INDIANAPOLIS, IND., SEPT. 10, 1971

FIVE MEETINGS SLATED

Future of paper to be discussed

INDIANAPOLIS—The future of The Criterion will be discussed at a series of im-criant meetings to be held during the next few days at five different sites in the Arch-

Archbishop George J. Biskup has invited priests and lay leaders to participate.

Under examination will be the new editorial policies of the paper and ways in which the paper can be improved as the major channel of communication in the

In a letter to pastors, Archbishop Biskup said, "The meeting will offer you the op-ortunity to hear the new policies explained and to express your own ideas on how The

Criterion can best serve the people of the Archdiocese."

The Archbishop urged the participation of lay leaders, "for they need to understand what part The Criterion plays in the mission of the Archdiocese."

For the convenience of participants, the discussion will be held at five sites. The first eting is scheduled tonight, Friday, Sept. 10, at 8 p.m. in the St. Louis parish school,

Other meetings are: Sanday, Sept. 12, 8 p.m., Schulte High School, Terre Haute.
Manday, Sept. 13, 8 p.m., Providence High School, Clarksville.
Tuesday, Sept. 14, 8 p.m., South-Side Knights of Columbus Hall, Indianapolis.

In addition to the overall discussion, an explanation of the Know Your Faith program will be given by Richard Banules of the National Catholic News Service, Washington, D.C. The Criterion is among the 95 diocesan newspapers which are pooling their resources to aid the NC service distribute this first nationally-coordinated program of

The five meetings will be open to all clergy, Religious and lay people.

Wednesday, Sept. 15, 8 p.m., Archabbey Guest House, St. Meinrad.

HOLY ANGELS' DILEMMA

Tuition fact of life even in model school established for poor

BY PAULG. FOX

INDIANAPOLIS-A "model school"complete with faculty, curriculum and physical plant designed to meet the needs of inner-city pupils—has been opened this fall by Holy Angels parish, located in a predominantly-black area of the city's

Despite a substantial grant for building renovation from Lilly Endowment, Inc. donâted services by the architectural firm of Kennedy, Brown and Trueblood, and a full-time staff of eight nuns, many youngsters whom the program was geared to serve will be unable to attend because of a moderately-high tuition.

FATHER CLARENCE Waldon black pastor of Holy Angels and prime mover of the innovative program, told The Criterion that the parish "is doing all it can to keep the school open and to raise it to the level of a model school."

'As a result it is necessary to demand a moderately high tuition, which still only covers part of the teachers' salaries," he total amount of tuition must be realized from all students if the school is going to be kept operating on an efficient and effective level.

"Unfortunately, the parish is not able to idize the families of those who cannot afford tuition. So the poor are left out again. They now have a school, but can't

afford the tuition, and the parish cannot afford to carry them."

The parish has launched a Scholarship Fund to aid those students whose families are unable to pay the full tuition at the school. Tuition for one child is either \$144 or \$288 per year. depending upon the family's con-tribution to the parish.

"This figure is out of reach for many people who want a good education for their children," Father Waldon said. "Many of the families in our school are one-parent families. Usually it is the mother who is trying to support her family, many times without the benefit of support money.

"Often the students are being financed by their grandparents who are on pensions. Some families on welfare have missed meals in order to provide tuition One family took out a loan for tuition, while they were having temporary financial problems, in order to keep their children in school."

It is almost un-Christian, the priest financially, the school has had to adopt the policy of sending children home if they do not have their tuition paid up. If they cannot pay; they cannot be accepted in the school. This deprives the very people who want a good education so badly, and whom (Continued on Page 9)

Pope appoints 3 Americans to synod positions

WASHINGTON—Acting on the recommendation of the U.S. bishops, Pope Paul VI has appointed two American priests and a layman to official functions at the 1971 world synod in Rome.

Named synod auditors after they were chosen by the bishops from a list of 10 candidates were Magr. George Gi Higgins, director of the urban life division at the United States Catholic Conference here, and Father Barnabas Ahern, Passionist priest who is a widely recognized theologian and scripture scholar and a member of the Vatican's international theological commission. Both men were in Rome during the 1969 synod.

James Norris, assistant director of the USCC's New York-based overseas aid agency, Catholic Relief Services, and a member of the Pontifical Commission on Justice and Peace, was appointed

member of the Pontifical Commission on Justice and Peace, was appointed assistant to the synod's special secretariat on world justice.

Justice and the priesthood are the two topics which the synod, a gathering of delegated bishops from all parts of the world, will discuss for a month or more starting September 30.

THE APPOINTMENTS bring to 12 the number of Americans with direct or indirect participatory roles at the synod. direct participatory roles at the synod.

Last April, the country's 290 bishops elected four of their colleagues as their delegates to the synod—Cardinals John Dearden of Detroit, John Erol of Philadelphia and John Carberry of St.

Louis, and Coadjutor Archbishop Lee Byrne of St. Paul-Minneapolis. They also chose two alternates, Archbishops John Wheelen of Hartford and Joseph Wheelen of Hartford and Joseph Whealon of Hartford and Joseph McGucken of San Francisco.

Pope Paul, acting on his right to make personal appointees of his own, last month named Bishop William Baum of Springfield-Cape Girardeau. Mo., as a synod delegate.

Also attending the synod from the United Senyshyn, Ukrainian archeparch of Philadelphia, and Archbishop Stephen J. Kocisko. Ruthenian archeparch of Munhall (Pittsburgh). Major archbishops of the Eastern rites of Catholicism attend the synod on an "ex officio," or unofficial,

Father Ahern, who lives and works in Rome, and Msgr. Higgins, an experienced labor-management mediator and veteran columnist of NC News Service, have known each other more than 30 years. Both did graduate work in 1940 at Catholic University of America and, during the four years of the Vatican II Council, worked together closely as consultants to the American bishops.

IN A STATEMENT after his appointment was made known, Msgr. Higgins said he agreed with critics that no one priest could possibly claim to represent the American clergy at the synod "even if democratically elected by

While he will speak only for himself if called upon at the synod, he added, he will nevertheless try to "convey to the synodal delegates my own understanding, such as of the varying points of view which have been expressed on these matters by different segments of the American

Msgr. Higgins said he would be glad to meet before the synod, if time allows, with organizations and groups wanting to brief him on their outlook concerning synod

He and Father Ahern were nominated priest-auditors in a vote among the American bishops.

Announce appointment of associate pastor

The Chancery Office this week announced the appointment of Father Simeon Yates, O.F.M. Conv., as associate Haute

Ordained in 1963, Father Yates will replace Father Simon Sauer, O.F.M. onv., who has been reassigned outside the Archdiocese.

Effective date of the appointment is September 10.



ST. VINCENT IS "TOPPED"—Cerementes held Thursday, Sept. 2. department heads and medical staff of St. Vincent Hospital were on marked the official "topping-out" of the steel structure for the new hand for the brief ceremony. Completion of the 500-bed facility is St. Vincent Medical Center, under construction at 2001 W. 86th St., expected in 1973. St. Vincent is conducted by the Daughters of Indianapolis. Representatives of the administrative staff, Charity of St. Vincent de Paul.

THE GALLAGHER REPORT

"Communications' at top of U.S. Bishops' worry list

BY ROBERT JOHNSON

NEW YORK-The nation's Catholic bishops, according to an authoritative business publication's survey, generally are placing an increasing stress on communications, see the loss of vocations as their most urgent problem and believe that they should "take a stand" on public

ssues like Vietnam.

Ninety per cent of the 31 bishops surveyed emphasized the importance of communications in dealing with their problems, more than 83 per cent cited vocations as the Church's most pressing crisis, and almost 80 per cent claim that bishops should make their position clear on public issues.

These are only a few of the major developments and findings reflected in the survey released by the Gallagher President's Report, a confidential letter to

The four-part survey which covered diocesan duties, manpower development, finances and vital statistics recorded the views of 31 prelates in a geographic crosssection of 155 dioceses. The bishops represent 13.4 million Catholics or 28 per cent of the nation's 48 million Catholics. They oversee 11,360 priests or 31 per cent of U.S. diocesan priests.

THE AUTHORS OF the report contend that the bishops have "updated" their thinking since a study made two years ago, becoming more aware of personnel and communications problems. They also contend that "much of the American bishops' current thinking ... will dominate the International Synod of Bishops scheduled to convene in Rome on Sep-

Other significant findings in the Gallagher Report showed that some 56 per cent of the bishops interviewed are con sidering the use of women in liturgical functions and in administering some sacraments, that education is the number one financial priority, that almost 65 per cent of the prelates see mandatory celibacy as the major factor in the departure of priests, and that a lack of meaningful management development programs" is cited as the major Church weakness.

Mass in Spanish

INDIANAPOLIS-Father Mauro Rodas will celebrate a Mass in Spanish at 1 p.m. Sunday, Sept. 12, at St. Mary's Church, 317 North New Jersey St., in honor of the feast of Our Lady de la Caridad Belle Cobre, The report noted a significant relaxation in the bishops' attitudes toward clerical departures with nearly half of the prelates surveyed viewing former priests as "faithful to conscience." This figure is compared to 16 per cent in a similar study two years

WHILE MORE THAN three-fourths of the bishops said they felt clerical depar-tures are still a most critical issue, more than half of them said they thought these departures would level out or decrease

along with demands for optional celibacy Asked why they felt priests have departed, 75 per cent of the bishops blamed lack of prayer, while 71 per cent cited "vocational mistake" as the reason and more than half looked to "immaturity"

Latin American Division head fired by USCC

BY E. B. DUARTE

WASHINGTON-The director of the U.S. bishops' Latin America division, frequently outspoken in urging the Church to identify more closely with the poor and the social reformers in Latin America, has

Bishop Joseph L. Bernardin, general ecretary of the United States Catholic Conference (USCC), said that Father Louis M. Colonnese was let go because "many people in this country and Latin America, including many bishops" had lost confidence in his leadership.

FATHER COLONNESS said be was dismissed because "my ideology was too advanced for the U.S. Catholic Con-

"I have offended powerful men within the U.S. Church and they have fired me," he added

Since heading the bureau in 1968, Father Colonnese has taken controversial stands on Latin America Among other things, he has called for Cuba and asked for an investigation to determine if U.S. policies were con tributing to police repression of social reform groups in Latin America.

Sources close to the Latin America division said that some bishops, mostly from the United States, opposed his liberationist and self-determination policies for Latin America. The sources added that Father Colonnese further complicated his position by alienating persons who agreed with him on social

BISHOP BERNARDIN noted thatbecause U.S.-Latin American relations are complex and cause differences of (Continued on Page 9)

St. Peter Claver observance slated

INDIANAPOLIS-St. Peter Claver Councils and Courts of St. Rifa and St. Bridget parishes will observe the feast of St. Peter Claver during week-end

Father Bernard L. Strange, pastor of St. Rita's and chaplain of the organization's Northern District, will offer a Memorial Mass for deceased members at 9 a.m. Mass for deceased members at 9 a.m. Saturday, Sept. 11, in St. Rita's Church. Archbishop George J. Biskup will be special guest for a program for members and guests Saturday evening in St. Rita's parish hall. Program theme will be "Claverism Through the Years." Archbishop Biskup will celebrate the closing Mass of the observance at 11 a.m. Sunday, Sept. 12, in SS. Peter and Paul Cathedral.

of the bishops polled connected the departures to lack of challenge.

An overwhelming number of prelates (84 per cent) contended that departing priests are "psychologically un-

Besides the lack of vocations, bishops cited personnel shortages, inadequate finances, the lack of "religious growth," polarization between liberal and conservative Church elements, and the "communications gap" with the clergy, as the most serious problems they face.

Less serious, they felt, were "lack of respect for authority," "inefficiency," and "lack of facilities."

An overwhelming 90 per cent of the prelates said communications with clergy and laity was the best means of coping with the problems, 80 per cent recom-mended improvements in vocations recruitment programs, and 70 per cent urged more "delegation of responsibility" to laymen.

Every bishop interviewed viewed himself as spiritual leader of the diocese, but only 60 per cent saw themselves as community leaders. Only 33 per cent characterized themselves as "Vatican representative."

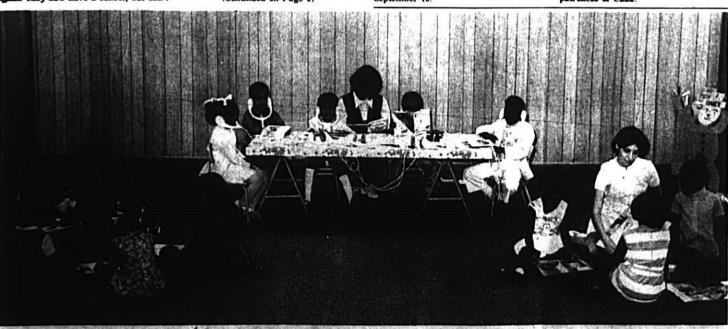
INDICATIVE OF a growing response to calls for greater participation by clergy and laity was the finding that in 90 per cent of cases, the financial responsibility for the diocese is out of the bishop's hands. In more than 85 per cent of the cases, development of social welfare programs and evaluation of diocesan educational needs are handled by priests or lay per-

Fifty per cent of the bishops said that priests are responsible for clergy assignments.

