

Anglican head lauds progress toward unity

By TOMMI STEVENS

CHICAGO — "How privileged we all are to be living in a time when the most powerful forces in Christendom are not pulling out but working to unite."

This opening statement by Archbishop Michael Ramsey of Canterbury, primate of the Church of England, set the mood for a service (Sept. 14) of Christian unity here sponsored by the Episcopal diocese, the Church Federation, the Eastern Orthodox Churches, and the Catholic archdiocese of Chicago.

Archbishop Ramsey addressed some 7,500 clergy and laymen of some 30 different faiths.

He told them that "the first task of Christendom toward achieving this goal of unity is for churches to work as allies, not as rivals; secondly, to thrash out doctrinal questions not just through a federation of churches, but through an actual union of world churches. The third task of Christendom is not just an ecclesiastical matter, but one which includes all Christians, in what may be done to bind the wounds of broken humanity."

Archbishop Ramsey said that in the past "the Church has suffered human sin and pride and Christendom has known multiple churches, denominations and sects. But, because the Christian Church is both divine and human, Christian fellowship is the one great supernatural reality in the world today. I fervently believe that because of this closely knit fellowship, Christendom will recover the God-given unity of divine faith and sacraments through the realization of one holy catholic church."

Calling on Christians of all faiths to solve the problems of social injustice and racial discrimination, Archbishop Ramsey said: "White and black must worship together as Christian brothers... binding human lives to one another and to God. This is a vital part in the recovery of unity... and the gift of glory Christ would give to all of us in the self-giving love of Bethlehem, the washing of the feet, and Calvary. We pray that we may be one again so that we may give His glory to a hungry and divided world."

WELCOMING Archbishop Ramsey on behalf of the Catholic archdiocese of Chicago, Cardinal John Cody said:

"In March of 1966, when the Archbishop of Canterbury was visiting Rome, His Holiness Pope Paul VI observed that a bridge of respect, esteem, and charity is being built between the Anglican and the Roman Catholic Communions.

"The Holy Father then continued: 'We would wish that your first impression, upon crossing over the threshold of our residence, should be this: your steps do not resound in a strange house; they come to a home which you, for very valid reasons, can call your own. We are happy to open its doors to you and, together with its doors, our hearts; for, applying to this event the words of St. Paul, we are both happy and honored to welcome you not as a stranger and sojourner but as a fellow citizen with the saints and members of the household of God.'

"Certainly here in metropolitan Chicago a bridge is being built between the Anglican and Roman Catholic Communions. We have prayed together, we (Continued on page 7)



VOL. VII, NO. 51 INDIANAPOLIS, IND., SEPT. 22, 1967

New Indianapolis seminary opens

The Indianapolis Archdiocese has two seminary schools of theology this fall with the opening this past Tuesday of St. Maur's Seminary in Indianapolis. Located at 4615 N. Michigan Road, the seminary was moved from South Union, Ky., where it had been located since 1954.

Thirty-four theology students, including 12 from the Indianapolis Archdiocese, are enrolled. The seminary is conducted by the Benedictine monks of St. Maur's Priory, Benedictine monks of St. Meinrad Archabbey have conducted a school of theology in Spencer County for over 100 years. It has an enrollment of 160.

In addition to the Indianapolis students, others represent the following archdioceses and dioceses: Louisville, Owensboro, Dallas-Fort Worth, Belleville (Ill.), Albany (N.Y.), Lafayette, Alexandria (La.), Winona (Minn.), Rockford (Ill.) and Oklahoma City-Tulsa.

THE FULL-TIME faculty is composed mainly of St. Maur Benedictines—Father Prior Bernardin Patterson, Father Harvey Shepard, Father Charles Henry and Father Thomas O'Connor.

Father Bernardin will serve as seminary president. Academic dean will be Father

Charles. Serving as rector is Father Brendan McGrath, of St. Procopius Abbey, Lisle, Ill. Father Thomas will be dean of students.

An Oblate priest who formerly served as a hospital chaplain in Indianapolis, Father Eugene Dooley, O.M.I., will be director of student field work.

Also serving on the institution's staff are Father Mario Shaw and several Indianapolis Archdiocesan priests and lay people who will be part-time instructors or seminar leaders during the school year.

A NEW STUDENT dormitory has been erected on the 166-acre seminary tract on North Michigan Road. Classes will be held in the Harrell home located on the property. A former horse barn has been renovated to serve as chapel and library.

The Benedictine community, which includes several Brothers, will reside on the former J. I. Holcomb estate on Cold Spring Road. The estate, located several blocks from the seminary, has been leased temporarily from Butler University.

Two priests and nine Brothers will continue to reside in the South Union priory until final disposition is made of the Benedictine property and buildings there.

Note enrollment decline in Archdiocesan schools

By BERNICE O'CONNOR

A slight decline in enrollment this fall in Marion County archdiocesan high schools was noted at the September 14 meeting of the Catholic School Board. The regular monthly meeting was held at the Msgr. Downey Council, Knights of Columbus.

Msgr. James Galvin, superintendent of schools, reported to the Board that only one high school—Ritter—showed an enrollment gain when classes resumed this fall. The school is beginning its fourth year and will have a senior class for the first time.

Declining enrollments range from a loss of approximately 100 students at Secunia Memorial High School to 14 at the Latin School, the Board learned.

ENROLLMENTS are on the upswing at five of the six Marion County Catholic high schools operated by various religious orders, Msgr. Galvin told the School Board. At Ladywood, Brebeuf, Cathedral, St. Agnes and Our Lady of Grace, enrollments are up from 15 to 50 students each. Only St. Mary's Academy opened the present school year with a total enrollment slightly under last year, although its freshman class is larger than the 1966-67 freshman class.

Of the 40 Catholic elementary schools in Marion County, 30 are under their 1966-67 enrollment.

Oppose Reds

BERLIN—The Catholic bishops of East Germany have again refused to allow Catholics to participate in the "Socialist ceremonies" of youth consecration, name-giving, marriage and funerals. In a pastoral letter on the Year of Faith, the bishops stressed that it would be unjust to demand that Catholics participate in these "substitute rites plainly earmarked by atheistic tendencies."

ments. Ten schools show gains over last year's figures. They are: Holy Cross (combined with SS. Peter and Paul Cathedral Grade School), Nativity, St. Barnabas, St. Christopher, St. Gabriel, St. Joseph, St. Jude, St. Luke, St. Mathew and St. Monica.

Complete enrollment figures and reports from other Archdiocesan schools are due this week, Msgr. Galvin said.

FATHER GEORGE Elford, assistant school superintendent, reported to the Board on progress of the proposed study, "Alternatives in Catholic Education." The study will be a combined project of the Indianapolis and Louisville archdioceses and the Evansville diocese.

A meeting with priests of the Louisville diocese to outline the study is scheduled September 25, Father Elford said. The assistant superintendent has already met with Evansville diocesan priests and is addressing the Indianapolis Archdiocese. (Continued on page 7)

Get to the point, Pope tells preachers

VENICE, Italy—A papal letter has urged preachers to go straight to the heart of their message "without the artifices of a useless and at times antiquated rhetoric."

The letter, sent by Cardinal Amleto Cicognani, papal secretary of state, in the name of Pope Paul VI, was addressed to the 17th National Study Week for Pastoral Renewal. It observed that present-day preaching is reproached for failing to impress its hearers.

"This must undoubtedly be attributed largely to today's religious crisis, but it also reflects a demand for a more advanced spiritual life which seeks more clarity and more substance in preaching.

"Therefore it is the arduous but basic duty of priests not only to explore more deeply the word of God but to try to announce it in the most efficacious way."

The letter pointed out that preaching "imposes a continual effort" on the preacher.

"It is unnecessary to point out that the modern mentality prefers a way of expression that goes straight to the essence of doctrine without the artifices of a useless and at times antiquated rhetoric. A commonplace and slovenly style, extensive use of worn-out arguments and a lack of preparation are faults that are unbecoming to one who announces God's word and could at least impede the action of grace if not compromise it."



EXPANDING CAMPUS—Above is a recent aerial view of the 114-acre campus of Marian College, Indianapolis. The crater-like markings in the lower part of the picture are greens on the Riverside municipal golf course. (Photo by Robert Lavelle)

Archbishop will confer holy orders

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ST. MEINRAD, Ind. — Archbishop Schulte will administer holy orders to several students at St. Meinrad Seminary College and School of Theology here during three days of ceremonies this week-end.

Two Benedictine monks of St. Meinrad Archabbey will be ordained to the priesthood on Sunday, Sept. 24. The two are: Frater Ephrem Carr, a native of Toledo, O.; and Frater Matthias Neuman, a native of Huntingburg, Ind. They will leave shortly for Rome, where they will continue their theology studies at St. Anselm College.

Being ordained to the diaconate the same day are eight candidates, including Edward Johnson, a member of Holy Trinity parish, Indianapolis, for the Indianapolis Archdiocese.

Other new deacons are: William Dalglis and Kent Lewis, both of Glenmarry community; James Dougherty, of Belleville diocese; James Hackett, William Larson, J. Lawrence Rogers and Donald Goetz, of Louisville archdiocese.

On Saturday, three will receive the subdiaconate: Dougherty, Johnson and Frater Luke Johnson, O.S.B., of St. Joseph's Abbey, La.

Second minor orders will be conferred upon Anthony Anderson, of Louisville, and Charles Hillman, of Green Bay. First minor orders of porter and lector will be administered to: Eugene Okon, of Holy Spirit parish, Indianapolis; Richard Dorsch, of Pittsburgh; James Greenwell, of Louisville; Frater Jean Ormechea and Frater James Strommer, both members of the Passionist community. The last five above will receive tonsure on Friday evening.

PARK SCHOOL ADDITION OPENED

An expanding campus greets students returning to Marian

By BERNICE O'CONNOR

Freshmen aren't the only ones who need guides at Marian College this week.

Upperclassmen and the faculty may have trouble locating a few departments and classrooms as the college opens its thirty-first year.

Marian's English and Drama departments, student center, and extensions of its art, band and science departments are moving into Park School buildings located just south of the main Marian campus on Cold Spring Road. The college purchased the Park School buildings and grounds in 1965. A college preparatory high school for boys, Park has moved into new facilities on the Lilly Orchard property in northeast Indianapolis.

SEVEN buildings on the former Park campus are being renovated for Marian's use. Largest is the Park administration building now transformed into the college's Student Activities Center. It houses offices of the Dean of Men, Dean of Women, Student Board, Student Publications, Counseling and Guidance department and Student Financial Aids, English and Drama Department offices, a 200-seat auditorium, faculty conference and seminar rooms are also located in the Activities Center.

A student coffee shop — the Pere — has moved to the Center from Marian Hall. The Student Lounge is now located in the new Center, leaving its former location in Clare Hall free for use by resident students.

Space occupied by the English and Drama departments in Marian Hall is now released for expansion of the college's Philosophy, Sociology, and Publicity departments.

The former Park headmaster's home will be the residence of Marian's new lay president when he is selected, college officials say. A smaller white, frame structure on the property is being converted into White Hall, a residence remodeled to accommodate about 10 women students.

THREE OTHER buildings on the old Park property are being

Teachers' appeal

PHILADELPHIA—The Association of Catholic Teachers, a group of lay teachers in Philadelphia's archdiocesan high schools, has called upon Pennsylvania Gov. Raymond P. Shafer to help bring out of legislative committee a bill which would create a Nonpublic School Authority to purchase instruction in secular subjects for children attending private and parochial schools.

readied for college use. One is an art studio accommodating a new kiln for ceramics classes. A music department annex contains a rehearsal room for the Marian Concert Band and the Drum and Bugle Corps, a lecture room, and storage space for equipment and uniforms. Another building once used as Park School's physics lab will afford extra space for the college's Science department.

Park is still using its former campus gym until new facilities at Lilly Orchard are completed. Marian will eventually use the red brick structure for intramural sports.

The only new construction under way on the former Park property is a faculty residence for 70 to 80 Sister-teachers and Sister-students who now live in a wing of Clare Hall, the women

students' residence. Completion of the faculty residence will release living space in Clare Hall for the first class of student nurses expected in 1968 for the college's new baccalaureate nursing program.

MARIAN'S expansion to the Park campus unifies the college's rapidly growing 114-acre facilities. In addition to the main campus and Park property, the college also owns the former Stokely estate south of Park School. The Stokely mansion houses Marian's Music department. The new Doyle Hall, a men's residence center, is also located on the Stokely estate.

Green Hall, located at the intersection of Cold Spring Road and W. 30th St., is a former private residence now owned by (Continued on page 7)

Professor at Marian is killed

Students and faculty returning for the fall semester to the Marian College campus this past Monday were stunned to learn of the death of a top Marian faculty member in a two-car crash on U.S. 40 in Putnam County.

Gilbert V. Tutungi, 33, chairman of the honors committee, associate professor of English and a specialist in Middle East Studies at the college, was enroute to a meeting of the Indiana Non-Western Studies Project at Indiana State University, Terre Haute, when the crash occurred.

AN INFLUENTIAL member of the faculty, Tutungi led the reorganization of the college's Honors Program and was instrumental in scores of other academic and curriculum innovations at the college.

Msgr. Francis J. Reine, Marian president, commented that "Tutungi was an exemplary Christian, an outstanding scholar, professor and leader, and his loss to the college is immeasurable."

Tutungi came to Marian in 1960 from the American University of Beirut where he had been employed since 1956, and where he had obtained his masters degree in English in 1958.

HE WAS BORN on November 5, 1933 in Cairo, Egypt, where he was reared and educated. He received his secondary education in England, did undergraduate work at Queen's College, London University, and was graduated from Cairo University with honors.

Tutungi received a Ph.D. in comparative literature from Indiana University in June of 1966, and had received a grant this summer from the Indiana Non-western Studies Program to prepare his doctoral dissertation for publication. His thesis dealt with the works of (Continued on page 7)

Paper asks 'green light' for vernacular Canon

ST. LOUIS—The St. Louis Review has urged that the United States "become a quick second" to begin use of an interim English translation of the Canon of the Mass.

In an editorial, the Review, official Catholic newspaper of the Archdiocese of St. Louis, noted that the Canadian bishops became the first national hier-

Ask open housing law in Illinois

CHICAGO—Catholic, Protestant and Jewish religious leaders joined here in a plea to the Illinois Legislature to enact a statewide open housing law during its current session.

Acting through the Chicago Conference on Religion and Race, the religious leaders, including Cardinal John Cody of Chicago, hit the "existence of a dual housing market throughout the state" and said state laws "should reflect the American system of free enterprise in the housing market."

Joining in the appeal with Cardinal Cody were:

Dr. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago; Bishop James W. Montgomery, coadjutor bishop of the Episcopal diocese of Chicago; Rabbi Mordecai Simon, executive director of the Chicago Board of Rabbis; and Rabbi Robert J. Marx, Chicago area executive director of the Union of American Hebrew Congregations.

archy to authorize a vernacular Canon (eff. Oct. 1).

"It is extremely difficult to understand and appreciate the delay in granting permission to use the English Canon in the United States," the Review said.

It added that the option to use a vernacular version of the Canon was granted in the most recent instruction on the liturgy, but the actual implementation of this option has encountered a series of roadblocks.

"FIRST there was the stipulation that there must be a common translation for each language group. In June, the U.S. bishops overwhelmingly approved the translations of the International Committee on English in the Liturgy," the Review said. "They were among more than 600 bishops from the 10 English-speaking countries who sent this translation to Rome for approval.

"Then came a summer of procrastination until the Vatican announced that more time was required to study all the various languages. But in the meantime Rome said temporary translations would be authorized by the national episcopal conferences."

The Review said that "we must look to our bishops and once again ask the question: 'What is blocking the way now?'"

"There is no question of an acceptable translation. We have an English Canon that has been approved by 95 per cent of the U.S. bishops. Why the (Continued on page 9)



GILBERT TUTUNGI

TEN-YEAR DELAY

Hoosier Maryknoll nun takes circuitous route to missions

For her first 23 years she was Shirley Ann Duane. Ten years ago she became Sister Regina Noel, a Maryknoll Missioner. About four months back she changed her name again to Sister Shirley Ann Duane.

Following graduation from University High School, Bloomington, in 1946, the future missioner attended St. Mary-of-the-Woods College and the College of St. Teresa in Winona, Minn.

ground in religious education, the other in social or community leadership development.

