the new Pope. That change has been reported as one of the new rules.

THE FACT THAT the "study document" is under pontifical secrecy makes it all but impossible to be certain of what it contains. However, there seems to be a general consensus among Vatican officials consulted that the old rule of keeping the electors under lock and key inside the Vatican to protect their freedom of choice may be on its way out.

It seems very likely that the new synod hall, which is part of the Vatican audience hall complex could be chosen for the daily conclave meetings and the casting of votes.

In 1963, the Sistine Chapel, the traditional site of the conclave, almost burst its ancient and venerable walls to contain the 80 electors who met to choose the successor to Pope John XXIII. As of the end of this year there will be 86 cardinals eligible to participate in a papal election, with the possibility of more if Pope Paul creates a new group of cardinals.

Despite speculation in Rome and reports appearing in various newspapers, the fact is that until Pope Paul chooses to make public any alterations he may be considering, rumors about specifics remain unconfirmed and, as far as the Vatican is concerned, unconfirmable.

Urges stressing pastoral functions

WASHINGTON, D. C. — In partial response to criticism raised during the past year against the military chaplaincy, the Army Chief of Chaplains has called on his colleagues to think of themselves as "parish pastors."

"The word is not applied often enough to us in the army. And that's not really important; it is how we think of ourselves that is finally decisive in this role as pastor."

Nixon's man in Rome

BY JAMES C. O'NEILL

ROME—The recurring presence of Ambassador Henry Cabot Lodge in Rome is a quiet but persistent reminder of his extraordinary mission as special envoy of President Nixon to the Vatican.

The tall, good-looking diplomat from Boston was in Rome again early in October for his eighth regular visit since mid-1970. Ambassador Lodge made his first call on Pope Paul VI on July 4 of that year as the American president's special envoy.

Two to three times a year since that initial meeting, the president's envoy arrives in Rome, sets up shop in a small suite of rooms in Rome's elegant Grand Hotel, and goes to work.



LODGE'S MISSION is to keep Pope Paul abreast of the U.S. government's thinking on a variety of international matters, to exchange views and to hear what the Vatican has to say from its unique international vantage point as a moral and religious center of leadership and influence.

Diplomatic sources are emphatic that the ambassador's meetings with the Pope and top papal advisers in the secretariat of state are not a one-way conversation. As one source put it: it would be a waste of time if the exchange of ideas were not free and sometimes productive.

SPECIFICS OF these conversations are simply not to be had from either side. But it is understood that subjects can range from the great issues of the war in Vietnam to less controversial problems such as the curbing of the international drug traffic and getting mail through to U.S. prisoners of war in North Vietnam.

Direct communications between the Vatican and President Nixon have been set up with a minimum of cost and diplomatic protocol.

Lodge is not part of the diplomatic corps officially accredited to the Vatican. As far as the United States is concerned he is not an official ambassador, because his nomination to the Vatican has never been submitted to Congress.

THE INFORMALITY of the present arrangement—and it is informal when contrasted with the rigid and carefully calibrated niceties of diplomatic protocol and seniority—has practical advantages for both sides.

Vatican officials know that when they talk to the presidential envoy he has just come from Washington, where he has been briefed on the Administration's recent thinking and desires on a variety of subjects.

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They know also that when he leaves Rome after a week or so of talks, he returns to Washington to submit to the state department and the President reports on all he has heard and seen at the Vatican. Moreover, Pope Paul has seen Ambassador Lodge each and every time he has been in town.

One topic that is not discussed, it has been learned, is the affairs and administration of the Catholic Church in the United States. Those affairs are considered "internal matters" on which the U.S. government has no say.

The Lodge mission to the Vatican seems to have settled down to a regular routine respected by both sides. There is still no talk of upgrading the mission to any higher diplomatic status. And for the time being, at least, it would seem that both sides are content to leave things as they are because they are working out on a practical level.

LETTERS TO THE EDITOR

Case of minor being more mature than her elders, reader says

To the Editor:

A county circuit judge in the state of Maryland recently ordered a 16-year-old girl held in jail for seven days, after the girl refused to submit to an abortion insisted upon by her mother. The girl's refusal was based on her belief that abortion is murder.

One wonders what maturity really is, if it takes a 16-year-old to point out that an act which deliberately destroys a human life is murder.

The presiding judge ruled that the girl and boy involved were both "children in need of supervision." To this we nod assent. Yet, we wonder if the adults concerned might also take some direction from the integrity of a young lady who would not compromise her valuation of the dignity of human life.

WE QUESTION whether much-needed parental supervision will be tolerated—much less respected—in the future, after this unhappy incident.

It has been reported that the judge counseled them thus: "The court does not believe it is in the interest of an unborn child to be born under these circumstances." Are we then to believe that it is in the interest of the child to have his life snuffed out?

IS IT NECESSARY to snuff out a young life, when the wisdom of mature counseling could have informed them about birthright, an organization which would aid in financial difficulties, personal counseling and adoption services?

It is our understanding that the rationale behind the legalization of abortion is that the mother should be the one to decide whether or not to have the child. It would appear that the court has now taken on this task.

CERTAINLY, to demand that a child's life be taken against the mother's wishes is a complete reversal of this progressive viewpoint and a flagrant violation of the rights of two human beings. Has any court the right to do this?

True, the mother in question is a minor and subject to parental authority. Perhaps we need legislation to prevent exploitation of minor children.

This reader wonders how many others

can see through "the emperor's new clothes". Why, then, do we lack courage to stand up and say, "He has nothing on." Something is definitely odoriferous in the state of Denmark when we fume over minor issues but do nothing about a big, ugly wound which threatens our very God-given right to Life.

Carolyn Vay

Woodbridge Va.

Questions provoked by teen-ager's story

To the Editor:

Enclosed is a clipping from your newspaper (regarding the jailing of a teenage girl who refused to have an abortion as ordered by her mother). It raises many questions.

What is the religious affiliation of both teens' parents?

Did these teen-agers get married?

What did the girl's father want? Abortion or grandchild?

What did the boy's parents want?

Has the boy a job? If he has, he will pay Social Security taxes but will not get credit or protection from them. Only taxes after age 21 earnings are credited. A gyp.

What do the people think of the judge involved?

It would be interesting to follow through, if this child is born and becomes an asset to the human race in either art, science, medicine or religion.

J. J. Zimmer, M.D.

Terre Haute, Ind.

Quaker view on teaching 'child of God'

MILWAUKEE — A Quaker educator urged Catholic teachers here to make use of their unique opportunity to form Christian communities in their schools.

Dr. Allan Glatthorn, director of teacher training programs in the University of Pennsylvania graduate school, told an elementary school institute here they should help children discover the "arts of meditation, contemplation and prayer."

"Help them find the center of their person, nothing is more important," he declared.

A Quaker, Dr. Glatthorn expressed regret that Catholic schools have made the mistake of trying to imitate public schools.

"Why betray what you are? Why capitulate? Why surrender your individual integrity and the integrity of the institution," the educator asked.

Denying that "bigger is better," Dr. Glatthorn recommended that efforts be made to keep schools small—an enrollment range of between 25 and 200 pupils was suggested—so that bureaucracy is not permitted to take over.

"We cannot force rigid programs on all students," he emphasized. "No single approach will ever be right for every child. Pluralism and diversity are necessary."

Dr. Glatthorn lashed out against a system which prefers treating pupils as "labels"—gifted or dull—rather than complex human mechanisms.

There are too many "lonely" children in American schools, Dr. Glatthorn said. He urged teachers to encourage close contact among classmates.

The Pennsylvania educator noted that teachers must remember that the pupil is a child of God, not the state.

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

We know that in God our Father there are no limitations. He is the Supreme Being, the infinitely perfect One; he has all perfections without limit. The God of our fathers is eternal, all-powerful, all-knowing, all-true, all-loving, all-just, and all-merciful.

However, the creatures God made out of nothing have many limitations. Everything we experience in our daily lives is limited in scope and ability and this certainly includes man himself. These limitations might be said to derive from four sources.



First of all, creatures have limitations simply because they were created. God, the Creator, is above all creatures who are but a faint shadow of his limitlessness.

SECONDLY, because man refused to remain faithful to God, he forfeited all of the gifts God had intended for him and thus had to endure further limitations. The world in which he lived became hostile and had to be subdued. "To the woman he said, I will multiply your pains in childbearing. Your yearning shall be for your husband, yet he will lord it over you." To the man he said, "Accursed be the soil because of you. . . it shall yield you brambles and thorns. . ." (Gen 3:16-19).

