



BENEDICTINE HABITAT '67—This is the new six-story monastery for the Benedictine monks who staff St. Vincent Archabbey and College in Latrobe, Pa. The structure was dedicated July 19, the feast of St. Vincent DePaul. The monastery replaces an older building which was virtually destroyed by a fire in 1963. It will include 200 "cells" or rooms for the monks, office and living space for monastery officials, chapel, and facilities for meditation, study and conferences. The monastery is the first structure completed under an expansion plan for the archabbey and college campus. (Religious News Service photo)

Pope and Patriarch will exchange visits to promote solidarity

By MSGR. J. P. DONNELLY

VATICAN CITY—Prompted by "considerations of grave importance and much complexity," Pope Paul VI announced he will pay a two-day visit to Turkey where he will visit the ancient Christian shrines at Ephesus and Istanbul, and meet with Orthodox Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul).

The fifth papal voyage outside Italy is scheduled for July 25-26. Meanwhile in Istanbul, Orthodox Patriarch Athenagoras I announced (July 19) that he will visit the Vatican in August, a month after Pope Paul VI pays a visit here to discuss problems of Church unity.

Although the Patriarch gave no details of either his own visit to the Pope or the Pope's to him, he did say that he gave full support to Pope Paul's appeal for free access to Jerusalem. Asked about his ideas on the status of the Old City, recently annexed by Israel, Patriarch Athenagoras said: "Whatever the Pope thinks and does, I follow him."

The extraordinary gesture of honor toward Patriarch Athenagoras, who is considered "first among equals" of all Orthodox prelates, was decided on for several reasons, the Pope said.

Among them is the opportunity to "discuss with him the best way to promote theological and canonical studies to smooth the path toward the re-establishment of a perfect communion between the Catholic and Orthodox Churches, and to examine together ways and means to assure in the present circumstances, with the help of a joint understanding, not only the safety but also the sacred and special character of the Holy Places in that locale which was the fatherland of Christ, the platform for the announcement of the Gospel, the cradle of the Church and the ideal hub around which Christian hearts revolve."

THE POPE ALSO linked his trip with the celebration of the 19th centenary of the martyrdoms of St. Peter and Paul, which he proclaimed a Year of Faith.

In visiting Istanbul—the ancient city of Constantinople—and Ephesus in southwest Turkey near Izmir, (Smyrna), the Pope said he wanted "to honor in the dawn of this Year of Faith, among the various illustrious historical cities of that oriental land, the memory of the important ecumenical councils held there and also at Ephesus the holy memory of the most blessed Madonna there venerated."

The Pope said he also wanted to visit another ancient center of Christianity in Turkey—Antioch in the Southeastern corner of the country near Lebanon—where, as the Acts of the Apostles states, "disciples began to be called Christians" (Acts 11, 26). He said it was impossible to arrange this however.

A further object of the voyage the Pope said, is to "meet at Istanbul the authorities of that (Continued on page 7)



VOL. VII, NO. 42

INDIANAPOLIS, INDIANA, JULY 21, 1967

IN JUNE, 1968

INDIANAPOLIS, MADISON, TERRE HAUTE

Diocesan high schools report \$473,000 deficit in '66-'67

By PAUL G. FOX

The five diocesan high schools in Marion County reported a total deficit of \$343,600 in their operation during the past school year. Pro-rated shares for the amount will be borne during the next ten months by the parishes who have youngsters in the diocesan schools.

For the first time this year the Chancery Office will assess four outlying parishes in addition to those in Marion County. The four are: Our Lady of the Greenwood, Greenwood; St. Sus-

anna's, Plainfield; St. Thomas, Fortville; and St. Malachy's, Brownsburg.

The pro-rated parish assessments range from a high of \$20,000 for Little Flower, Indianapolis, to \$500 for St. Thomas, Fortville.

Deficit figures for the high schools are:

- Chartrand—\$88,000
- Kennedy Memorial—\$73,450
- Ritter—\$67,000
- Chatard—\$56,000
- Seccina Memorial—\$51,500
- Cathedral—\$7,713

Cathedral High School, now conducted by the Brothers of Holy Cross, is receiving its final year of diocesan subsidy since the ownership transfer three years ago.

Operational deficit for the previous year was \$407,900, a record high. The decrease was effected by an increase of tuition and a slight drop in enrollment from the past year. The five schools enrolled 4,097 students during the 1966-67 school year.

The Latin School of Indianapolis is also diocesan-owned but is funded from separate accounts.

MEANWHILE, Shawe Memorial High School in Madison reported a \$33,400 deficit in operating costs.

Pro-rated assessments will be borne by the following parishes: St. Mary's, St. Michael and St. Patrick's, all in Madison; St. Anthony's, China; and St. Mary's, North Vernon; St. Anne's and St. Joseph's, both in Jennings County; and American Martyrs, Scottsburg.

The actual parish assessments are:

- St. Mary's, Madison \$12,000
- St. Michael's, Madison 5,700
- St. Patrick's, Madison 7,500
- St. Anthony's, China 700
- St. Mary's, North Vernon 5,100
- St. Anne's, Jennings County 600
- St. Joseph's, Four Corners 900
- American Martyrs, Scottsburg 900
- In Terre Haute, Schulte High School reported a deficit of \$95,000, which will be shared by the five Terre Haute parishes, plus parishes in West Terre Haute, Brazil, Clinton, Seelyville and St. Mary-of-the-Woods.