Sister Shirley Ann expects to serve eight or 10 years in her new assignment. There are 55 Maryknollers currently assigned in Chile, where the community maintains a separate region.

Another region is composed of field workers in Peru and Bolivia.

The path to the mission fields is not always a straight line.

All would like to see war end, NY prelate says

QUANTICO, Va.—"It is far too easy to ignore the repeated efforts our government has made to secure peace . . . to imagine that we are free from the divisive effects of communist propaganda and simply cry for peace," Cardinal Francis Spellman of New York said here.

In a sermon at the U.S. Marine Corps base, Cardinal Spellman said: "Everyone wants to see an end to the horrors of this war. We must continue to explore vigorously every avenue which may lead to peace. But we must also be sure that it leads to true peace and not to betrayal and dishonor."

Cardinal Spellman, Catholic vicar of the U.S. Armed Forces, said that he knew he was labeled a "hawk" because of his visits to the troops in Vietnam. He said: "I really don't care what I am called because I believe in ministering to the spiritual needs of these men and women."

He told the 1,400 people at the open air Mass that he believes in "the basic rightness of our country's cause." He wants peace, but "not peace which is synonymous with surrender and eventual slavery."

Cardinal Spellman cited his 28 years of association with the military and said: "I think you know how much this bond means to me."

Press briefings are slated on synod of bishops

VATICAN CITY—The Vatican press officer, Msgr. Fausto Vallainc, has stated that bulletins on the daily progress of the synod of bishops—to open in Rome Sept. 22—will be issued to the press.

It is expected that a special commission of bishops will be set up to deal with press matters under which Msgr. Vallainc will function. There will also be different language sections, with Father Edward Heston, C.S.C., in charge of the English part.

In addition to the daily bulletins, press conferences will be held often, when opportune," Msgr. Vallainc said.

These conferences are to be given by Msgr. Vallainc or one of the bishops of the commission particularly charged with a specific topic on the synod's agenda.

Msgr. Vallainc will attend daily meetings of the discussions in the synod and will brief the press daily in the press hall near St. Peter's Basilica.



GUILD ENTERTAINS LADIES—Women residents of the Little Sisters of the Poor Home in Indianapolis were entertained last Saturday by the Ladies Guild of St. Pius X Knights of Columbus in the council hall. Mrs. Al Wilhelm, above right, project chairman, pins a welcoming rose on Miss Margaret Cahill, a resident of the home. Looking on are Mrs. Bernard Boyle, Ladies Guild president, and Sister Winifred Sullivan, an Oblate assigned to the home.

NATIVE OF ELWOOD

Hoosier Benedictine combs Peruvian hills for vocations

By PAUL G. FOX

A Hoosier-born Benedictine monk must feel like a "wandering friar" several months of the year as he goes about the mountainous countryside near Huaraz, Peru, in pursuit of potential vocations to the priesthood.

Although he uses a motorcycle occasionally in his travels, Father Joel Melvin normally depends upon his two good feet for the "leg work" required to cover the Huaraz diocese. For nearly seven months of every year he is out on the road seeking students for the St. Francis de Sales Minor Seminary, conducted by the monks of St. Meinrad Archabbey in the Latin American country.

Father Joel, a native of Elwood, Ind., and Brother Andrew Zimmerman, of Richmond, Va., are concluding a brief vacation home after several years in the Benedictine mission there. They will return to South America shortly with another St. Meinrad priest—Father Cajetan White, recently assigned by his monastery.

FATHER CAJETAN will be the 14th Benedictine from St. Meinrad's to be assigned to St. Benedict's Priory in Huaraz. The monks—including eight priests and six Brothers—staff the priory, minor seminary and a private boys' high school in the capital city of Ancash Department in Peru. The city, which has a population of 50,000, is situated in a mountainous crater at 13,000 feet.

In addition to his duties as vocations recruiter, Father Joel teaches history during the first semester of each school year which begins in April. The balance of the year he hikes around the diocese—giving vocation talks in public schools and interviewing prospective candidates. He told The Criterion that he personally interviewed about 300 candidates which resulted in 19 boys signing up for the seminary.

The Huaraz seminary is sorely in need of students. There

are only 31 currently attending scattered over four years of study. Ages of the boys range from 12 to 18. Another 77 boys are enrolled in the private school staffed by the Benedictines with the help of Peruvian teachers. There are about 3,000 boys and girls attending the three public high schools in Huaraz.

While considerable pressure is evident in the United States to abandon the traditional minor seminary program, Father Joel feels that the residential system will be necessary in Peru, at least in the remote mountain area, "for a long time."

THE HUARAZ diocese, which encompasses an area roughly the size of the Indianapolis Archdiocese, can count only 42 diocesan priests. Few of them are actively engaged in pastoral work. In addition to the St. Meinrad Benedictines, there are three Spanish Franciscan and three German Sacred Heart Fathers working in the area.

Ham radio equipment at the Latin American priory keeps the Americans in touch with their Archabbey and relatives and friends with relative ease.

Brother Andrew joked that the priory's antenna was 10,250 feet high, but quickly added that the actual antenna rose only 50 feet in their backyard, which is situated at an altitude of 10,200 feet elevation. Usually manning

the radio shack at St. Meinrad is Brother Meinrad. Father Benedict Meyer is normally on the Huaraz end of the transmission.

IN ADDITION TO Father Joel, the following St. Meinrad priests are assigned in Huaraz: Father Bede Jamison, prior; Father Michael Keene, subprior; Father Benedict Meyer, seminary rector; Father Germaine Swisshelm, Father Augustine Davis. Former St. Meinrad Archabbot Bonaventure Knaebel is doing parish work in Lima, along with Father Lawrence Kratz, who is on loan from Blue Cloud Abbey in South Dakota. (Father Lawrence is currently recuperating in Florida from an attack of hepatitis.)

Benedictine Brothers Theodore Brune, Plus Klein, Xavier McGough, Raban Bivens and Hilary Henrissey are serving there in addition to Brother Andrew.

Despite the efforts and experiences of the monks during their first five years in the Latin American diocese, it will be many years before their Peruvian students will be ordained to the priesthood.

But the records indicate that the first diocesan priests were ordained at St. Meinrad's of the old Vincennes diocese 13 years after the arrival of the founding monks from Einsiedeln abbey in Switzerland.

A week at St. Meinrad 'sold' him, Rabbi says

A week in August at St. Meinrad's sold a prominent Jewish rabbi on the value of theological education within a monastic community.

Writing in the National Catholic Reporter on "The Long View from St. Meinrad," Rabbi Arthur Hertzberg comments:

"Monasteries and convents are now seething with the desire to become more involved and less apart. Distinguished Catholic theological seminaries are now trying to find their way to university campuses so that the students for the priesthood might be closer to where the action supposedly is. . . .

"There is something to be said for theological education within a monastery amidst a worshiping community. The men of religion will find the world soon enough, for it beats insistently upon everybody."

ONE OF THREE rabbis who conducted a week-long seminar on Judaism for Catholic high school and college teachers at St. Meinrad's, Rabbi Hertzberg upholds the validity of monastic theological education in a world of tension and change. He writes:

"We are talking very much today of bringing religion into the world, but after that glittering proposition is stated I hear little agreement on what

the message ought to be. I sat at St. Meinrad and wondered whether it would not be better for at least some men to make it their vocation to keep examining this world of ours while remaining strongly rooted in a community of worship and contemplation.

"IN SHORT, I am even less ready to believe now than I was a month ago that one ought to disband all the monasteries and the convents and send all of those who are within them to become worker priests or social workers."

Rabbi Hertzberg, a Columbia University faculty member, says he asked St. Meinrad Benedictines if they would "find it possible to keep a little kosher kitchen in some old corner so that I could at least revisit frequently."

'Involvement' is dirty word, priest discovers

An Indianapolis-born Franciscan priest now serving a Cleveland, O., parish has found that "involvement" is still a dirty word to many Catholics.

Father Edward Schludecker, assistant at Our Lady of Angels parish, Cleveland, promoted a "Meet the Candidates" meeting in a neighborhood public school. Four mayoralty candidates, including the incumbent, Ralph S. Locher, were invited to attend. If this sounds innocuous, the repercussions were not.

Catholics besieged the rectory, insisting that the meeting be called off and demanding that Father Schludecker stick to the pulpit and stay out of politics. The priest gave the Catholic Universe Bulletin, Cleveland diocesan weekly, the following report:

"The Catholics who called me, who asked

Rules university chair violates constitution

ALBANY, N.Y. — A \$100,000 state grant to Fordham University to establish an Albert Schweitzer chair in the humanities—due to be ruled in violation of the state constitution by Atty. Gen. Louis J. Lefkowitz.

The attorney general turned down contracts in connection with the professorship on grounds that the grant could not be allowed under a constitutional provision barring aid to religious schools. The Fordham chair was the only one of 10 created by the Legislature in 1964 to go to a sectarian institution.

FATHER LEO McLaughlin, S.J., president of Fordham, said the school would provide the funds to honor McLaughlin's contract but would appeal the decision in court. McLaughlin had already moved from the University of Toronto to begin classes at Fordham.

"We are confident," Father McLaughlin said, "that men of generosity and good will—shock-

ed at this form of religious discrimination—will support Fordham in establishing permanently the work of Prof. McLaughlin and his associates in New York."

ROBERT A. Kidersa, Fordham vice-president for university relations and development, commented that the attorney general's "concept opens up many serious questions."

He said that the ruling has brought into question a state scholarship program, grants for faculty research and low cost loans for university construction.

"Some issues," he said, "transcend legalism and demand justice. We retain our faith in the people of New York and their sense of fair play. The voters will have an opportunity in November to register their opinion on the Blaine Amendment."

(A New York constitutional convention has recommended the repeal of the Blaine Amendment which bars state aid to sectarian institutions. New Yorkers will vote on the proposed revision of the constitution in November.)

Seminarians to enroll at university school

ST. LOUIS—A major departure in seminary training has begun for candidates for the priesthood in the Archdiocese of St. Louis.

Third and fourth year students at Kenrick Seminary will now complete all course requirements at the St. Louis University School of Divinity rather than at the seminary.

Some 65 students from Kenrick will begin graduate classes. They will be among some 270 charter students of the reorganized divinity school which until this fall was located at St. Mary's, Kans., and served only Jesuit seminarians.

THE AFFILIATION between the university and the major seminary for priests of this archdiocese will provide:

- A choice of four degree areas in which a future priest may specialize—master of religious education; master of arts (teaching); master of arts (research); and bachelor of divinity.
• Opportunities for faculty exchanges, scheduled for this fall, and sharing of library and other resources.
• Close association between the seminary and the university with the seminary retaining its full autonomy.

Father Robert F. Coerver, C.M., lector of Kenrick, described the transfer of students to the divinity school as "part

of an amalgamation of seminary training has begun for candidates for the priesthood in the Archdiocese of St. Louis.

"In St. Louis it would be non-sense—financially and educationally—not to take advantage of the faculty, resources and degree programs now offered at St. Louis University," he said.

He said that faculty members from the university's divinity school will teach some classes to first and second year students who will remain at Kenrick.

In turn, two Vincentian members of the Kenrick faculty will teach at the divinity school.

FATHER Coerver said he viewed the change as "a chance to develop mature priests who will gain a realistic view of the world in which they will serve."

Students from Kenrick will continue to reside at the seminary. Such residence is a requirement of canon law unless a seminarian's bishop gives permission to reside elsewhere. Liturgical formation and spiritual direction will continue to be given at Kenrick and the seminary faculty will continue to approve students for Holy Orders.

Two third-year theology students from the Indianapolis Archdiocese are studying at Kenrick Seminary this year. They are John Fink, Holy Name parish, Beech Grove, and Thomas Widner, St. Bernadette's, Indianapolis.

Disrespect for the law seen behind U.S. riots

KANSAS CITY, Mo.—Rioting and violence in U.S. cities are the outgrowth of disrespect for law and law enforcement agents, a bishop asserted here.

Auxiliary Bishop Joseph Sullivan of Kansas City-St. Joseph told a meeting here of police executives: "Social and evils inherent in the present society structure cannot be relieved by depreciating respect for the police officer; our present social structure cannot tolerate using the policeman for a whipping boy."

The bishop said even in the vigorous struggle for civil rights, the law and order framework of a free society must not be undermined.

HE SAID THE attitude of the nation's citizenry toward law enforcement agents should be characterized in the words "seldom have so many owed so much to so few."

"The indebtedness which American society owes law enforcement and the law enforcement officer is the act of living in conformity with law and order, to implement civil rights within the framework of our democratic society and in the spirit of the United States Con-

stitution, to abjure criminal violence, rioting, looting, insurrection and treasonable threats to the existence of this republic," Bishop Sullivan said.

The bishop, who served for the last four years as Catholic chaplain of the Kansas City police department, said doctors, lawyers, clergymen and members of other professions "could well imitate the restraint, courage and exercise of good judgment" generally displayed by police officers during the current troubled times.

"ON THE BASIS of equitable appreciation, I am of the opinion that most communities have a better police department than they deserve," Bishop Sullivan said.

"When the American citizen begins adequately to appreciate the police officer and the police department, when the American press and other news media make conscious effort to protect the image of law enforcement as I believe free news media should, then we will have begun to enjoy a new era of security and peace in urban communities, and throughout our beloved United States," he said.

Bishop clarifies status of controversial priest

LANSING, Mich. — Father James J. Kavanaugh, author of some teachings of the Church, was characterized as a "disobedient priest" by his superior, Bishop Alexander M. Zaleski of Lansing.

The priests' senate of the diocese had expressed concern that "much confusion has been created, especially among Catholics, by Father Kavanaugh's statements that he is a priest 'in good standing in the diocese of Lansing.'"

REPLYING TO the senate, Bishop Zaleski asserted:

"If we are to understand the statement of Father James J. Kavanaugh, as reported by the press, that he is a priest 'in good standing in the diocese of Lansing,' certain clarification is needed.

"I previously have stated that he has refused to accept an assignment in the diocese of Lansing and is absent without my permission. This obviously means that he is a disobedient priest.

"Moreover, when he departs in his public statements from the teachings of the Church, he speaks not as its representative but as a private person. When he voices opinions on topics that are freely discussed in the Church, his opinion is only as valid as the arguments he presents.

"It is in this light that the ambiguous expression, 'in good standing,' should be interpreted."

FATHER Kavanaugh, 37, was ordained a priest of the Lansing diocese in June, 1954. He first gained widespread attention

through an anonymous article, "I Am a Priest, I Want to Get Married," which was published in 1966 in the Saturday Evening Post.

A severe critic of celibacy in the priesthood and the Church's stand on birth control, Father Kavanaugh wrote the current best seller, "A Modern Priest Looks at His Outdated Church," published by Trident Press. Look magazine in its June 13th issue published an article condensing the book under the same title.

Following ordination, Father Kavanaugh served as a curate in several parishes in the Lansing diocese and was granted permission in 1963 to undertake advanced studies. He completed the studies in June, 1966. Shortly afterwards, Bishop Zaleski said at the time, he was asked to return to the diocese for an assignment and refused. The bishop added, "he left the diocese against the wishes of the bishop and has not returned."

FATHER Kavanaugh also wrote a book, "Man in Search of God," which was given an imprimatur by Bishop Leo J. Pursley of Fort Wayne-South Bend. When the controversy over the Look magazine article arose, Bishop Pursley denied an "absolutely false" published report that he had withdrawn his imprimatur because of the pending publication of the priest's other book, "A Modern Priest Looks at His Outdated Church."

Father Kavanaugh has been serving as a counselor for the Human Resources Institute in La Jolla, Calif. Since publication of the magazine article and his book, the controversial priest has toured the country, filling radio and television engagements, plus autograph-signing appearances in stores where his book is sold.

Benedictines hold general chapter

ROME—More than 200 Benedictine superiors met in Rome for the general chapter to elect a new abbot general of the Benedictine confederation. He will succeed Cardinal Benno Gut, whose elevation to the college of cardinals necessitated his resignation as the Order's head.

Abbots and conventual priors from 20 different autonomous congregations attended the chapter, held in the Benedictine monastery of St. Anselm on Rome's Aventine Hill, the general curia of the confederation. Participating is Archabbot Gabriel Verkamp, of St. Meinrad Archabbey in Indiana.