Thirdly, human limitations are sometimes hereditary, and the hereditary potentials the individual inherits from his parents, grandparents and more remote

ancestors place physical, emotional and intellectual limitations on the individual. All of us are aware of our hereditary strengths and weaknesses.

Finally, many of our limitations come from our environment. Every man is advantaged and disadvantaged; limited by his environment—time and place of birth, educational opportunities, economic conditions, racial and ethnic attitudes, etc.

Yes, every one of us experiences personal limitations and this included Jesus Christ as man. Thus, our problem basically is not our personal limitations, though our limitations can cause problems and sometimes very serious ones, but rather how we admit and accept our limitations. If we have continually striven to acquire a healthy self-concept, our mental health and adjustment potential is considerably enhanced. Furthermore, the experiencing of personal limitations can open us to God and other people, who together can make limitations a source of development.

ONCE I REALIZE and admit that I cannot be everything, or do everything, and that I must frequently have the assistance of a merciful and loving God, and the helping hands of my friends and neighbors, I begin to feel the warmth of God's love and the splendor of human friendship. Most psychologists agree that it is very difficult for a person to give or receive love if he will not admit his own limitations as well as those of others.

Furthermore, psychologists tell us that from the point of view of mental hygiene, it is important for a person to accept his limitations and think well of himself. In fact, an honest self-esteem that admits the presence of limitations is closely connected with the individual's capacity for social relations. "A realistic appraisal of one's own strengths and weaknesses," said Wayland Vaughn, the author of *Personal and Social Adjustment*, "is helpful in guaranteeing a person adequate security in human relations."

An individual needs considerable insight

to accept his limitations and to see himself as he really is. In fact, it requires a high degree of tolerance for a person to like the self he must live with, but this is an important prerequisite if one is to have a productive impersonal relationship with God and neighbor. Being a friend to oneself and accepting one's own capacities and limitations creates an inner freedom that makes one's full capacities ready and

available for use. This sort of freedom does not exist in the individual who is preoccupied with condemning himself and wondering if others are rejecting him because of his limitations.

ACCEPTING ONE'S self is just as important as accepting others with their limitations. The healthy person, and here we are talking about spiritual and moral

as well as mental health, is confident of his own worth because he is willing to admit and accept his limitations as well as his assets and see himself as others see him. Such a person is well pleased and can thus be truly open to the movement of the Spirit within him, and allows others (God and man) to assist him in making his personal limitations a source of development.

Granted, some personal limitations cannot be overcome no matter how hard one tries to overcome them, even with the help of others. With effort however, many can be surmounted. Before one can develop means of overcoming them, or of learning to circumvent them and continue to make progress, he must know what his limitations are and accept those he cannot eliminate.

The truly mature man not only achieves maturity in spite of his limitations, but uses his limitations as stepping-stones to maturity and a fuller life.

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SCRIPTURE

Our limitations lead us to others

BY FR. QUENTIN QUESNELL, S.J.

"Show me the coin used for the tax." (Matthew 22:19).

Take a coin in your hand and look at it. What is money good for? Nothing much in itself. If, like King Midas, we had nothing but money to eat, to drink, to wear, to touch and love, we would soon be desperately unhappy people.

But what is it good for? Well, at least to get us the things we need and a few of the things we want. We use it to provide for basic comforts today and some hope of a little security tomorrow.

Money reminds us of how much we depend on one another. If each one of us could grow his own food, make his own clothes, and build his own house, then we could get along without money. But in fact none of us can do everything. At least, we can't do them in

the way we like them done. So each one of us does some of them, and we trade the results back and forth among ourselves by means of money.

HUMAN SOCIETY as we know it arose to provide for things no one man can do for himself. The families we grew up in, the schools we went to, the unions and clubs, the organizations and churches we joined, the companies we work for, the cities and nations we live in—all of them underline how limited we are personally, at the same time they show how much we can do when we support one another.

It is the experience of our limitations that lead us out of ourselves to other persons. The fact that we are weak and less than perfect makes us look for help and find it even in others who are weak and imperfect too. Together we can do something. And, in doing it, we discover one another.

Not all our dependence can be found symbolized in a piece of money, however, any more than all our needs can be

fulfilled by things that money buys. In actual living with others, we soon find we have limitations and needs beyond food, warmth and protection. We also need sympathy and friendship and love. We need understanding and dialog; encouragement and warning; a common pursuit of truth and fidelity to good.

Looking at a piece of money is not likely to remind us of these. It often distracts from them. We become aware of these limitations and we find their healing only by looking at another human being.

THERE ARE STILL other ways in which we are limited, where not even our fellow men can help us. We can't know everything we want to know, and neither can they. We can't do a tenth of the good we'd like to, and neither can they. We can't guarantee ourselves one extra day of life. We can't see beyond our death. We can't lay our hands on any treasure that will last forever, and neither can they.

We stand afraid in the darkness of a universe vast beyond our imaginings. So do all other men. We didn't ask to come into it. We can't be sure if, in the long run,

it is kindly or cruel, whether ultimately it all makes sense or is a pointless absurdity. No man can help us here.

These deeper limitations too urge us out of ourselves toward another—toward the only One who can do anything about them. He built the limitations into us. As we become aware of them, we begin to be able to see our whole world as one great sign of him, bearing his mark, pointing us toward the discovery of him.

Looking at the coin and at Caesar's image on it, Jesus could say: "Give to Caesar what is Caesar's." But looking to the whole world of which we are a part, he could add: "And whose image and inscription does this bear? Then give to God what is God's."

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LITURGY

Hard fact, real need promote adaptation

BY FR. JOSEPH M. CHAMPLIN

About ten years ago I visited the Air Force Academy south of Denver at Colorado Springs. It's an impressive campus and the interdenominational chapel there framed in a background of the Rocky Mountains struck me as a particularly beautiful sight.

However, after talking this summer on the west coast with Major Dennis Dwyer, the Catholic cadet chaplain, I would like to return for a few days and observe some of the religious activities his five-priest team ministry sponsors. For example:

At 11 a.m. Sunday Mass with the Academy's magnificent eighty-voice male choir under the direction of talented musician Mr. Edward Ladecour. One doesn't have the opportunity to hear such a choral group very often and to listen as it performs traditional Latin motets and Gregorian chant or contemporary hymns and harmonized pieces alone would justify the trip.

The 6 p.m. weekday Eucharist with 50-70 cadets present who, because of their disciplined, busy schedule, really must hustle to make the celebration. Father Dwyer estimates some 200 (out of 1200) Catholic cadets participate each week in these daily liturgies. They, naturally, act as lecturers and servers with the students seeing to the arrangements themselves.

A week-end engaged couples retreat. Cadets contemplating marriage bring in their fiancées from all over the country for this event.

An early morning Word-prayer-Communion service prepared and executed by the cadets. A number of students asked for this brief, 10-15 minute paralytic celebration to complement the evening Mass. About 25 regularly attend the ceremony which involves some

reading of Scripture, a short homily and the distribution of Holy Communion. Cadets plan the service and four specially designated lay ministers of the Eucharist care for this aspect of the liturgy.

IN THE BEGINNING, Major Dwyer's flock reacted with shock to the concept of cadets as ministers of the Eucharist. Nevertheless, in time they came to see the wisdom of this development and the chaplain senses their devotion to the Blessed Sacrament has grown tremendously as a result of that innovation.

We shouldn't be surprised at the students' initial reluctance nor our own parishioners' first negative response to the introduction of lay ministers for Holy Communion. After all, Catholics for years were told only the sacred, anointed hands of a priest may touch the host, even the tabernacle key. Now we suddenly find a man who had a beer with me at the local bar last month is up there in the sanctuary acting like a priest, or I learn my next door neighbor is to give me Communion.

Such hesitation tells us instruction before introduction is essential. Changing times and new needs of people are the basic reasons why our Holy Father has endorsed this return to a pre-nineteenth century practice. Fewer priests, more Communion. It really boils down to those hard facts.

THE AIR FORCE Cadets would in effect be deprived of the Holy Sacrament at this daybreak service without permission for lay ministers of the Eucharist. Catholics in larger parishes already have experienced long, long delays at Communion time, a phenomenon not conducive to good liturgy.