Actual assessments are:

- Sacred Heart, Terre Haute \$15,500
- St. Ann's, Terre Haute 8,400
- St. Benedict's, Terre Haute 11,800
- St. Joseph's, Terre Haute 9,800

- St. Margaret Mary, Terre Haute 10,100
- St. Patrick's, Terre Haute 29,400
- St. Leonard's, West Terre Haute 1,100
- Sacred Heart, Clinton 3,100
- St. Mary's, St. Mary-of-the-Woods 1,200
- Annunciation, Brazil 3,000
- Holy Rosary, Seelyville 1,600

FOLLOWING ARE the parish assessments for the Indianapolis area:

- SS. Peter and Paul Cathedral \$ 7,600
- Assumption 2,000
- Holy Angels 2,700
- Holy Cross 4,800
- Holy Name 15,000
- Holy Spirit 14,000
- Holy Trinity 7,200
- Immaculate Heart of Mary 10,600
- Nativity 4,400
- Our Lady of Lourdes 17,300
- Christ the King 10,000
- Sacred Heart 9,100
- St. Andrew's 13,100
- St. Ann's 2,800
- St. Anthony's 3,400
- St. Barnabas 3,900
- St. Bernadette 5,200
- St. Bridget's 2,700
- St. Catherine's 6,500
- St. Christopher's 6,500
- St. Francis de Sales 5,700
- St. Gabriel's 3,500
- St. James the Greater 5,200
- St. Joan of Arc 17,900
- St. John 2,700
- St. Joseph's 3,000
- St. Jude's 8,200
- St. Lawrence 8,800
- St. Luke's 13,600
- St. Mark's 9,300
- St. Mary's 4,000
- St. Matthew's 8,000
- St. Michael's 12,700
- St. Monica's 7,100
- St. Patrick's 5,000
- St. Philip Neri 11,000
- St. Rita 8,900
- St. Rita 7,500
- St. Roch's 9,400
- St. Simon's 6,700
- Little Flower 20,000
- St. Thomas 5,400
- Our Lady of Greenwood, Greenwood 2,500
- St. Susanna's, Plainfield 2,400
- St. Thomas, Fortville 500
- St. Malachy's, Brownsburg 2,800

Civil disobedience upheld by Lutherans

NEW YORK—The Lutheran Church-Missouri Synod passed resolutions condoning civil disobedience to unjust laws and discouraging selective conscientious objection to military service.

In the final meeting of the Synod's 47th regular convention here, the delegates adopted without dissent a report on civil disobedience, prepared by its commission on theology and church relations, which said:

"A Christian may in good conscience participate in public demonstrations designed to dramatize injustice. Christians are to obey God rather than man when a civil law conflicts with a clear precept of God."

The report stressed the need to disobey in a "non-violent manner," but it added that "it cannot be asserted as a general proposition that resistance to laws is on its face lawless."

ON THE MATTER of conscientious objection to military service, the convention pledged itself "to loyalty and obedience to our government," noting how difficult it is "to determine categorically that one's government is engaging in a war which is in itself sinful and immoral."

The delegates did make note of "exceptional cases" in which a Christian's conscience might lead him to refuse to bear arms and resolved to minister to such persons.

ND's 'big retreat' slated Aug. 17-20

NOTRE DAME, Ind.—The golden jubilee "Big Retreat" conducted by the Congregation of the Holy Cross on the Notre Dame campus will be held this summer August 17-20. Father John Buchalo, C.S.C., will be the retreat master.

Retreat sessions for the more than 1,000 participants will all be conducted outside in the campus grotto. Separate exercises are scheduled for high school groups, with priests, Brothers, seminarians and lay volunteers in charge.

Registration will begin preceding a 6 p.m. dinner August 17. Further information is available from Father M. A. Foran, C.S.C., Notre Dame, Ind. 46556.

The convention authorized a new translation of Martin Luther's small catechism for inter-synodical use, noting that this was being done during the 450th anniversary of the Reformation.

THE CONVENTION voted to retain its name despite the misleading geographical connotation involved for a church that is active throughout the country. But while retaining Missouri in its name, it appropriated \$25,000 to study the feasibility of moving its headquarters from St. Louis to another city, possibly Chicago.

In the area of theology and church relations, the 2.7 million-member synod moved toward altar and pulpit fellowship with the 2.6 million-member American Lutheran Church.

Delegates voted to continue with plans to publish a joint youth magazine with the American Lutheran Church and the Lutheran Church in America, the latter comprising the largest and most liberal Lutheran body in the United States.

WASHINGTON—The young priest of the diocese of Lafayette, La., had come home to say a Sunday Mass in the parish of his youth, Blessed Sacrament on Chevy Chase Circle in contiguous Montgomery County, Maryland.

It came time for the homily, and the congregation sat before him, respectful, well-dressed, representative of the "second richest county in the United States." The priest spoke on the Gospel narrative of the unjust steward, and recalled that the Ordinary of the archdiocese, Cardinal Patrick O'Boyle of Washington, had sent a letter to the Montgomery County Council strongly urging it to adopt a fair housing ordinance.

The young priest told his auditors that federal agencies located in Montgomery County ran into difficulties because Negroes on their staffs could not find homes in the area. He made mention of liberals who were interested in correcting injustices when they were far away, but ignored them at home.

THERE WAS A cough. Then another. Then enough coughs to really notice them.

A man stood up in the body of the church, and demanded to have the priest's attention.

And the quiet was heavy

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Jesuits recommend moving to Yale

WOODSTOCK, Md.—The Jesuit Woodstock College of theological studies has moved a step closer to affiliation with the divinity school of Yale University in New Haven, Conn.

For about a year and a half, top Jesuit officials have been studying the possibility of affiliation either with Yale or with Union Theological Seminary in New York. The idea is to create an ecumenical school of theology staffed by leading representatives of both the Catholic and Protestant traditions.

Renewed impetus for affiliation came at an unpublicized meeting held in Plattsburg, N.Y., by the three Jesuit provincials who have charge of Woodstock.

The three provincials, aware that the sentiment of the Woodstock faculty was almost unanimously in favor of moving to Yale, decided to recommend the move to Yale to Father Pedro Arrupe, S.J., Father General of the Society of Jesus in Rome.

Good Shepherd nuns to leave Archdiocese

After 94 years in Indianapolis, the Sisters of the Good Shepherd are preparing to pull up stakes and move out.