Generally speaking, the most important priority for a bishop, as reflected by the report, is "mobilizing laymen to live the Christian ethic." The next most important priority is making the Church relevant to the communicants, including involvement in social, political and economic issues.



FIRST STEP-Taking the first step of a a long journey can sometimes be an awesome experience especially for a six-year-old youngster climbing aboard a spanking-new school bus for the first time. Here David Zobel, son of Mr. and Mrs. Thomas Zobel of R.R. a Shelbyville, pauses before pulling himself up for the trip to St. Joseph's School in Shelbyville. (Photo by Bette Lux)



ARGE INSTRUCTION AREA—Elimination of classroom walls and the grouping of carrying areas informally is a feature of the new Holy Angels Model School in In-lineapolis. Two hundred and twenty pupils are being accommodated on the school's bree floors. Individualised instruction is being provided for primary pupils, above, using head sets with Miss Angels Morton, a paraprofessional teacher. At left is Mrs.

hiyma Webb, another paraprofessional, while Sister Linda Laury, C.S.J., works with a small group on the right. Thirty first graders took part in a six-week pre-school session this summer, conducted at First Baptist Church, located one block from Holy Angels, while remodeling work was in progress at the Model School.

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September 17, 18, 19

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Friday

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7.30

Rathskeller Dance

9:30 - ? ? ?

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Nancy Seibert's

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Saturday

Roast Beef Dinner 4:00 - 8:00

Adults - 1.75

Children (6-12) - \$1.25

Pre-school - Free

RIDES

GAMES

BOOTHS

Sunday

Chicken Dinner 1:00 - 6:00

Adults - \$1.75

Children (6-12) - \$1.25

Pre-school - Free

RIDES

GAMES

BOOTHS



GROUNDBREAKING AT ST. JUDE'S-Groundbreaking and other parishioners. Committee members include: Richard ceremonies were held on August 30 at St. Jude's parish, Indianapolis, for construction of a new rectory. The combination administration center and residence will cost \$53,000 exclusive of furnishings. Completion is expected by January. Pastor of the southside Indianapolis parish is Father William Morley, shown above with members of the Parish Council and Building Committee

Brown, project chairman; Edward Dreyer, council chairman, Robert Cook, consulting contractor and superintendent; Jerry Dehebhard, designer: Sal Puntarelli, materials and purchasing; Walter Rode, job superintendent; and Arlie Ullrich, finance

Wage-price freeze sustained

hearing by a three-judge panel

WASHINGTON-A request by four Catholic University Law

Charge black genocide program

American society can assure black people that it is committed to their survival with dignity and equality, they will refuse to cooperate with any national population plan." The suspicions are prevalent among educated young blacks as well as among ghetto blacks, Dr. Willie reported in a position paper presented to the President's Commission on Population Growth and the American

LIMA, Peru-The Peruvian Bishops' Conference is supporting

HARTFORD, Conn. - Politics is for lay persons as spirituality

is for priests, said Archbishop John F Whealon of Hartford about

his refusal to give a priest permission to run for mayor of Meriden, Conn. "I am not forbidding it, nor approving it, but not

giving the requisite permission canon law calls for," the ar-

chbishop told the Catholic Transcript, Hartford archdiocesan newspaper. The prelate said he would be happy if Father Charles W Cobb, assistant pastor at St. Rose's parish in Meriden, would

withdraw as a candidate from this fall's mayoralty election "But, I am not ordering him to take any specific action," Bishop Whealon

CINCINNATI-Church institutions should not use their limited

ome as a reason for refusing to recognize unions formed by their employees, a Cincinnati archdiocesan official said here.

unions should understand that such institutions—because of their

financial situations-cannot meet the same demands asked of

social actions program director, in a Labor Day statement. "The problems of arriving at equitable labor contracts between the

employees of religious institutions and their employers should not

be used as an excuse to deny the right of employees to organize

which has been set forth and defended by the Catholic Church for

Raps Nixon school aid pledge

WASHINGTON—A national teachers' organization has denounced as a "crass political maneuver" President Richard Nixon's recent pledge of support for the nation's nonpublic

schools. Donald E. Morrison, president of the National Education Association (NEA), called

Nixon's statement "all the more regrettable"

because it came only a few weeks after the U.S. Supreme Court struck down two state aid laws

benefitting nonpublic schools. At the Knights of

Columbus national dinner August 17 in New York,

Backs Irish reunification

Nixon praised nonpublic schools for the religious values they

stress, saying that "as we see them closing at the rate of one a day,

we must resolve to stop that trend and turn it around, and you can count on my support to do it." The NEA official's statement called

the President's remarks "a crass political maneuver to capture the Catholic vote in the next presidential election."

NEW YORK—"Unification of Ireland is inevitable" because it is the only solution to Northern Ireland's problem's, according to

Gerry Fitt, leader of the Social Democratic Labor party (SDLP)

in that British province. Fitt said here that he is touring the United States to make Americans more aware of what is really going on in

strife-ridden Northern Ireland. "Ireland should never have been partitioned in the first place," Fitt said. Partition is the cause of the discontent that has plagued Northern Ireland for the past 50 years,

private industry, said William R. Schumacher, the archdiocese

Cautions church institutions

more than 80 years," he said.

moves by President Juan Velasco Alvarado to have France stop its

nuclear bomb tests in the South Pacific. Peruvian authorities claim

that nuclear explosions at Murora in the French archipelago of Tuamotu are polluting the ocean, disrupting the South American ocean bed and killing valuable schools of fish. Peru's large fishing industry depends on fish migrations from the South Pacific.

Score nuclear bomb tests

Urges priest to quit race

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Seek to kill death penalty

NEW YORK-Thirteen major religious organizations, including the National Catholic Conference for Interracial Justice and the National Coalition of American Nuns, are attempting to kill the death penalty. They are urging the U.S. Supreme Court to rule the death penalty unconstitutional when it hears the cases of four condemned men in its next session. The men's petitions raise the issue of the eighth amendment clause against cruel and unusual punishment. If their petitions fail, it may clear the way for execution of some 675 men and women now on death rows around the country. In a friend-of-the-court brief, the church groups argued that "life ought not to stand forfeit upon human judgments Such judgments are necessarilly fallible."

Pope laments Irish violence

CASTELGANDOLFO—Pope Paul lamented the "hatred and bloodshed" rocking Northern Ireland and prayed that both Catholics and Protestants would work for unity to save their land "other sad trials." His words of concern over the six counties of Ulster were delivered to thousands of tourists at the Sunday noon Angelus in the described as a "serene Sunday gathering." "We ardently wish that all the people in Northern Ireland, whose common Christian faith should

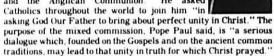
bring them closer together in unity, can soon return to enjoy the great benefits of true peace," the Pope said. Recent moves by the Stormont government to suppress militant members of the Catholic community were resented by some citizens, the Pope said—an allusion to the jailing of suspected Catholic activists without trial and the upheaval that followed.

Seek to stem abortion rise

TORONTO, Ont -Saving 100,000 babies from abortion is the 1972 goal of Birthright International, a volunteer service organization helping distressed pregnant women. This target was cited as 100 persons from the United States and Canada attended the organization's first international meeting at St. Augustine's College here. In its three years of existence Birthright has grown from a small basement office to an international organization. The organization has chapters in 36 U.S. cities, five Canadian provinces and in Australia and New Zealand

Pope adverts to unity meeting

CASTELGANDOLFO, Italy-Pope Paul VI said he was united in prayer with "our dear brother in Christ," Anglican Archbishop Michael Ramsey of Canterbury, for the success of Catholic-Anglican talks held in England. The Pope told a general audiencee at his summer residence here September 1 that his thoughts were turned "in a special way to a meeting of the mixed commission set up between the Catholic Church of the mixed and the Anglican Communion." He asked Catholics throughout the world to join him "in



Defend clerical celibacy

ENUGU, Nigeria-The Nigerian bishops, defending clerical celibacy, said that they are not in favor of ordaining married men and that the priest shortage can be partially solved by a better distribution of priests. They urged greater flexibility in allowing diocesan priests to work in other dioceses and other countries Another way to help solve the problem of the scarcity of priests, they said, is the use of permanent deacons.

Announce more poverty grants

WASHINGTON—Spanish-speaking groups in Puerto Rico and Texas and a national organization of Mexican-American priests each received more than \$100,000 in grants from the U.S. bishops anti-poverty Campaign for Human Development. Campaign officials, announcing the third disbursement in the \$8.5 million antipoverty effort, said here that 59 grants totalling \$1,357,129 have

Slate open house

INDIANAPOLIS - Members of I members. of Our Lady of Everyday and Mother Theodore Circles of the Daughters of Isabella will serve as hostesses for the annual open house at St. Elizabeth's Home, 2500 Churchman Ave., to be held from 2 to 5 p.m. Sunday, Sept.

Residents of the maternity home will be guests at a private party in the home of one of the D

Refreshments for the open house will be served in a specially-erected tent on the grounds

Mrs. Marcellus Butsch and Mrs. Alice Farrell are regents of the respective D of I Circles. Tony Logan serves as executive director of St. Elizabeth's

52 PER CENT OF TOTAL

This year lay teachers outnumber Religious

It's been coming for a long tributed services" part of their time, but this year it happened: apostolate. lay teachers now outnumber A lay teacher at a Catholic

shortages and other factors, and the Sister's "contributed ser-the figure finally reached 84,458 vices." laymen teaching in the 11,500 U.S. Catholic schools during the 1970-71 school year.

This figure represents 52 per cent of Catholic elementary and secondary school teaching staffs, and it will probably go even higher by 1971-72, since laymen were 47 per cent of the total in

the teaching nun, and en-head: couraging to some liberal unionization.

Catholics who want to take full Church

"contributed services of Religious." Priests, Brothers and professors for a court order to end President Nixon's wage-price Sisters received minimal salaries Archdiocesan Federation of freeze has been denied. But a federal district judge concluded that as teachers in Catholic schools Teachers, organized in 1965, AFT the professors' suit raised sufficient constitutional questions to since most of them took vows of has since formed locals in warrant further possible court consideration. In a decision, Judge poverty and lived in religious Philadelphia, Toledo, Joliet and Aubrey E. Robinson, Jr., gave the Justice Department and the communities which pro professors' attorney, who is also on the CU law school staff, 10 days food, clothing and shelter.

Today, some teaching The federation admits Religious live outside their organizing and bargaining for communities and the com-teachers in Catholic schools in which to supplement the record. Additional arguments, the judge said, would help him decide whether to recommend a higher court munities themselves have often presents some special asked for slight raises in salary problems—most of which center due to cost of living increases around the religious-lay mix But the difference between the of Catholic school faculties. WASHINGTON-A black sociologist claimed that blacks salary a Sister receives and the A recent election to seek AFT salary of her lay counterpart is affiliation in Newark, for insuspect increased birth control methods initiated by whites and promoted by the federal government are attempts at black still great—mainly because most stance, revealed a sharp division Sisters still consider "con- between the sentiments of genocide. Dr. Charles V. Willie, chairman of Syracuse (N.Y.) University's sociology department, asserted that "unless the

Religious on teaching staffs of the elementary school, for example, nation's Catholic schools. might get \$6,500 annually, while a Laymen have been taking up Sister could receive a salary of he slack ever since the number \$2,000 plus about \$1,000 in other of teaching Sisters began to drop benefits. The difference between several years ago due to vocation the two totals-\$3,500-would be

> But the number of teaching Religious has dropped over 15,000 since 1967, and over 21,000 lay men and women have replaced them.

Lay teachers must receive competitive salaries and fringe 1969-70, and 40 per cent just three benefits, and costs Catholic secondary schools. years ago in 1967-68. The union said The statistics are disturbing to these areas may increase even dition benefits are being some traditional Catholics who more due to another financial negotiated on the individual equate the Catholic school with animal raising its expensive school level through the parish Catholic

The most apparent effect of the psurge of lay teachers, several ware of several ware of lay teachers, several ware of several ware of lay teachers. upsurge of lay teachers, several years on a relatively however, has been financial. small scale.