No one should rush through Mass or grumble about a few extra minutes each week for the Lord. But if these moments could be saved by a permissible practice, why not? They might then be used for a common period of Thanksgiving after Communion.

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CATECHETICS

Need results in fulfillment

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

Driving home this afternoon I turned on the radio. The familiar voice of Barbara Streisand filled the car with her hit song, "People." One line struck me. "People who need people are the luckiest people in the world."

The lyrics rang true to life, even though the thought at first jars one. It is a paradox that the experience of need can indeed be a very lucky experience. Many a person has found that the painful discovery that he really needed help has been the first step to new growth and happiness.

I remember well a young man who walked into my office, sat down, and sadly began, "Father, I need your help. I just can't make it alone anymore." Somewhat surprised at his directness and depth of discouragement, I listened intently.

"I've really tried hard, Father. But I just can't do it. I'm not cut out to be a lawyer. My wife thinks I'm happy, my teacher's encouraging me to keep trying. But I've always wanted to be an artist, not a lawyer. I just can't get the feel for law. This is the most embarrassing day of my life. I've really tried, but I know I can't do it."

WE TALKED AT LENGTH about his feelings, his situation. He was honestly facing himself for the first time in years. He was openly admitting his limitations, even though he found it hard to admit failure. He feared what his wife would think if he dropped out of law school.

Several years later he visited me again. He was happy, relaxed, and enjoying creative work as a photographer. We recalled our first meeting, and he told me, "Father, that day I broke down and admitted that I just couldn't learn law was the most fortunate day I can remember. I never knew how lucky it could be to discover that you had limitations and needed help."

His experience suggests the value of recognizing and admitting one's limitations. To be limited in ability reveals one's needs. To admit that one needs help—encouragement, support, guidance, forgiveness, comfort, medical assistance—opens a person to receive. This is a grace-filled experience.

Jesus confirms the paradox of need resulting in fulfillment. "How blessed are the poor in spirit," he says in the Sermon on the Mount, "the reign of God is theirs" (Mt 5:3). Another translation of the same passage reads: "Happy are they who recognize their own need." The second version goes more clearly to the heart of what Jesus means. The biblical notion of

"poverty of spirit" is accurately translated as "recognition of need."

JESUS' WORDS REST on centuries of Old Testament usage. The people who were to receive God's blessing became known as the "poor," the "needy," in Hebrew called "anawim." While God's chosen ones were often economically poor, the term "poor" referred rather to "spiritual poverty." The "poor" recognized their need for each other and most of all for God.

The opposite of the "poor" were the "rich." These words do not primarily indicate financial status. For example, in the parable of the Pharisee and the Publican, the Pharisee probably was not nearly as wealthy as the publican—a tax collector—but in the eyes of God the Pharisee was "rich" and the publican "poor." The Pharisee felt self-sufficient, not needing anyone, whereas the Publican was so conscious of his own inner neediness that he reached out to God for help.

A passage that sums up the biblical meaning of spiritual poverty is found in the last book of the Bible, the Apocalypse or Revelation. "You keep saying, 'I am so rich and secure that I want for nothing.' Little do you realize how wretched you are, how pitiable and poor, how blind and naked!" (Rev 3:17).

BOTH OLD AND NEW Testaments focus on this central attitude of "poverty of spirit" or "awareness of one's need" as the decisive factor in personal growth as a believer. Only the person who recognizes his own need can open his heart to God, placing his life in God's hands with trust. The person who discerns no needs in himself finds no need for God or for other people.

Paradoxically, the facing of personal limitations, which involves the admission of need for help, can be one of the most valuable and enriching experiences in life. Barbara Streisand's song is not far from Jesus' "Happy are they who recognize their own need." "Blessed are the poor in spirit."

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KNOW YOUR FAITH

QUESTION BOX

What is the Church's present teaching on Purgatory?

BY MSGR. R. T. BOSLER

Q. Protestants believe that Christ came down to earth, suffered and died for our sins and they are saved when they acknowledge Christ; therefore they are secure in the knowledge they will attain heaven right away—no Purgatory for them. Catholics have long emphasized the justice of God—no one enters heaven until "the last farthing has been repaid," according to the Bible. (Is this the Biblical basis for Purgatory?) Assuming every man is judged according to his own conscience, are we Catholics not being penalized because of our rigid conscience and the fear that we might just lose heaven? What is the Church's present thinking on Purgatory?

A. Catholics as well as Protestants believe they are saved through Jesus Christ, not by acknowledging him only, but also by a faith that expresses itself in love. Either there is, or there is not, a purgation after death. If there is, Protestants as well as Catholics will receive the opportunity, whether they knew about it ahead of time or not.

I use the word opportunity designedly,



because it brings out the fact that the teaching on Purgatory is based on the mercy and love as well as the justice of God. The notion of Purgatory cannot be found explicitly in Scripture—but tradition—the living experience of the Church with the Word of God, discovered it must be presumed from other truths clearly contained in the Bible. The Biblical doctrines of divine judgment and punishment due to sin, and above all, the limitless mercy of God are the basis for concluding that God affords an opportunity—even after the moment of death—for imperfect human beings to make up for their failures in life, to be purified from their attractions to whatever is not God.

What the Church teaches as certain about Purgatory is what was required for the Greek Church at the Council of Lyons, 1274, when efforts were made to end the schism between the East and the West: "If those who are truly penitent die in charity before they have done sufficient penance for their sins of omission and commission, their souls are cleansed after death in purgatorial or cleansing punishments." And: "The suffrages of the faithful on earth can be of great help in relieving these punishments." Nothing more. No mention of fire, nor of a place of purification, nor of the duration or nature

of the punishment.

So much of what we Catholics believe about Purgatory is not based upon the official teaching of the Church but upon the popular sermons and devotional books of the past which handed down to us the frightening descriptions of Purgatory found in the questionable private revelations of saints. And there have been endless arguments among theologians concerning the amount, the type, the length and intensity of the punishments of Purgatory, as though the merciful God were some kind of supreme torturer.

How long it may take to prepare a soul for ultimate union with God in heaven, we have no way of knowing. The dead no longer live in what we know as time. What is more, the soul going through the experience of purification may live through such an intense realization of its own unworthiness and feel such a remorse for sin that the suffering might endure for what we call an instant. We simply do not know.

Q. Recently we have had a screen placed on the altar or in front of the altar to show films with records. I feel this is entirely out of place and shows disrespect for the sanctuary. These should be used in classrooms. If the priests feel they truly are "educational." May we leave Mass

when these are shown?

A. The first time the walls of medieval cathedrals were decorated with colorful frescoes there were undoubtedly people who complained about profaning sacred places. The Church has used paintings, stained glass windows, carvings (including some comic and grotesque figures), statuary and music of all forms to help her impress the meaning of the

Gospel upon those who enter her churches. Why shouldn't the Church today use films, electronic sound effects and any other modern means of communication to help men understand the Gospel?

I do not think that film strips with recorded sound are permitted as a substitute for the sermon at Mass, but a short film as an introduction to the sermon or an occasional projected picture to emphasize

a point in the sermon would seem to be a sensible use of modern art forms to spread the Gospel message.

It is your privilege to attend another church where the worship is more to your liking. But, to walk out in the middle of a service is usually considered just plain rude.

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A HALF-CENTURY OF GROWTH

The American missionary effort

BY REV. JOSEPH CONNORS, S.V.D.
Director, U.S. Catholic Mission Council

A striking phenomenon in the Catholic press in recent years has been the remarkable success of the "Know Your Faith" series. Surveys repeatedly show it to be one of the most popular features in our diocesan papers.

When the papers from their home dioceses eventually arrive in missions around the world, the 7,649 American Catholic missionaries now serving abroad may well look upon it with envy, that such a series can so easily be sent through the American Catholic press into some three million homes a week. Envy also that in such a vast effort to help American Catholics to know their faith there has not yet developed a comparable effort to help them understand and participate more fully in the global effort being made to spread it.

AMERICAN Catholic participation in the Church's global missionary effort is considerable. But until 1908 it was negligible. Before that the Catholic Church in the United States was officially listed by the Holy See as a mission Church, in constant need of personnel and funds from Europe. Now, however, it has taken its place among the foremost missionary Churches in the world, sending thousands of its sons and daughters to bring the Gospel to all mankind, and contributing more than half of the world fund of mission aid gathered and distributed to mission Churches by the Holy See.