The Sisters will cease operation of Marydale School and Diagnostic Center next June 1, 1968, according to an announcement this week from Mother Mary Leo, superior of the community and school administrator. Letters to county welfare departments and social service agencies notifying them that student intake will close September 1 have already been mailed, the superior said.

While no disposition has been made of the buildings or grounds of the institution at 111 W. Raymond St., the Sisters hold out the hope that another child welfare organization might utilize the present facilities. These include an administration building, diagnostic center, girls' dormitories, high school classrooms, gymnasium, auditorium, chapel and Sisters' residence.

Marydale is a non-denominational protective institution for teenage girls who are committed by juvenile courts or other agencies to the care of the Good Shepherd Sisters.

AN APPRAISAL of the property's value will be made by a professional firm in the near future, Mother Mary Leo said. She declined any estimate of the physical worth of the property but admitted that the proximity of the planned Raymond St. expressway will increase land values generally in the area.

The decision to close the Indianapolis house of the Sisters

of the Good Shepherd after almost a century of service stems from an acute shortage of Sister personnel, Mother Mary Leo told The Criterion.

There are presently 21 Good Shepherd Sisters at Marydale, five of whom are aged and require full-time care. As in other religious communities, a vocation shortage also afflicts the Sisters of the Good Shepherd. The problem is basically one of fewer and fewer replacements for an ever-growing community.

"The final determination to give up our Indianapolis mission was a three-way decision," Mother Mary Leo reports. "It involved Mother General and her council in Rome, Mother Provincial in Cincinnati and myself. We deeply regret the move as we have always enjoyed excellent working relations with the different welfare agencies over the state."

In addition to Marydale, the Cincinnati Province of the order maintains seven other protective institutions for teenage girls—two in Michigan, three in Ohio, and two in Kentucky. Most of the other facilities are newer than Marydale, and several feature the new cottage-type arrangements now popular in custodial institutions.

IN THESE, 10 to 16 girls are housed in each cottage, with a transition house available for those who will soon return to family or community. It is estimated that an outlay of \$2 million would be needed to equip Marydale with such facilities.

The decision to close the Indianapolis house of the Sisters

The 21 Sisters of the Good Shepherd, plus 24 Sisters of the Cross who also reside at Marydale, will be absorbed into the seven other institutions of the Cincinnati province. Sisters of the Cross are a contemplative group within the congregation of the Good Shepherd Sisters and are engaged in making altar bread, rosaries, and sewing.

St. Mary's admitted by United Fund to '68 membership

St. Mary's Child Center has been approved for membership in the United Fund of Greater Indianapolis and has received a grant of \$14,135 for services during 1968.

"We are delighted at this recognition of the Child Center's important work," Charles Stimming, board chairman, told The Criterion.

The Child Center, located at 311 N. New Jersey St., was the only institution in Indianapolis added to the United Fund membership roster. It provides remedial instruction for academically, neurologically, and emotionally handicapped children.

Father Edward Smith is director of the Child Center, under the auspices of the Special Education Department of the Archdiocesan School Office.



SUMMER IN THE CITY—Two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, are serving as full-time volunteers this summer at St. Elizabeth's Home for unwed mothers, conducted by Catholic Social Services. Sister Mary Vincent Hornuth, left, and Sister Mary Callista Tanbarger told The Criterion that they fill "several hamper" of diapers each day in the nurseries there. The babies are awaiting adoption.

FINANCED BY U.S. COUPLE

Short course in dentistry pays off for missionary

By VERN K. RICHEY

LIVINGSTON, Guatemala — Emalina reached up with the towel to wipe the wet brow of Father Anthony Briskey. He gave a slight shake of his head, peered down, intently.

Then there was the gleam of metal in his little office and he reached with a sure hand toward the open mouth of a young boy of the parish. A slight grunt from Father Briskey, then the gleaming metal—which were a pair of dental forceps—emerged in his hand with a tooth firmly grasped in its jaws.

The story of how the Chicago priest got into the dental business begins two years ago in Kansas City, Mo. It was at about that time that a Kansas City dentist, Dr. John Kendrick, along with his wife and dental assistant, Lila, decided to plan a vacation of work.

There is in the United States a small organization known as the Christian Dental Society. Its primary function is to get together dentists who are willing to volunteer their services—and pay for the privilege—in places overseas which need dentists.

As Dr. Kendrick and his wife began to dump their pocket change into a piggy bank each day, they also began to look around for a spot which ap-

pealed to them and which had the need for their skills.

ABOUT SIX months ago Father Briskey and his colleague in Livingston, Father Gregory Zimmerman, also from Chicago, received a mailing from the society, inviting applications for the services of a dentist.

Father Zimmerman wrote back immediately. Then, spurred on by favorable reports about Guatemala from a professional friend, Dr. Kendrick and his wife decided that Livingston would be the location of their vacation of work.

Livingston is carved out of the steaming jungle at the point where the slow, green-gray Rio Dulce emerges from the trees to join the sea. With the sun, the temperature in the morning starts to climb. It is usually 85 degrees by 9 a.m.

Father Briskey gave a carpenter the job of constructing the dental chair which would occupy the center spot in what usually is the parish office. The man had never seen one before, but "thought about what it ought to be like" and produced a workable model which had a sliding headrest.

Work started at 8:30 in the morning. At first, the array of tools and medicines which Dr. Kendrick laid out on his desk

meant nothing to Father Briskey. But as the dentist worked, he explained and taught the priest.

The heat was oppressive, the humidity sweltering. A woman of the village was soon devoting most of her time to wiping off the brows and arms of the dentist—and later of Father Briskey and Mrs. Kendrick.

The second day, Father Briskey took the forceps in his hands for the first time and, under the direction of Dr. Kendrick, pulled his first tooth.

"The student worked hard and learned fast," Dr. Kendrick said later. "When, in a couple of days, he was beginning to get the physical feel of pulling a tooth, I knew we could leave him at the end of our stay and he would be able to carry on the work."