In addition to the election of a new abbot general, the chapter will continue its study of updating of the rule guiding the religious life of the Benedictines in line with the requirements of the Second Vatican Council.

Mass privilege

PUEBLO, Colo. — Pastors in the Pueblo diocese may request permission to allow parishioners to fulfill their Sunday Mass obligation on Saturday afternoon or evening, Bishop Charles A. Buswell of Pueblo announced. The permission is intended particularly for mission parishes where there is a shortage of priests, he said.



NEW EAGLE SCOUT—St. Thomas More parish in Mooresville obtained its first Eagle Scout on Sunday, Sept. 10—and promptly lost him. David Marini, 16, third from right above, received the coveted rank during ceremonies in the parish church. But the same week-end David and his parents (on his left), Mr. and Mrs. Charles Marini, moved their home to Michigan. Also shown, from left, are: Jack Farr, who made the Eagle catch and presentation; Thomas Finch, Scout Advisor to Mooresville's Post 122; and James Patchett, assistant principal of Mooresville High School, principal speaker. Father Herman Briggeman is the pastor.

Jesuit college gets Protestant chaplain

WHEELING, W.Va.—A Catholic institution, Wheeling College, has announced the appointment of a Protestant chaplain. The 12-year-old college operated by the Jesuits has named the Rev. Charles E. Roberts, Jr., rector of St. John's-Episcopal church here.

In the announcement, Father Frank R. Haig, S.J., college president, said, "Father Roberts will minister to the religious needs of all Protestant students on the campus."

"HE WILL enjoy free use of the school's facilities for meetings, counselling, and special programs. As a formal member of the faculty, he will be given official recognition at College functions."

Expressing his pleasure at the appointment of the Episcopal clergyman, the college president said he felt that he would "identify very well with our students, Catholic, Protestant and Jewish."

"IT IS readily apparent in this day of great theological unrest that the Christian conscience is urged by the Holy Spirit to move forward in the direction of closer cooperation among all those who bear the name of Christian," Father Haig said.

Father Roberts earned a bachelor of divinity from Virginia Theological Seminary in Alexandria. He has been rector at St. John's since 1963.

U.S. will give India contraceptive 'grant'

WASHINGTON—The United States will give India \$1.3 million for the purchase of contraceptives to be used as part of a program to make birth control devices easily obtainable throughout the country. It will be the first time that the United States has given foreign aid for direct purchase of contraceptives.

The plan was announced by William S. Gaud, administrator of the Agency for International Development, in a speech to members of the General Federation of Women's Clubs.

PRIOR TO THE Indian grant, U.S. family planning aid to foreign countries has gone mainly for population studies and educational programs.

Gaud also reported that AID will give \$2.5 million this year to the International Planned Parenthood Federation to expand its work in developing countries. This will be in addition to a grant of \$500,000 already made to IPPF for work in Latin America.

Diocese training 200 leaders in racial relations

PITTSBURGH—Bishop John J. Wright of Pittsburgh opened an eight-week ecumenical "Project Understanding"—a training program in race relations involving 200 community leaders—with a keynote address on the ecumenical era and human relations.

The project, which calls for weekly training sessions aimed at promoting interracial understanding and community harmony, is the result of a proposal of the diocesan human relations commission. The commission is also working on parallel projects to implement the "conscience crusade" and provide moral motivation for stepped up involvement in civil rights.

Leading figures on poverty and race problems will speak at the seven training sessions. After their speeches, the 200 leaders will break into groups of eight where they will discuss and formulate programs to increase communitywide understanding. It is hoped that the leaders will implement action programs in employment, housing and education when they complete the training sessions.

Bishop Wright stressed that "in the maximum possible degree, all programs aimed at moral education on social questions and seeking to stimulate religious conscience in these questions should be ecumenical in character as is the local Project Understanding and Project Understanding."

CLERGY NECROLOGY

- "All these are buried in peace, and the memory of them lives on and on."
—Sir. xlib, 14
- September 23, 1870 — Father John McDermott
 - September 24, 1871 — Father Peter J. Clement
 - September 25, 1965 — Rev. Aloysius Fischer, O.S.B.
 - September 25, 1938 — Father John J. Gallagher
 - September 25, 1875 — Very Rev. Bede O'Connor, O.S.B.
 - September 26, 1888 — Rev. Lawrence Muth, O.S.B.
 - September 26, 1871 — Father Stephen Gillig
 - September 26, 1837 — Father Louis De Saille
 - September 27, 1966 — Father William Vollmuth
 - September 27, 1951 — Rev. Vincent Wagner, O.S.B.
 - September 28, 1953 — Father Clement M. Zepf
 - September 27, 1947 — Father Francis Sondermann
 - September 27, 1945 — Father Joseph Duffy



PARLEY VOUST—Sister Yves-Joseph, S.P., French exchange instructor at St. Mary-of-the-Woods College, shares travel memories with Monique Popot, first row, center, of Orleans, France, who spent 10 weeks with two U.S. families this summer, three of them with the Leonard Garvin family, of Terre Haute. Looking on are Norman Garvin, who visited Miss Popot's family in France this summer, and two French majors at the Woods, Marcia Selhorst, standing left, of Napoleon, O., and Sharon Fleck, of Louisville.

CARDINAL KOENIG:

Dialogue with non-believers 'human and not theological'

FAIRFIELD, Conn. — What does the Catholic Church and all Christianity have in common with the non-believer? The answer by the head of the Vatican Secretariat for Non-Believers is: "Our humanity."

Cardinal Franziskus Koenig of Vienna speaking before an audience of some 400 persons at Fairfield University, said, "All of us are God's children" and because of this the Church's conversation with the non-believer "will first be a human one, rather than a theological one."

At Fairfield, Cardinal Koenig took part in a public forum on "Christianity and Secular Humanism," along with Father Robert Johann, S.J., of the Jesuit seminary, Shrub Oak, N.Y.; Dr. William Kaufman, professor of philosophy at Princeton University; and Norman Cousins, editor of The Saturday Review.

IN HIS OPENING remarks the cardinal gave a rationale for the establishment of the secretariat which he heads. "The history of the Secretariat for Non-Believers," he said, "is based on the need for communication, conversation and coming together with those outside the Catholic Church."

During Vatican Council II, he added, "dialogue was recognized as essential for breaking through the walls which had arisen between the Church and the world . . . Pope Paul brought system to this dialogue by establishing secretariats to deal with separated Christians, non-Christian religions, and non-believers," with each of whom the Church has something in common.

"Our belief in Christ and Holy Scripture is held in common with other Christians; our belief in God is held in common with those of non-Christian religions; and as for non-believers, we have in common with them our humanity," Cardinal Koenig explained.

CONVERSION to Christianity is not the primary aim of the dialogue the Church seeks with the non-believer, the cardinal observed. "Rather, we want conversation so that we may understand."

Dr. Kaufman questioned this "I don't want to convert you, just talk with you" approach, and asked if it was not, in itself, "morally ambiguous." Cardinal Koenig replied: "Again, our aim is not to convert the non-believer. But, if after many dialogues, the non-believer comes to learn about us, conversion is up to him."

MADRID—The Vatican Concilio for the implementation of the Constitution on the Liturgy has given tentative approval to a Spanish-language version of the Canon of the Mass.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Harsh reality . . .

Demographers predict the population of the United States will be 250 million in 1977, and that 80 per cent of it will live in some 200 cities and super-cities.

In itself, this statistical projection is not particularly disturbing. Right now ours is a nation of 200 million, with 70 per cent living in cities.

The disturbing thing is that a decade ago, with the population at 175 million and more than 70 per cent of it jammed into cities, the country had the same urban problems it has today—yet precious little has been done about them. In fact, most of the problems are far worse today than in 1957.

What good reason is there, then, to complacently assume enough will be done between now and 1977 to prevent the crisis of the cities from worsening still more rather than being alleviated?

In 1957 the handwriting that foretold the street riots of 1965-67 was written sufficiently large for all except the mentally myopic and the spiritually blind to read. Unfortunately, though, these latter have wielded and continue to wield a disproportionate influence over the nation's affairs.

True, in the 10 years past some good legislation dealing with housing, health, welfare, employment and civil rights has been passed, although it has not been nearly enough and much of it is either unenforced or unenforceable.

Also, church groups of many faiths and a few private enterprisers are stepping to the fore, particularly in the area of low-cost housing.

But except for the well-to-do who can afford high-rise apartments, the asphalt wildernesses have become less habitable than they were 10 years ago, or even five. Inner-city ghettos writhe in despair. Outer residential fringes, including the suburbs and exurbs where many whites have fled in an attempt to escape the inescapable existence of the Negro, also are plagued by growing problems of air and stream pollution, clogged streets and highways, and the phenomenon of "strip cities" wherein a posh community suddenly finds itself looking in the back door of a considerably less posh community.

The harsh reality of 1967 is that the politicians who dominate the nation's affairs are so obsessed with containing or destroying Communism abroad in all its variants that they are giving a disastrously low priority to the plight of our cities and to racial injustice. Until and unless the priorities are dramatically changed, urban life in America will continue to deteriorate.

. . . bold dream

The United States ceased to be an agrarian nation more than a half-century ago when the population of cities came to equal that of rural areas. Today, however, when 70 per cent of the people compete for breathing space on one per cent of the land, the benign circumstances of the early 1900's no longer apply.

Now a movement to reverse the migration of people from the country to the cities is gaining momentum. Among those in the vanguard are church groups, Secretary of Agriculture Orville L. Freeman and the National Rural Electric Co-operative Association.

What they have to say may be visionary, even impractical. But it is boldly so—and heaven knows boldness is needed in tackling the urban crisis.

Secretary Freeman recently declared the consequences of the 50-year march of desperation by rural poor to city slums have been shattered hopes, discord, and "human isolation in the midst of almost incredible human congestion."

"Is an airless, waterless, joyless . . . existence the inevitable heritage of the citizens of the year 2000?" he asked. No, he said.

What he sees is a nation with clusters of revitalized small cities, towns and farming communities. Each cluster would have all the advantages and amenities of the teeming metropolis, with none of the sickening disadvantages.

The electric co-op group's dream is similar. In eloquent advertisements it cites the uncrowded countryside as one of America's greatest assets. It stresses that rural America's chief lack is job opportunities.

Catholic and other church groups long have concerned themselves with stemming the futile rush to the cities by enriching and dignifying rural and small-town life.

One of several problems inherent in this exciting idea involves the role of displaced Negroes who have swapped sharecropper misery for ghetto hellishness. Many small communities and rural areas would have to alter their racist thinking about Negroes. Else these fellow Americans would be left behind in their ramdominated urban slums while quick-footed suburban whites rushed to seize control of the wonderful new clusters.

This particular problem could be eliminated by a long-needed, stern, enforceable federal open-occupancy law. A stumbling block to that would be the two-faced politicians who haven't had the decency or moral courage to enact such a law.

But—as Mr. Freeman acknowledged—the realization of such a noble vision would require "total national commitment."

Notre Dame

Vatican II was shaped by European thought. More precisely, it might even have been called Louvain I in recognition of the tremendous influence carried by past and present scholars of the Catholic University at Louvain, Belgium.

American Catholic university thought was scarcely felt during conciliar proceedings. Though the U.S. bishops, collectively and individually, were persuasively powerful in molding and securing the enactment of the historic declaration on religious freedom, which has had a great impact on social and political thought, their over-all influence on Vatican II was largely one of personality and practicality. It was, for the most part, not rooted in a philosophic tradition which had successfully melded American experience with Catholic thought. It was not identified with any great centers of learning.

The fact is that the United States does not now have a truly great Catholic university. It has many good ones, several excellent ones, but no really great major

Catholic university.

There are reasons for the lack: time, money and the earlier defensive posture of a minority religion in a nation founded on Anglo-Saxon Protestantism. Many Catholic colleges were designed as offshoots of parochial educational systems, adhering to the same rigid norms of relevance. No massive wealth was available to endow the institutions, to provide the facilities and faculties to match state-funded universities, much less the Ivy League. More importantly, it is only during the past quarter-century that a college education has become a common experience of American Catholics.

But the winds of change that swept through Vatican II are swirling in American Catholic universities, and nowhere so strongly as at the University of Notre Dame. In South Bend, more than anywhere else on this side of the Atlantic, the vision of a great Catholic university is taking form. The dynamic presidency of Father Theodore M. Hesburgh already has solidified Notre Dame's challenge with advanced scholarship, important research programs and outstanding physical additions to the campus.

Last week's announcement of a five-year, \$52 mil-

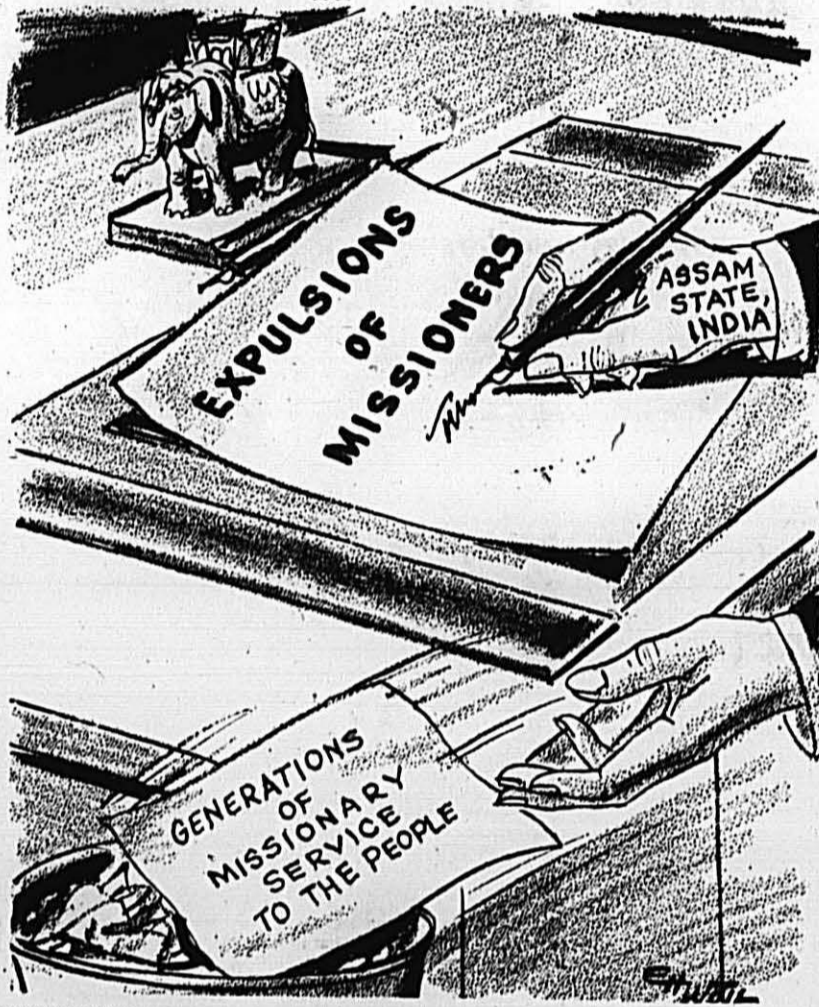
lion fund-raising drive is further proof that Notre Dame is out for the national title, this time an intellectual one. Emphasis will be on graduate education, research and faculty enlargement, and acquisition of other distinctive assets of a prestigious university.

A planned Institute for Advanced Religious Studies is intended, in the words of Father Hesburgh, "to make Notre Dame the greatest center of religious thought and scholarship in the world."

Noteworthy also are the 40 endowed professorships or "chairs" to be created primarily in theology, philosophy, the humanities and the social sciences; the graduate level Urban Studies program; the graduate school in theology; a new foreign study program; the expansion of the Center for the Study of Man in Contemporary Society and the formation of an Office for Education Research to study Catholic schools.

The plans outlined in the announcement of the fund drive—appropriately called "Summa"—are meaningful and exciting. We wish Notre Dame Godspeed in its campaign to bring the plans to fruition. If successful, it has every prospect of becoming the major center of Catholic scholarship in the United States.

Appreciation



QUESTION BOX

Was abortion ever allowed?