In terms of missionary personnel, the growth of American Catholic participation took place entirely during a fifty-year period from 1918 to 1968. The small band of three Divine Word and four Maryknoll Missionaries sent out to China in 1918 was the first fruit of the newly organized American Catholic missionary effort.

Receiving its impetus from the First

American Catholic Missionary Congress in Chicago in 1908, and the second in Boston in 1913, this missionary effort grew and developed steadily. By 1968 the tiny band of seven had grown to a worldwide missionary band of 9,655. All this happened in the lifetime of the group sent out in 1918, one of whom was Bishop James Edward Walsh, released a few years ago from his long imprisonment in China.

IN TERMS OF contributions to the support of the missions, the American Catholic effort has been fostered by the very effective growth and organization in this country of the Pontifical Mission Aid Societies, chiefly the Society for the Propagation of the Faith. When the Society

was founded in 1822 in France by Pauline Jaricot, two-thirds of its first year's budget was sent to "the foreign missions" in Kentucky and Louisiana. In 1820, the most needy missionary diocese on its long list of supplicants was the struggling young diocese of New York City. Bishop Edward T. O'Meara, present National Director of the Society, estimates that if allowance is made for the difference in dollar values past and present, the Church in the United States has benefited more than any other country in the world from the mission aid sent out by the Society. All of this took place during the first half of the Society's one hundred and fifty years of existence.

As the American Catholic Church gradually matured, it adopted the method and structure of the Society for the Propagation of the Faith to help in its turn to support the global missionary effort. As early as 1897 the Society had a national director in Baltimore. But it received its first Roman-appointed national director in 1924, with headquarters in the same New York City which had benefited so much in the past from its charities.

Under subsequent national directors and the alert interest of Pope Pius XI, the Society became solidly established throughout the country, with directors in every diocese. It has been said that the Society is now better organized in the United States than anywhere else in the world. It raises from American Catholics alone approximately one half of the total world fund put at the disposal of the Holy See for distribution to the mission Churches of the world according to their need.

THE BACKBONE OF THE American Catholic missionary effort are the mission-sending groups of priests, Brothers, and Sisters, with assistance from the diocesan clergy and missionary lay volunteers. Currently, there are 69 religious groups of men reporting, 3,902 of their members stationed outside the contiguous 48 states. Diocesan priests from 91 U.S. dioceses

(Continued on Page 10)



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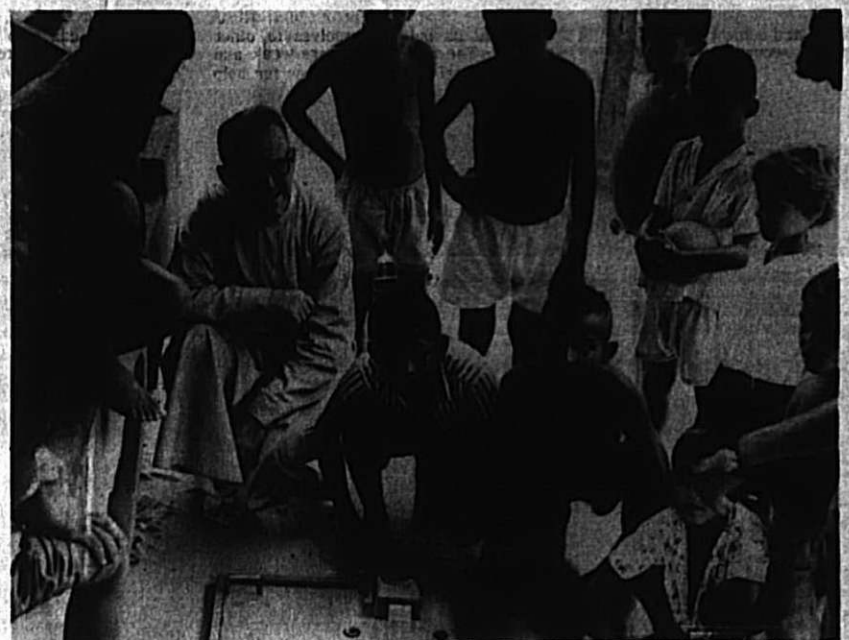
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SAVE! SAVE! SAVE!



SAVE SOMETHING EXTRA THIS WEEK
SO THAT YOU WILL BE ABLE
TO GIVE ALL THE MORE GENEROUSLY
ON

MISSION SUNDAY

OCTOBER 22, 1972

Several grid teams risk unbeaten strings

Playoff action began this week for division winners and runners-up in the Junior, Cadet A and "56" Kickball Leagues, while Cadet B teams participate in a post-season tourney.

Winners of the respective divisions in the Junior League included:

Division I—St. Christopher (6-0); Division II—St. Pius X (7-0); Division III—Holy Name (6-1) and St. Roch (6-1), tie; and

Division IV—Nativity (8-0). First-round playoffs were scheduled this past Wednesday, with second round and finals set for next Sunday and Tuesday, both at Little Flower.

Cadet A division champions are:

Division I—St. Malachy (8-0); Division II—St. Pius X (7-1) and St. Matthew (7-1) and Immaculate Heart (7-1), three-

way tie; Division III—Holy Name (9-0); and Division IV—St. Simon (8-0).

First round playoff winners Tuesday were: St. Mark, Holy Name, Holy Spirit and St. Simon. The second round was scheduled Thursday, with the finals today.

"56" LEAGUE division winners are: Division I—St. Gabriel (7-2) and St. Monica (7-2), tie; Division II—St. Matthew (8-1); Division III—St. Mark (7-1) and Holy Name (7-1), tie.

Final plans made for CYO Banquet

The first deadline for advance registration for the 20th annual CYO Banquet is today (Friday), Oct. 20, with late changes accepted Monday, Oct. 23. The recognition banquet will be held next Wednesday, Oct. 25, at Secunia Memorial High School, starting at 6:30 p.m.

Major awards to be presented that evening include the St. John Bosco Medal to outstanding adult volunteers and the coveted Junior CYO of the Year trophy.

Principal speaker at the banquet, to be attended by Archbishop George J. Bishop will be Thomas R. Keating, columnist for The Indianapolis Star and past recipient of the St. John Bosco Medal.

THE TRADITIONAL Youth Week observance will be launched with a Communion Supper on Sunday, Oct. 29. Mass will be offered at 6 p.m. in St. Barnabas Church, 8300 Rahke Rd., followed by a meal in the parish hall.

Speaker for the event will be Wayne H. Gross, assistant manager of the Indianapolis Convention Bureau, who will discuss "The Future of Indianapolis and How It Will Relate to Teen-agers." Indianapolis will host the 1973 national CYO convention.

The Archdiocesan Cadet Hobby Show, scheduled at Little Flower parish Monday, Oct. 30, is expected to draw 450-500 entries from parish schools, survivors of earlier local

competition. Public display of the entries will be available between 6:30 and 9 p.m., with awards to be announced at 8:30 p.m.

A CITY-WIDE Costume Halloween Party and Square Dance has been scheduled by the Indianapolis Deaneeries Junior Youth Council at St. Catherine's parish on Monday evening, Oct. 30. Admission is 50 cents. The event is from 7:30 to 10:30 p.m.

The closing Youth Week activity is the Junior Baking Contest and Dance, to be held at Our Lady of Lourdes parish 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 during the afternoon.

Awards will be announced at 7:30 p.m., to be followed by a dance. Music will be provided by "The Light Touch." Admission will be \$1.25.

Cancel meeting

INDIANAPOLIS — The Catholic Scouts' Development Program, previously announced for Sunday, Oct. 22, has been cancelled. Father John Ryan, Archdiocesan Scouting Director, said that a national scouting commission meeting will be held that day at the University of Notre Dame. A future date for the program will be announced later.

STANDINGS

CADET LEAGUE

Division I—St. Andrew 4-0; St. Jude 4-2; St. Pius X 4-2; Holy Spirit 3-3; St. Lawrence 3-3; St. Michael 3-3; St. Simon 3-3; Little Flower 2-5; Holy Name 0-7.

Division II—St. Philip Neri 7-0; St. Matthew 5-2; Immaculate Heart 3-3; Christ the King 3-3; St. Catherine 3-3.

Kickball playoffs underway

Survivors of Monday's first round of playoff games were St. Mark, St. Matthew and Holy Name. St. Matthew dropped St. Mark in the second round Tuesday and were scheduled to meet Holy Name for the championship Thursday.