But American Teacher, the IN FORMER DAYS. Catholic AFT journal, this summer flatly school budgets were given a noted that "the greatest growth considerable boost by the in this field has been among of Catholic school teachers

Starting with the Chicago ommunities which provided New York-all on a diocesan wide scale.

around the religious-lay mixture

AFT, with religious soundly rejecting the prospect of aligning with the national union.

In Chicago, meanwhile, nuns serve as secretary and treasurer of the AFT local there, but so far it is the only AFT unit which counts religious among its mem-

Most of the Catholic school policies on grievance procedures, tenure and similar rights for teachers in all elementary and

The union said working conteacher that operates the school.

advantage of the Second Vatican THE AMERICAN Federation unionization poses another America's children is urgent," he Council's mandate for more of Teachers, AFL-CIO, has vexing problem to the AFT in the said. "Undoubtedly compromises extensive lay involvement in the represented teachers in area of governmental assistance will be required before any plan

"While the AFT has traditionally been a firm supporter of the concept of the separation of church and state," AFT president David Selden said this summer "the union has recently gone on record favoring health and welfare services to children regardless of the schools they attend."

Speaking at a recent AFF

they attend."

Speaking at a recent AFT conference for nonpublic teachers in Washington, D.C., Selden also noted AFT members had approved in a national referendum the basic concepts incorporated into the 1965 Elementary and Secondary Elementary and Secondary Education Act. That federal aid legislation was hailed by non-public educators for containing locals, AFT reports, are con-sidering "some sort of master public educators for containing agreement," setting down basic some programs shared in equitably by both public and nonpublic students.

> Selden went no further in endorsing potential aid plans for nonpublic schools, but left the door open.

"The problem of building a system of education which can CATHOLIC teacher meet the needs of all of

Church better than ever, priest, 101, declares

SAN FRANCISCO, Calif.-A 101-year-old priest says he is surprised it took the Church so long to change.
"Now it is better than before," he is convinced.

Father George M. Trunk says he is happy about the reduced fasting before communion, revisions in the reading of the breviary and changes in the liturgy. But he draws the line on some things, remarking that it is "foolishness" for a priest to think about getting married. "We are in a crisis of selfishness," Father Trunk says,

"and a priest should not be foolish or selfish." He thinks that in the future only men and women with

very high ideals" will become priests and nuns. Pope Leo XIII was the reigning pontiff when Father Trunk became a priest in 1895. He observed his 101st birthday on September 1



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N THE LINE -- two pages of opinions

The population explosion is a dud

In recent years the popular media have been intrigued with various propositions compounded by the population-controllers. Americans of the next century are depicted as crammed onto every available acre of real estate, nourished by ersatz food grown in laboratories, and living in the most tightly regimented social structure ever devised. All because previous generations didn't have sense enough to enforce mandatory birth controls.

Such projections have been swallowed whole by many people, without questioning source or veracity. Most efforts to introduce a measure of sanity into the picture have been scorned as religiously-motivated propa-

The truth, however, is that the so-called population explosion may well turn out to be this nation's biggest dud. The latest indicator is the recent detailed study of the under-five-years population.

An analysis of the 1970 census



The sleeping giant ... not so big after all.

figures shows there has been a startling 15.5 per cent decline in the number of pre-school children. This despite the fact that there were more young adults in childbearing years in the last decade than ever before.

The baby boom of World War II that was supposed to trigger everescalating birth rates has done just the opposite. It is producing the lowest birth rate ever recorded in 120 years of population statistics, only half of the previous low reached during the Depression.

The drastic turn-about is attributed to two factors: the birth control pill and a change in traditional attitudes toward marriage and large families. The latter, we suspect, is not a parallel but a consequent factor. The pill came first, then the change in attitudes.

However arrived at, the facts are plain. Birth rates are slipping more rapidly than any of the demographic experts expected. It is now predicted that perhaps within two decades that pie in the sky of people-counters-zero population growth-will be a reality.

This will have been accomplished without putting contraceptives in the public water supply, without mandatory sterilization or governmentapproved pregnancy. All have been suggested by the peddlers of panic. Even lesser but more immediate measures being urged on Congress, such as tax exemption limitations and massive government programs of birth prevention, should begin to lose some of their steam.

Father James McHugh, head of the United States Catholic Conference family life division, has consistently stated that all recommended measures of control were based on supposition and inaccurate projections. Just how right he is has now been proved, proved by the government itself through the objective, factual records of the 1970 census.

-B. H. ACKELMIRE

False freedom enslaves, warns **Boston prelate**

BOSTON—Young people who turn to Yoga and the "Jesus cult" but refuse to acknowledge authority run the risk of becoming captives of their own systems, contends Boston Archbishop Humberto S.

Today's youth, he said in an address, "has rejected any fatherly authority over them, and therefore, any dignity or identity which God or any other father figure might have bestowed on them."

"The worth of man is not what is given to him

not what is given to him from above, they insist, but rather what he freely makes of himself and of his future," the archbishop told the New England Congress of Religious Education.

"In rejecting the legitimate claims made by authority upon them, contemporary men of all ages face the danger of becoming captives of themselves. Their peer groups become their new dictators, demanding scrupulous allegiance to what they think and feel about society," he said.

"Despite their apparent activism and protest, their psychedelic emoting and exotic dress, their rock music and smoking stick, many of the youth are now turning to

meditation and contemplation.

"Yogas and 'Jesus People' are withdrawing into the self to find something solid and meaningful, perhaps to an inward discovery of the unseen God."

Sterilization remark by judge draws fire from USCC official

WASHINGTON-A city judge here who suggested sterilization for some mothers of delinquent children has come under fire rom a Catholic official.

Father James McHugh, director of the family life division at the U.S. Catholic Conference, called the suggestion "one more indication of the possibility of coercion that exists when there is a general assumption that birth control or birth-control mechanisms will solve social

Superior Court Judge Edward A. Beard had said at a hearing for a 12-year-old boy charged with burglary that "people who propagate people like this ought to be sterilized."

"I think the judge was wrong in his recommendation and also clearly beyond his mandate and competence in calling for sweeping actions that would alter the social system," Father McHugh said.



DON'T POOH-POOH ME, GEORGE! WHEN SONNY WAS HOME ON VACATION OTHER TIMES HE NEVER READ THE WANT-ADS!"

Charges church aid to Viet greases the war machine

NEW YORK-Christian aid to Vietnamese war victims that was intended by church donors to be humanitarian has ended up contributing to the U.S. war effort, a veteran observer of the Vietnam

scene said here. Former journalist Don Luce told a private luncheon of Protestant church executives here that the situation was less the result of any scandal or wrongdoing on anyone's part than the cumulative effect of the church agencies effort to function under the umbrella of the military.

"Religious relief goods are still distributed by the U.S. army, he said. Asked to elaborate on that charge he explained: "In a typical Catholic Relief

Services (overseas aid agency of U.S. Catholics) distribution point, about half the people working there are Vietnamese nuns and the other half are U.S. army sergeants. I'm sure it's called volunteer duty (for the army personnel) but that's hard to explain to a Vietnamese villager. They (the U.S. army personnel) are in

HE CHARACTERIZED Vietnam Christian Service (VCS), a joint Protestant relief effort coordinated by the National Council of Churches, as "showing Christian compassion, but VCS has serviced the (Saigon) government" despite its avowed intentions of staying strictly neutral.

He explained that, for example, VCS brings in American civilian doctors to work in South Vietnamese hospitals. They replace Vietnamese doctors who join the army," said Luce.

Luce first went to Vietnam 12 years ago s an agriculturalist with the Internati Voluntary Service, a private agency Working close to the people, he learned the language fluently.

INCREASINGLY disturbed by the effects of the war, Luce resigned from IVS in 1967 and returned home to speak out against U.S. policies of bombing, defoliation and treatment of refugees.

In 1968 he was asked by the World Council of Churches (WCC) to return to Vietnam to study the effects of the war on

Vietnamese the Vietnamese people and the rehabilitation possibilities. Later he functioned as a corresponde WCC's Ecumenical Press Service

Through his many contacts with the Vietnamese, he learned of the "tiger victuamese, as tearned at the tuger cages" in Con Son prison and guided a team of U.S. Congressmen to the in-famous cells for political prisoners, the first public disclosure of these

In his remarks before the church leaders here, Luce, a layman of the United Church of Christ, stressed that he was "concerned that we have allowed the Vietnam war to become a holy war.'

HE CITED particularly President Nixon's assertion that Catholics in Vietnam must be protected from a possible communist takeover. He was also critical of the "myth" of Vietnamese Catholic support for the continuation of the war.

"Probably the strongest resistance against the war comes from some Roman Catholic leaders," he said. He especially cited Archbishop Paul Nguyen Van Binh of Siagon and quoted extensively from recent statements of the archbishop calling on the Viet-namese people to take the initiative in bringing peace to their divided

He said that religious leaders in Saigon-Buddhist as well as Christian-"can help to bring people together. The majority of the religious leaders are in the middle" and thus have the potential of becoming a "third force" that could lower the level of violence and tension.

What YOU think counts

History shows that a Japanese general was held responsible for the war crimes of his soldiers even though there was very little communication between his soldiers precedent, should a general in the U.S. also be held responsible for the war crimes of his soldiers? TAKE A STAND

Scandal, says priest of Church's apathy to Black members

GIVE

BY REV. PAUL DRISCOLL

Catholic education is Sister Eileen Fitzgerald, a faculty member and

psychologist at the Academy of St. Joseph in Brentwood, New York.)

The future of Catholic education seems

to be a question in the minds of many

today. Countless articles have been

written and the subject has been in the spotlight in recent weeks since the latest

unconstitutional state aid to Church-

related schools. At first it seemed distant

and theoretical, but now it seems im-

mediate and urgent to ask ourselves, "Does Catholic education have a future?"

Father C. Albert Koob, the president of the National Catholic Educational

Association, stated recently that we must

examine seriously three areas in relation

2. their contribution to the American

I would like to share some thoughts in these areas and introduce another area of

discussion. Is Catholic education synonymous with Catholic schools?

AS CATHOLICS, I think that we must

come to terms with the fact that there is no longer a universal view as to the purpose

and future of Catholic schools. Some would like Catholic schools to be what they were during their peak period in the mid-1950's.

Others would like to fix up what we have

rather than look at what we really need.

Still others see Catholic schools as

forerunners in programs of educational

If the original purpose of Catholic

the education of immigrant children—is no longer meaningful, then we should be looking for relevant purposes if we wish to continue Catholic schools. The possibilities

are as unlimited as our courage and vision.

There are many Catholic educators who have suggested new directions. Among

Father Koob, who asks us to consider the

possibility of schools and centers owned and managed by the laity and separately

incorporated so as not to be a direct part of

MICHAEL O'NEIL, the Superintendent

of Schools for the Diocese of Spokane, Washington, who suggested in The Notre

Dame Journal of Education that the advocates of "education without schools"

night present a challenge to Catholic

educators. He stated that such a "creative. newly degined approach to humanistic and

religious education, and a reconstructed

definition of the educator's role might

have a powerful appeal to some leaders among Catholic educators."

As we look back over the history of Catholic education in this country, none

can deny that our contributions to American society have been many and are

not to be underestimated. But we cannot

spend our time patting ourselves on the back. We should be searching out the

answers to the question of making a

positive and meaningful contribution to

today's complex society. Our involvement in areas where Catholic education can

serve the needs of children who would not

otherwise receive the preparation to cope

with and to grow in the culture in which

they live would be an exemplary witness to

(Continued on Page 5)

parish programs

ols—the preservation of the faith and

3. their methods for staying alive

to Catholic schools:

1. their purpose for being

upreme Court decision which declared

Statement of Sister Elleen Fitzgerald:

(Moderator's Note: Our first writer on

DUBUQUE, Iowa-Edmundite Father Paul A. Gopaul, first black ordained to the priesthood from the San Francisco archdiocese, called the general apathy toward black Catholics in this country, " scandal to the Mystical Body in the Church."

one-time San Francisco longshoreman, Father Gopaul has been teaching a course in Afro-American literature during summer school at Clarke College here. He is on the faculty at St. John's University, Collegeville, Minn. He deplored the fact that there is little

ne deplored the lact that there is intro-encouragement given to increase religious vocations among black Catholics. "Oddly enough, he said, "what the American Catholic Church has going for it

is a tremendous respect for the priesthood—not as representative of a white racist culture but as representative of a spiritual value in the hierarchy bet-ween god and men."

Father Gopaul said the difference-between black Catholics and whites in this

country is the way they look at the Church as a community function.

He said the blacks "bring religion to church," but the whites "come to church to 'get' religion."

YOUR WORLD AND MINE

The Latin look of repression

BY GARY MacEOIN

Under the title "Justice in the World," the Roman Curia has prepared a document to guide the bishops in their discussion of a major theme of the upcoming Synod. It opens with a review of

"social facts" or "signs of the times," which it defines as "new historical situations which demand an honest re-examination a courageous return to the heart of the Gospel."