By MSGR. R. T. BOSLER
Q. Did the Church once permit abortion? According to Time magazine the man who successfully steered an abortion bill through the Colorado state legislature, Richard Lamm, flabbergasted Catholic opposition with some embarrassing historical research. Here was Time's report:



"To the argument that abortion has always been forbidden by the church," Lamm replied that until the reign of Pope Sixtus V (1585-90), termination of pregnancy was permissible within 40 days of conception for a male fetus and 80 days for a female. Sixtus banned all abortions, but was reversed in the year after his death by Gregory XIV, who declared abortions illegal only after the fetus quickens. Not until 1869, said Lamm, did Pius IX revert the church to the position of Sixtus V."

A. Legislator Lamm was close to the truth, but unaware that a distinction has to be made between something being illegal and immoral. The Church has always declared abortion immoral, but it has not always attached canonical penalties to the offense.

There was unanimity among the Fathers of the Church (the bishops and scholars whose writings reflect the early belief of the Church) that abortion is immoral, but there was some dispute whether it is murder. They made a distinction between a formed and unformed fetus. The formed fetus was said to be ensouled and therefore human. To kill it was considered murder. And to this crime were attached certain canonical penalties, e.g., the woman being required to do ten years penance, sometimes being barred from the sacraments for life.

The distinction between formed and unformed fetus seems to go back to Aristotle, who taught that the soul informed the male forty days after conception, the female

after ninety days. This was changed by the Church to forty and eighty, in-keeping with the purification customs of the Jews.

Sometime between the Church of the Fathers and the time of Sixtus V the canonical penalties were dropped because of the lack of certitude regarding the time of ensoulment. But this did not mean that abortion was not judged immoral. Both abortion and contraception were considered immoral; in fact both were considered homicide by many theologians because of their faulty knowledge of biology.

Pope Sixtus was a bit of a tyrant, though a well intentioned reformer. He not only instituted many severe canonical penalties; he policed the people to see that they were enforced. Gregory revoked all this when he became pope, but did keep the canonical penalties for killing a formed fetus.

Q. Please comment on the following from Newsweek: "For example, many Protestant scholars regard the physical virginity of Mary as a legend told by early Christians, while most Catholic scholars either accept it as a matter of church tradition or, at best, as open to dispute. Catholic dogma has never required the faithful to accept Mary's perpetual physical virginity, maintains Brother Isadore (McCarron, head of the theology department at Brooklyn's St. Francis College). 'Many Catholic theologians feel that Mary only was a moral virgin.'"

A. Newsweek oversimplifies. No reputable Catholic scholar would deny that much material of a legendary character was produced as a popular expression of the Church's belief in Mary's perpetual virginity. Stories of midwives and others checking Mary's physical condition are plentiful in the apocryphal gospels. Such stories are the product of faith in Mary's perpetual virginity plus an active imagination—not historical traditions. The fact that legends arise regarding a point of doctrine does not rest on the legend; the legend springs from the doctrine.

Pope Paul IV, in a 1555 constitution condemning the Unitarians, wrote: "With our Apostolic authority we call to account and warn . . . all those who have asserted or who have believed . . . that the Blessed Virgin Mary is not the true mother of God and that she did not remain a perfect virgin before, while and forever after she gave birth." This may not have been an infallible statement but it does reflect a consistent teaching of the Christian Church.

The principal aim of Paul IV's teaching was not to stress the physical integrity of Mary but the perpetual nature of her virginity. Some theologians and early Christian writers held that belief in Mary's virginity "during the birth" refers to her not experiencing injury or pain, which according to Genesis 3:16, manifest the domination of sin. They argued that since the Virgin was preserved from original sin she was also preserved from the effects of sin. But this is not part of Catholic belief; Christians have always admitted that Mary may have died, and death as well as suffering in childbirth has been considered one of the effects of original sin. What is more, theologians are in the process of re-examining what the effects of original sin really are.

It would be true to say that the Church has not formally defined the perpetual virginity of the Blessed Virgin, but it would certainly be inaccurate to say that many Catholic theologians feel that Mary was only a moral virgin.

Theologians are stressing today that the real significance of the virgin birth is that in those events that lead to our salvation all initiative comes from God, not from man, and that the conception of Jesus is one such event. But they are not questioning the fact of the virgin birth.

The new Dutch catechism has been severely criticized because it implies that the virgin birth is not as surely a part of defined truth as is the divine maternity of Mary. But the catechism does not, as far as I know, throw doubts on the traditional belief in the virgin birth.

JOHN COGLEY'S VIEW Crisis in the convent

By JOHN COGLEY

The generation gap nowhere seems to be more crucial than in American convents. Yet, to line up the Sisters as "conservatives" and "progressives" on the basis of their birth dates would be to oversimplify shamefully. There are young nuns who heartily disapprove of the turn convent life is taking, and some older Sisters are out in the front in the efforts toward "reform and renewal." By and large, however, there is a relationship between the age group and the controversies enlivening convent life these days.



Each group is a problem to the other. The younger nuns have put their older associates on the defensive, with their forthright declarations that Sisters have followed meaningless rules, lived on a milky spirituality, and let themselves be depersonalized by ecclesiastical authorities, patronizing parents and convention more deeply rooted in bourgeois values than the teaching of the Christian Gospel.

Their elders, finding that life-long routines have been upset, and long-valued practices suddenly abandoned, noting also the precedent-breaking number of professed Sisters who are returning to secular life, are convinced that a serious corrosion is taking place.

I have friends in both groups. I can sympathize with both. This, then, will probably turn out to be what one of my newspaperman friends calls an "on the other hand" sort of column.

Let us look at the case for the older group. The Catholic Church in the United States owes them a debt of gratitude that cannot be paid by pulpits or compliments of the "good Sisters" variety. Most of them through the years worked long hours, without complaint, in classrooms, hospitals, and institutions of all kinds. With exceptions, they were treated shabbily — by bishops, parish priests, theologians, and the Catholic laity.

Chancery officials were frequently imperious in their actual dealings with the "good Sister," who could be counted on not to complain publicly when they were treated like children. Pastors were often inconsiderate in asking them to add grubby parochial tasks that

no one else wanted to their teaching duties and the house-keeping details of the convent. Theologians, who should have seen to it that they were given solid religious training, by and large ignored their intellectual needs. They were allowed to subsist on a spiritual diet compounded of sentimentality, folklore, superstition, and mindless piety. The laity, who benefitted directly from their hard work, took them for granted. A lack of solid financial support meant that the Sisters frequently had to be overly preoccupied with raising funds. They were reduced to demeaning devices to make ends meet.

There has never been, for example, a national collection for the educational needs of American nuns. If sisters were sent off to school—often enough during their summer "vacations" or in the late afternoon following a full day of teaching—they were required to find their own resources. They were rushed off to the classroom before they were properly prepared, and later vigorously criticized for not meeting professional standards.

All this the older generation of nuns put up with, and one rarely heard a complaint from them. They were taught and believed, that humility, unquestioning obedience, and deference to ecclesiastical superiors were the highest values, and nothing should come before them.

At the same time, not to put a tooth on it, many were exploited. Their one compensation was the sense of security that came from knowing that in keeping their rule, living noiselessly, and obeying blindly, they had found a sure-fire means for personal salvation.

Today, many of the older Sisters feel that their security is being taken away from them. The little things they had come to know and love—the cut of a particular religious habit, an unchanging horarium, the sense that no matter what happened in the "world," they would be taken care of — are being stripped away.

I talked to one such sister recently, a lovely old lady who never veered from the choice she made a half-century ago. "I have been obedient all my life," she said, "but nobody is going to bury me in anything but the habit I have worn all these years. I don't care who says it is out of date."

The habit of course stood for more than a costume. It represented a kind of self-image—an

understanding of her vocation and place in both the Church and world.

For the moment at least, I was on her side.

Then I thought of younger friends, among them some who are still in the convent and others recent departees. The difference is that these younger women are moderns. They have a different notion of woman's place in the world, a different notion of the Church and the world, a radically different notion of the meaning of the Christian Gospel. All this means that their idea of a Sister's vocation has been revolutionized.

They grew up in families where girls were treated as the equals of boys. In the convent they were not, or are not, ready to conform effortlessly to a male-dominated Church. They have a changed idea of the Church, thinking of it not as a clerical establishment but as the People of God. They are plugged into the new theological currents and can no longer find satisfaction in the earlier simplicity of convent piety.

They are, in a word, at the stage of development that members of men's orders reached a generation or more ago. The old image of a nun does not fit their image of themselves as women, as Christians, and as educated moderns.

The result is a crisis in the convent. Many of the new breed, discouraged, are leaving. Those remaining are fighting for their identity, in accordance with their own understanding of themselves as women, as Christians, and as religious.

The future, of course, belongs to the young. If convents are to survive at all, they will have to do so in terms that make sense to the contemporary generation. In the meantime, the victims of change are the good women who for no reason of their own choosing have been caught in the turmoil of a revolution.

They will, let us hope, live out their days happily — "good nuns," as they understood the words. But they cannot avoid pain. Convent life, as is true of the entire Church and of the world itself, belongs to the young. Its future, if it is to have any, is in their hands.

A greater sacrifice perhaps has been asked of the older generation of nuns than even they counted on—the foreswearing of influence, determination, and even authority in a world they did not make and did not dream would ever intrude into their cloistered home.

YOUR WORLD AND MINE

Rome congress seeks to define laity role

By GARY MacEOIN

The third world congress of the lay apostolate will bring together 2,500 delegates, advisers and observers in Rome, October 11-18, to confront issues as basic as those currently being debated by the Synod of Bishops. After a general survey of the present condition of mankind, a kind of progress report on human movement towards the divinely ordained ends of creation, the congress will try to determine the role of the laity in the renewal of the Church.



As recently as the second congress ten years ago, the question would have been a routine

one, for which a routine answer was ready. Lay people did not have a specific independent function. The ones charged to continue Christ's work were the bishops. If the layman had an obligation (which was not too clear), it was only when summoned by the bishop to help him. He worked under the bishop's control, both as regards the tasks he performed and the method of performance.

I think that is a fair description of Catholic Action as developed in the 1920's and 1930's, and as it still is institutionalized. The upcoming congress itself is not an assembly representative of the Catholic laity as such, still less of the people of God, but one representative only of Catholic Action as an executive extension of the hierarchy. I anticipate that some clericalized delegates will want to keep it

that way. I shall, however, be surprised if they succeed.

For one thing, Catholic Action is proving less and less viable. Where it has achieved a real channeling of popular feeling, it has developed an in-hop's control, both as regards the tasks he performed and the method of performance. France, for example, has had one crisis after another since the war, each resolved only by wholesale withdrawal of members to found independent organizations devoted to promoting social progress. Spain has had open warfare for the past year between the bishops and large sectors of Catholic Action in the United States we have avoided trouble by avoiding action. The organizations are (Continued on page 8)

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis

635-4531
Price \$4.00 a year.

Editor, Rt. Rev. Raymond T. Bosler; Associate Editor, John G. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

OPINIONS

No way out?

To the Editor:
Your editorial "No Way Out" in the August 18th issue stirred me. Although the editorial was short and substantially factual, your paragraph:

"The debt-ridden employee, contrary to general opinion, is not an irresponsible big time spender. His debts mount because of necessities, not luxuries, and all too often medical bills are his undoing."

During approximately 12 years I have dealt personally with hundreds of debtors. In that time I feel that I have met a fair cross-section of persons who do not pay their bills for one reason or another. I have also dealt with hundreds of creditors wishing to collect their accounts. This experience has caused me to form certain general conclusions in my own mind. The first is that it is a rare creditor who will not be understanding, tolerant and even indulgent to all debtors, including those whom the creditor himself believes intend to beat him out of the bill.

Another general conclusion I have come to is that the definition of "necessities" as opposed to "luxuries" varies in direct proportion to the ability to pay bills. People who overspend usually do so after first convincing themselves that the item they wish to purchase is necessary. All of us are good at rationalizing our desires into necessities. Your statement that "all too often" medical bills are the undoing of debtors would be true whether it happened once or a hundred times.

If you intend by that statement to mean that medical bills are usually the cause of an impossible debt burden, I do not believe you are correct. My experience is that they are the cause of an impossible debt burden occasionally and of an unusual debt burden often enough to give some credence to that portion of your statement.

The real quarrel I have with your editorial is that it tends to approve a philosophy of irresponsibility regarding bills. Fortunately, only a small percentage of people practice this philosophy since the actual dollar loss on bad debts as compared to volume of sales is quite low. Furthermore, a small number of people are responsible for a vastly disproportionate amount of the bad debt ratio.

One of the strongest conclusions my experience has led me to is that a creditor does not resort to legal means to enforce his claim against the debtor until he has given the debtor every reasonable opportunity (and many unreasonable opportunities) to pay the bill. Many creditors have accepted sums as small as 25c per week on accounts of more than \$200 merely in an effort to cooperate with the debtor during periods which the debtor deemed were impossible for him financially.

Thus we have the ultimate question: What do you do with people who refuse to recognize their legal obligation? Your editorial tends to say that you sympathize with them and send them on their way to spend some more. What would you do with the debtors whose only means of paying was out of their wages and who refused to pay if you did not have the remedy of garnishment?

Our whole bankruptcy structure is based upon the theory that men can get into financial difficulty from which it is impossible to remove themselves. If a person does find himself in that condition, he has a remedy of bankruptcy after which time his creditor can no longer pursue him for the obligation. If the creditor, on the other hand, is owed a bill by someone who has no assets with which to pay it except his current wages and there is no remedy of garnishment available, what is his remedy? Just as justice should not be available only to the creditor, neither should it be available to all the debtor. If it is to be justice, it must be available to all.

The real solution to the problem outlined in this editorial is not in abolishing garnishment. Rather, it is in persuading the employers that they are performing a service not only to the creditor but also to the employee when they go through additional trouble of accepting garnishments. In that way the

creditor gets paid, the employee meets his obligation on a small weekly level, and you do not make an empty thing of the obligation to pay for something you received.

I suspect from your editorial that you are not aware of the actual garnishee requirements in the State of Indiana. In order to garnishee a debtor's wages you must first file a legal action against him and obtain a judgment. He has an opportunity to defend at this stage. You must then have a writ of execution issue to the sheriff of the county in which the defendant resides which writ directs the sheriff to seize sufficient of the defendant's property to satisfy the judgment. The usual defendant has an exemption of \$1,000 worth of property. In most cases the sheriff returns this writ of execution unsatisfied by reason of the fact that he has not found sufficient property of the defendant upon which to levy. After the writ of execution is issued you must file a subsequent action based upon the unpaid judgment and joining the debtor's employer therein. Notice of this action is sent to the debtor and his employer. Again he has an opportunity to defend if there are legitimate reasons why he has not paid the judgment rendered against him.

If a garnishee proceeding actually goes to judgment against the debtor and his employer (Continued on page 10)

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If a garnishee proceeding actually goes to judgment against the debtor and his employer (Continued on page 10)

If a garnishee proceeding actually goes to judgment against the debtor and his employer (Continued on page 10)

THE YARDSTICK

Warner and Swasey: a pat on the back

By MSGR. GEORGE HIGGINS

The August 7 release of this column criticized what I regarded as a very simplistic "free enterprise" advertisement sponsored by Warner & Swasey, a machine tool company located in Cleveland, Ohio. The theme of this advertisement was that the poor people of 1967, a disproportionate percentage of whom are Negroes ought to follow the inspiring example of the rugged American pioneers of the 19th century who crossed the plains in covered wagons and made their modest fortune on the western frontier by dint of sheer hard work and indomitable courage and perseverance—and, needless to add, without benefit of government assistance.

I said in the column referred to above that, in my opinion, this sort of "covered wagon" rhetoric is hopelessly unrealistic and completely outmoded. I did not say, however, nor did I mean to imply that Warner & Swasey's internal race relations policy is behind the times. My criticism was directed exclusively at the particular advertisement in question.

I still disagree with the simplistic point of view expressed in this advertisement—and in a number of other Warner & Swasey ads—but I am happy to note, for the record, that, to the best of my knowledge, W&S follows a much more enlightened policy in its own corporate approach to the problem of race relations in the United States. I have this on the Corporation's own authority and also on the authority of disinterested experts in the field of race relations.

In a subsequent advertisement entitled "The American Way to Black Power," Warner and Swasey says, in effect—and with legitimate pride—that its personnel officers are color blind.