Cadet B post-season tourney survivors of first-round action Tuesday were St. Jude, Holy Spirit, Little Flower and Immaculate Heart. Second round was scheduled Wednesday and finals on Thursday.

While some division titles have already been clinched in fall football action, Sunday's schedule of games will see other leaders attempt to preserve their unblemished records.

Key games in the "56" League will include these division leaders:

Division I—St. Christopher (7-0) has the bye. St. Michael (5-1) visits St. Luke (2-4), 2 p.m.; Division II—St. Pius X (5-0) meets St. Matthew (2-3) at CYO North No. 1, 12:30 p.m.; Division III—St. Roch (5-0) and St. Barnabas (5-0) square off at CYO Stadium No. 1, 12 noon; Division IV—St. Philip Neri (5-0) and St. Simon (5-0) settle matters at CYO Stadium No. 1, 1:15 p.m.

In the Cadet League, principal games of leaders are:

Division I—St. Andrew (6-0) at St. Lawrence (3-3), 3 p.m.; Division II—St. Philip Neri (7-0) has the bye. St. Matthew (5-0) and Christ the King meet at CYO Stadium No. 1, 3:45 p.m.; Division III—St. Monica (5-0) visits Mount Carmel (0-5), 3 p.m., while St. Malachy (4-1) entertains Our Lady of Lourdes (2-3), 3:30 p.m.; Division IV—St. Patrick-Sacred Heart (5-0) and Our Lady of Greenwood (4-0) meet at Greenwood H.S., 3 p.m.

SCHEDULE OF GAMES SUNDAY, OCT. 22

"56" LEAGUE

Division I—All Saints at St. Malachy, 12:30 p.m.; St. Gabriel and St. Monica at Riverside No. 1, 12:30 p.m.; St. Michael at St. Luke, 2 p.m.; St. Ann and St. Thomas at Butler Univ., 12:30 p.m.; St. Christopher (bye).

Division II—Christ the King at St. Andrew, 1:30 p.m.; Christ the King and St. Joan of Arc at CYO North No. 2, 12:30 p.m.; St. Pius X and Immaculate Heart at CYO Stadium No. 1, 12 noon; Mount Carmel (bye).

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

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

CADET LEAGUE

Division I—St. Jude and Holy Spirit at Roncalli H.S., 3:30 p.m.; St. Simon and St. Michael at Ellenberger, 3:45 p.m.; Little Flower and St. Pius X at CYO North No. 1, 3:30 p.m.; St. Andrew at St. Lawrence, 3 p.m.; Holy Name (bye).

Division II—St. Joan of Arc and St. Gabriel at CYO Stadium No. 2, 3:45 p.m.; St. Rita and St. Catherine at Msgr. Downey No. 1, 3 p.m.; Christ the King and St. Matthew at CYO Stadium No. 1, 3:45 p.m.; St. Barnabas and Immaculate Heart at CYO Stadium No. 2, 3:30 p.m.

Division III—St. Mark at St. Luke, 3:30 p.m.; Our Lady of Lourdes at St. Malachy, 3:30 p.m.; St. Monica at Mount Carmel, 3 p.m.; St. Roch (bye).

Division IV—St. Bernadette and All Saints at CYO Stadium No. 1, 2:30 p.m.; St. James at Nativity, 2:30 p.m.; St. Patrick-Sacred Heart and Our Lady of Greenwood at Greenwood H.S., 3 p.m.; St. Christopher (bye).

KICKBALL STANDINGS

CADET A

Division I—St. Malachy 8-0; St. Monica 7-1; St. Gabriel 6-2; St. Michael 4-4; Holy Trinity 4-4; All Saints 3-5; St. Thomas 2-4; St. Christopher 2-4; St. Martin 0-8.

Division II—St. Pius X 7-1; St. Matthew 7-1; Immaculate Heart 7-1; Christ the King 5-3; Mount Carmel 4-4; St. Joan of Arc 3-5; St. Luke 2-4; St. Andrew 1-7; St. Lawrence 0-7.

Division III—Holy Name 9-0; St. Mark 7-2; St. Jude 7-2; St. Roch 6-3; St. Catherine 5-4; St. Barnabas 4-5; St. James 4-5; Sacred Heart 2-7; Our Lady of Greenwood 1-8; St. Patrick 0-9.

Division IV—St. Simon 8-0; Holy

Spirit 7-1; St. Philip Neri 4-2; Little Flower 5-2; Nativity 4-4; St. Bernadette 3-4; Our Lady of Lourdes 2-6; Holy Cross 1-7; St. Rita 0-8.

CADET B

St. Jude 9-0; Immaculate Heart 8-1; Holy Spirit 7-2; St. Barnabas 5-4; Little Flower 5-4; St. Pius X 5-4; St. Simon 3-4; St. Michael 2-7; St. Joan of Arc 1-8; Christ the King 0-9.

"56" LEAGUE

Division I—St. Gabriel 7-2; St. Monica 7-2; St. Joan of Arc 6-3; St. Malachy 6-3; All Saints 4-5; Holy Trinity 4-5; Immaculate Heart 4-5; St. Michael 2-7; St. Christopher 2-7; St. Ann 2-7.

Division II—St. Matthew 8-1; Christ the King 7-2; St. Pius X 7-2; Little Flower 4-3; St. Philip Neri 5-4; Our Lady of Lourdes 5-4; Mount Carmel 3-4; Holy Spirit 2-7; St. Andrew 1-8; St. Lawrence 1-8.

Division III—St. Mark 7-1; Holy Name 7-1; Nativity 6-2; St. Roch 6-2; St. Jude 4-4; St. Bernadette 3-5; St. James 2-4; Sacred Heart 1-7; St. Catherine 0-8.

JUNIOR LEAGUE

Division I—St. Christopher 6-0; St. Malachy 5-1; St. Gabriel 4-2; St. Michael 3-3; St. Ann 2-4; St. Martin 0-5; St. Monica 0-5.

Division II—St. Pius X 7-0; St. Matthew 6-1; St. Lawrence "A" 4-3; Christ the King 4-3; St. Andrew 4-3; Immaculate Heart 1-4; Mount Carmel 1-4; St. Joan of Arc 1-4.

Division III—Holy Name 5-2; St. Roch 6-1; St. James 5-2; St. Catherine 4-2; St. Mark 3-3; St. Jude 3-4; St. Barnabas 1-4; Sacred Heart 0-4.

JUNIOR TOUCH FOOTBALL

Division I—St. Christopher 4-0; St. Andrew 3-1; St. Michael 2-1; St. Joan of Arc 2-2; St. Malachy 2-2; Immaculate Heart 0-3; St. Pius X 0-4.

Division II—St. Barnabas 5-0; Holy Spirit 3-1; St. Bernadette 3-1; St. Philip Neri 2-2; Sacred Heart 0-3; St. Jude 0-3; Little Flower 0-3.

CYO NOTES

Parish hobby show winners' names must be submitted to the CYO Office by Friday, Oct. 27, for the annual Archdiocesan Cadet Hobby Show, to be held Monday, Oct. 30, at Little Flower parish.

Deadline for all six boys' basketball leagues is Friday, Oct. 27. Cadet Girls' Basketball League deadline has past, as officials are now completing the schedule for early-November start.

Other major entry deadlines coming up include: Junior Baking Contest, November 2; CYO-Criterion Quiz Contest, November 6.

'Sweet Charity' is opening play

INDIANAPOLIS — "Sweet Charity," the first show of the season by Footline Musicals, will be presented November 3, 4 and 5 in the Ladywood-St. Agnes High School auditorium, 5355 Emerson Way.

Curtain time Friday and Saturday will be 8:30 p.m., while two shows will be given Sunday at 2:30 and 7:30 p.m. Tickets are \$3 for adults and \$2 for students, senior citizens and active military members.

Announce plans for turkey shoot

SELLERSBURG, Ind. — The Men's Club of St. Paul parish will sponsor a Turkey Shoot Sunday, Oct. 29, at the Silver Creek Conservation Club (Shale Farm) which is located two miles west of Sellersburg on Highway 60.

The festivities will begin at 11 a.m. In addition to the "Shoot" there will be games for all, food and refreshments. Proceeds will be placed in the "New Church" fund. The public is invited.