One such social fact is that in various countries "the dignity of individuals and of whole peoples is often trampled upon, and that in the most brutal ways; ... the very conditions for true civic life do not exist: that is, the fundamental right for freedom of expression, of vote, and the right to organizations in-

Such situations, the document notes, are oday more deplorable because of contemporary man's "greater awareness of injustice" and because of his acknowledgement of "the right of the individual to be protected from attacks

The CRITERION

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against his person both physical and moral, as well as against unjust trials and punishments.

A SURVEY of repression in Latin America just distributed by the Latin American Bureau of the United States Catholic Conference illustrates the pertinence of the Synod's task. Mexico and the Dominican Republic seem to be joining Brazil and Guatemala in organizing Ku-Klux-Clanlike vigilantes to terrorize The name in Guatemala is La Mano (the hand); in Brazil, Squadrones da Morte (death squads); in Mexico, Los Halcones (the falcons); in The Dominican Republic simply La Banda (the band). The impunity with which they operate in tight police states is an indication of the level of official complicity.

Last June 10 alone, Los Halcones killed 12 students and wounded more than 100 in an unprovoked attack which brough protests from many citizen groups, including organs of the Mexican bis More recently, while I was in the Dominican Republic, the newspapers in the space of two days listed eight killings by La Banda

The repressive attentions both of these vigilantes and of the government authorities in many countries is being turned increasingly on priests and nuns who identify themselves with the poor and try to improve their conditions. Well known is the case of Father Henrique Pereira Neto of Recife, barbarously ortured and killed by the Squ Morte two years ago. In spite of continuing efforts of Father Henrique's mother, of Archbishop Helder Camara of Recife, and of other prominent Catholics, the killers go

NOW COMES NEWS of further harassment of Dom Helder Camara with the arrest by the military authorities of another close associate, Father Oliveira Lima, on charges of "aubversive activities." What that can mean is shown by the citing of 34 priests in Belo Horizonte on the same charge. The particulars: in 1968, they signed a protest against the killing of a student leader during a demonstration!

Father Lima is being held as "a dangerous

Turning to Panama, there is still no news of Father Hector Gallego, a Colombian priest taken from his rectory on the night of June 9. According to one of his colleagues, "Hector worked at evangelization. Instead of simply arriving for the feasts of patron saints, he would stay a while in each community, lead dialogues on the gospel and form leaders Gradually, this was systematized. He had averaging 25 families each. In about 40 communities there are permanent leaders who bring the people together for dialogue and prayer. They are called responsables de la Palabra (responsible for the Word).

SOME BELIEVE Father Gallego is being held incommunicado by the Panamanian authorities. Archbishop Marco McGrath recently organized a silent march in the capital to pray for his return. Others are more pessimistic. A priest friend of mine has written me as "Presumed dead-he was organizing the campesinos in cooperatives, and the merchants and military were not in approval of his work. In almost three years since the coup (which brought the present military dictatorship to power), things right now are more tense than ever, and more bodies are being found here and there. . . It seems almost sure our mails are being tampered with, so I will send this from the Canal Zone."

But the present approach could easily backfire. Once it becomes clear that the priest occupies the most exposed position, can we not anticipate a dramatic upsurge

What YOU think counts

A congressman said recently that of 250 draft eligible young men whose fathers are draft eligible young men whose fathers are members of Congress, only 25 have ever served in Vietnam. Many of the others have received "waivers" of one kind or another. Is Congress in good shape when it comes to fairness? Should the draft be extended another two years? Can politicians be believed when they say they want to end the war? TAKE A STAND.

THE PARENTAL CRUTCH

PHILADELPHIA-Movie critic Judith Christ says that the controversial film rating system was created by the industry as a "crutch" for itself and for parents who want to give up their moral responsibility for their children.

Mrs. Christ, one of the most widely read and heard reviewers in the nation, was

interviewed by Youth, a publication of the United Church of Christ and the Episcopal Church, issued here.

ASKED ABOUT her reaction to the decisions by the top Protestant and Re Catholic film agencies to withdraw endorsement of the rating system set up by the Motion Picture Association of America, Mrs. Christ said the church groups should never

"I think it is absurd to have an agency grade itself, because its raters will see exactly what they want to see in their own achievements. It's like having students make out their own report cards."

She added that the system emerged from an industry which was "runn

and because of parents "who will grab at anything that takes away their respons

MRS. CHRIST said that the U.S. has a "terribly puritanical tradition" in its culture. She applauded the British and Scandinavians for being more accepting of sex and less tolerant of violence in entertainment. She said:

"We seem to bring our kiddies up on this infantile notion that it is perfectly all right to watch one human being chop another being into 89 little pieces . . . but you may not see a female breast, which represents a life source and is part of the beauty of the human being created in God's image."

viewpoints and observations

DIALOGUE IN PRINT

POLITICS IN THE PULPIT

Rebuttal

BY CHRISTOPHER DERRICK

measure of agreement with Mr. Thorman.

If we disagree, it is about degrees of certainty. Mr. Thorman, so nervous about dogmatism in matters of faith and morals, seems wonderfully certain that a Christian

and Catholic commitment ought to lead us-inescapably-in a more or less leftish

direction. And I know other Catholics who seem equally certain that their religion entails

political and social consequences of quite the opposite kind-in extreme cases, of super-

patriotic and even clerico-fascist varieties. I can sympathize (cautiously, nervously)

of the Faith behind them, and are therefore enjoined upon every true believer; but feelings of this kind are always deceptive. Apart from a small number of moral

guidelines, we have no certainty beyond what we can get from the muddled old human head and the angry condemnatory old human heart—and these organs are not to be

down of passions. We should keep our dogmatism where it belongs

It's very agreeable to think that one's social and political opinions have the authority

Our great need, in these matters, is for agnosticism and gentleness and a calming-

It's a terrible thing to confess, but on this question at least, I seem to be in some

(Editor's Note: To dialogue means for persons with unlike views to sit down together and calmly talk out their positions. Opposing viewpoints left mutually isolated long enough can bring polarization, or frozen attitudes—and that applies in the Church as elsewhere. Trying to help draw all sides together, NC News is running a series of "dialogue in print" about issues under debate in the Church today. Donald J. Thorman is publisher of the National Catholic Reporter, known for its progressive outlook. Christopher Derrick, writer and critic, is a noted British conservative Catholic.)

Liberal

BY DONALD J. THORMAN

The answer to the question of whether the priest in the pulpit should preach about political and social issues is yes. I have some very strong feelings, however, about HOW he should do so.

It is humbling to have to confess that at a more simplistic time of life I would have been in the vanguard of those urging — indeed, demanding — that the clergy take pulpit time to preach the social doctrine of the Church in season and out of season. Now, I say, yes, but . . . The problem is that in a

universal Church you must have some kind of universal rules. The liberal, progressive Catholic assumes that the priest in the pulpit will be a "good guy: that he will be a man in a white biretta, on the side of the angels-as the progressive

Unfortunately, in the real world there are two significant difficulties involved

ONE IS THAT THE priest in the pulpit might be an all-out conservative who will preach racism, anti-unionism, and the most conservative political doctrine. In

Indochina war. Is this the man we are

urging to get up Sunday after Sunday and

unveil his stupidities before a restless

congregation? Second, we are dealing with complex problems of the application of principles once we begin to speak meaningfully about political and social affairs. Who, for example, can be against the basic Catholic social principle—the sanctity of the individual and the necessity to construct a

society which will leave him free and responsible?

But try applying this ultimate value to everyday politics—to the parish, the city, the state, the nation in which we live—and we get a different kettle of fish. There are diametrically opposed positions in application that equally good Catholics might take. Item: state or federal aid to parochial schools finds Catholics on both sides of the issue, both interested in keeping the individual free to make his own responsible choices.

LET ME MOVE ONE step further by posing a case. There is a parish in which the pastor is a hawk in his position on Vietnam, a man of great simplicity in his intellectual pursuits. He has preached on more than one occasion, directly or indirectly, in favor of a "complete victory" in Vietnam

Not long ago, a young layman was invited—in the pastor's absence, unfortunately—to give another Catholic view on Vietnam. At homily time, he spoke articulately and passionately against the

from DePaul University in Chicago and holds a master's degree from Loyola University there. After service in the U.S. Marine Corps in World War II, he taught at Loyola for five years, then turned to editing. He was managing editor of several periodicals before joining National Catholic Reporter in 1965 as publisher. He and his wife have seven children. Thorman is author of "Emerging Laymen," "Christian Vision," "American Catholics Face the Future" and "Power to the People of God.")

war, but within minutes a man from the pews advanced threateningly and about 40 or 50 members of the congregation walked

concern about HOW political and social issues are discussed in the pulpit.

I would not oppose either the pastor or the layman speaking out on a controversial issue—providing they both made it clear they were speaking as individuals and that their persuasiveness must depend on their argumentation.

When it comes to the gray area of application of principles to specific social and political issues, the pulpit is no place for ex cathedra pronunciamentos. It is rather a place where the homilist humbly and with full clarity and honesty explains that he is going to try to think through with the congregation his application of principles and the Gospel message to a particular contemporary situation to attempt to make it contemporary and meaningful. And this is a procedure to be followed by both liberals and conservatives

By not attempting to draw the cloak of authority over his position on arguable matters, the priest in the pulpit will, in the long run, become more convincing and effective. But if he attempts to use the pulpit to expound his personal views as if they were part of the Holy Writ, the Word itself cannot help but become demeaned Priests must speak out-but they must do so honestly and humbly.

Teachers feel opinions have very little impact

FORT WAYNE, Ind.—The majority of diocesan lay teachers here feel they do not have adequate opportunities to make their opinions known within the school system. But they are not enthusiastic about the probability of direct negotiation with the Fort Wayne-South Bend diocese through professional organizations similar to

The findings-included in a comprehensive study of diocesan resources by Ball State University here-showed the majority of 347 teachers responding to a survey were either "satisfied" or "very satisfied" with their positions in Catholic schools. But they said their experience in the schools revealed a "greater in-volvement of lay teachers is needed."

NINETY PER CENT of all secondary school teachers answering the survey indicated support for negotiation procedures. And 85 per cent of all teachers between the ages of 25 and 30 favored an recognized negotiation arrangement for diocesan lay teachers.

As a result of the survey, the Ball State

research team recommended that the Diocesan Board of Education start to develop and implement an appropriate pattern of lay teacher policy formulation and decision making.

The team also recommended that the diocese explore lay teacher sentiments concerning the establishment of an official negotiating body between teachers and diocesan education officials.

Says positive Church leadership would dampen Irish tempers

NEW YORK-Although the violence in Northern Ireland is a political rather than religious struggle, ''more positive leadership'' by the Roman Catholic Church there would help in damping down the conflict. Northern Ireland's home affairs minister told a gathering of church

leaders here.
John D. Taylor, the visiting Belfast official, expressed gratitude for the concern and prayers of Pope Paul VI over the troubled situation. But he said in reply to a question that it would be even more helpful "if the Pope could influence the more conservative forces in the Church in

Without citing any names, Taylor said: "One of the problems has been the leadership of the Roman Catholic Church Some of the cardinals have been fine, but some have been conservative and have refused to recognize the government of Northern Ireland."

PRESSED BY a questioner, the minister acknowledged he was referring to "the present cardinal" (William Conway of Armagh) who, he said, "until early this year has refused even to attend any overnment functions.

He added that "as far as the leadership

tof the Catholic Church in Northern Ireland) is concerned, it has gone backward." He cited as evidence the fact that, in earlier instances of bloodshed resulting from Irish Republican Army actions, "the last cardinal was forthright in his condemnation of the IRA. But I couldn't say

the same about the present cardinal."

Taylor, who said he belongs to the Irish Presbyterian Church, warned that "if the Catholic Church does not advance in Ireland, it will lose its influence among Irish young people to the Bernadette Devlin type of leaders."

HE CHARACTERIZED Miss Devlin as 'typical of the anti-Catholic young people who were raised in the Church but have turned against the Church and have

"The Catholic Church will lose its position to this type if it doesn't become more liberal in its leadership," he said. He said that last Christmas "there were actually riot scenes at some Masses."

The Belfast government official said that even though the current Catholic leadership is conservative, "there is no doubt about it: the Second Vatican Council is having an effect among the young people."

Conservative . .

BY CHRISTOPHER DERRICK

If social and political matters could be separated completely from all questions of morality, of value, of religion, then indeed the Church (as such) would have no competence to speak on such matters, and

her priests should keep silent about them when speaking in Christ's name from the pulpit.
But rather obviously,

this is not the case. In my view, the priest in his pulpit—and the bishop on his throne, and the Pope on his cathedra-have a very definite duty of

speaking out in a variety of matters not obviously and strictly religious, of "interfering" (as some might complain) in those social and political questions.