"We know a company," this second advertisement reads, "which doesn't give a snap for a man's color, but only for his willingness to learn and work. Today there are more than 430 colored men and women there (15% of all employees), many of them among the supervisors, professionals, technicians and highest paid mechanics. We know a lot about that company. It is Warner and Swasey, in its Cleveland plants."

I have no reason whatsoever to doubt or even to question these statistics and every reason to believe that they are completely accurate. More power, then, to Warner and Swasey—and sincere congratulations on its commitment to the philosophy of equal employment opportunity for all workers, regardless of the color of their skin.

I should also like to congratulate Warner and Swasey on the very imaginative urban renewal program which it is currently sponsoring in Cleveland. An executive of the corporation has written to me about this program, but even before his letter arrived I had received a very favorable report about it from one of the leading figures in the Catholic interracial movement in the United States.

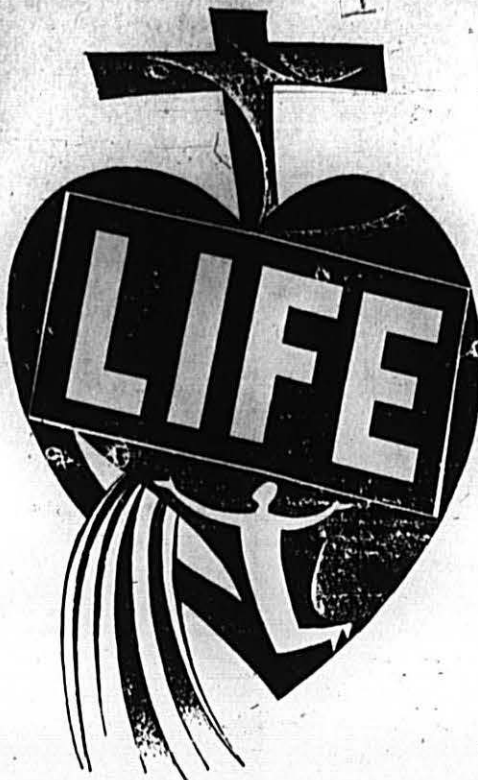
In June of this year, 13 families moved into a newly rehabilitated apartment building in the middle of Cleveland's Hough area. Hough is one of the city's most badly deteriorated neighborhoods. It adjoins Warner and Swasey's main plant.

Occupancy of the building completes a Warner and Swasey pilot demonstration of the possibilities of private business acting directly in urban renewal. The building was purchased and rebuilt to new construction standards through approximately \$115,000 of corporate funds.

Warner and Swasey plans to sell the apartment building to a non-profit housing organization established by two Negro churches. The churches have established a foundation to operate the building, and will employ social service workers from the Urban League of Cleveland.

Liturgy and Life

PRAYER BEFORE COMMUNION . . . Lord Jesus Christ, Son of the living God, who, by the Father's will and the cooperation of the Holy Spirit, through your death brought life to the world, deliver me by this, your most sacred body and blood, from all my sins and from every evil. Make me always obedient to your commandments, and never allow me to be parted from you . . .



WHAT OF THE DAY

The marriage bond

By REV. JOHN DORAN

Almighty God made clear about marriage at the very beginning that it was to be a unity. He said: "and these two shall be made one." "Forsaking all others" Scripture tells us, spouses shall hold with each other, forming the single unity of the family.

What is unity? Unity is the joining together of several persons to achieve some particular goal. These several persons, of course, retain their own individuality, but merge it in cooperation with each other to attain some special purpose in which they have a common interest.

Unity in marriage is the cooperation of the parents, and later of the older children in a family, to work for the good of the family. That dad and mother are different is both biologically and psychologically true. Parents should not be as alike as two peas in a pod; but rather as unlike as brick and mortar, two very different substances which, cleaving together, make a strong wall.

A good husband devotes his manhood to being a good husband and father; a good wife devotes her womanhood — a very different thing, to being a good wife and mother. What each spouse brings to marriage is very different. When both spouses join together, unity, to make a marriage work, they stand a good chance of success, they stand as a wall—defying the elements.

The greatest single unity of any marriage is, of course, the unity of God, Himself. Both parents, trying to serve God well, will naturally seek to fulfill well the obligations of their state in life, their marriage. A husband or a wife may fail occasionally in some of their marriage obligations; but—if they are trying to love and serve God—they will not fail habitually—regularly—in the living up to their marriage. (Really, it's just like life in general, though we may—and do sin—yet, if we are trying to love and serve God, we bounce back to the real theme

song of our life, a song of love of God.) Another source of unity is mutual forbearance. We are—all of us—a far from perfect people. Maturity should have taught us to put up with the failings of others, especially those close to us.

Husbands and wives, freely choosing each other, choose each other with all the faults that the other may have. There is no re-making of your husband or wife after marriage. You can help each other, perhaps to tone down the other's failings; but you can never re-make the other. You are too late for that! And even if you could, you would never make as good a job of it as God did in the first place.

The third source of unity is, of course, love. I do not refer to the warm glow of love which, being emotional, may come and go; but to the appreciation of the good in each other which is always there, and which should grow more pronounced with the years.

As wives and husbands strive to become finer people with the years, as all of us are bound to do, they are presenting to each other, more good within themselves to love, making themselves more loveable in the true sense of the word.



Marriage unity is based, then, not upon likeness in the spouses, but upon the merging of their efforts to love God, to show mature willingness to put up with each other's failings, and to love the good in the other.

A good marriage, you see, is not a happening . . . it is an accomplishment!

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Helpful Hints for your carpet's beauty

Carolyn Says: FIRST AID TREATMENT—For Spots and Stains

GLUE: Sponge first with clean cloth and lukewarm water, then with detergent suds (1 tablespoonful to 1 pint) lukewarm water. Vacuum away suds. Sponge with white vinegar, if glue has dried.

Carolyn J. Holcraft, Mgr.
(A Weekly Service to Criterion Readers)
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Delegate named

VATICAN CITY—Pope Paul VI has named Archbishop Carmine Rocco, apostolic nuncio to Bolivia, as apostolic nuncio to The Netherlands. Archbishop Rocco replaces Cardinal Giuseppe Beltrami, who was transferred following his nomination to the college of cardinals.

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Monsignor Goossens Asks:

The Society for the Propagation of the Faith helps support some 500 homes for the aged. One-half of the world's population today is homeless, living in the streets or in gutters and starving! Want to guess how long it has been since this man has eaten a full meal? Cut out this picture and put it on your table! Can you refuse 1 cent each meal from each person as you eat and look at it?

CATHOLIC HOME AND FOREIGN MISSIONS
Post Office Box 302
Indianapolis, Indiana 46206

INDIA: AIRMAIL THIS CHURCH!

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From hunger-blighted southern India Father Jacob Vettakkatt pleads for help to build at once a durable church in Ellakal, a critical mission-center. "My Catholics moved here four years ago to raise enough food to live on," writes Father Jacob. "Now we are 277 Catholic families, with 1725 members. Without a church we cannot save the faith. . . . The problem, of course, is poverty. The men who have jobs get less than 20¢ a day! . . . The church (with rooms for school and meetings) can be built for as little as \$3,800 (the cost of the materials) since Father Jacob and his parishioners will build it themselves evenings after work. Meanwhile, our Catholics attend Mass in a thatched shed, if and when weather permits. . . . Is this the church you want to build (\$3,800) in memory of your loved ones? Name it for your favorite saint if you build it all by yourself. At least please send as much as you can right now (\$200, \$150, \$100, \$75, \$50, \$20, \$15, \$10, \$5, \$3, \$1). Father Jacob needs your help immediately. We'll send it to him Airmail.

Dear Monsignor Nolan,

I saw your earnest request for food and shelter for the unfortunate Near East refugees, and I, living in complete comfort, couldn't refuse.

I am 13 and have finally found out how to help the unfortunate. Enclosed: \$5.25.

I am sure the money will be used wisely. This is my way of showing my love for everybody and my thanks to God for two wonderful parents and so much comfort in the world when millions suffer.

The coins are from Billy (5) who goes to kindergarten this month. He won the money in a penny hunt.

Signed: Joe and Billy

"They live in tragedy," writes Monsignor Gartland about the refugees he cares for in the Holy Land. . . . \$10 will feed a family for a month. \$5 will help give school children a hot lunch at noon. \$2 will give baby a warm blanket. . . . In thanks for each \$10 gift, we'll send you an Olive Wood Rosary from Jerusalem.

Dear Monsignor Nolan:

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Champions lose opening game in CYO league

It appears that a new champion will emerge for the Cadet CYO Football League title this year as last year's defending champions and runners-up were dropped in their first games last Sunday.

St. Monica's, the defending titlist, was roundly defeated by St. Catherine's in Division III competition, 19-0. Runners-up St. Andrew's were handed a 12-6 setback by St. Lawrence. This now will project last Sunday's winners into contending positions this season.

St. Philip Neri who finished third last season, won over St. Roch's, a former division winner, 7-0. Division V hopefuls St. Rita's and Holy Angels played to a scoreless tie.

IN MAJOR scheduled games this Sunday: Division I—St. Lawrence and St. Pius X at Immaculate Heart of Mary and St. Lawrence, 2 p.m.; Division II—St. Christopher's and Our Lady of Lourdes at CYO No. 1, and Our Lady of Lourdes at 2:30 p.m.; Division III—St. Msgr. Downey No. 1, 1:15 p.m.; Philip Neri and St. Patrick's at St. Catherine's (defending Msgr. Downey, 1:45 p.m.); Division IV—St. Barnabas and St. Philip Neri at Msgr. Downey Bernadette's at CYO No. 2, 3:45 No. 1, 12 noon.

Scores

FOOTBALL SCHEDULE FOR SUNDAY, SEPT 24
"100" League
Division 1: St. Monica vs. St. Thomas at Butler, 12:30 p.m.; St. Michael vs. St. Christopher at CYO No. 1, 12 noon; Immaculate Heart vs. St. Gabriel at CYO No. 2, 12 noon; St. Joan of Arc, bye.
Division 2: Christ the King vs. Little Flower at Brookside No. 1, 12:30 p.m.; St. Simon vs. Mount Carmel at Mount Carmel, 12:30 p.m.; St. Lawrence vs. St. Pius X at St. Lawrence, 12:30 p.m.; Holy Spirit vs. St. Matthew at Warren Central, 12:30 p.m.; St. Andrew, bye.
Division 3: St. Catherine vs. St. Philip Neri at Msgr. Downey No. 1, 1:15 p.m.; Mark vs. St. Roch at Msgr. Downey No. 2, 12 noon; Holy Name vs. Our Lady of Lourdes at Msgr. Downey No. 1, 1:15 p.m.; Bernadette vs. Sacred Heart, Kennedy Memorial, 12:30 p.m.

CADET KICKBALL
Games of Monday, Sept. 18
Division 1: Lourdes 28, St. Francis 14; St. Simon 47, St. Bernadette 45; St. Rita 25, St. Lawrence 25; Little Flower 8, Holy Cross 25; St. Lawrence, bye.
Games of Friday, Sept. 15
Division 1: St. Malachy 47, St. Gabriel 17; St. Joseph 37, Holy Angels 11; St. Michael 49, St. Susanna 11; Holy Trinity 20, St. Anthony 17; St. Christopher 21, St. Andrew 17.
Division 2: St. Monica 27, Christ the King 12; St. Andrew 24, St. Pius 11; Mt. Carmel 14, St. Thomas 13; St. Joan of Arc 19, St. Matthew 16; St. Luke 25, Immaculate Heart 18.
Division 3: St. Roch 39, Greenwood 12; St. Jude 21, St. Catherine 9; St. James 16, Sacred Heart 8; St. Mark 53, St. Barnabas 13.
Division 4: Lourdes 28, St. Simon 17; Holy Spirit 15, St. Francis 8; St. Philip 25, Nativity 7; St. Bernadette 45, St. Rita 25; Little Flower 8, Holy Cross 25.

"100" FOOTBALL LEAGUE
Games of Wednesday, Sept. 13
Division 1: St. Andrew 20, St. Simon 8; Little Flower 12, St. Lawrence 0; Mount Carmel 19, Holy Spirit 0; St. Pius X 6, St. Matthew 0; Christ the King, bye.
Division 2: St. Gabriel 8, St. Thomas 0; St. Michael 7, St. Joan of Arc 0; Immaculate Heart 14, St. Christopher 0; St. Monica 2, Holy Trinity 0 (forfeit).
Division 3: Christ the King 0, Mount Carmel 0 (tie); St. Lawrence 14, St. Matthew 4; Holy Spirit 7, St. Pius X 0; St. Andrew 26, Little Flower 0; St. Simon, bye.
Division 4: Immaculate Heart 0; St. Simon, bye.
Division 5: St. Catherine 28, St. Mark 0; Holy Name 14, St. Roch 0; Our Lady of Lourdes 25, St. Bernadette 0; Sacred Heart 20, St. Philip Neri 6.

CADET FOOTBALL LEAGUE
Games of Sunday, Sept. 17
Division 1: Holy Name 21, Little Flower 7; St. Michael 2, St. Joan of Arc 0; St. Lawrence 12, St. Andrew 6; St. Pius X 25, Holy Spirit 15.
Division 2: St. Christopher 33, St. Simon 26; Our Lady of Lourdes 15, St. Jude 0; Christ the King 18, St. Mark 0; St. Gabriel, bye.
Division 3: St. Philip Neri 7, St. Roch 0; St. Patrick 7, Mt. Carmel 0; St. Catherine 19, St. Malachy 12, Sacred Heart 7; St. Bernadette 19, St. Luke 0; St. Barnabas, bye.
Division 4: St. Joseph 27, St. Ann 0; St. Thomas 6, Greenwood 0 (tie); Holy Angels 0, St. Rita 0 (tie); St. James, bye.

JUNIOR KICKBALL
Games of Sunday, Sept. 10
Division 1: Holy Cross 3, Christ the King 20, St. Simon 5; Lourdes 30, St. Andrew 9; St. Lawrence 19, St. Francis 7; Little Flower, bye.
Games of Wednesday, Sept. 13
Division 1: St. Joan of Arc 10, Holy Trinity 4; St. Malachy 29, St. Christopher 23; St. Michael 27, St. Anthony 12; St. Monica 2, Holy Angels 0 (forfeit); Immaculate Heart 2, St. Gabriel 0 (forfeit); St. Susanna, bye.
Division 2: St. Philip Neri 43, Holy Cross 15; Christ the King 25, St. Pius X 17; St. Andrew 24, St. Francis 5; Little Flower 2; Lourdes 19; Holy Spirit 18, St. Simon 10; St. Lawrence, bye.
Division 3: St. Roch 21, St. Mark 8; Sacred Heart 13, St. James 5; Holy Name 2, St. Patrick 0 (forfeit); St. Catherine 17, St. Barnabas 2; Nativity 16, St. Jude 10.
Sunday, Sept. 17
Division 1: St. Anthony 25, St. Gabriel 13; St. Michael 13, St. Joan of Arc 9;



GIRLS' SOFTBALL RUNNERS-UP—This fine Junior CYO softball squad from St. Michael's parish, Indianapolis, finished second to league champions St. Roch's in the Junior CYO Girls' Softball competition this past summer. They lost to St. Roch's in the final game, 23-4. Donna Cullom, at far right, is assistant coach. Head coach Niki Craig was not present.



VARIETY TALENT WINNERS—Shown above are Variety Division winners in the recent Junior CYO Talent Show, held at summer's close in the Garfield Park Amphitheater. Kathy Quinkert, of Our Lady of Perpetual Help parish, New Albany, (center, holding trophy) took first place with a fire baton act. "Mighty Moo," a pantomime act from St. Pius X parish, Indianapolis, took second place. At right is Jeanne Kuehr, of Holy Spirit parish, Indianapolis, the third place winner.

HAS WON EIGHT TROPHIES

Chartrand High School senior is bicycle racing enthusiast

By PAUL G. FOX
How many high school seniors do you know who ride 125-150 miles in a day's time on a bicycle?
At an age when most teenagers would prefer to be wheeling the family car, 17-year-old Steve Schaefer of Chartrand High School can be found pedaling his 10-speed professional racing bike on a 30 or 40 mile after-school practice session.

That's exactly what the muscular, blond youth is doing these afternoons. He is preparing for his next competitive race—Sunday, Sept. 24, in Indianapolis Brookside Park.