Fatima slates Italian Fiesta

INDIANAPOLIS — The Women's Retreat League of Our Lady of Fatima Retreat House will sponsor an Italian Fiesta Sunday, Oct. 29, at the Retreat House, 5353 E. 56th St. Serving will begin at 1 p.m. and continue until 7 p.m. Tickets for adults are \$2.50 each, for children under 11, \$1.

Reservations are necessary and tickets may be purchased by contacting the retreat promoters in the parishes or by calling the Retreat House, 545-7681.

Fifty years ago Miss Helen Kane was elected president of the Execlior Club at St. Mary's Academy, Indianapolis.

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MT. CARMEL HALLOWEEN DANCE—The Women's Club of Our Lady of Mount Carmel parish will sponsor a Halloween Dance at 9 p.m. Friday, Oct. 27, in the St. Plus X Council, Knights of Columbus. Music will be provided by "The Naturals." Masquerade is optional for the "Costume Capers" theme dance. Tickets are available at \$4 per couple by contacting Mrs. Elaine Schindler, 804-9224, dance chairman. Shown above with Mrs. Schindler, seated center, are from left: Mrs. Roseanne O'Daniel, Mrs. Jane Lott, Mrs. Clara Logan and Mrs. Joan Nicholas.



CHRYSANTHEMUM BALL IS NEAR—Reservations for the annual St. Francis Hospital Chrysanthemum Ball are the order of business for committee members as they prepare for the October 28 benefit at the Indianapolis Athletic Club. Sister M. Sponsaria Doerger, O.S.F., executive director of the hospital, is shown above with committee members (from left): Mrs. E. K. Stucky, Mrs. James C. Katterjohn, general chairman, Mrs. A. M. Reno and Mrs. Elton H. Geshwiler. Reservations are \$50 per couple and may be obtained from Mrs. Don D. Hamachek, 8146 S. East St., Indianapolis. Proceeds of the event will benefit the emergency department of the new hospital center under construction.



LADIES OF CHARITY CARD PARTY—The annual Fall Card Party of the Ladies of Charity will take place at 1:30 p.m. Saturday, Oct. 21, at Mater Dei Council, Knights of Columbus, 1206 N. Delaware St. Proceeds of the event will be used to assist needy families at Thanksgiving and Christmas. Shown above with Mrs. Paul Reece, center, president of the Ladies of Charity, are Mrs. Delbert Rogge, left, candy chairman, and Mrs. Paul Kirchner, door prize chairman. Tickets will be \$1.25 per person and are available at the door.



NOVENA DIRECTOR—Father Joseph Porrasik, O.F.M., of Valparaiso, Ind., will direct the annual Novena to St. Jude, to be held at St. Jude's parish from October 29-31. Services will begin nightly at 7:30 p.m., consisting of Novena prayers, Mass and family. The public is invited.

Set dedication of church organ

GREENWOOD, Ind.—A new Rodgers Jamestown 100 electronic organ will be dedicated at Our Lady of Greenwood Church at 7:30 p.m. Sunday, Oct. 22. Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will bless the organ and give a brief homily. The parish choir will be directed by the pastor, Father Richard Mueller.

The service will be followed by a concert given by Edward Thron, organist at St. Jude Church, Fort Wayne. An informal reception will follow in the parish hall. Free tickets to the concert are available at the rectory.

Catholic-Anglican reunion important issue, poll says

LONDON—More than 80 per cent of both Anglicans and Roman Catholics think that the reunion of the two churches is an important issue, and 75 per cent of them think it is time for the churches to move closer together, according to a recent poll.

The majority in both groups, however, confessed ignorance of the problems and issues involved in any Roman Catholic-Anglican reunion. Sixty-two per cent of the Catholics said they had received some instruction on the question of reunion; 26 per cent of the Anglicans reported receiving corresponding instruction.

Anglicans listed obstacles to reunion in the following order: papal authority, the general attitude of Catholics, and the danger of holding that one view is as good as another. The Catholics listed the obstacles as the general attitude of Catholics, the general attitude of Anglicans, and the danger of holding that one view is as good as another.

Marian opens fund campaign

INDIANAPOLIS—Attempting to top last year's record participation level of 30 per cent, this year's Marian College annual alumni fund drive will try to reach the 45 per cent mark. Last year's figure (twice the national average participation percentage), represented gifts from 1,310 of the college's approximately 3,300 alumni. Alan E. Leighton, '62, campaign chairman, launched the drive at a meeting for all workers Wednesday, Oct. 18. Marian President Louis C. Gatto, and the president of the Alumni Association, John M. Burkert, also addressed the 50 campaign workers and 10 division leaders Wednesday.

Workshop scheduled

ST. MARY-OF-THE-WOODS, Ind.—The second annual Performing Arts Workshop for high school dramatists will be held at St. Mary-of-the-Woods College here Saturday, Oct. 21. Funded by the Indiana Arts Commission, the workshop is open to high school students in Central Indiana.

Sponsored by the college's speech and drama area, the workshop will be coordinated by Sister Kathryn Martin, S.P., and students Jane Krider, Lawrenceburg, and Mary Margaret McHugh, Cleveland. Special sessions for teachers interested in play selection and directing will be conducted by Richard Willis, New Castle, Sister Maureen Phillips, S.P., Indianapolis, and Sister Kathryn.

Acting and oral interpretation sessions will be conducted by Mr. and Mrs. Cliff Lambert, Terre Haute. Other workshop sessions will include: scenic design and texturing techniques, Charles Watson; and lighting, Bruce Nelson. Staff members of the Indiana Repertory Theatre of Indianapolis will conduct a lecture-discussion. Student participants will have the choice of attending three workshop sessions.

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MINNIE WARRICK, 47, Annunciation, Oct. 13. Wife of William; mother of Ray Morlan of Brazil and Roy Morlan of Reelsville; sister of William Taylor of Clarksville; Mrs. Clara Smith of Terre Haute; Mrs. Charlotte Smith, Mrs. Ina McDonald and Mrs. Eva West, all of Brazil.

ENOSBURG
FRANK SCHROEDER, 82, St. John's, Oct. 4. No immediate survivors.

INDIANAPOLIS
REINHOLD E. SCHEER, 76, St. Bernadette's, Oct. 11. Husband of Thelma R.; father of Clarence and Rosalie Asher; brother of Frank Scheer.

PAUL T. MC CONAHAY, 48, St. Simon's, Oct. 11. Husband of Fern O.; father of Joseph P., Charles E. and Albert L. McConahay; brother of Cecil, Leo and Mary McConahay.

KATHERINE M. LYNCH, 87, St. Paul Hermitage Chapel, Oct. 11. Mother of James F. Lynch, Jr.

JUNIVERE E. MEYER, 49, Little Flower, Oct. 12. Mother of L. Robert V. Meyer, U.S. Army; daughter of Florence Rickard; sister of Lt. Col. Ernest Rickard and Vernon Rickard.

GLENN V. MICKS, 58, St. Ann's, Oct. 12. Husband of Wanda M.; father of Dennis Micks; brother of Norman, Herschel and Floyd Micks, Edith Carden, and Thelma Dampier and Valeda Vandergriff.

ELIZABETH M. MIRON, 72, St. Roch's, Oct. 13. Wife of Philip; mother of Helen Shockley; sister of Steve, Joseph and Pat Dickey and Suzie Kamatsky and Mary Sherman.

WILLIAM C. TAYLOR, 69, Little Flower, Oct. 14. Father of Doris Taylor and Rosemary Pruchter; son of Mary McGill; brother of Howard Taylor and James McGill.

HERMAN L. STROGES, 65, Sacred Heart, Oct. 14. Husband of Donna; father of Sharon L. DeViese; son of Mrs. Charles Kulpiński; brother of Charles, Edward and Annabell Kulpiński and Mrs. Charles Lough.

WILLIAM V. LYNCH, 81, St. Philip Neri, Oct. 14. Father of William J. Lynch.

HAZEL C. SCHAEFER, 83, St. Philip Neri, Oct. 14. Mother of Raymond R., George H., Robert E. and Homer Schaefer and Mary K. Farrell; sister of Blanche Wilitt.

JOHN C. HEGENAUER, 45, St. Bridget's, Oct. 14. No immediate survivors.

BOYD D. RUDICEL, 72, SS. Peter and Paul Cathedral, Oct. 16. Husband of Eleanor; father of Loyal Ann Rudicel and Richard Rudicel; brother of Mrs. Owens Hartwell.