I am not suggesting that our temporal

affairs ought to be managed, or even supervised, by the clergy. Nor do I believe

that it is, or should be, the Church's primary concern to work toward the best possible state of temporal society. I would put the emphasis elsewhere—upon the fact that social and political affairs offer much scope for wickedness or sin that will not always be recognized as such, and much danger therefore to the salvation of souls.

with both views, but I think both are mistaken

AS I SEE IT, the key principle here is one that will seem paradoxical or perverse to anyone who misunderstands or rejects the Christian gospel. According to this gospel, it is not necessarily a great evil to suffer oppression, injustice, or poverty. But it is certainly and always a great evil to inflict oppression, injustice, and poverty. And if our approach to social and political questions is to have the distinctively Christian orientation, it will have to be governed by a primary concern about the moral state, the endangered salvation of the rich and powerful.

The Church must always be the champion of the poor, if only because they will often have no other champion. Even so, there is an important spiritual sense in which they aren't the people who chiefly

and irresponsible order of priorities But to my mind, it offers-though strictly as a by-product-our best hope of actually helping the poor and the weak on lines that will not be violent in principle and totalitarian in the

view) is that when some priest concerns himself in the pulpit with social or political matters, he should rebuke the sins that this particular congregation are in danger of committing: he should not foster their selfrighteousness or their self-pity by castigating the different failings of other

Christopher Derrick, son of noted artist Thomas Derrick, was educated at the Benedictine Abbey in Doual, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. during World War II, has pursued a career as a writer, critic. editor and lecturer. In 1964 he was visiting fellow at Wesleyan University in Middletown, Conn., and for the next three years was editor of "Good Work," publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor of Triumph magazine. He lives in Wallington, Surrey.)

sinfulness of this should be preached, and fiercely, to every relevant white ongregation. But to a black congregation, the priest should speak rather of patience and forgiveness, of the redemptive value of accepted suffering. Each message will probably be resented; but a doctor should give us the medicine that we need, not the medicine that we like.

IF A PRIEST addresses a congregation of John Birchers and military hawks, he should not spend much time in telling them about the undoubted evils of atheistic Communism. Rather, he should remind them that super-patriotism can easily become a ridiculous and deeply unclear but possible embarrassing fact that traditional Catholic teaching on "the just leads nowadays-in practice-to something very like a pacifist conclusion.

The facts of social and political life being what they are, this kind of treatment will mostly be needed by the rich and powerful. So if some priest appears to be neglecting the poor and spending all his time in the mink-lined gin-sodden apartments of the Beautiful People, don't judge him too hastily. Just possibly, he may be applying himself to an apostolate or mission-field of particular importance and particular difficulty. The lost sheep are the ones whom the shepherd needs to worry about, and camels aren't easily herded through

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CATHOLIC HOME AND MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR 136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

Give and Take

(Continued from Page 4) the Gospel message and a relevant contribution to the American scene. Father Koob asks us to consider the

methods we must use to stay alive. I ask do we want to stay alive? Do we want to be a Christian community who lives the radical values of the Gospel? Do we want schools that will strive to make us as Christians aware of ourselves and others so that we can grow to ascend, transcend, and continue facing the world with truth, concern, and individuality? I think we have to decide what we want, what has real meaning for us-and then, optimist that I am. I believe that if we want Catholic schools as much as we say we do, we shall have them.

But I feel very strongly that we limit ourselves if we think of education and schools as interchangeable terms.

AS CHRISTIANS we have a message the Gospel message to live and pass on alive and vibrant to the coming generations. Schools are not the only nor necessarily the best method of transmitting that message.

Perhaps the questionable future of many Catholic schools will force us to come realistically face to face with the challenge of passing the Christian message from generation to generation without the aid of Catholic schools which stand in loco Catholic schools which stand in loco parents. Perhaps our future contribution will be to help establish vital communities of Christians who together establish patterns of living and transmitting the Christian message. The American scene may be enriched by a strengthening of that dying institution called family. And in the e may find ourselves not struggling for life but genuinely joyous about "being

need to be worried about.

The important thing (on this moralistic

If there is white oppression of blacks, the

Rebuttal

BY DONALD J. THORMAN

According to the ground rules of our exchange, one would assume that Mr Derrick According to the ground rules of our exchange, one would assume that an Detrick and I should be at swords' points over every issue we discuss. Embarrassingly enough, in this case, I find such a role very difficult. To disagree with Detrick's ukase about the Church being the champion of the poor, therefore, would put me generally in the position of being against motherhood and apple pie.

However, I do find some difficulty with the practicality of his position that a priest

should rebuke the sins of a particular congregation. In theory I have no problem, but in application my experience has been that the majority of American parishes have a wide spread of socio-economic backgrounds and, increasingly, an ethnic and racial integration also.

It would be my bet that in each parochial unit all the frailties known to man are extant and widely practiced. Just as drug addiction knows no geographical or economic limits, neither do the kinds of sins and deficiencies to which man is addicted. There are, I regret to say, black racists in inner-city parishes just as there are white racists in ethnic or suburban parishes. And hawks and doves seem equally distributed. In practice, a priest could step into most any pulpit and give the same homily. I still believe the question of HOW he gives it is paramount.

PENANCE

BY FR. AL McBRIDE, O. PRAEM.

The crowds are often smaller on Saturday afternoons for Confession. Is this a blessing or a curse? Is this some fall-out from the post-Council Church that is

wrecking a fondly loved and honored Catholic practice? What is happening to the sacrament of penance? Perhaps part of an answer can be found in the limits of the ac-

cepted images of the sacrament.

Classical confessional practice worked in and out of the images of the court room and privacy. The court room exaggerated the role of the confessor as judge. It emphasized punishment and penalty language. Since the docks were crowded, the cases had to be expedited with all due haste. Wags were not above calling the experience an "absolution machine."

The image of privacy had the unwitting result of excluding the community. It cut the act of reconciliation in half. Hence we were perfectly willing to be reconciled to an invisible God: But what about the visible neighbor we had offended? Unity with God, yes. Unity with the significant other? Not sure.

BOTH THESE images, court room and privacy, needed purification.

Turn the court room into a room of forgiveness and peace. The model for this is the Upper Room on Easter night when Jesus came through the door and endowed the apostles with peace and talked to them about the sacrament for forgiveness. "Whose sins you shall forgive they will be forgiven."

Hence, it will not be a judgment at Nuremburg. Rather than be a judge, the confessor enables the penitent to express his own judgment and face it with integrity and accept the pain that accompanies purification. Thus the confessor enables the penitent to grow in refined moral judgment.

Privacy still has a critical value, but within limits. The



Like the predigal son who returned to his father, we return to God and receive forgiveness and peace through Confession. (NC photo by Richard Lee)

penitent ought to be encouraged to use the therapy of apology. This offsets the "half a loaf" confession which appeases God but ignores the neighbor. However, a caution is needed here. If marital infidelity is confessed, the disclosure of this to the partner may not be the best therapy of apology. The partner may explode in rage or collapse in distillusion.

THERE ARE limits to the therapy of apology. Radical candor is not necessarily always the best policy. In this case a conscious development of positive and loving behavior toward the other is the best step. Actually, this is always the best in any case.

this is always the best in any case.

The growing popularity of penitential devotions is a fine method of bringing out the

communal dimension of the sacrament of penance. Even better, the day may come when general absolution will become a normative practice for the high holy days of Christmas and Easter.

Now all this may not solve the problem posed about the smaller lines on Saturday afternoon. It's not that the court room has scared people away, but rather that people are in many ways more serious about their moral lives and less willing to rattle it off in routine weekly fashion.

It also may mean that they are non-verbally asking for a greater understanding of the communal dimension of penance which doesn't come through so well in the current privacy practice. Who knows? Let's think about it.

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need to be accompanied by an

important shift in mentality. It is

necessary that we recognize that,

while a 16 year old is not an adult.

neither is he a child. He is usually

capable of a great deal more than

This shift in mentality might be

Thomas Edison was a telegraph

hastened if we realize that, at age

(Continued on Page 7)

is asked of him.

WHAT DIFFERENCE DOES JESUS MAKE?

Gospel 'silences' should not confuse

BY F. J. SHEED

The Gospels are four portrait studies of Jesus of Nazareth as he was known to men among whom he lived and died. Like the Epistles they were written not as a first introduction,

but to be read by people who had received a basic instruction in the new religion. Each of the writers could have said of his Gospel what Luke said at the beginning of his—"It

has seemed good to me to write
... that you may know the truth
concerning the things of which
you have been informed." And
each of them could have said of
his Gospel what John said at the
end of his—"Many other things
Jesus did which are not written in
this book." So that when Gospel A
mentions some word or deed
which is not in Gospel B, it is
foolish to assume that Evangelist
B did not know it. When so much is
admittedly omitted, it is unsafe to
build an argument on particular

All four move to the climax of Christ's death and resurrection—one quarter of their total treats of the single week between Palm Sunday and Easter Sunday. Clearly that had to be the main point of any report on the Redeemer. But both as to the happenings of that week and as to what went before, each made his own selection according to the purpose he had in writing.

CHRIST DIED around the year
30. The first three Gospels go back
to the sixties, roughly the same
interval as between the Second
World War and now: the things
they relate happened in a country
no larger than Vermont or
Maryland: great numbers of
those who knew Christ there
would still have been alive. They
are called Synoptics. They are
composed in one general shape
and use a good deal of the same
material. But it was not a matter
of a top-copy and two carbons.

Matthew had been the taxcollector Levi to whom Jesus said: "Follow me." His theme is the Kingdom (he uses the word over 50 times) considered especially as the fulfillment of God's plan for the Israel of the Old Testament. From Papias of Hierapolis, who died in 130, we learn that he wrote for Jewish Christians in their own language. This Aramaic version we no longer have. What we have is a Greek version made, scholars think, after Mark but before Luke, with the addition of some of the same matter as we find in one or other of them.

According to the same Papias, who had known St. John, and to Clement of Alexandria, who came a generation too late for that, Mark wrote down what he had heard Peter preach—about Jesus' life and work, but most richly of his personality. It is, as the others are not, what we call a human document: no one of them so vividly conveys what it meant to live through the Jesus years, taking the shock of each new incredibility as it happened. I find it natural to read "I" or "me" whenever Peter's name occurs in this Gospel. Which does not, of course, prove anything!

Luke. Paul's "beloved physician" and frequent companion, was the only gentile among the four, a Syrian. It seems clear that he conceived his Gospel and the Acts of the Apostles as one continuous treatment of his master theme, the universality of the Kingdom—not the Chosen People only, nor, among the Gentiles, only an elite: he quotes Isaias, "All flesh shall see the salvation of God."

As Matthew shows the Kingdom growing from Israel, Luke shows it growing into all humanity. He is more of an historian than the others, but modern historians are uncomfortable with him because of his continuous awareness of the action of the Holy Spirit. "Spirit" is Luke's key word as "Kingdom" is Matthew's.

IT IS USUALLY held that the Fourth Gospel was written in Ephesus in the nineties; there is a question as to whether it was written by St. John or by a disciple of his (or by a different man of the same name, otherwise unknown). What John's purpose was he tells us clearly—"these things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

He is writing a full generation after the others. All that had happened in that period—within the Christian body, in the world outside, and in his own soul—had shown him what elements in Christ and his work most needed emphasis. In the phrase quoted he shows these as three above all—the humanity of Jesus (which Docetists were calling a fiction), his divinity (which Cerinthus was denying), and the life into which men must be reborn.

There we have our four portraits. They are from different angles, the lighting is different, the brushwork different. But each is by one who, to apply Wordsworth's test, "kept his eye on the object." With all their individuality, they are all portraying the same person.

Why not call on youth of parish?

BY JAMES J. PHILLIPS

FISH is a youth-run social service organization that has functioned in a number of midwestern communities. It is an open-ended, well run collection of

teens who do almost any kind of service. Baby sitting, driving, cutting lawns, fixing roofs, painting homes and cleaning up neighborhoods are some of the services the members have or

the members have provided.

The existence and widespread success of FISH is a sign that Catholic parishes may not be giving young people enough credit. Too often, they are approached in terms of what we can give them instead of what they can give. Our focus tends to be on what will be good for them

might be able to do.

This approach has two unfortunate results: (1) the teens themselves are not challenged to move out of childish dependence and opposition; and (2) a number of community needs are not met because too few adults have the time, energy and inclination to satisfy them.

rather than on what good they

IF WE CAN COME to view the young people in the parish as potential allies in our task of serving the community, we might all be much farther ahead. Some of the things we might consider would be the following:

Elderly people in the parish are often in need of regular, cheerful visitors. They, as well as other shut-ins might also benefit from having someone to do the

household chores.