SINCE BEGINNING bicycle racing two years ago, Steve has accumulated no fewer than eight trophies, including two from Chartrand for "little 500" racing. Although he has never finished first in the junior division (for 15 to 18-year-olds) of the Amateur Bicycle League

(ABL), he has finished in the top ten in all 15 racing meets entered. Steve calculates from his "log book" that he has cycled 2,465 miles in practice and competition since February of this year. He has raced in ABL meets in Wisconsin, St. Louis, Chicago, Moline and Barrington, Ill., and Dayton.

This past July 15 he finished second in the Indiana State Sprint Championship, held in Marion, Ind. He commented that few teenagers become seriously interested in bicycle racing because of the financial investment. His 25-lb. racer would cost about \$250 to replace, he stated. The bike is about two years old, although Steve replaced the frame last December.

Steve prefers hard-surfaced roads in the country for practice sessions. He usually cycles with three or four friends, up to speeds of 40 miles an hour.

TRAVELING to bike meets can also be expensive, added his father, William Schaefer, who has been associated the past 32 years with UniRoyal Inc., where he is manager of the bicycle tire division appropriately. Steve and his family are members of St. James the Greater parish. His father was the first Grand Knight of the Msgr. James M. Downey Council 3660, Knights of Columbus, and has served as its financial secretary since 1954.

We discovered that Steve's bike and those of two friends have removable wheels and can be tucked snugly into the trunk of a car for transport to racing meets.

Although he does not currently participate in organized sports at Chartrand, Steve develops his muscular coordination by bench-pressing weights in his ground-floor room at home. He uses the weights for upper chest, shoulder and arm development, but depends exclusively on cycling for leg and thigh improvement. With practice, he claims to bench-press 200 lbs.

Steve is looking forward to participating in the "Little 500" bicycle racing competition at Indiana University when he enrolls there next year. He hopes to major in business administration on the Bloomington campus.

His 25-year-old brother, Raymond, is a graduate of Marian College who is now pursuing graduate studies and teaching at the University of the Americas

CYO Office opens in New Albany

NEW ALBANY, Ind. — The New Albany Deane Catholic Youth Organization (CYO) has announced the establishment of a centrally-located office at 839 E. Main St. in New Albany. The office telephone number is 911-7922.

Space and utilities have been furnished without charge by Council 1221, Knights of Columbus. The office, to be staffed by volunteers, will be open Monday through Thursday evenings from 6:30 to 9:30 p.m., and on Saturday mornings from 9 a.m. to noon.

In charge of preparing the operation were: Paul Welch, chairman, Clarence Lopp, Louis Buleit, Bert Graviss, Frank Spitznagel, Vernie Page, Tom Gohmann, Leo Wolfe and Walt Colin.

Entry blanks out for Hobby Show

Entry blanks for the annual Cadet CYO Hobby Shows have been mailed to parish schools by the CYO Office. Deadline for the completed information is Friday, Sept. 29. Parishes who plan individual displays in their schools are asked to respond early in order to secure the necessary number of forms and prize ribbons.

The CYO Office announced that parish competition may be held from September 29 through October 25. Ribbon winners will advance to the annual city-wide Hobby Show, scheduled for November 1 at Little Flower parish gymnasium.

Book on council

BERLIN—"The Council, Seen from Budapest," a book on the Second Vatican Council, had a pre-publication sale of 12,000, out of 16,000 copies to be printed. The book was written by Bela Saad, editor of the Hungarian Catholic weekly UJ Ember.

Clinic slated

Parish school principals and adults interested in the second annual CYO-sponsored Physical Education Program are asked to attend a clinic at 7:30 p.m. Wednesday, Sept. 27, at Secunia Memorial High School. David Oberling, Secunia athletic director, will be clinic chairman. Registration will begin at 7 p.m.

Bishop deplores defeat of open housing law

By FRANCIS I. NALLY
TOLEDO, Ohio—"This is certainly not Toledo's brightest hour," was the reproof expressed by Bishop John A. Donovan of Toledo after the city's voters, in a record primary vote, invalidated a fair housing ordinance that had received unanimous passage by the City Council in March. The vote was 54,619 to 22,798.

Bishop Donovan, who was installed in April, promptly took a leader's role in the effort to win support of the ordinance. His statement spoke of his keen disappointment in the outcome. "The results make it extremely difficult to consider Toledo to be a progressive city, proud of its heritage, and deeply attached to American ideals of equality and fairness among human beings."

"IT MAY WELL BE," said the bishop, "that the outcome represents a failure on the part of otherwise good people to understand the responsibilities which living in a community entail. Fellow citizens have the obligation to respect one another, to accommodate them-

selves to the legitimate aspirations of others, to subordinate their personal and sometimes selfish interests to the good of the entire community. "We are now faced with the difficult and delicate task of showing a minority group that its members are not rejected. We must find a way to convince them that we are not unaware of their needs, that we will take effective measures to assist them. . . . We must take every step necessary to provide adequate housing, increased employment opportunities and good education facilities."

BISHOP Donovan was on the Citizens Committee for Fair Housing. He authorized a pulp exchange at Sunday Masses to emphasize the moral and religious dimensions of the housing issue. On the Sunday before the vote he appeared on a TV panel with an Episcopalian bishop and a rabbi to urge citizen support of the ordinance. Bishop Donovan approved use of the Central Catholic High School campus as an assembly point for a later protest march organized by the local chapter of the National Association for the Advancement of Colored People.

Catholic College Guide published

WASHINGTON—The Official Catholic College Guide, edited by Dr. William H. Conley, president, Sacred Heart University, Bridgeport, Conn., has been published by the Education Department, U.S. Catholic Conference.

Designed to assist parents and students in their choice of a Catholic institution of higher learning, the guide contains information on every Catholic university, college and junior college in the nation. All data were supplied by the schools themselves, Msgr. James C. Donahue, director of the USCC department, said. The 160-page book lists for every institution admission policies; courses offered; distinctive programs; degree requirements; size and qualifications of faculty; number of students enrolled; housing and boarding facilities, and a comprehensive breakdown of all tuition, housing, boarding and extra fees costs, as well as available financial aid, scholarships, employment opportunities, and other assistance.

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Nativity Scouts slate fish fry

INDIANAPOLIS—The Church of The Nativity Cub Pack and Scout Troop No. 462 will hold their annual fish fry Friday, Sept. 29th. It will be held on the school grounds at 3310 South Meadow Drive. A delicious menu has been planned, complete with carry out service, with serving starting at 5 p.m. All proceeds will be used for purchasing of camping and scouting equipment.

Joins Commonweal

NEW YORK—Oona Sullivan, who resigned as managing editor of Jubilee magazine—along with other editorial staffers—has become an associate editor of Commonweal. Mrs. Sullivan and other Jubilee staffers resigned after the magazine was bought by the publishing firm of Herder & Herder.



SPEEDSTER AND 'HARDWARE'—Seventeen-year-old Steven R. Schaefer, Chartrand High School senior, is shown above with his collection of trophies from bicycle racing competition over the past two years. The son of Mr. and Mrs. William Schaefer of St. James the Greater parish, the youth will continue his racing interests while attending Indiana University next year.

TIC TACKER

Hospital unit marks 'first'

By PAUL G. FOX

An anniversary was quietly celebrated last week at St. Vincent's Hospital in Indianapolis. It marked the completion of the first year of the institution's coronary care unit, the first of its kind in Indianapolis.

Since the first patient was admitted on September 15 of last year, 206 admissions have been registered. Included were 150 acute coronary occlusions and 56 dangerous cardiac arrhythmias.

Indicative of the program's success was a low 8.6 per cent mortality rate, as only 13 deaths occurred among the 150 acute coronaries. This compared with 30 to 35 per cent mortality rate, prevalent around the country. Sister Mary Emily, unit supervisor, and Dr. J. Hal Doran, unit director, plan to inquire into the progress of each patient treated in the unit during the past year.

OPEN HOUSE FOR 'SENIORS'—The Cooperative Action for Community Organization, composed of members of St. Meinrad Archabbey and seminary students there, will sponsor an Open House for senior citizens from 2 to 7 p.m. Sunday, Sept. 24. Members of Senior Citizen Clubs of Rockport, Troy, Tell City and Evansville have been expressly invited. The afternoon's program will include guided tours, discussions, covered dish supper and entertainment by the seminarians.

PARISH RENEWAL—A four-week Parish renewal, scheduled to begin Monday at St. Simon's parish, Indianapolis, is enlisting everyone's support—including the grade schoolers. Children in the upper four grades there have made colorful posters publicizing the Renewal. They are being displayed in stores and shopping centers throughout the area. Two Redemptorist priests—Father Vincent DeBaldo and Father Bernard Gunther—are conducting the renewal program.

Pastoral Renewal group criticized by magazine

NOTRE DAME, Ind.—The name of the National Association for Pastoral Renewal (NAPR) is "a euphemism," James F. Andrews, managing editor of Ave Maria magazine, charged in a signed editorial.

The editorial, carried in the September 23 issue of the weekly Catholic magazine published here, said that the NAPR was formed "primarily to lobby for a change" in the Catholic law on clerical celibacy.

MR. ANDREWS referred to a three-day symposium on celibacy sponsored by the association on the Notre Dame campus and said that "it was clear that the majority of those present had already made up their minds on the question."

In its criticism of the recent encyclical on celibacy, he said, the symposium "failed to pinpoint the areas of difference between the Pope and the NAPR. . . . Instead, the Pope's position became a 'straw man' easily demolished by vague and peremptory references."

As a contribution to dialogue on the celibacy issue, the NAPR should have explored the "undefined understanding of God, man, priest, Christ, and community that justifies their desire," he said.

"THE BASIC question that was not approached at this con-

Instruction series slated at Center

A complete course of instruction in the Catholic Faith will be given at the Catholic Information Center on Monday evenings at 5 p.m. starting September 25. The Catholic Information Center is located at the corner of Capitol and Georgia Sts.

The classes which are under the direction of Monsignor Charles Koster, are open without obligation to anyone interested in learning about the Catholic Faith.

Further information may be obtained by calling the Catholic Information Center, 635-3877, or by stopping in for a visit. Private instructions on the Catholic Faith may also be arranged through the Center.



TO BE ORDAINED—Frater Ephrem Carr, O.S.B., left, and Frater Matthias Neuman, O.S.B., will be ordained at St. Meinrad on September 24 by Archbishop Schulte.

AROUND AND ABOUT—"The Crusader," student publication at Secena Memorial High School, received a First Class honor rating in the 77th All-American Newspaper Critical Service of the National Scholastic Press Association. Marie Kingsbury is editor, assisted by Debbie Clarkowski, managing editor.

Best wishes to Mr. and Mrs. Raymond Dwenger, members of St. Mary's parish, Greensburg, who recently observed their 50th Wedding Anniversary. . . . St. Mary Academy's "Vistas," school annual, received the "All-Catholic" award from the Catholic School Press Association. It also received an "A" rating from the National School Yearbook Association. Editor was Theresa Dlekhoff. . . . New sophomore class treasurer at St. Mary-of-the-Woods College is Miss Barbara Lewis, daughter of Dr. and Mrs. Robert J. Lewis of Indianapolis. She is a Ladywood School grad.

... Father Carl Riebenhaller, whose resignation as pastor of Immaculate Conception parish, Millhouses, was recently announced, is the last remaining pastoral appointee of the late Bishop Joseph Chartrand, who died in 1933. He appointed Father Riebenhaller to his post in 1928.

NEW COLLECTION CENTERS—Bob Vernick, manager of the Catholic Salvage Stores in Indianapolis, told The Criterion this week that new collection centers (drop boxes) are being placed this week at two additional Indianapolis parish locations for the convenience of patrons. The new centers will be at St. Roch's and St. Michael's parishes. Other locations are: Holy Name, Christ the King, St. Monica's, St. Lawrence, St. Christopher's and Little Flower. Six other sites are planned in the near future, according to Vernick. Patrons are asked to contribute usable clothing and small household items which can be distributed at the Catholic Salvage Stores.

GREENSBURG, Ind.—Mr. and Mrs. Raymond Dwenger, members of St. Mary's parish, celebrated their golden wedding anniversary recently with a family dinner and open house. They were married in St. Mary's Church, Millhouses, on September 12, 1917.

The Dwengers are the parents of Robert and Russell Dwenger and Mrs. Bernard (Helen) Sullivan, all of Greensburg; Mrs. Edward (Edna) Bruns, of Batesville; Ralph Dwenger, of Columbus; Don Dwenger, of Detroit; Michl; Mrs. Virgil (Mary Jane) Sullivan, of Indianapolis, and Miss Pat Dwenger, of New Orleans, La.

Jubilee noted at Greensburg

The Dwengers are the parents of Robert and Russell Dwenger and Mrs. Bernard (Helen) Sullivan, all of Greensburg; Mrs. Edward (Edna) Bruns, of Batesville; Ralph Dwenger, of Columbus; Don Dwenger, of Detroit; Michl; Mrs. Virgil (Mary Jane) Sullivan, of Indianapolis, and Miss Pat Dwenger, of New Orleans, La.

Until its vision is "broadened" and it goes "through the painful work of drawing out the implications of its position," he said, the NAPR's resolutions calling for freedom to marry will be "prematuring and out of context," Mr. Andrews said.

"They are the legitimate and sincere views of a group of dedicated priests, but they lack cogency."

Second prelate 'avoids' de Gaulle on Polish visit

BERLIN—As the state visit of France's President Charles de Gaulle proceeded from Poland's capital to its historic second city of Cracow, world attention was called to a second missed meeting with a Polish cardinal.

President de Gaulle stopped at Cracow cathedral, but Cardinal Karol Wojtyla of Cracow was not there to greet him. Instead, a priest on the cathedral staff, Canon Kazimierz Figlewicz, acted as his escort, according to reports reaching here.

Cardinal Wojtyla's absence was interpreted by reporters and diplomatic observers as a gesture in support of Cardinal Stefan Wyszyński of Warsaw, Poland's Catholic Primate, whom Church sources believed was slighted during President de Gaulle's earlier stop in the capital.

In a sermon the day President de Gaulle arrived (Sept. 6) Cardinal Wyszyński said: "We must not forget that at this moment Poland is playing host to a man who comes from a nation to which we owe, in my humble opinion, the most beautiful Gothic cathedrals." He said that the cathedrals inspire Catholics to overcome material things and to put the dignity of man before other questions.

Annual ball set INDIANAPOLIS — The Compostello Ball, sponsored annually by St. James the Greater parish, will be held Saturday, Oct. 7, at the Msgr. Downey KC hall, S. 31 and Thompson Road. Dancing will be from 9:30 p.m. to 12:30 a.m. Leo Feldhake is chairman.

To be ordained NIJMEGEN, The Netherlands—Prof. H. V. D. Linde, a theology teacher at Nijmegen University who ceased to exercise his Protestant ministry in 1960, will be ordained a Catholic priest by Bishop Johannes W. M. Bluyssen of 's-Hertogenbosch on December 16. Prof. Linde is married and has children. He will be the second married priest in The Netherlands.

Def I to meet INDIANAPOLIS—Our Lady of Everyday Circle, Daughters of Isabella, will meet at 8 p.m. Thursday, Sept. 28, in the auditorium of the Indiana National Bank, 3721 S. East Street. Mrs. Shirley Cecil is regent.



PLAN ANNUAL BENEFIT CARD PARTY—Infant of Prague Council 5562, Knights of Columbus, will present their third annual benefit card party at Brebeuf Preparatory School, Indianapolis, at 8 p.m. Friday, Oct. 6. Proceeds from the affair will be used to finance a scholarship to Brebeuf and to support the school's debate activities. Shown, left to right, are: John McMullen, chairman; Mrs. McMullen, Father Richard Kelly, S.J., Council 5562 chaplain; David Murray, scholarship winner last year; and Mr. and Mrs. John Coogan, who are handling publicity.

TOP SPEAKERS BOOKED

Special program on education to highlight Marian lectures

A special program on education will highlight the fall offering of lectures at Marian College.

Being presented on the occasion of the college's 30th anniversary, the program entitled "Education and Its Present Challenges" will feature seven nationally noted speakers discussing a variety of current and controversial issues.

Landrum Bolling, President of Earlham College will be the first speaker, according to William J. Doherty, acting director of Marian's continuing education program.