WILLARD J. JAMES, 69, St. Francis de Sales, Oct. 17. Husband of Martha E.; father of Edriann Leitch, Stella Wood, Martha A. Jobe and Mrs. Joseph James; brother of Wilma Flynn and Mary Berry.

CLARA L. VOLLMEYER, 74, St. Philip Neri, Oct. 17. Sister of Albert C. Vollmeyer and Alma Kenedi; foster mother of Albert V. Vollmeyer.

JEFFERSONVILLE
GEORGE H. MATTINGLY, 72, St. Augustine, Oct. 18. No immediate survivors.

CONNIE LOUISE SCHNEIDER, 14, St. Augustine, Oct. 13. Daughter of Mr. and Mrs. Edwin Schneider, Sr.; sister of Mrs. Sharon Shofer of North Spring, N.C.; Edwin Schneider, Jr., of Bloomington; Richard and Gary Schneider, both of Jeffersonville.

NEW ALBANY
JOHN N. UHL, 64, Holy Family, Oct. 9. Husband of Dorothy; father of John N. Uhl, Jr., of Louisville and Mrs. Doris Chase of Phoenix, Ariz.

ELSIE TAYLOR, 62, Holy Family, Oct. 12. Wife of George M. Taylor.

CHESTER L. WILBURN, 50, Holy Family, Oct. 13. Husband of Ann Elizabeth; father of John, Vaughn and Donald Wilburn, all of New Albany. Four brothers and two sisters also survive.

SCOTTSDURG
MARY HAZEL HIGDON, 54, Church of the American Martyrs, Oct. 10. Wife of Jesse A.; mother of Mrs. Mary Ann Shepherd, Mrs. Bonnie Gates and Mrs. Martha Faye McCandless, all of Lexington; Mrs. Joyce Hoard and Joseph Anthony Higdon, both of Blocher; William J. James Lawrence and Peggy Higdon, all of Scottsburg; daughter of Mrs.

SHELBYVILLE
WALTER H. HUESMAN, 81, St. Joseph's Church, Oct. 14. Father of Joseph, Walter, Jr., and Robert Huesman, all of Shelby County; Henry Huesman of Shelbyville; Ralph Huesman of Franklin; Mrs. George (Dorothy) Weldon of Louisville; Mrs. Anna Wagner of Shelby County; brother of Mrs. Agnes Wintlin and Mrs. R.J. (Florence) Straiman, both of Ft. Mitchell, Ky.

TERRE HAUTE
MARION D. JOHNSON, 62, St. Patrick's, Oct. 12. Wife of George F.; mother of George F. Johnson III of San Francisco, Calif.; Mrs. Raymond A. Feller of Terre Haute; sister of Edward J. Callahan of Hinsdale, Ill.

LILLIE M. TRUMP, 76, St. Joseph's, Oct. 12. Sister of Mrs. George Drutman of New York, N.Y.

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VIEWING WITH ARNOLD

Cosby and Culp in detective flick

BY JAMES W. ARNOLD

"Hickey and Boggs" is a sort of interracial, double-vision version of the old Los Angeles cynical private detective flick, with two heroes instead of one—the erstwhile black-and-white "I Spy" television team of Bill Cosby and Robert Culp. There is the expected violence and whimsical irony amid the expected collection of southern California weirdos, and the expected convoluted, incomprehensible plot. It doesn't add up to too much.

As far as I can tell, it revolves around a pretty and rather tough Chicano woman who is trying to peddle a suitcase of hot money left over from a bank robbery involving her husband, a strangely noble silent-type



who is just getting out of jail. The syndicate and its army of thugs (now youthful, shade-wearing executive types instead of plug-uglies) want the loot badly, and keep shooting up attempts to make the exchange—usually held in photogenic places like football stadiums, parking lots, beaches, etc. Also hopeful for the cash are assorted perverts and a band of black militants, who are somehow proteges of a rich liberal female socialite. (Her house is in imminent danger of sliding off a cliff.)

The down at the heel heroes are in the scramble mostly for the reward, but the motivation gets tighter. The mob wipes out Cosby's ex-wife (Rosalind Cash deserves a better fate) in the confusion, and then there are the police (led by apoplectic Vincent Gardenia) who want the culprits and also believe there ought to be some kind of charge they can hang on Cosby and Culp. So the boys must break the case to stay out of jail. You might say the film has the ingredients of a chase, since about six factions are pursuing each other and the money around the landscape.

The week's TV network films

THE ADVENTURERS (1970) (ABC, Sunday, Oct. 22): A big, sloppy, tasteless movie based on Harold Robbins' big, sloppy, tasteless novel about a South American exile who gets rich and returns to start a very bloody revolution. The cast is famous but embarrassed; the hero is a Yugoslav actor named Bekim Fehmiu—a household word. Not recommended, with enthusiasm.

THEY MIGHT BE GIANTS (1971) (NBC, Monday, Oct. 23): One of the Great Weirdo Movies of all-time. George C. Scott thinks he's Sherlock Holmes and that his psychiatrist (Joanne Woodward) is Dr. Watson. They start a revolt of the crazies against the tyranny of the presumably sane. Requires a strong tolerance for whimsy.

GUESS WHO'S COMING TO DINNER? (1967) (CBS, Thursday, Oct. 26): The movie is a dud, a clumsy standard situation comedy, but the side-lights are awesome. The son-in-law is Sidney Poitier, who is allowed to marry the nice white heroine of a thousand Hollywood movies, the girl who

lives in that hilltop mansion presided over by Katie Hepburn and Spencer Tracy. It's also the last Hepburn-Tracy film, and probably the last in which a white-haired moneysign comes on to clarify the moral message. Largely of historical interest.

TIE MCKENZIE BREAK (1970) (CBS, Friday, Oct. 27): A pretty good POW escape film, with German submariners as the prisoners and the British as the non-plussed captors. It comes down to a character struggle between two wild unpredictables, Helmut Griem and Brian Keith. Satisfactory for adults and teenagers.

THE MORAL and human implications of all this seldom approach "King Lear." Or, for that matter, "Marcus Welby." But at least a lot of potential seediness in the script has been avoided.

This is actor Culp's first fling at direction, and he seems to have aimed at an underplayed realism, interspersed by spectacular scenes of major combat. He tries to build and explain the myriad of characters visually or indirectly, a com-

monetary try that doesn't quite work. Only the most basic relationships and motives come through.

Scenes that are obviously intended to move or amuse us are only half-understood. With the bigger effects, there is more success. E.g., the shootout at the empty Rams stadium begins amusingly with gunmen of the varying interests lurking at almost every exit ramp, observing each other. There is a full-scale chase along the sidelines, ending in a battle royal, pistols vs. machineguns. Nobody seems able to hit anything but the stadium wall.

One of the heavies escapes by running madly up the endless arena steps carrying a briefcase like a runner with the olympic torch. They don't hit him, either. It's not heavyweight material, but then it's not dull.

CULP IS ALSO adept at working in perceptive little bits, like having his own character hang out-of-order signs on parking meters, or one of the baddies absent-mindedly strip

the clothes from a child's doll. Or showing the liberal lady playing a game of two-on-two basketball with the black militants in her yard, or the

Gibault official to address KC

INDIANAPOLIS—The administrator of the Gibault School for Boys in Terre Haute will be guest speaker at the Monday, Oct. 23, meeting of Msgr. Downey Council, Knights of Columbus.

George Dunkin, the school's first lay director, will provide a progress report on the operation of the 51-year-old protective institution for 10 to 16-year-old boys sponsored by the Indiana Knights of Columbus.

The annual Gibault Social Night, fund-raising event, will be held at Msgr. Downey Council, 511 E. Thompson Rd., from 7 p.m. to 1 a.m. Friday, Nov. 17. The men's only social is open to the public. Admission will be \$1, including food and refreshments.



TO NOTE 50TH ANNIVERSARY—Mr. and Mrs. William Dewey Dauby of St. Paul's parish, tell City, will observe their 50th Wedding Anniversary on Sunday, Oct. 22. A Mass of Thanksgiving will be offered in the parish church at 1:30 p.m. by Msgr. William Lautner, of Evansville. A public reception is scheduled from 3 to 5:30 p.m. in the Bishop Chartrand Council, Knights of Columbus. No invitations have been issued. The Daubys are the parents of four: Joyce Joseph Dauby, of Miamisburg, O.; Charles Ralton Dauby, of Tell City; Mrs. Mary Ann Leitner, of Louisville; and Mrs. Martha Jean Batte, of Anderson. They also have 17 grandchildren and one great-grandchild. Mr. Dauby is state president of the Catholic Knights of America and a former national trustee for 15 years.