ON THE LAST of the nine days, Dr. Kendrick turned over to Father Briskey a particularly hard extraction and the priest, with only a little coaching, did the job without fault.

"If I weren't wet from my work, I'd take off my jacket and present it to you," Dr. Kendrick said. "It's your graduation certificate."

To make the trip to teach Father Briskey the trade was not an inexpensive undertaking for the Kendricks. They brought with them \$350 worth of dental instruments which they left behind. They brought and used or left \$500 worth of supplies. Including their transportation, their actual outlay was over \$1,500. Considering the fees lost from home and the cost of keeping the office open, the final sum is over \$3,000.

And it seemed that the couple's coming also brought Father Briskey good luck. For months—since he had first come to Nuestra Señora del Rosario Parish on January 10, 1966—he and Father Zimmerman had been trying to establish a hospital for the 6,000 residents of the town who had no medical attention.

While the dentist and his wife were there, Father Anthony all but received the title to a large house owned by the government to use as a hospital. A doctor in New Orleans has already promised to provide a complete 16-bed hospital, and Father Anthony Briskey has hopes of securing the services of some Sisters and even a doctor to run the hospital.

WHEN THE LIGHT faded so much on the ninth day of work by the team of extractors that work was no longer possible, there was an impressive set of figures: 1,231 teeth pulled from 461 patients on nine, seven-hour days. A tooth out every three minutes.

For some patients, the extractions provided the first relief from pain they had had in years. One old man, who could not even pay the 10 cent fee for attention, said he had been in pain for five years. He could not afford the \$7.50 combined boat fare and dentist's fee to have the work done in Puerto Barrios.

Dr. and Mrs. Kendrick have returned to the United States and their regular practice. But they left behind a pledge to return next year.

In the meantime, Father Briskey has learned the dental business well. "He already has more experience in extraction than I had when I left dental school," Dr. Kendrick said.



NEW DELEGATE—Archbishop Luigi Raimondi, Apostolic Delegate to Mexico, was recently named by Pope Paul to be Apostolic Delegate to the U.S. He succeeds Cardinal Egidio Vagnozzi, who was raised to the Sacred College of Cardinals and will return to Rome for a new assignment. Archbishop Raimondi, 54, is a former Papal Nuncio to Haiti.

DIRECTED IN ALL PARISHES

Cincinnati organizes 200 parish councils

By JAMES M. SHEA

CINCINNATI — Formation of lay-religious-clergy parish councils has been assessed here as one of the most direct and far-reaching consequences of the Second Vatican Council.

Some 200 such parish councils have been organized in the Cincinnati archdiocese, which has 267 parishes. The call went out last autumn from Archbishop Karl J. Alter for formation of the councils.

The average parish council is about four months old, has about 20 members, meets monthly, and is engaged in serious discussion of human and material resources in the parish, what for its own structure will take, how to cope with growing financial problems, and how to engage the members of the parish more actively in community affairs.

One executive secretary commented: "The most important thing our council has accomplished so far has been to establish a time and place and procedure for serious conversations involving our pastor and assistant pastor, the principal and a lay teacher of our school, the heads of the parish societies, and a group of other vitally interested laymen and women."

Bridgeport clergy ask for restudy of Anglican orders

BRIDGEPORT, Conn.—A joint study committee of clergy of the Catholic diocese of Bridgeport and the Episcopal diocese of Connecticut has recommended to the U.S. Catholic Bishops' Committee on Ecumenical and Interreligious Affairs that "the whole question of Anglican orders be reopened and re-examined at the highest level."

The study committee noted that "the spiritual vigor and holiness of the Anglican community recognized in various ways by Vatican Council II witness to the existence of an authentic sacramental life and therefore genuine ministerial activity."

The committee said the resources of modern historical scholarship "are considerably superior to those of the last decade of the 19th century" when Pope Leo XIII issued his decree saying Anglican orders are invalid.

taken to make the parish CCD program a full-fledged educational project.

Archbishop Alter published his decree establishing an Archdiocesan Pastoral Council and calling for parish councils in every parish September 29, 1966.

The Archdiocesan Council of Catholic Men and Women, basing their work on the documents of Vatican II, prepared a booklet on the nature and purposes of parish councils and sponsored workshops last December to brief pastors and potential council members.

"Structure for dialogue and program for parish renewal"—these are the basic elements of the parish council, according to the material published by the Archdiocesan Council's Office.

FOR ALL THEIR progress, parish councils in the archdiocese are still new, still probing their relationship to the older structures in the Church, and often taking faltering or even backward steps as they try to work out their role in dialogue and renewal.

"I had a lot of misgivings about this thing," a pastor admitted, though he went on to say that the meetings had been more interesting and pleasant than he had expected. "Members of the council say what they are thinking and they listen to each other," he noted.

From a nun who is parish school principal came the comment that "this is the first opportunity I've had to hold conversations on a regular basis with parish leaders and, for that matter, with the pastor and his assistant." She said that she expected the parish council to try many things but that "dialogue is its most significant feature."

Inhibitions plague many council members, a layman suggested. He said that the kind of give and take involved in parish council meetings was new for clergy and laity, and that both had to become accustomed to it. "Failure of members to 'open up' is a real problem for councils," he said.

One executive secretary—the

lay member elected by the council to work out with the pastor what business will be taken up—expressed the opinion that "the priests are suspicious."

"They shy away from the idea of a layman having too much influence — at least in our parish," he said.

However, a pastor who organized a parish council even before the directive came from the archbishop, said he had found many lay people ready to accept responsibility and that he had seen a more lively parish spirit develop through the sharing process.

Another executive secretary pointed out that his pastor "comes to hardly any of the meetings, and thus there is 'no dialogue.'" According to the plan adopted by the Archdiocesan Councils and approved by the archbishop, the pastor is a vital member of the parish council, he added.