Scheduled to speak at 8:15 p.m. October 4 in the Student Activities Center auditorium on the Marian campus, Bolling's topic will be "Liberal Education for a Scientific Age."

ALSO SCHEDULED to speak are John Brademas, Democrat Congressman from Indiana's third district; George H. Hyram, associate professor of education at St. Louis University; Msgr. Alfred Horrihan, president of Bellarmine College, Louisville, Ky.; William F. May, chairman of Indiana University's Program for the Study of Religion; T. E. McKinney, Jr., chairman of the political science department at Southern University, and John I. Nurnberger, chairman and professor of psychiatry at the Indiana University School of Medicine.

Three other lecture series will be offered by the college. A seven-week program on "Music and the Liturgy" will be presented by members of the Archdiocesan Liturgical Commission and two members of the Marian music faculty.

The series is being offered to meet the needs of Mass commentators, organists, song-leaders, choir directors and parish priests, in implementation of the new liturgy.

TAKING PART in the program will be Father Edwin Sahn, pastor of Immaculate Heart of Mary parish; Father Thomas Breidenbach, assistant

Anglican

(Continued from page 1) are planning together, and we are working together."

The cardinal said Archbishop Ramsey's visit "has afforded us a splendid opportunity to witness to the unity of Christians and to express our respect, esteem, and charity for the hierarchy and faithful of the Anglican Communion here in the Chicago area and indeed across the world."

WELCOMING remarks were also made by Mayor Richard J. Daley; Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America; Dr. Eugene L. Smith, executive secretary for the United States for the World Council of Churches; and Dr. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago.

Addressing newsmen on arriving in Chicago, Archbishop Ramsey called upon all Christians to pray for the speedy recovery of Pope Paul VI.

He also reaffirmed his belief in the ecumenical movement and called the Anglican Church a "bridge" between Protestants and Catholics. To be effective, he added, the bridge must touch both banks.

Def I to meet INDIANAPOLIS—Our Lady of Everyday Circle, Daughters of Isabella, will meet at 8 p.m. Thursday, Sept. 28, in the auditorium of the Indiana National Bank, 3721 S. East Street. Mrs. Shirley Cecil is regent.

pastor, St. Catherine parish; Father Albert Ajamie, pastor of Holy Angels parish, Alexander McDonald, Marian music department, and Sister Vivian Rose, chairman of the music department.

Father Patrick Smith, chairman of the college's theology department, will present a series of lectures on "Modern Views of God and Man" which will deal with the various currents of theological thinking.

Sister Mary Norma of the Marian College classical languages department will conduct a series of lectures on "Introduction of Mythology."

Her talks will concentrate on the importance of Graeco-Roman mythology in the classics as well as in contemporary literature, art and music.

Enrollment still open for two CCD courses

Enrollment is still open for two Confraternity of Christian Doctrine courses starting September 27 at Chatham High School and September 28 at Our Lady of Grace Convent. Each group will meet from 7 to 10 p.m. for 10 weekly sessions. Advance registration is not necessary.

Priest-lecturers on doctrinal and scriptural subjects at Chatham will be Father Patrick Smith, Marian College, and Father Patrick Kelly, Kennedy Memorial High School. At Our Lady of Grace, Father Francis Bryan and Father Lawrence Voelker from the Latin School will be in charge of doctrinal presentation.

NCC asks bombing halt, backs housing marches

ATLANTA, Ga.—The general board of the National Council of Churches has called for an end to U.S. bombing of North Vietnam and endorsed a broad-ranging civil rights program.

The board endorsed the open housing marches led in Milwaukee by Father James E. Groppi. It approved a resolution extending its support of open housing to "all communities throughout the nation."

Besides urging a halt to U.S. bombing in North Vietnam, the resolution on the war urged all factions to submit the dispute to the United Nations.

THE NCC general board laid blame for riots in U.S. cities on "white masters who have long dominated in the ghetto."

Two events set for lay alumni INDIANAPOLIS — The traditional Stag Party and a Dinner for husbands and wives have been announced for members of the Indianapolis Chapter of the St. Meinrad Lay Alumni Association.

The Stag Party will be held at the home of Glenn O'Connor, 5525 Allisonville Road, on Sunday, Oct. 15, beginning at 4 p.m. The Msgr. Downey Council Knights of Columbus will be the site of the dinner on Saturday evening, Nov. 4, according to Larry Coker, chapter president. New officers will be installed at the November dinner-meeting.

Two new members of the Board of Directors were named at a recent officers' meeting: Patrick Mullin and Charles Pfau.

St. Mary-of-Woods School

ready to launch Four Star series

(Continued from page 1) san clergy at deanery meetings this month.

In October, Boston College representatives will be in Indianapolis to plan the questionnaire phase of the education study. Father Elford also disclosed that the entire January issue of Marriage magazine, published at St. Meinrad's, will be devoted to in-depth reporting on "Alternatives in Catholic Education."

ST. MARY-OF-THE-WOODS, Ind.—The 1967-68 Four Star series sponsored by St. Mary-of-the-Woods College will begin September 28.

Dr. W. B. Blackmore, a Protestant delegate observer to Vatican Council II, will be the first scheduled lecturer. Dr. Blackmore, Dean of Disciples Divinity House of the University of Chicago, will discuss "The Historical, Continuing and Future Significance of Vatican Council II."

Olmeta Basque Festival of Bilbao, making its first coast-to-coast American tour, will appear October 12 in a folklore program of the Basques.

Universally remembered as a child prodigy and currently praised by the New York Times as "The greatest keyboard genius since Mozart!" is Ruth Slenczynska, who will be in concert November 2.

The National Players will return January 23 in the performance of "Lute Song." Also, the Royal Winnipeg Ballet, now in its 28th season, is scheduled to perform January 28.

The Alumnae Career Discussion, featuring St. Mary's alumnae, will consider "The Catholic College Graduate in the Service of Her Parish, Community and Church" on February 20.

Concluding the Four Star series will be the Commedia Dell'Arte Players in "The Three Cuckolds" March 26.

Canon

(Continued from page 1) hesitation? Why the confusion? Why can't our Bishop's Conference give the necessary green light?"

THE CATHOLIC newsweekly said that texts could be in all parishes in a short time even if they were only printed or mimeographed by the local chanceries or liturgical commissions.

"The Canadian bishops deserve a pat on the back," the Review editorial said. "Their episcopal conference took quick effective action. . . . There are fewer Canadian bishops, but they had to come together from geographical areas with less convenient transportation than in the U.S. We wonder why the U.S. could not have joined the Canadian bishops in a united promulgation. But now that the Canadians have become the first ones to implement a vernacular Canon, we strongly urge that the United States become a quick second."

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Pat Fitzgerald

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Professor

(Continued from page 1) "Tawfiq al-Hakim," Egypt's greatest living dramatist and novelist.

He is survived by his wife, Hugette, and a daughter, Cathy, at home.

Funeral services were held yesterday (Thursday) morning in the Marian College chapel with the priest-congregants concelebrating the Funeral Mass. Burial took place in Calvary Cemetery.

HOLY LAND LETTER

Describes visit with Patriarch

To the Editor: to a very plain study that served as an audience room.

The meeting of Pope Paul VI and Patriarch Athenagoras in Jerusalem on January 6, 1964, rejoiced much of the Christian world and was the foretaste of happy events to come. One such happening occurred this past July 6.

I was enroute to Israel to study at the Hebrew University in Jerusalem and stopped in Istanbul, Turkey, for some six days. July 6, 1967, will always be a memorable date for me.

Editor's Note—Sister Mary Jean backtracks a little in her series of Holy Land letters to give Criterion readers an account of a memorable audience she was privileged to have with Patriarch Athenagoras while enroute to Israel.

for that is the day on which I was granted an audience with Patriarch Athenagoras.

Through the courtesies of the American Consulate and the Sisters of Charity, I arrived at the Patriarchate, a humble walled-in group of buildings in a very poor section of the city. Soft-spoken attendants and priests invited me and my companion, Miss Viktoria Sihora,

Batesville Nobbe Motor Sales, Poske's INC., Hires In Carry Outs, Currin Bottling Co., The Sherman House

Greensburg UNION BANK & TRUST CO., The Fashion Shop, Oliger-Pearson FUNERAL HOME, J. H. Porter & Son's, Gannon's Jewelry Stores, Wallpaper Paint & Supplies, C. H. OLIGER & SONS, SHEL SMITH REALTOR, ABRELL Photo Service, MEADOW GOLD DAIRY

MacEoin Father George Elford to address meeting

(Continued from page 4) paper tigers. The best elements remain aloof. Paralleling this experience is the testimony of Vatican II. In its documents one finds a very different conception of the role and function of the layman. They assert a positive and primary right and duty of every Christian, by virtue of his incorporation into Christ through baptism, to participate actively in spreading Christ's kingdom.

The congress, it seems to me, will have to determine what place (if any) official Catholic Action as a mobilization of the laity under the orders and responsibility of the hierarchy has in the world of Vatican II.

I do not know the answer, but I suspect it may be that in our pluralist world, there is plenty of room for official and non-official Catholic organizations, as well as organizations in which Catholics will join those of other beliefs or of none in promoting human progress towards the goals of creation.

An even more basic issue is, I suspect, posed for the congress. Should it continue to call itself and to operate as a lay apostolate? According to Vatican II, the call to the apostolate is to the Christian as such, not to the layman or the cleric. The continuing distinction between the two groups, like the functional relationship enshrined in Catholic Action, is a carry-over from a class society.

AS I OFFERED each picture, His Holiness examined it attentively sometimes commenting aloud or posing a question. Since Patriarch Athenagoras lived in the United States for some 12 years, he and Archbishop Bashir had become close friends, and moreover, that span of time in America accounts for the Patriarch's fluent English. When I related that Cardinal Cushing of Boston had been in Metropolitan Bashir's death-bed, the Patriarch exclaimed "Cardinal Cushing, a wonderful leader in the Church!"

Upon being informed that I was a Professor of History at the College, His Holiness observed that the history of the churches would bring Orthodoxy and Roman Catholicism together. History, he insisted, would show that there are no basic reasons for our separation.

He held up my copy of a pamphlet, published by John XXIII Center at Fordham University, titled The Schism and Attempts at Reunion, asking if he might have it. I quickly assured him that all the contents of the folder were his. The Patriarch studied with obvious pleasure the colored photo of Archbishop Schulte and Bashir exchanging the kiss of peace, but it appeared to me and my companion that the color shot of Antony Bashir alone pleased him, perhaps still more. "My friend," he murmured, while scrutinizing Bashir's features.

That Orthodox-Catholic ecumenism is a progressing project at St. Mary-of-the-Woods was manifest when I presented my last picture to His Holiness. It portrayed the visit of Bashir's successor, Archbishop Philip Saliba to the College on May 27 of this year.

THE OCCASION was Archbishop Saliba's first canonical visit to St. George's Orthodox Church in Terre Haute. He graciously assented to a half-day courtesy visit to St. Mary's. Monsignor Cornelius Sweeney, Vicar General of the Archdiocese, was the delegated representative of Archbishop Schulte on that occasion.

Earlier the Patriarch had told all of his guests of the canonical visits he would be making, and then he added: "But you know the most important visit I make will be to Paul II." Noting the surprise he had deliberately

CONTRIBUTORS THE CRITERION will carry a list of job and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

Rushville MARLEY'S MARKET, Neff's, Taff's SPECIAL DEAL, Dusing Cleaners

LAWRENCEBURG, Ind.—Father George Elford, assistant superintendent of Indianapolis Archdiocesan schools, will be the principal speaker for the quarterly meeting of the Lawrenceburg Deanery Council of Catholic Women at St. Peter's parish (Franklin County), Thursday, Sept. 28. The meeting will begin at 1:30 p.m.

Father Elford will explain the proposed study of Catholic education to be conducted by the Archdioceses of Indianapolis and Louisville and the Evansville diocese. The study is expected to determine the direction of education in Catholic schools, to develop religious education for Catholic children in public schools, and to evolve educational programs for the adult laity.

Mrs. Leo Tebbe, deanery president, will summarize reports of deanery activities and will introduce chairmen of the five Commissions under which the NCCW is now organized. Chairmen are: Mrs. Raymond Retner, Morris, Organization Services; Mrs. Ralph Forthofer, Sunman, International Affairs; Mrs. Cornelius Miller, Batesville, Community Affairs; Mrs. Michael Klump, New Alsace, Church Communities; Mrs. A. C. Brown, Brookville, Family Affairs.

Articles made for the deanery's mission projects will be displayed at the September 28 meeting. Members of St. Peter's parish unit of NCCW will be hostesses for the social hour.

Forty Hours met TELL CITY, Ind. — Father Adelbert, O.S.B., of St. Meinrad Archabbey, will preach the sermons for Forty Hours Devotion at St. Paul's Church beginning Sunday, Sept. 24. The closing devotions will be held on Tuesday, Sept. 26.

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FAMILY CLINIC

When does one need psychiatric help?

By JOHN J. KANE, Ph.D.

I am appealing to parents whose children may need psychiatric help. I have since fifteen, and I am now twenty. When grades drop below usual norms, when a boy is so entangled in emotional problems that he can't communicate with friends and they drop him, when he lies about almost everything, eats excessively and has unbearable headaches, he needs help. My parents considered it a stage. But I am now getting help, and I know life can be worthwhile.

It is unfortunate, Tom, that I cannot reproduce all of your letter. It was one of the most moving, articulate pleas I have ever read, especially when you ask that parents respect their children. Indeed, you must have suffered a great deal, and it is good to know that you are now in college and improving your psychiatric attention.

Just recently I wrote about nervous breakdowns, and your letter is a good follow-up. I repeat now what I said then—that the vast majority of Americans simply know next to nothing about mental illness. We can take two extreme attitudes that are common.

One is the group of people who seem to think that psychiatrists can settle all kinds of problems. They are eager to seek psychiatric help even when it is not

essential to them. Many of these people have enough money to pay for it easily, and as the result take up the time of the psychiatrists, who are badly needed elsewhere. A few years ago a statement in a New York paper claimed that it was impossible to get enough psychiatrists to take care of mentally disturbed children because they were overwhelmed by this type of person. Of course, it must be admitted, that if these people think their problem is a serious one, then for them it is.

Psychiatrists are not omniscient. There are many problems which are really not serious enough to warrant this type of care and could readily be handled through psychological counseling, by teachers, by priests or other professional persons. Perhaps the best rule of thumb about whether or not one should seek psychiatric care is the advice of the family physician. Even here, I must admit that there is sometimes a bias against psychiatry. However, most physicians do not have it, and if the doctor knows the patient well, he can determine whether or not to refer him to a psychiatrist.

At the other extreme are those who scoff at almost all psychiatric care. They know next to nothing about it and have the impression that only persons who are clearly insane should go to a psychiatrist. This is utter nonsense. A person may be emotionally disturbed without being psychotic. Furthermore, when this emotional disturbance manifests itself, it is good to receive help. It may

prevent greater damage in the future.

In your letter you mentioned that teachers and priests had suggested to your parents that you should be sent to a psychiatrist. I wonder why you did not go to your family physician and ask him to discuss it with your parents. If he considered it necessary, and from what you say in your letter, it seems to be clearly necessary, he might have persuaded your parents to action.

There is another important aspect to this matter. Psychiatric care is expensive. Sometimes it is a rather drawn out process that may continue over a number of years. The cost involved may cause parents to hesitate before they permit psychiatric care for their children or even for their husbands or wives or themselves. But in the long run the money spent for such care, if needed, is a saving rather than a true expenditure.

Today we read of mass murders committed by persons who are apparently psychotic, but who have not received attention. Sometimes they do get attention, but leave the psychiatrist before they are truly recovered. Sometimes in a large mental institution, they are perhaps discharged before they should be. This is due to the tremendous over-crowding and the fact that the American public by and large takes little interest in mental illness.

You certainly spelled out very clearly some of the indications of an individual who is emotionally disturbed. Inability to communicate even with friends of your own age is a clear indication that something was wrong. So too is chronic lying and the unbearable headaches you mentioned. You were fortunate enough to have sufficient insights to realize that you require psychiatric care. Many people do not.