The American missionary effort

(Continued from Page 7)
number 244, with 67 of them serving in the Missionary Society of St. James the Apostle. There are 107 mission-sending groups of women with a total of 3,126 Sisters. Lay missionaries reported by 16 groups and 22 diocese number 376.

The American Catholic missionary effort is presently feeling the effects of the general drop in vocations to the priesthood and religious life, the diminished enthusiasm for overseas service by lay volunteers, and the controversies over motives and methods typical of every aspect of the Church's life today. At the same time it is gradually feeling a new infusion of spirit from the effects of the Second Vatican Council, the most "missionary" council in the history of the Church.

As one effect of the council, the

Bishops, religious men, religious women, missionary laity, and mission support agencies of the country have in recent years come together to form the United States Catholic Mission Council. Its purpose, as intended by the Second Vatican Council in every hand, is to become a forum and organ for the evaluation, co-ordination, and fostering of American Catholic participation in the global missionary activity of the Church.

A major effort of the newly formed Mission Council is a National Mission Animation Conference, to be held this November 13 through 16 at the National Shrine and Catholic University in Washington, D.C. The theme of the Conference will be "animating the Missionary Church." The program will explore how the vision of the whole missionary Church emerging from the Second Vatican Council

affects every major aspect of the daily life of the Church in our country, particularly every area of Catholic education.

THE CONFERENCE is intended to be nothing less than a great re-dedication of the resources of American Catholicism to the global missionary activity of the Church. As one of its highlights, the entire body of American Catholic Bishops will concelebrate the Mass for the Spread of the Gospel, as part of a national act of reaffirming our commitment to the Church's global missionary effort.

Those interested in attending the general sessions in the Shrine are welcome. Those who wish to register for the special sessions based on particular areas of interest should write to: U.S. Catholic Mission Council, 1325 Massachusetts Ave., N.W., Washington, D.C. (20005).

Humanism open to God lay council goal-Pope

VATICAN CITY—Pope Paul VI summed up the role of the Vatican Council of the Laity as making way for a humanism open to God.

Receiving members and consultants of the council in Rome for their 11th general assembly, the Pope asked himself aloud what he expected of them.

"We tell you the answer very frankly and simply: Witness to the faith, concern for the Church's entire life, active collaboration, deep reflection."

AFTER expanding upon these themes, he cited some of the problems the laity council is reflecting upon: rebellious youth, the evolution of the family, respect for life, women's participation in society and in the Church, and the growing influence of mass media.

hardly neglect lightheartedly the means of referring directly to a personal God in a secularized world. This must be a serious concern for us, because mankind's forward march, in which you not only want to take part but must take part, remains for us believers a history of salvation. Its endpoint lies beyond the earthly city."

POPE PAUL observed that this was the first time the five-year-old Council of the Laity had met since the three-year renewal of its mandate.

"We insist on telling you of our high satisfaction at the work thus far accomplished in research, coordination, initiative, all in strict liaison with the Holy See."

MISSION SOCIAL

OLDENBURG, Ind. — The Mission Club of Immaculate Conception Academy here will sponsor its annual Mission Social from 1 to 5 p.m. Sunday, Oct. 22. Booths, games and refreshments will be featured.

lingering love for a floozy ex-wife, and a large affection for the bottle he keeps (like Sam Spade) in the file drawer. Several times he sets Cosby up nicely, by carrying a whole scene as Cosby broods, giving the impression that both are performing like Laurence Olivier.

COSBY IS NOT really a Renaissance talent, but a nice guy able to project this quality while he plays himself. He is also something of an athlete, who moves around pretty well.

Of course, he can also be funny, usually when frustrated by the minor inconsistencies of everyday life. (Like getting back to a parking meter too late to avoid a ticket. The way he does it, it's funny.) Put mostly, the role of a tough L.A. private eye in downbeat melodrama is not the likeable Cosby's best situation. Rating: A—unobjectionable for adults with reservations)



TRY IT, YOU'LL LIKE IT—The athletic committee of St. Michael's parish, Indianapolis, will sponsor a fund-raising dance Friday, Nov. 3, at the Holy Family Council, Knights of Columbus, 220 N. Country Club Rd. Serving as chairmen of the event are Mr. and Mrs. James Polak. Discussing the dance above are Mrs. Harlan O'Connor, Jr., left, ticket chairman, and Mrs. Richard J. Hartman, decorations chairman. Tickets are available at the door for \$6 per couple.

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10	12'x13'	Gold Shag Nylon	33.00	16.50	99	12'x11'	Orange Tweed Loop Nylon	150.00	75.00
11	12'x13'	Red Tweed Nylon	30.00	15.00	117	12'x10'	Blue and Green Loop Acrylic	140.00	70.00
12	12'x13'	Blue and Green Shag Nylon	35.00	17.50	43	15'x10'	Willow Green Pattern Polyester	160.00	80.00
13	12'x13'	Turquoise and Green Shag Nylon	54.00	27.00	158	12'x10'	Brown Tweed Pattern Acrylic	220.00	110.00
14	12'x13'	Alpine Moss Shag Nylon	57.00	28.50	6	15'x13'	Gold Plush Nylon	160.00	80.00
15	12'x13'	Gold Pattern Nylon	70.00	35.00	110	12'x13'	Red Tweed Textured Nylon	180.00	90.00
16	12'x13'	Red Tweed Loop Olefin-Nylon	69.00	34.50	122	12'x14'	Gold Tweed Textured Nylon	180.00	90.00
17	12'x13'	Gold Pattern Nylon	63.00	31.50	41	15'x13'	Gold Textured Nylon	180.00	90.00
18	12'x13'	Gold Pattern Nylon	77.00	38.50	175	12'x14'	Roman Gold Pattern Nylon	180.00	90.00
19	12'x13'	Beige Plush Nylon	77.00	38.50	36	12'x10'	Gold Shag Nylon	180.00	90.00
20	12'x13'	Green Shag Nylon	85.00	42.50	90	12'x18'	Moss Green Shag Nylon	180.00	90.00
21	12'x13'	Gold Plush Nylon	94.00	47.00	106	12'x15'	Gold Pattern Nylon	180.00	90.00
22	12'x13'	Gold Pattern Nylon	100.00	50.00	187	12'x16'	Gold Plush Nylon	190.00	95.00
23	12'x13'	Gold Pattern Nylon	100.00	50.00	190	12'x14'	Midnight Blue Pattern Nylon	210.00	105.00
24	12'x13'	Gold Pattern Nylon	110.00	55.00	96	12'x17'	Orange Tweed Loop Nylon	200.00	100.00
25	12'x13'	Green Hi-Low Nylon	110.00	55.00	150	12'x14'	Orange Shag Nylon	240.00	120.00
26	12'x13'	Gold Tip Sheared Nylon	110.00	55.00	30	12'x18'	Red Rubber-back Shag Nylon	210.00	105.00
27	12'x13'	Green Shag Nylon	120.00	60.00	170	12'x18'	Gold and Orange Shag Nylon	263.00	131.50
28	12'x13'	Gold Pattern Nylon	120.00	60.00	11	15'x13'	Moss Green Loop Polyester	295.00	147.50
29	12'x13'	Gold Pattern Nylon	115.00	57.50	166	12'x31'	Gold Loop Acrylic	350.00	175.00

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The Ave Marie Guild
Sunday, October 22nd—7 p.m.
Our Lady of Grace Auditorium—1400 Southern Ave., Bosch Grove

Ladies of Charity
ANNUAL FALL CARD PARTY
Saturday, Oct. 31—1 p.m.
Knights of Columbus—1325 N. Delaware
Admission \$1.25

St. Francis Hospital Center Guild
LUNCHEON & CARD PARTY
Holy Name Hall—Bosch Grove
Monday, Oct. 23rd
Serving at 11:30 a.m.—Cards at 1 p.m.

Motivety Parish SPAGHETTI DINNER
Sunday, Oct. 22nd—School Cafeteria
2382 S. Meadow Drive—serving 12 to 6 p.m.
Adults: \$1.25 — Gradschool: 9.75 — pre-school free

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