IN THE GENERAL program for parish councils it was stated that "particular attention shall be paid to the problems of the Christian education of Catholic pupils not in Catholic schools; to interracial justice; to programs of social justice and charity; to proper representation of the parish in neighborhood community programs; and especially to the furtherance of ecumenical activities."

"Most of these tasks lie ahead of the parish councils," an executive secretary said. "One reason is that councils have been wrestling with the problem of finding their own identity, learning the art of honest conversation, surveying needs and resources, getting used to the idea of having an active role in the Church's renewal."

Parish councils

LAFAYETTE, La. — Bishop Maurice Schexnayder has directed that pastoral councils be formed in parishes of the Lafayette diocese. Such councils are recommended in the Decree on the Apostolate of the Laity of the Second Vatican Council. He emphasized that pastors should not delay in forming the councils.

Diocese plans 'reverse integration'

OKLAHOMA CITY, Okla. — "Thirty Families"—a program aimed at getting white families to move into a well-to-do, predominantly Negro residential section of the city—is reported making headway here despite some obstacles. Purpose of the program is to preserve good neighborhoods and education.

Father Edward Kelly, who heads a diocesan poverty program here, said the program is directed toward having 30 white families move into the city's well-kept northeast section.

"We want to prove it can work and show that a neighborhood can be stabilized," he said.

Father Kelly stated that five professional men—all whites—have moved into the area, and that several others are now "house-hunting." He said the group hoped to show that there is no need for panic, and quick selling in a neighborhood where Negroes are beginning to move in.

"We know the whole burden of integration has always been put on the Negro family," Father Kelly said. "We thought the white community should take some responsibility."

"White families," he continued, "could move into some school district in the process of a change, take a real interest in it and encourage others to stay."

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PRICELESS TREASURES

Dead Sea scrolls survive hostilities

By MSGR. J. P. DONNELLY

JERUSALEM — Among the most priceless treasures of the Holy Land are the Dead Sea scrolls. For the second time in 19 years, some of them last month were in serious danger.

The first scroll was discovered in 1947 by a shepherd boy in a cave near Jericho overlooking the northern end of the Dead Sea. By a cloak-and-dagger process during the following years, from which emerged the state of Israel, they eventually came into the hands of biblical scholars who recognized their value.

Thousands of other scrolls and fragments have since been discovered in the same hillside area dotted with caves, and little sensational finds have been revolutionizing the study of Scripture.

The scrolls are now known to have been the library of a schismatic community of Jewish "monks" called Essenes who lived in this desert area until forced out by conquering Roman armies which destroyed Jerusalem in 70 A.D. under Emperor Titus. It is believed the scrolls were hidden in the caves to protect them from the invading troops, and there they lay almost unharmed by the dry desert climate until their discovery.

FROM THEM, scholars have been able to glean countless important facts on Jewish life contemporary with Christ and the Jewish theology of the coming of the Messiah. Compelling hypotheses have been offered for the close links between the Essenes, the preaching of St. John the Baptist, who probably lived in the same desert area, and the theology of St. John's Gospel.

Because of the division of Jerusalem and its surroundings between Israel and Jordan, the scroll collection has never been together in one place. The earliest discoveries are kept in a space-age, onion-domed building on the campus of the Hebrew University in the "New City" completed in 1964 and called "The Shrine of the Book."

Among them are the priceless scroll containing a complete book of Isaiah that is at least 1,000 years older than any previously discovered Hebrew text, the so-called "Genesis Apocryphon," partial texts of the Psalms, a commentary on the book of Habakkuk, religious and disciplinary books of the Essene community and finds from later Israeli diggings at Masada and the Bar Kokhaba caves.

None of these were harmed during the recent hostilities in Jerusalem. The shrine of the book has been built low in the ground — largely subterranean in fact — for just such emergencies as bombing attacks. An extraordinary hydraulic apparatus at the touch of a switch lowers the entire central column of the shrine, on which the Isaiah scroll is mounted, into a concrete casing deep in the earth. This apparatus was activated.

Most of the rest of the Dead Sea scroll fragments have been kept in the Palestine Archaeological Museum, on what was the Jordan side of divided Jerusalem, because they were discovered in what was then Jordanian territory.

This museum's location put it in the front lines during the fierce hand-to-hand combat of June 4-6. It stands near the Mandelbaum Gate, which was the only crossing point between

Jewish and Arab territory in the city after 1948, and through which the Israeli army poured toward their conquest of the Old City's Damascus Gate on June 7. Bombs fell all around it and many of the buildings in the immediate neighborhood now lie in rubble. The museum itself, though it suffered considerable damage, remains standing.

What about its scrolls? One well-informed source denied rumors that the Israelis found them gone when they captured the building. Although he said some fragments seem to be missing, the vast majority are undisturbed.

THE SAME SOURCE said one reason no official announcement has yet been made of the current inventory is that the museum is under commitments to various firms planning publications of newly deciphered texts with whom arrangements and contractual adjustments must first be made. The museum, after all, has come under a new government.

There are rumors, as yet unproved, that at least one of the scrolls from this museum—the famed copper scroll—and possibly other fragments are missing. The same rumors trace them to the Jordan capital of Amman. The situation was still too confused (as of June 27) to obtain any official confirmations or denials.

Because the Essene community monastery—called Qumran—and the site of the first discoveries of the scrolls were with Jordan until the war broke out, most of the excavations and discoveries there were carried out by the Jordan department of antiquities, the French Dominican Ecole Biblique in the Old City, the American School of Oriental Research and the museum staff. Discoveries include larger and smaller fragments of every book of the Old Testament except Esther. Most are written in Hebrew but there are also some in Aramaic and a few in Greek.

THE MATERIAL on which they were written is chiefly leather, with occasional use of papyrus and the one exception—copper scrolls, which are a long plaque of copper in three sheets riveted together. They contain in colloquial Hebrew a collection of traditions about the locations of some 60 hoards of hidden treasures. Some speculate they had no connection with the Essene community but were brought from some other place and stored in one of the caves for safety.