Teens who do not have drug or parental problems—or have worked them out—might be able to help those who do have such problems.

Many young people—male and female—are very good with children. They might be able to form the backbone of any number of child-care services.

Adults and teens working together should be able to do better on fund-raising campaigns than would adults by themselves.

Ushering and commentating are not skills that are beyond the

scope of many teen-agers.

Teens—as well as adults—ought to be involved in putting together

parish liturgies.

Whether it is one or another of the above needs or something else that is important in your parish, the youth of the parish can help. All we need do to enlist their aid is focus on their emerging adulthood rather than on what remains of their childhood.

We need to ask their help in discovering community needs and developing ways of satisfying those needs. We need to ask them to join us, to ask them to help. We need to do this at least as much as we offer our help to them.

ONE STEP IN this direction would be to provide or expand youth representation on the Parish Council. This may mean making provisions for one or more youth representatives. Or it may mean lowering the age limit for candidates and electors to sixteen or seventeen. (I have never seen this latter idea in action; but it is an intriguing possibility.)

Whichever steps are taken, they



"A young person is usually capable of a great deal more than is teen-agers to be "allies in the task of serving the community." (NC

Why remove tabernacle from altar?

BY FR. JOSEPH M. CHAMPLIN

I received an anonymous letter the other day bitterly attacking present efforts to "hide" the tabernacle in some secluded corner of our Catholic churches. To settle a controversy, Al Smith used to say, "Let's take a look at the record." In this instance,

let's take a look at recent Church legislation on the subject for an explanation which may enlighten confused minds and calm anxious hearts.
In 1967, the Holy Father

issued through his Congregation of Rites "Instruction Eucharistic Worship.

Section 55, which follows, recommends that the the Blessed Sacrament not be reserved on the altar where Mass is offered and gives the reason why.
"In the celebration of Mass the principal

modes of worship by which Christ is present to his Church are gradually revealed. First of all. Christ is seen to be present among the faithful gathered in his name; then in his Word, as the Scriptures are read and explained; in the person of the minister; finally and in a unique way under the species of the Eucharist. Consequently, because of the sign, it is more in keeping with the nature of the celebration that the Eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.'

IF NOT ON THE main altar, then where? Section 53 answers this question. "It is, therefore, recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church. . . ." That suggestion opens the door to myriad possibilities—a totally separate chapel, a room connected with, but apart from the main area, a side alcove, a niche in the front wall visually distant from the focal point of the sanc-

This Roman decree, nevertheless, mentions "the place in a church or oratory where the Blessed Sacrament is reserved prominent." No "hiding" of the tabernacle, then But prominer. nacle, then. But prominence does not necessarily mean a physically central location either. Modern designers use various methods to highlight actors in the theater, masterpieces at a museum, or towers of a building. They can employ similar means to draw attention toward the tabernacle

The Blessed Sacrament worship area "ought to be suitable for private prayer so



Where is the Blessed Sacrament? The Eucharist, not the tabernacle, is the heart of Christ's presence among us, explains Fr. Champlin this week. (NC photo)

that the faithful may easily and fruitfully, by private devotion also, continue to honor our Lord in this sacrament." Rich ornamentation, an intimate setting, kneelers relatively close to the tabernacle, a place rather quiet and restful-these elements create a climate which fosters personal reflection and informal conversation with the Risen Jesus present in the reserved

THE ALTAR OF sacrifice and its surrounding area, however, should be simple and uncluttered because the liturgical action is what makes this particular space come alive. People, prayers, rituals, are the important aspects here and artistic furnishings should not, by their elegance, distract a congregation from the

In the Blessed Sacrament chapel, on the other hand, individuals kneeling or sitting in prayer should find the setting stimulates their thinking and elevates their hearts.

A final note. The Instruction of 1967 directs that "as a rule, each church should have only one tabernacle, and this tabernacle must be safe and inviolable." It to parents of teen-agers

Q. Your answer to the parents alarmed because their teen-agers were going to Communion without confession has caused much confusion. You wrote, quote, "Maybe they are sleeping where they shouldn't be, and going to

Communion because they don't believe what they are doing is sinful." Unquote. Please explain the quote. I am assuming that these persons have heard of the Ten Commandments, or at least have had the Sixth Commandment explained

to them, since you said that their parents had told them that their actions were sinful. Is it, then, permissible to form your own conscience concerning any of the Commandments? This is what you seem to imply. I notice that you compare the sins of such persons to the sins of others in order to say in effect, "Don't worry, at least they're not that bad." Do you subscribe to the philosophy that all concepts are relative?

A. No, I do not. I must not have made myself clear. I was not excusing the actions of the young people on the grounds that these were not as evil as othe did not tell the young people to take lightly what they were doing. I advised the parents to give the benefit of the doubt to youngsters. By this I meant they should assume the young people were in good faith when they held they were not

sinning seriously by sleeping together.

As an example of what I meant, I pointed out that we do not always conclude that dishonest politicians or the prejudiced

does become confusing otherwise.

We have a tabernacle in our main sanctuary and a second one in the combination crying room-Blessed Sacrament chapel. This requires constant transfer of the ciboria from place to place and, more seriously, creates uncertainty among parishioners. Even with the door open, the candle extinguished, and the compartment obviously vacated, people kneel in prayer before the empty tabernacle. Such duplication does lead persons to

ask: "Where is the Blessed Sacrament?"

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perpetrators of discrimination are guilty of sacrilege when they partake of Communion. We live in a culture where racial prejudice is common and a certain amount of dishonesty is taken as part of life. We can readily understand how a dishonest politician or a prejudiced employer could fail to recognize the evil of what they are doing, could fail to see they were breaking the Commandments. Many of these persons are noble human beings in every other respect, good parents. generous and kind

QUESTION BOX

Questions earlier answer

The boy and the girl who were the problem in the previous discussion were described by his father as good kids in every other way; they were good students in college, generous and sincerely interested in helping others. Could they in good faith have concluded that pre-marital sex was not sinful? Well, look at the world they are growing up in. Who writes the popular novels, who propagates the Playboy philosophy, who produces the films that are creating the new sexual morality? Not the teen-agers. So the young aren't forming their own consciences. They are growing up in a society where there is a sexual revolution going on and the supporters of traditional morality are still arguing whether sex education should be given in the schools. It's easy to see how young could confuse wrong for right. That's why I say we can give some of them, at least, the benefit of the doubt.



Having done that, we had better prepare ourselves to help them. Why is a marriage ceremony still necessary? What's wrong with premarital sex in the age of the pill? For parents who want to discuss these questions intelligently with their teenagers and for college students who want to see whether there is anything to be said for reditional moralities. traditional morality I recommend "Love Before Marriage," by John McLaughlin, a small soft-cover book published by Corpus Books, New York-Cleveland.

Q. Please tell me how to answer a friend who states: (1) The bishops of Portugal started the Catholic Church law of eating fish on Friday many years ago because the fishermen of Portugal were not selling enough fish, and (2) she feels sorry for all the Catholics who went to hell because they are meat on Friday.

A. The bishops of Portugal are falsely blamed for something they could not have done. They were able to forbid meat on Fridays in Portugal but nowhere else in the world. The Friday abstinence from meat goes back to the early days of the Church. As early as the first century, we learn from the "Didache," a Christian manual of the second century, Christians were fasting and abstaining on Wednesdays and Fridays. This practice was common in Europe until well into the Middle Ages.

So, tell your friend she was misinformed. And also tell her not to imagine hell is crammed with Catholics who ate meat on Friday. The Church did, indeed, propose the Friday abstinence as a serious obligation. But most of those who broke it or ignored it were not convinced the obligation was serious or felt they had good reasons for excusing themselves from it. And for the rest we can piously believe the Good Lord, who wants all men to be saved, helped them repent in time.

Q. In the new revised funeral rite, does the priest still recite the rosary at the wake a deceased person? Some priests now just say a prayer. I see this as a sort of laziness and not doing what the bereaved family expects of him. What is your for a wake service; neither does the new. The rosary with a certain amount of "trimmings," that varied from place to place, became a traditional prayer for wakes—especially among the Irish. In recent years, however, many parishes have substituted other forms of prayer in an effort to find a service in which Protestant relatives and friends could join. There are cards and leaflets available with prayers for a wake adapted from the traditional office for the dead recited by the clergy, with readings from Scripture and psalms that can be recited by all attending the service.

In some parishes today the priests no longer lead the prayer services at wakes. A layman can lead the rosary as well as a priest. Most parish priests are committed to evening appointments a week in advance. They find it awkward and sometimes unfair to postpone a counselling or instructing session to go to a mortuary to do what any layman could do. The priest this way is free to visit the bereaved family earlier in the day or later

(Copyright 1971)

Phillips

(Continued from Page 6) operator;

George Washington was part of a team that was surveying the wilderness;

Catherine of Siena was beginning her illustrious career in the convent;

Grover Cleveland was teaching in a school for the blind;

Claire Boothe Luce was producing her first play; and Davey Crockett was returning

home after three years on the

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SUNDAY'S SCRIPTURE READINGS God of forgiveness

Reading: Ex. 32:7-11, 13-14 Reading: I Tim. 1:12-17 Reading: Lk. 15:1-32

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

"You can depend on this as worthy of full acceptance: that Jesus Christ came into the world to save sinners. Of these I myself am the worst." These words of St. Paul, found in the second reading for this Sunday, express the message

of all three Scripture readings for Sunday's Mass. While God despises sin, his heart remains open to the sinner. St. Paul drew his deep

willingness to forgive from his own experience once blasphemer, a persecutor, a man filled Yet he was forgiven Moses had a similar experience with the slavery. Hardly were they free from Pharoah than they grumbled against God and Moses, and in Moses' absence, they made a golden calf and worshipped it in place of their God.

THE FIRST reading for Sunday describes the situation. In the language of the time. God is described as being furious with the Hebrews. In his anger he plans to destroy them all for their sin. Moses with God to forgive, and "so the Lord relented in the punishment he had threatened to inflict on his people."

The Bible, from Adam's sin in Genesis to the final victory of Christ in Revelation (Apocalypse) is an interpretation of man's experience of the mystery of his own gracious forgiveness. This has been the experience of the Hebrew people; it is the experience of the Church of Christ. The heart of the biblical interpretation is that more." The God of Abraham, Isaac, and

KNOW YOUR FAITH KNOW YOUR FAITH KNOW YOUR FAITH KNOW YOUR FAITH KNOW

Jacob, the Father of Jesus and our Father is "quick to forgive." Mercy is his most obvious characteristic.

One of the most moving expressions of just how merciful God is may be found in the third reading for this coming Sunday. Luke records Jesus' parable of the "Prodigal Son." Actually the story is more about the Father's readiness to forgive his wayward son than it is about the son's sin It is the Father who is "prodigal" in his loving forgiveness. Unfortunately the story is so familiar to us since our childhood that we may miss the full impact

ST. PAUL CAN help us reflect on Jesus' parable from a fresh perspective. Drawing on his own experience as well as on the Scriptures, Paul struggled to adequately express his conviction of God's commitment to mercy and forgiveness Because we are so aware of the heroism involved in risking one's life for another in war or other great crises, Paul's words in the letter to the Romans might strike us more forcefully than the more familiar parable of the Prodigal Son. The message is the same.

"It is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that shall be saved by him from God's wrath. For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life" (Rom. 5:7-10).

PAUL EXPRESSES the wonder of every man who in honesty recognizes his proneness to sin, as well as his actual sins, and experiences the mercy of his forgiving Father. Because of Jesus' life, death and resurrection we can always turn to God for forgiveness if we repent of our sins.

As the Scriptures affirm: "We do not have a high priest (Christ) who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of meet!" need" (Heb. 4:15-16).

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AT CYO STADIUM

Grid Jamboree to open season

the "Colts" against the "Cowboys" Sunday afternoon at the CYO Stadium on W. 16th Street as the 51st season of grade school football is launched with the 21st annual Cadet Football Jamboree

Thirty-four teams will play six-minute "games" with the league's 1970 runnerup Im-maculate Heart of Mary starting off against St.

CYO NOTES

A change has been announced in the annual Youth Week ob servance. Because Teachers' Institute has been rescheduled from October to November 4 and 5 this year, CYO officials announced that the Junior CYO Banquet originally announced for Wednesday, Nov. 3, has been changed to Thursday, Nov. 4, because of high school football game conflicts.

Nine or ten teams are en pected to be entered in the first Junior Touch Football Leagu for high school boys this fall. Friday, Sept. 17.