Parents and all persons for that matter must come to realize that mental illness is a type of illness similar to physical illness, and there is nothing disgraceful about it. It is similar in a sense that if you had a temperature of 104 degrees, if you had obvious indications of some kind of physical disease, I am certain that your parents would not have hesitated to seek medical attention for you and hospitalization if it was recommended. This is exactly the attitude that we should take toward emotional disorders.

It is necessary to steer some kind of a middle course between the two extreme attitudes that I have mentioned. An occasional emotional upset does not mean that one must rush to a psychiatrist. But when this continues over a period of time and begins to interfere with the individual's functioning on his job, within his family, or among his friends, then there is no doubt that assistance must be sought.

But you must remember that the use of psychiatry is something relatively new in our society. I don't think your parents were trying to be unkind; I doubt they lacked love and affection for you. It is rather that a terrible ignorance of this area of life inflicts large numbers of persons. I hope your letter will do much to dispel the erroneous notions that so many have on this topic.

Provide bus transportation

MILWAUKEE—Reports from Catholic schools within the Milwaukee archdiocese indicate that local public school districts are paying the cost of bus rides for 14,655 Catholic school children.

A new state law permits public school districts to pay for bus transportation for private school pupils.

Father Harold Ide, assistant archdiocesan superintendent of schools, said the figure is based on a projection made from 75% of the schools. He said an additional 13,288 students are riding buses provided by the Catholic schools.

Ford grant helps nuns promote understanding

CLEVELAND—Seven Catholic nuns will work here for a year in the direction of St. John College president Msgr. Lawrence to improve understanding and communications between the Maureen, chairman of the Sisters' ethnic groups and the

the direction of St. John College president Msgr. Lawrence to improve understanding and communications between the Maureen, chairman of the Sisters' ethnic groups and the

NO DIRECTOR has been named yet for the Project Bridge program but the first five Sisters of the Human Relations University are now in Cleveland.

First members appointed are Sister Loretta Ann Madden, a Sister of Loretto, chairman of the department of sociology of Loretto Heights College, Denver; Sister Esther Heffernan, a Dominican and social psychiatrist from Edgewood College, Madison, Wis.; Sister Helen Volkomen, a Sister of Charity of Providence and a philosopher-anthropologist; Sister Mary Paul Norman, a Benedictine historian from Minnesota and Ursuline Sister Roberta Steinbacher, a clinical psychologist from St. Louis.

Archbishop's views on Vietnam opposed

DAHLENGA, Ga.—St. Luke's parish council here has approved a letter which disagrees with Archbishop Paul J. Hallinan's stance on the war in Vietnam.

The letter, signed by William G. Roushead, a mathematics professor at North Georgia College, said:

"Your recent remarks calling for our unilateral cessation of bombing is a call for undue sacrifice by American troops and their families. Such pauses have repeatedly produced no results, except increased infiltration of men and supplies from the North."

IT ALSO SAID: "We feel you do not understand the situation well enough to infer to the nation that your suggested procedures are a help toward peace. We have elected officials and others who have been appointed by those we elect to whom we entrust such decisions."

Glenmary Sisters elect superior

CINCINNATI — Sister Mary Joseph Wade is the new mother general of the Glenmary Sisters.

The Long Island City, N.Y., native, who has been a member of the community for 21 years, was elected at a general chapter meeting in the motherhouse here at which Archbishop Karl J. Alter of Cincinnati presided.

The Glenmary community was founded in 1949 and canonically approved in 1952. Recently a large number of the Sisters were released from their vows and formed a lay community to continue work in the Appalachia areas.

There now are 19 Glenmary nuns working in such areas in Ohio, North Carolina and Georgia, principally in catechetical, social service and nursing work. The nuns also are concerned with parish and ecumenical activities, community action and the arts.

Radio and Television

INDIANAPOLIS AREA	CONNERSVILLE AREA
Sunday Television	Sunday Radio
8:30 a.m.—Sacred Heart	12:00 p.m.—Sacred Heart
9:00 a.m.—Challenge	1:00 p.m.—Catholic Hour
1:00 p.m.—Directions 66	1:30 p.m.—Catholic Hour
12:30 p.m.—Focus on Faith	11:30 a.m.—Christophers
6:15 a.m.—Sacred Heart	4:15 p.m.—Credo
6:30 a.m.—Hour of Crucified	6:30 a.m.—Ave Maria Hour
9:35 a.m.—Catholic Hour	8:45 a.m.—Hour of St. Francis
10:45 p.m.—Hour of St. Francis	1:30 p.m.—Catholic Hour
NEW ALBANY AREA	MADISON AREA
Sunday Television	Sunday Radio
11:30 a.m.—Christophers	7:15 a.m.—Hour of St. Francis
4:30 p.m.—Lamp Unto My Feet	11:30 a.m.—Religious News
SHELBYVILLE AREA	NORTH VERNON AREA
Sunday Radio	Sunday Radio
6:15 a.m.—Hour of St. Francis	7:15 a.m.—Hour of St. Francis
7:45 a.m.—Sacred Heart	11:30 a.m.—Religious News
8:15 a.m.—Sacred Heart Hour	1:30 p.m.—Sacred Heart
9:15 a.m.—Your Catholic Visitor	
8:45 p.m.—Sacred Heart Hour	
7:30 p.m.—Catholic Hour	
SALEM AREA	TERRE HAUTE AREA
Sunday Radio	Sunday Television
9:30 a.m.—Hour of St. Francis	9:30 a.m.—Church in the
12:15 p.m.—Hour of St. Francis	9:30 a.m.—Lamp Unto My Feet
TELL CITY AREA	Sunday Radio
Daily Radio	9:45 a.m.—Religion
6:00 p.m.—The Rosary	
WILMINGTON AREA	
Sunday Radio	
7:00 a.m.—Sacred Heart	
7:15 a.m.—The Christophers	
7:30 a.m.—The Christophers	
7:30 a.m.—Hour of the Crucified	
9:30 a.m.—Ave Maria Hour	
11:15 a.m.—Hour of St. Francis	

New delegate named for Mexico

VATICAN CITY — Archbishop Guido Del Mestri has been named Apostolic Delegate in Mexico. He is the successor there of Archbishop Luigi Raimondi, the new Apostolic Delegate in the United States.

Archbishop Del Mestri, 56, has been the Apostolic Pro-Nuncio to Kenya and Apostolic Delegate in East Africa, stationed in Nairobi. He is a native of Banjaluka in the Bosnian region of Yugoslavia. When he was appointed to the African posts in 1961, he was named to the titular See of Tuscamia.

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INDIANAPOLIS
† ROBERT P. TROY, 21, St. John's Church, Sept. 14. Holy Cross Cemetery. Son of Daniel and Donna Troy, brother of Daniel, Dennis and Mark Troy; grandson of Mr. and Mrs. Daniel Troy Sr. and Mr. and Mrs. Joseph Turner.

Opinions

(Continued from page 5)
ployer, the judgment requires the employer to deduct a sum from the debtor's gross weekly wage which is computed as follows: The first \$15 of the weekly wage is totally exempt. The employer then computes 10 percent of the remaining gross weekly wage and deducts that sum from the debtor's wages sending a check in that amount to the Clerk of the Court where the garnishee judgment was entered. Interest on judgments is 6 percent per annum computed annually. Thus, if the debtor made \$100 per week, \$15 of that would be exempt leaving \$85. The sum of \$8.50 per week would be deducted from his wages to be paid on the judgment. Certainly this does not seem an exorbitant sum and is very small compared to garnishee provisions provided by some of our neighboring states.

Plan card party

INDIANAPOLIS — The Marydale Guild of the Sisters of Good Shepherd will sponsor a benefit card party at 2 p.m. on Sunday, Sept. 24 in the Marydale school auditorium, 111 W. Raymond St. A roast beef dinner (75c) will be served following the session. Mrs. Ann Cain, card party chairman, extends a cordial invitation to the public to attend.

Social Calendar

FRIDAY, SEPT. 22
Social, sponsored by St. Joseph Knights of Columbus at 8:30 p.m. in the clubrooms at 4332 N. German Church Road.
St. Rita's Social begins at 6:30 p.m. in the parish hall, 9th and Arsenal.
St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th, Speedway.

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NEWARK, N.J.—The Mt. Carmel Guild, social welfare agency of the Newark archdiocese, took formal title to a parcel of urban renewal land on which to build a \$3.5 million rehabilitation and mental health center.

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VIZUZO—We wish to express our gratitude to our kind friends and relatives for their beautiful flowers, Masses offerings, spiritual bouquets and the many other courtesies extended to us during the recent illness and passing of our beloved wife and mother, MARY VIZUZO. We especially wish to thank Msgr. Brohage and Father Joseph Dooley, also the pallbearers for their kind services. The Menomna Family

BUSINESS SERVICES
MCMANARA—We are deeply grateful to our kind friends, relatives, and neighbors for their beautiful flowers, Masses offerings, spiritual bouquets and the many other courtesies extended to us during the recent illness and passing of our beloved wife and mother, ROSE A. MCMANARA. We appreciate the kindness of Father Sahm, Father Ryan and staff at St. Vincent's Hospital. Also Feeney-Kirby Mortuary for their services. The Family

BUSINESS SERVICES
STEINMETZ—We wish to acknowledge with deep appreciation to our relatives, friends and neighbors for their sympathy, beautiful floral tributes, Masses offerings, spiritual bouquets, and the many other courtesies extended to us during the recent illness and passing of our beloved husband and father, FRANK C. STEINMETZ. We appreciate the kindness of all the clergy, the staff at Winona Hospital, Loyd Order of Moose No. 2138 and No. 17. Also C. H. Herrmann Funeral Home for their services. The Family

BUSINESS SERVICES
FIEREK—To our kind friends, relatives, and neighbors, we wish to express our sincere appreciation for their sympathy, beautiful floral tributes, Mass offerings, spiritual bouquets, and many other courtesies extended to us during the recent illness and loss of our beloved wife and mother, LOUISE M. FIEREK. (Speedway City, Indiana)

BUSINESS SERVICES
We especially wish to thank Father Leo Lindemann and Father Raymond Kesler, of St. Christopher's Church, Northwest Manor Nursing Home and staff, Dr. Eleanor Deal and staff, John and Martha Cooke of the Cooke Funeral Home of Speedway City for their kind services. A. E. Fierek and son James

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KASPER—Words cannot express our appreciation to our relatives, friends, and neighbors for their kindness, sympathy, Mass offerings, spiritual bouquets, and floral tributes extended to us during the passing of our beloved wife and mother, CAROLINE KASPER. We want to thank the St. Paul Hermitage and all the clergy for their many acts of kindness. O. J. Kasper and Family

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Double Take



"Frankly, Jim, I'm discouraged with prayer. I keep telling God what I want, and nothing's happened yet."

VIEWING WITH ARNOLD

'Marat-Sade' makes engrossing movie

By JAMES W. ARNOLD

The lengthily titled play that has become affectionately known as "Marat/Sade" makes a surprisingly engrossing movie, both visually and intellectually, although it is about as far removed from typical cinema fare as a study of the aborigines of central Asia.



"Surprisingly" is the proper word because you would normally expect that the Royal Shakespeare Company's impersonation of early 19th century madmen, so convincing on stage, would be less credible under the close-up eye of the more realistic movie medium, especially since the actors naturally enough speak like Shakespearean actors. Yet director Peter Brook has used the camera to add so many more echoes and reverberations to the original that the defect, except for those who demand utter realism, is minor.

The production, of course, will appeal only to those who go to films for more than entertainment and escape. Fortunately, it cost United Artists only a modest \$500,000, and should make that much back in college towns alone.

ill, especially under the primitive conditions of a French hospital in 1808. One of the film's many grim points is the smugness of this notion of "their" primitiveness vs. "our" enlightenment: undoubtedly similar brutalities exist in American hospitals at this very moment.

Author Peter Weiss, a German Jewish intellectual, is understandably bitter and pessimistic as he contemplates the possibility of the social and moral improvement of man. It is obviously pertinent to note that nearly all the characters in his drama are played by madmen who sound rational for a while, then remind us of their true condition. The device is a perfect cop-out for Weiss, since even the notion that all is hopeless, mad and absurd comes from a lunatic.

To over-simplify, Marat (Ian Richardson) represents the hope of successful change, though in the form of a fanatically brutal leftist revolutionary. (Suitably, this character, who sees every element in society conspiring against the poor and disenfranchised, is played by a paranoiac.) DeSade (Patrick Magee), a reluctant spokesman for making the best (or worst) of hopelessness, serves as a foil for Marat, but the real brilliance of the drama is in the limitless range of its suggestiveness. Because of the interplay of reality and stage-acting, madness and sanity, performers who are themselves as well as actors, each time the play is studied and turned, like a complex diamond, it seems to cast new insights into the nature of democracy, violence, involvement, illusion.

One of Weiss' very clever gambits is the use of a doctor as a "sane" spectator who occasionally interrupts to warn DeSade that the dialogue is going too far, that the drama represents people and events of the past, that "in 1808" everything is fixed, modern, progressive, etc. The audience of yesterday applauds him, but the audience of today instantly sees the irony of his assurances, and the subtle fact that the doctor lives an illusion as inescapable as those of his patients.

In the glut of talk by such outspoken adversaries, much is said that will disturb audiences ("Something to offend everyone," as the ads for another film read), but this is the spirit of modern theater. There is Marat's attack on religion, ending with a blasphemous Pater Noster to Satan; a pacifist statement with obvious relevance to Vietnam; ridicule of patriotism, altruism and democracy.

Although the elusive author, hiding behind his mad characters, does not really give away his true position, he is clearly a hater of violence in all forms, a man dubious of causes and absolutes, one who believes that man is internally corrupted

(each revolution means merely with more flexibility as both a takeover by another set of corrupted fellow inmates) but who leaves the question ("What kind of town is this?") forever open to debate. In short, a man not always to agree with, but to respect.

As well as any director in recent memory, Brook exploits the close-up, often using the wide-screen to play off the intense large image against background faces and action, thus giving important speeches a context that undercuts them frequently with irony. To remove background, he shortens the focus, and uses intense sunlight from windows to backlight and when appropriate bleach the colors to a ghastly white. The outbursts of chaos are superbly captured by hand-held shots, wide-angle lenses and fast, nervous panning; the mishapen, steam-filled nightmare of Marat, so difficult on stage, becomes a visual high point of the film.

The iron bars, separating the mad actors from the French spectators, can be used in film

ACCW schedules workshop Oct. 5

INDIANAPOLIS — The Archdiocesan Council of Catholic Women will hold a "Workshop on the Five Commissions" October 5 from 9 a.m. to 3 p.m. at Our Lady of Fatima Retreat House, 5353 E. 56th St.

Purpose of the workshop, according to Mrs. B. B. Blinn, ACCW president, is to acquaint members with the new commission system recommended in restructuring Council units in the spirit of Vatican II.

All Archdiocesan, deanery and parish board members are invited to attend. A \$2.50 reservation fee will be charged for the all-day session. Those wishing to spend the preceding night at Fatima will be charged \$5, which will include the workshop reservation.

Mrs. William J. Morgan, 3060 N. Meridian St., Indianapolis, is accepting reservations.

St. Mary Academy Book Wayne King sets Open House for benefit ball

INDIANAPOLIS — St. Mary Academy has slated Open House for Parents on Tuesday, Sept. 26, at 7:30 p.m. The program will include an assembly and a ten minute student schedule for the parents.

The Open House is being held in connection with the first meeting of the school's Fathers' Club. Officers of the Fathers' Club are: Lester Earle, president; Peter Donna, vice-president; Donald Muncie, secretary; and Floyd Bellamy, treasurer.

INDIANAPOLIS — The Manufacturers Building at the State Fairgrounds will be the scene of a Charity Ball, sponsored by the Indianapolis Chapter Knights of Columbus on Saturday evening, Oct. 14.

Wayne King and his orchestra will play for dancing from 9 p.m. to 1 a.m. The entire proceeds will be given to charity. Reservations for tables of five couples may be made by calling ticket chairman Bernard Regul, 244-8804.

Most people presume that "Marat/Sade" is a sensational bit of business, since it purports to show the inmates of an asylum putting on a murder play written and directed on-the-spot by the Marquis deSade, who was something other than a jolly fellow. What we actually get is a philosophical debate on the nature of man and politics, with the madhouse play-within-a-play serving as an ingeniously ironic and theatrical backdrop for the argument.

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