The scrolls in general date from the third century before Christ to 68 A.D. Those of Wadi Murabbaat south of Qumran date from the second century, A.D., and those from Khirbet Mird to the west, from the sixth to the eighth centuries A.D.

In 1961, the museum's curator, Yusef Saad, wrote that "the full impact of the documents cannot be appreciated until all have been translated and published, but it is already clear that there will be no drastic changes to be made in the Old Testament books (from comparison with these more ancient texts). What the scrolls will do is to correct some passages which through centuries of scribal copying have become somewhat corrupt and obscure, so that through these most ancient manuscripts we may expect to get a clearer understanding of the Old Testament and also of the physical background and intellectual development which prepared the ground for the unique teaching of Christ."

Unless the rumors of missing scrolls finding their way to Amman are true, then the vast majority of the collection is now in the hands of one political entity for the first time since they lay side by side in the dark caves near Jericho, within a stone's throw of the lowest spot on earth.



BENEDICTINE JUBILARIANS—Shown above are three Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who celebrated jubilees of religious life last week: Sister M. Vincetta Wethington, left, observed her 25th jubilee, while Sister M. Therese McFall, center, and Sister M. Rosina Stelmik marked their 50th anniversaries as Benedictines.

Mexican hierarchy prepares for Synod

MEXICO CITY — Approval of the presence of a non-Catholic clergyman at mixed marriages and the dropping of the requirement that the non-Catholic spouse promise in writing to rear the children as Catholics were among steps the bishops of Mexico recommended for consideration by the synod of bishops, to open in Rome September 29.

The Mexican bishops' meeting, attended by 59 prelates, was held (July 4 and 5) at the Seminary for Foreign Missions in nearby Tlalpan.

Among the other matters considered at the meeting, held to decide on topics to be presented by the Mexican delegates for discussion at the international synod of bishops, were the doctrine of faith, liturgical reforms, canon law reforms and new programs for seminaries.

ON CANON LAW, the bishops said: "It will be stressed that the juridical dimension belongs to the essence of the Church; not opposed—of course—to the charismatic or pastoral dimension, but rather upholding both of these. There are some canons urgently in need of reform, particularly some that refer to the penalties imposed. Reforms should be in line with the norms of the Second Vatican Council."

In seminary programs the bishops said: "In accordance with the new teaching methods

adopted, emphasis will be placed on teaching the spirit of service and poverty. Discipline should not be considered as an end but as a means; discipline should aim at the responsible use of freedom. Authentic dialogue, freedom of initiative, reciprocal trust between teachers and students, fraternity and true friendship should be promoted in seminaries."

IN THEIR discussion on the doctrine of faith, the bishops stressed that "atheism, as a widespread contemporary phenomenon, constitutes a challenge for Christians. The attitude of the Church toward it should be one of a greater, more active and self-sacrificing missionary spirit. Christian perfection should be sought at all levels of life: religious, social, civic and political."

The bishops praised the new liturgical reforms and emphasized that "the means shall be found to achieve the integral participation of the faithful in the Mass and in all religious acts."

At a press conference after the closing session of the meeting, with Archbishop Octaviano Marquez Toriz of Puebla as chairman, it was stressed that "one of the chief aims of a greater missionary spirit should be the formation of a mature laity aware of its responsibility regarding the presence of God in the world."

Two bishops sign plea for Viet negotiations

NEW YORK — Two bishops have given their backing to the campaign being waged by "Negotiation Now!" to bring about a settlement of the Vietnam war.

According to Thomas Ritt, executive director of the campaign, Bishop Victor J. Reed of Oklahoma City-Tulsa and Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, have agreed to be listed among the drive's sponsors.

He said they are the first members of the hierarchy to sign the statement. Bishop Dougherty is chairman of the U.S. Bishops Commission on Justice and Peace and episcopal chairman of the U.S. Catholic Conference's Office of UN Affairs.

BISHOP Dougherty's name was listed as a sponsor in an ad appearing in the New York Times. Ritt said "Negotiation Now!" had not received clearance to use Bishop Reed's name in time for appearance of the advertisement, which listed a four-point program for bringing about a Vietnam cease-fire.

"Negotiation Now!" asks all parties to the dispute to support the call of UN Secretary General U Thant for negotiations. It also asks the U.S. to take the first step toward halting hostilities by ending bombing attacks on North Vietnam. It also asks North Vietnam and the National Liberation Front to react affirmatively to such a move and asks South Vietnam to respect and join in these steps.

Bishop Reed said by telephone from Oklahoma City that the bishops' support for the campaign "does not mean that we will cease to support our government in thought or actions if it does not go along with our recommendations."

HE STRESSED that while Americans have the duty of expressing their opinions, they also have the duty to give in to duly constituted government.

"But the Church in this atomic age must keep insisting on the necessity for negotiations," he stated. Bishop Reed explained that while the Church has always insisted that armed conflict should be considered a last resort, "the European nations and their heirs in the Western world have not followed this principle in fact."

He said this was due in part to the fact that in past ages governments knew there was no chance of destroying the entire world civilization.

"The atomic age has changed the whole aspect of this thing," he stated. "Armed conflict must really be a last resort. We must be willing to negotiate for months and years to avoid it."

"I'm not a pacifist," Bishop Reed said, "but it is important for the Church to impress this fact on our people and on our government."

Xavier U. receives \$1 million bequest

CINCINNATI—An old friend and neighbor of Xavier University who died in 1961 left the \$1 million residue of his estate to Xavier.

Thomas J. Walsh, who used to attend the St. Xavier church in downtown Cincinnati when the university was located there, died January 17, 1961, at the age of 93 in New York, where he had lived for more than 40 years.

University officials have just been informed that he had directed that his estate, after certain lifetime provisions for two nieces, be used at Xavier to establish a memorial to his deceased wife, Mary Manning Walsh.

Mr. Walsh directed that "the income from this fund be used for scholarships for worthy students to pay entirely for their education."