Deadline for entries in the Cadet Hobby Show is Monday, Sept. 27. The event is scheduled Little Flower parish November 1. Parish Hobby Shows will be held throughout the Archdiocese prior to that

Information has been mailed to all Catholic elementary schools about the CYO Physical Education Program. physical fitness program will be professionals according to AAU

Michael's in the first pairing. The concluding "game" will match St Andrew's, league champion the past two seasons, against Holy Spirit. In between will be scheduled 15 other pairings

Special rules will be in effect of the Jamboree the clock will not stop for incomplete passes and no time outs will be permitted except in the event of injuries

GATES WILL open at noon and the Jamboree will start at 1:30 pm. All teams will be photographed before seeing action. Regular gate ticket prices will be in effect: 50 cents for adults, 25 cents for grade school youngsters, with a maximum family cost fixed at

Nearly 2,000 Cadet and "56 League players will processed through processed through the traditional weigh-in on assigned parish schedules starting at 9 a.m. Saturday, Sept. 11, at the CYO Office and Stadium

Maximum weight for Cadet backs and ends has been in-

Kickball loops open next week

INDIANAPOLIS - Action in the three fall kickball leagues will begin next week, the CYO

Thirty-eight teams in the Cadet "A" League will play Mondays and Fridays through League will have 29 teams. Thursdays through October 12 Thirty-three Junior League teams will play on Sundays and Wednesdays through October

Non-Catholics will also be allowed to compete under the recent policy change im-plemented by the CYO.

while "56" backs and ends will be limited to 88 pounds Any Cadet player weighing over 130 pounds will be identified as a "two-striper" with two strips of tapes to be placed on his helmet.

"Two-stripers" in the "56" League will be designated for those youths between 88 and 105 pounds, while those between 105 and 115 will be labeled "three-

THE REGULAR Cadet season play will commence on Wedmesday, Sept. 15, for a few teams, while the balance of the schedule begins the following Sunday, Sept. 19.

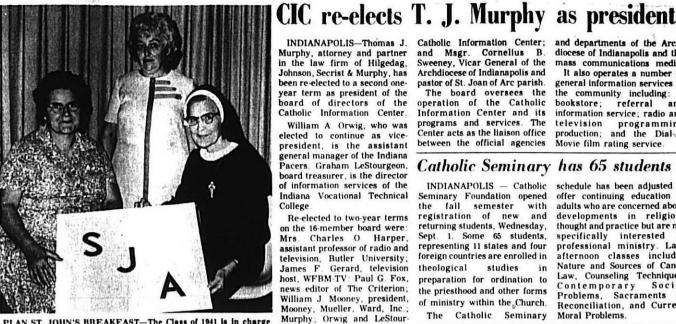
Division changes for two parishes have been announced for the Cadet League. Im-maculate Heart will play in Division I, while St. Joan of Arc will transfer to Division II. Division assignments are made on the basis of school enrollments in the seventh and eighth grades

For the first time, non Catholics may play in both leagues if they reside within their team's parish boundaries. Approximately 80 players are expected to compete on 28 teams using non-Catholics. The number is approximately onetenth of the leagues' rosters.

D-I circle sets dinner-meeting

INDIANAPOLIS - Mother Theodore Circle 56, Daughters of Isabella, will sponsor a dinner-meeting at 6:30 p.m. Tuesday, Sept. 14, in the Mater Council, Knights of Columbus, 1305 N. Delaware St.

Each member is asked to bring a favorite covered dish. Election of officers will take place during the business meeting, to begin at 7:30 p.m.



PLAN ST. JOHN'S BREAKFAST-The Class of 1941 is in charge of arrangements for the annual Old St. John's Academy Alumnae Breakfast, to be held Sunday, Sept. 19, in the Atkinson Hotel in downtown Indianapolis. Mass will be celebrated at 10 a.m. in St. John's Church, Chairman of the event is Mrs. John Wade, above center. At left is Mrs. Robert Sweeney, publicity chairman, while Sister Cecilia Gertrude, S.P., Class of 1914, is on the right Reservations are being handled by Mrs. Wade and Mrs. David Fads. The Old St. John's Academy closed in 1959, in its 99th year of

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are in vited to send in the dates of other festivals and dinners which they would like included in the

Batesville-Sept. 19

Parish socials to be resumed

INDIANAPOLIS - After a summer vacation, the weekly Friday Night Socials at St Christopher's parish, 5335 W 16th St., will be resumed Friday, Sept. 10, in the school cafeteria. Proceeds of the project benefit the parish

Food service will begin at 6 p.m., followed by the social at 7 p.m. Co-chairmen are Richard Rosner, Leonard Benedetto and Fred Fath, Mrs. Sally Easterday is food chairman.

Square dance

INDIANAPOLIS - The Immaculate Heart Round-Up, a square dance, has been scheduled for Saturday, Sept. 11, from 8 to 12 p.m. by the Men's Club of Immaculate Heart of Mary parish.

The party for adult members of the parish and their neigh-bors will be in the church's parking lot at 57th and Washington Blvd.

Saturday, September 11 Noon till 8 p.m. FINCH PARK State Street at Fletcher Ave. ponsored by 16th Ward GOP Club Dinners \$1.00

Guild to hold picnic, meeting

INDIANAPOLIS - The fall picnic and meeting of the Ave Maria Guild will be held at 12:30 p.m. Tuesday, Sept. 14, in the home of Mrs. Carl Pfleger, 3742 S. Meridian St.

INDIANAPOLIS-Thomas J. Catholic Information Center; and Msgr. Cornelius B. Sweeney, Vicar General of the Archdiocese of Indianapolis and pastor of St. Joan of Arc parish

The board oversees the operation of the Catholic Information Center and its programs and services. The enter acts as the liaison office between the official agencies

and departments of the Arch diocese of Indianapolis and the mass communications media

It also operates a number of general information services to community including: a bookstore; referral and information service; radio and television programming production; and the Dial-A-Movie film rating service.

Catholic Seminary has 65 students

INDIANAPOLIS - Catholic Seminary Foundation opened the fall semester with registration of new and returning students, Wednesday, Some 65 students representing 11 states and four foreign countries are enrolled in theological studies preparation for ordination to the priesthood and other forms of ministry within the Church.

The Catholic Seminary

schedule has been adjusted to offer continuing education to adults who are concerned about developments in religious thought and practice but are not specifically interested in professional ministry. Late afternoon classes include: Nature and Sources of Canon Law, Counseling Techniques Contemporary Problems, Sacraments of Reconciliation, and Current Moral Problems



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School, Indianapolis, placed 19th in the recent Band Day competition at the Indiana State Fair. Seventy-two bands from throughout the state participated. Directed by Robert A. Cashman, Jr., the

Crusader band was one of two Marion County bands which placed in the top 20.

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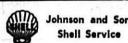
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Humanities course under way

An interdisciplinary humanities course is being introduced this fall at Ladywood-St. Agnes High School with the assistance of a grant from

the National Humanities Faculty.

Dr. R. Joseph Schork, Jr., professor and director of graduate studies at the University of Minnesota, spent four days with students and faculty of the school last week to outline the

humanities core program.

Ladywood-St. Agnes was the only Indiana school selected by the NHF to receive 20 days of consultant services, designed to assist teachers and administrators in developing courses, curriculum and teaching strategies.

The project involves social studies, English, n, art and music courses, interrelating subject matter where feasible to eliminate overlapping or repetition. Inaugurated for freshmen this year, it will ultimately serve all four

Members of the humanities core team at LSA include: Sister Leah Orr, department head and art; Sister Mary Lee Mettler and Timothy Brown, literature; Sister Clare Bosler and Mrs. Elleen Jansen, history and social studies; Sister Marilya Bosler, music; Miss Paula Novotny. art; and Sister Maureen Phillips, NHF coor or and theatre.

During his four-day visit, Dr. Schork met with the entire faculty, speaking on the value of education in the humanities along with methods for making the classical humanities interesting

or contemporary youth.

His greatest contribution, according to coordinator Sister Maureen, "lay in his ability to inspire the LSA faculty members with enthusiasm and purpose in implementing the first phase of the proposed four-year program of

interdisciplinary studies."

Dr. Schork has been interested in high school humanities programs since 1962. He previously served as director of the Collegiate Studies Program for Advance Placement in the Classics, Washington, D.C., and as director and lecturer in the Classical Heritage Program in the Greater Twin Cities Area.

A graduate of Holy Cross College in Massachusetts, he earned a doctorate from Exeter College of Oxford University, where he was a Fulbright Scholar. He has also served as instructor at John Carroll University and Georgetown University

EARLY ENROLLMENT FIGURES-With insufficient time to draw any conclusions or projections, the 35 parish elementary schools in Marion County reported combined enrollment of 13,169 pupils. Not included in the total is Hely Cross Central, which expects about 200 pupils when it opens late next week due to remodeling.

Repeating as the county's largest school is Holy Name, Beech Grove, with 706 pupils. Reporting over 600 pupils are: St. Simon's, 665; and Holy Spirit, 624. Next highest are: St. Jude's, 586; St. Lawrence, 546; St. Michael's, 540, and St.

More than 400 pupils were announced by: Christ the King, 424; Immaculate Heart, 454; Our Lady of Lourdes, 447; St. Barnabas, 442; St. Christopher's, 400; St. Gabriel's, 421; St. Joan of Arc, 489; St. Matthew's, 441; St. Pius X, 415; and St. Rita's (combined with St. Francis de Sales), 475. The smallest enrollment is St. Bridget's with

The 10 Catholic secondary schools in Marion County reported 4,800 pupils, including an estimated 840 at Chatard, which did not convene

until yesterday.

Enrollments at the parish-supported high schools included: Scecina Memorial, 672; Roncalli, 614; Ritter, 637; and Chatard, 840. Other schools reported the following: Latin School, 150; Cathedral, 580; St. Mary, 201; Ladywood-St. Agnes, 526; Brebeuf, 485; and Our

With the exception of St. Mary, all schools reported larger freshman classes this year than last. St. Mary's freshman class was down only

Outside of Indianapolis, Our Lady of rovidence in Clarksville has 578 pupils. Schulte in Terre Haute reported 418. Immaculate Conception in Oldenburg has 300, while Shawe Memorial in Madison started with 126. Schulte and Shawe Memorial are parish-supported, while the others are private. All four have larger freshman classes than reported last year.

HERE AND THERE-John J. Sullivan, a 1969 Brebeuf High School graduate now a junior at Holy Cross College in Massachusetts, has been appointed a Congressional intern under the Experimental Studies Program of the college. The son of Mr. and Mrs. James R. Sullivan of St. Joan of Arc parish, Indianapolis, he was assigned to the office of Rep. Michael Harrington (D. Mass.) and will receive full academic credit for his semester in Washington. . . . Indianapolisarea residents have an opportunity to learn about Mormon belief and history during an open house at the Church of Jesus Christ of Latter Day Saints Chapel from 7 to 10 p.m. Saturday, Sept. 25. A guided tour of the chapel, located at 900 E. Stop 11 Road, will be available. Mark A. Benson, Stop 11 Road, will be available, Mark A. Benson, president of the Indiana-Michigan Mission, will speak on "Mormonism and the Family Unit,"... Explorer Scouts looking for a volunteer project are needed by the Indianapolis Committee for UNICEF during late September and October to assist in the annual Trick or Treat for UNICEF Campaign. Information can be obtained by calling 926-0696.

Baltimore church statues get black faces

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BALTIMORE, Md.-A black roots," a parishioner observed. figures in the Stations of the BALTIMORE, Md.—A black roots," a parishioner observed. figures in the Stations of the Christ and a black Virgin Mary—

Some cheered while others Cross—all once Caucasian in the school cafeteria, under that's what the black bemoaned the transformer saw when they the parish's once white food foces with the side of the parish. parishioners saw when they the parish's once white-faced faces with the aid of a mahogany-arrived for Mass here at St. Pius statues which occurred without colored stain.

V Church.

"The Lord looked like them, A statue of the Sacred Heart of statue of St. Pius V, which had Martin de Porres—a black—put and they were shook to the Jesus, Christ on the cross and all flanked the altar, was relegated in its place.

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INDIANAPOLIS Calendar of Events

SATURDAY, SEPT. 11 Card Party at 8 p.m. in St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and

SATURDAY, SEPT. 18 September Musical Teatreat, sponsored by Holy Angels Parish Council at 1 p.m. at St. Pius X K of C hall, 2100 E. 71st St. Featured artist, Bernice

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. THUR-SDAY: St. Catherine's parish hall at 6:30 p.m.; Scecina High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Louis Russell to be speaker at St. Matthew

INDIANAPOLIS - Louis B. Russell, world's longest living heart transplant recipient, will speak about

his experi-ences, Wed-nesday, Sept. 15, at St. Mat-4100 East 50th

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SERVING AS principal of the model school is Sister Brigid Ann Parisi, C.S.J., who was in charge of an experimental school the past ten years in Misskogee, Okla. She heads a full-time staff of four Sisters of St. Joseph, three Sisters of Providence and one Sister of St. Benedict. Several para-professionals are also employed by the school, and consulting services are provided by educational institutions in the community.