15,000-20,000 IN STATE

Interfaith cooperation marks annual apostolate to migrants

By BERNICE O'CONNOR

Nobody would change places this summer with a Mexican-American migrant worker.

He spends a 10 or 12-hour day at stoop labor in the fields, much of it under a hot summer sun; earns "piece-work" wages (12 cents a hamper for tomatoes); lives in a one-room family hut that lacks plumbing, screens, or even an icebox. His wife and older children work side by side in the fields.

From 15,000 to 20,000 migrants will work their way through Indiana this summer. More than 90 per cent will be Spanish-speaking American citizens from the Texas Rio Grande Valley—an economically depressed area without sufficient jobs to support its population.

"The migrants have enough ambition to get out and travel where the work is," says Father James Doherty, Archdiocesan Director of the Migrant Apostolate.

INCREASED attention is being focused on migrant families each summer by parish priests, catechetical instructors, and lay organizations in the Archdiocese. Migrant camps in the area are located in Henry, Ripley, Scott, Johnson, Rush, Shelby, Brown, Bartholomew, Dearborn, Floyd and Clark counties. Masses in Spanish are celebrated in the camps by Father Doherty and Father Mauro Rodas, an Ecuadorian priest studying at Butler University and assisting at St. Mary's parish, Indianapolis.

"Father Rodas and I say our Masses on week-nights in as many camps as we can travel to," Father Doherty stated. The busy archdiocesan priest also teaches at the Latin School and is the administrator of St. Agnes parish in Nashville.

"Going to" the migrants to offer Mass is practical, Father Doherty feels. Many of them work in the fields all day Sunday and "they have a very casual attitude toward their Mass obligation in any case."

In addition to the Spanish Masses of the two priests, new catechetical programs for migrants are beginning. Father William Buhmeier, administrator of St. Nicholas parish in Sunman, is organizing recreation and catechetical instruction for workers in the nearby Sugar Loaf Foods camp. The Legion of Mary and other lay groups in the Lawrenceburg deanery will be involved in this program.

VOLUNTEERS from St. Anne's parish, New Castle, working under the direction of Father Kenneth Murphy, will teach catechism at the Mt. Summit migrant camp operated by the Brooks Canning Company. The Mt. Summit camp is the largest in the state, housing some 800 migrants at the peak of the season. Other camps range in capacity from 25 or 30 workers to several hundred.

Volunteers from outside the local communities assist Father Doherty and Father Rodas in their work among the migrants. John Doyle, a St. Meinrad College student and a member of St. Susanna's parish in Plainfield, and two members of St. Michael's parish in Indianapolis—Mary Margaret and Susan Marshall—help with catechetical instruction at Brown County migrant camps. Sandra Prowell, a lay teacher in Louisville (Ky.) Catholic schools, helps with instructions in some Southern Indiana camps. Catechetical material is provided by the Archdiocesan Home Missions Office.

The Indiana Migrant Ministry, a Protestant interdenominational group, works faithfully among the migrants, sponsoring full-time social and recreational workers to several of the larger camps.

Catholic-Protestant relations in the migrant apostolate are good, according to Father Doherty. There are few attempts at proselytizing on either side.

State and federal governments which one critic claims "know more about migratory birds than migratory workers" have finally recognized the plight of the migrant family. In Indiana, a law enacted by the 1965 General Assembly makes it illegal to operate a migrant camp without a license from the State Board of Health. Two camps have since abandoned one-room huts and now provide modern trailers for their seasonal workers.

Migrant children in Indiana are encouraged to attend local public schools if only for a few weeks in the fall before their parents head back South. Testing indicates, however, that nearly all are about two years behind their age group in academic performance. The State of Texas is trying to close this gap by running 40 migrant schools from November to April on an 8 a.m. to 5 p.m. schedule, cramming as much classroom

work as possible into the lives of children who spend only a few months a year in school.

THROUGH ITS Office of Economic Opportunity, the federal government sponsors a variety of services to migrant families. The OEO agency in Indiana is Associated Migrant Opportunity Services, which runs pre-school day care centers, remedial and developmental centers for the six to 16 age group, adult education classes, migrant opportunity centers for counseling and referral services, housing and sanitation programs. Father Doherty is treasurer of AMOS.

"Anyone working with the migrant must understand his strong Spanish tradition," the priest comments. "The language, the food, the music, the close family pattern—all are Spanish. The Mexican-Americans may have been U.S. citizens for generations, but they have kept their own culture."

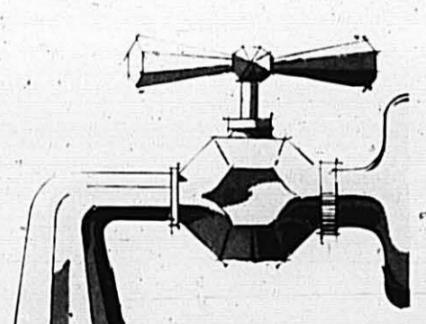
Such "alienation" from the mainstream of American life is the migrant's biggest problem, according to Father John Wagner, a Nixon, Tex., parish priest and former executive secretary of the Bishops' Committee for the Spanish Speaking. In Indianapolis to address an AMOS state workshop, Father Wagner noted that each year "hundreds

of migrants "drop out" from itinerant work to settle down at factory employes or permanent farm hands. AMOS last year helped several hundred migrant families locate jobs and permanent housing in Indiana.

"Dropping out is a good trend," Father Wagner believes, "because farm work is getting more and more mechanized and machines will eventually replace the seasonal field hand. The only danger in dropping out is that the Mexican Americans will form little clusters wherever they settle and will not be absorbed into the general culture."

The Church must continue reaching out its hand to the Spanish speaking, the Texas priest says, because "they represent one of every five Catholics in the United States, and because they have something to give—warmth, loyalty, a close family spirit. Our cold Anglo-Saxon society could use all these qualities."