Education is one of the most vital issues in the frustrating struggle to break out of the cycle of poverty, Sister Brigid Ann said.

young adults is many times thwarted by sence of presupposed experiences and basic education skills. Although the desire to achieve may be strong, their preparation is inadequate. This produces frustration and despair.

"This crisis may be explained in part by the fact that a large segment of our country's student population is 'turned off' to formal schooling early in their academic lives. Large classes, regimentation, mediocrity in teaching. lack of consideration for the potential and interests of the individual child-all contribute their share to this unfortunate

INNER-CITY SCHOOLS are especially susceptable to the "ills of education today," according to the educator. "Since

Latin American

(Continued from Page 1) opinion-the head of the USCC's Latin America division must be a person who can get along with a broad range of people with divergent views.

"Increasingly, Father Colonnese has been unable to do this," the general secretary said.

"As a result," Bishop Bernardin con-tinued, "while the good work he has done is freely acknowledged, there has been a lessening of confidence in his leadership of his division among many people in this country and Latin America, including many bishops."
Father Frederick Maguire, 66, a Vin-

centian who has served as the division's associate director, was named interim director until a successor to Father

Colonnese is appointed.

FATHER COLONNESE said in a statement that he was "committed to the full spiritual and material liberation of man in Latin America and everywhere

He said he opposed a "band-aid" developmental approach in Latin America—which he said the U.S. bishops endorse—"because I don't believe society can be reformed at an evolutionary pace. It must be rapidly restructured

Therefore, according to their standards and priorities, the U.S. bishops were entirely correct in firing me."

education is concentrated in the more affluent districts, the poor, while realizing their desperate need for a good education must settle for much less. Thus the cruel cycle of poverty continues to bind many people in its debilitating clutches."

Father Waldon revealed that the Scholarship Fund being established "will help the parish live the Christian message by making it possible for the Parish School oard to accept students who cannot afford to pay all or part of the tuition bill and also to help those who run into temporary financial problems."

The fund will be administered by a special committee of the Parish Board of Education, which will evaluate each applicant and determine the need. Tax-deductible donations may be sent to: Holy Angels Scholarship Fund, 740 W. 28th St., Indianapolis, Indiana 46208.

Britain sets unique church conference

LONDON-Two Catholic cardinals, af least two Anglican archbishops, and the leaders of every major Christian denomination in Britain will take part next year in what has been described as "the most important inter-Church conference ever held in this country."

According to an official BCC announcement here, the historic "first" conference, which will be held at the Selly Oak Colleges, Birmingham, from September 11-21, 1972, will bring together 400 leaders of all denominations to assess the church's position in Britain's "rapidly changing pattern of society."

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BY JAMES W. ARNOLD

If the denizens of nature are more appealing to you than some of the human characters who have populated films recently, then splendid opportunity awaits in two current

documentaries Blue and "The Hell strom icle," Chron One is about fish and the other about bugs; unhap neither turns out to be

his natural habitat. We know to ultimate. begin with this fellow is nasty, and when he finally arrives near

none of the cast is devoured despite some near-misses, but "Blue Water" is an adventure less happily, we don't get to know those who never met an insect narrative, about a world wide search for the rare great white usual folksy travelogue humor to be that if we don't fear insects shark in hopes of filming one in and cliches about "achieving the (and many of

Nothing about "Blue Water" and when he finally arrives near seems phony or souped up, to, because bugs are better Australia in the film's last 15 although the team manages to equipped to rule the planet than minutes, our appetites have been include a folk-singer for humans are. The film suggests whetted by the bloody slaughter background music and a fetching that man's advantages—his and butchering of whales off blonde diver whose streaming outh Africa, the apocalyptic hair is always tied with a pink chomping at whale carcasses by ribbon, just out of jaw's reach, several breeds of large sharks. There is a natural buildup in the temporary loss of a tension as we progress toward photographer in the Indian the GWS from the whale hunt, Ocean, the spectacle of producer filming feeding sharks by day Peter Gimbel suffering through and by night, from inside and the bends off Ceylon, and then outside the cages (the last is countless tales of human shark a fabulous, almost surreal victims being subdivided or sequence), and the nerves of the swallowed whole. Whether the explorers become increasingly GWS lives up to his billing may be frayed. Gimbel, whose name I

JUBILARIANS-The 50th Wedding Anniversary of Mr. and Mrs. Elmer J. Roell, of Harrison, O., will be observed Sunday, Sept. 26, with a 2 p.m. Mass of Thanksgiving in their parish church. A

reception will follow in the school cafeteria until 5 p.m. They are

the parents of eight: the late Jerome Roell; Mrs. Irvin (Mary)

(Loretta) Blankman, of Greensburg; Earl Roell, of Brookville; and Sister Bernice (Betty) Roell, O.S.F., of Oldenburg. There are 35

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Saturday, September 11 - 8 p.m. til midnight

Church Parking Lot-57th and Washington Blvd.

"September Musical Teatreat"

Saturday, September 18 — 1-3 p.m. St. Pius X K of C—2100 E. 71st Street

12th Annual St. John Academy Alumnae Breakfast

Sunday, September 19 — 11:30 a.m. Mass at 10 a.m. St. John's Church

Breakfast at the Atkinson Hotel

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derpohl, of Millhousen; Lawrence and Robert Roell, both of

m; Mrs. Anthony (Ruth) Back, of Brookville; Mrs. Joseph

Back to School

Time

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Drive Carefully!!

Social-7 p.m.

people who do it. The ir block in a courage and ingenuity in least awesome, although it might be triumphing, at least said that if you've seen one symbolically, over one of the shark tearing out the flesh of a ocean's fiercest beasts. "The Chronicle" is The violence is both wearying somewhat more controversial and depressing). Pleasantly, and ambitious. It is a kind of doomsday essay by director us do, as a contrived candid camera Nun appointed sequence shows), then we ought intelligence, individualism

The week's TV network films

REAR WINDOW (1954) (Monday, Sept. 13, ABC): A prime and brilliant Hitchcock suspense yarn, in which a convalescing photographer-voyeur of dubious morality observes his Greenwich Village neighbors and fantasizes a murder that slowly becomes real. Full of technical complexity and grim humor, with the challenge of the single pointof-view met and achieved with typical bravura. James Grace Kelly and Raymond Burr are among the master's actor-puppets. Recommended for adults and

mature youth.
HARPER (1966) (Thursday, Sept. 16, CBS): Detective Lew Harper (Paul Newman) is a hard-boiled throwback to the Raymond Chandler private eyes of the 1940's—a geniune human specimen who thinks, feels and bleeds, as he tries vainly to bring law and order to the bizarre roadhouse un-derworld of Los Angeles. The character is saved by humor and compassion, and fine acting by Newman, but the story is a long seedy cliche, full of violence and California weir-dos. Lauren Bacall, Julie Harris, Arthur Hill and Shelley Winters add some class to the dialogue. Satisfactory mainly for mature lovers of the private eye genre, for whom mayhem may be redeemed by a little wit, a little style, and a genial hero.

Six participate in nuns' meeting

HUNTINGTON, Ind.—Six natives of the Indianapolis Archdiocese were among 350 members of Our Lady of Victory Missionary Sisters taking part in the recent general chapter at Victory Noll, their

motherhouse located here. Participating in the con-ference were: Sister Blanche Marie Richardson, Sister Charlotte Scheper and Sister Carolyn Louise Neff, all of Indianapolis: Sister McConnell, of Bloomington; Sister Magdalene Lenges, of Terre Haute; and Sister Helen Flaspohler, of Batesville.

Sister Gertrude Sullivan, of Ontario, Wisc., was elected president of the congregation. Voting was done by more than 90 per cent of the total membership, the first time for such a gathering in the history of the community.

Close of the assembly marked the beginning of the Golden Jubilee Year of the congregation, founded in 1922 by the late Father John J. Sigstein, of Chicago. The Sisters are engaged in religious education on every level, in social work and in nursing.

Convent slates Scripture course

BEECH GROVE, Ind .- A two-semester non-credit course entitled "The Study of the Old and New Testaments" will be conducted at Our Lady of Grace Convent here starting Thur-sday, Sept. 16.

Father Francis Bryan, faculty member at the Latin School and associate paster of Holy Name parish, will conduct the class each week from 7 to 8

p.m. Registration is open to the public. A fee of \$5 per semester will be charged.

feeling that the bugs are right. "Only man ponders his fate. The insect accepts that the only purpose in life is life itself. We're told that insects are more efficient at reproduction because they are "free from the concepts Walon Green, designed to shake of romance and beauty," and that man's sense of identity, ego and purpose is "a threat to the

to Chancery post

OTTAWA, Ont.-Notre Dame Sister Margaret Ryan has been appointed assistant chancellor of the Ottawa archdiocese, first woman to hold such a high post in the archdiocese.

Father Roger Morin, chancellor. She will work as a Morin, notary, reviewing publications which require archdiocesan approval and testimonial letters related to marriages in the

hair-raising opinions are only a HARRY W HUMPHREY performance, a scary face by Vincent Price, whose oily-sinister style Pressman closely emulates. Former teacher Producer David Wolper doesn't

need an unethical gimmick to buried at Woods interest viewers in Green's magnificent micro-closeup, time-lapse footage of the insect world, ranging from the transformation caterpillar to butterfly to S.P., various wars and combats among termites, spiders, bees and ants. The stress again is on violence, and much of "Chronicle" recalls the old jungle films matching predators in death-struggles.

Both "Blue Water" and "Chronicle" take us to strange and beautiful places, but the aim is to terrify. The films suggest that creation is more malevolent Archbishop Joseph A. that creation is more malevolent Plourde selected her to assist than we think. That idea may come less from science than the need to stir up fright for the boxoffice: we may be watching the birth of a new genre called "ickflicks." (Rating: Both films A-2unobjectionable for adults and

+ Remember them in your prayers

HARRY W. HUMPHREY, 74. St. Anthony, Aug 31. Stepfather of

ST. MARY-OF-THE-WOODS, Ind.-Funeral services for Sister Helen Gertrude Tully, Smith of Connersville. S.P., were held at the motherhouse of the Sisters of Providence here Thursday, A native of Chicago, Sister

Helen Gertrude entered the convent in 1911 and was in !.er 60th year of religious life. She was an intermediate grade teacher in three Indianapolis schools-Holy Cross, SS. Peter and Paul Cathedral and St. Catherine's. She also taught in Whiting, Ind., Chicago and Chelsea and Stoneham, Mass. Three brothers survive: Father Joseph M. Tully, of Savanna, Ill., John Tully and Frank Tully, of River Forest,

Sept 2. Albany. A sister also survives

CONNERSVILLE

JACOB A. RISCH, SI. Gabriel's, Sept.

4 Husband of Goldie: Iather of
Elizabeth Ripberger, Mrs. Russell
Wiley and Mrs. James Weish, all of
Connersville. Mrs. Bruce Bricker of
Connersville. Mrs. Bruce
Connersville. Mrs. Charles
Connersville.

Lawrence, Leo and Gene Risch, all of
Eavette County, steptather of Mrs.
Earl Seifer and Mrs. Thomas Davis,
both of Liberty, and Mrs. Charles
Connersville.

RICHMOND

LEO F. KING, 78, 51. Andrew's, Sept.

SPEAKER NAMED

MOORESVILLE, Ind. -Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, will speak at St. Thomas More parish here at 8 p.m. Sunday, Sept. 19. His topic will be: "Morality Today." The public is invited.

brother of Harry Albers

Smith of Connersville.

Smith of Connersville.

INDIANAPOLIS
HILDA E. OHLEYER, 74, Immaculate Heart, Sept. 1. Wife of Francis A; mother of Robert Ohleyer, Mary L Lauck and Rosemarie Gavin; sister of Walter and Marie Brackman and Leona Woerner.

EDEPT.

FRED H. ALBERS, 68, Holy Cross, Sept. 2 Husband of Margaret M.; Sept. 2 Husband of Margaret M.; Clarence and Hilbert of Ferdinand. Learner of Jasper: sister of Mrs Paul Oeding of St. Meinrad and William Moeller of Louisville.

> TERRE HAUTE ADA SEIDEL BREINIG, 89, SI Benedict, Aug. 31.

LUCILLE A. PERRY, 56, St. Mary. Sept. 4. Wife of Vance; sister of Mrs. Marie Bishop of Richmond, Va.



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