Named professor ROCHESTER, N. Y.—Douglas Hyde, former editor of the communist Daily Worker in England, will become professor of Christian leadership at St. Bernard's Seminary here next fall.



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Advertisement for St. Christopher Church featuring "The Festival That's Tops in Food" on Thurs., Fri., Sat. (July 27-28-29). Includes menu for Thursday, Friday, and Saturday, listing items like Potato Salad, Baked Beans, and various sandwiches. Also mentions "FRIED CHICKEN DINNER" and "ST. CHRISTOPHER CHURCH" address at 5335 West 16th Street.

CLERGY NECROLOGY section listing deaths of Rev. Richard Mattingly, O.S.B. (July 22, 1942), Rev. A. Szabo, O.F.M. Conv. (July 23, 1912), Rev. Rev. Edward T. Hilger (July 23, 1941), Father Joseph Schaub (July 23, 1901), Rev. Joseph Millet, S.J. (July 25, 1951), and Father Bernard H. Schultes (July 26, 1859).

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.

The big parade

A thousand or so years ago, or so it seems, there was a wonderful silent war movie, "The Big Parade." The parade was that of heroes returning from the front after battle in World War I. Those among us old enough to have seen the movie will never forget John Gilbert gamely and even gaily limping along on crutches, one leg gone.

There was a parade in Indianapolis last Saturday. It was, to say the best for it, uninspiring. It was a parade sponsored by the American Legion.

Among the parade's most prominent features was a tasteless display by the John Birch Society—three sets of banner-bearers, three floats and 357 marchers, each bearing a white-wreathed black cross on which was imprinted the name of one of the brave Hoosier servicemen who as of that date had died in Vietnam.

The second most tasteless display was "Walk a Mile With a Smile." Who couldn't walk a mile with a smile on a sunny, mild July Saturday in Indianapolis 10,000 miles from where the poor boys—the real heroes—are fighting and dying in the dirtiest, most useless war in this nation's history?

It is a safe bet that not one in 10,000 of the reputed 65,000 who marched in or watched last Saturday's parade ever heard distant artillery fire, let alone the crisp crack of a rifle shot close to the ear. Our heroes in Vietnam, the best force ever fielded by this nation, don't need phony parades. They need the Pope's repeated pleas for peace; they need his storm of heaven that this miserable war be ended, and soon, on honorable terms.

This is America?

Six doctors who made an intensive field study of the health of rural Alabama and Mississippi children recently collaborated on a report to the Field Foundation on just what they found.

Anyone looking for light summer reading would be advised to avoid the report. It might well spoil the halcyon days between now and the first snow. Yet it ought to be made required reading for every American, especially those up-by-the-bootstrap types who flail welfare of any kind as an abomination and a sin against thrift, and a destroyer of both the character and the spine.

Writing about the children of the Delta region, the doctors said, "We do not want to quibble over words, but 'malnutrition' is not quite what we found; the boys and girls we saw were hungry—weak, in pain, sick; their lives are being shortened. . . . They are suffering from hunger and disease and directly or indirectly are dying from them—which is exactly what starvation means."

In the pitiful shacks that house these children the doctors found not the slightest echo of this nation's vaunted affluence and good life. Conditions were as primitive as those in the most backward country of the world. The children, when they could get it, subsisted on one meal a day—starchy, stomach-filling but nutritionally worthless rations of grits and bread.

They exhibited "fatigue, listlessness and exhaustion." Evidence was present of grave injury to body tissues, muscles, bones and skin. Contaminated water was more common than not. Homes had no running water, toilet facilities, electricity or screens to keep out swarms of germ-bearing mosquitoes and flies.

The families of these children, according to the report, "were denied medical care, adequate sanitation, welfare or relief payments of any kind, unemployment compensation, protection of the minimum wage law, coverage under Social Security, and even recourse to the various food programs administered by the federal and local governments."

Even though they can buy \$60 of food for \$10 worth of food stamps, they haven't a hope in the world of latching on to \$10. The federal government has been trying to get local agencies in the Delta areas to issue stamps to those who cannot buy them. So far the gentle persuasion has been less than fruitful.

Again, the doctors' haunting description of these children and their families: "They have literally nothing. They are out of sight and ignored. They are living under such primitive conditions that we found it hard to believe we were examining American children of the 20th century."

Somebody in Washington had better start believing it, or the dream of a Great Society will be shattered by the nightmarish screams of the starving children of Alabama and Mississippi.

'Instant Negroes'

Dr. Herman G. Canady, nationally known psychiatrist and educator, observed in a speech made recently in Indianapolis that, with relatively few exceptions, there are no "instant Negroes."

They can't be manufactured on the spot to fill racial quotas under new equal employment policies.

"Every week I am asked by large industrial firms to find three Negro accountants or two Negro lawyers or five Negro physicists. They don't realize that qualified Negroes aren't produced overnight. There are no instant Negroes," Dr. Canady said.

The blunt facts are that many industrial giants depend on U.S. government contracts. And the government insists on non-discriminatory employment practices. The upper echelon of American business and industry is, with rare exception, all white. So, the rush call to people like Dr. Canady for "instant Negroes" with the educational background and skills for top-drawer jobs.

Even employers less concerned with window dressing than with equitable employment have come to know there is a high-level shortage.

This should not surprise anyone, even an employer seeking just the right sprinkling of color to meet contractual requirements. A hundred years of "separate but equal" hypocrisy in education and gross neglect in providing the environment and incentive for achievement naturally have resulted in a shortage of highly educated Negroes.

It is hoped that those who go begging for "instant Negroes" become gradually—if not instantly—aware of why their orders aren't filled.

Consuming cause

That most neglected anonymity on the national scene, the American consumer, may have found a champion.

A special House subcommittee, led by Representative Benjamin Rosenthal (D., N.Y.), is trying to find out why the federal government doesn't make public the mass of information it gathers about the marketplace.

The subcommittee members feel the consumer has a right to know what government research turns up

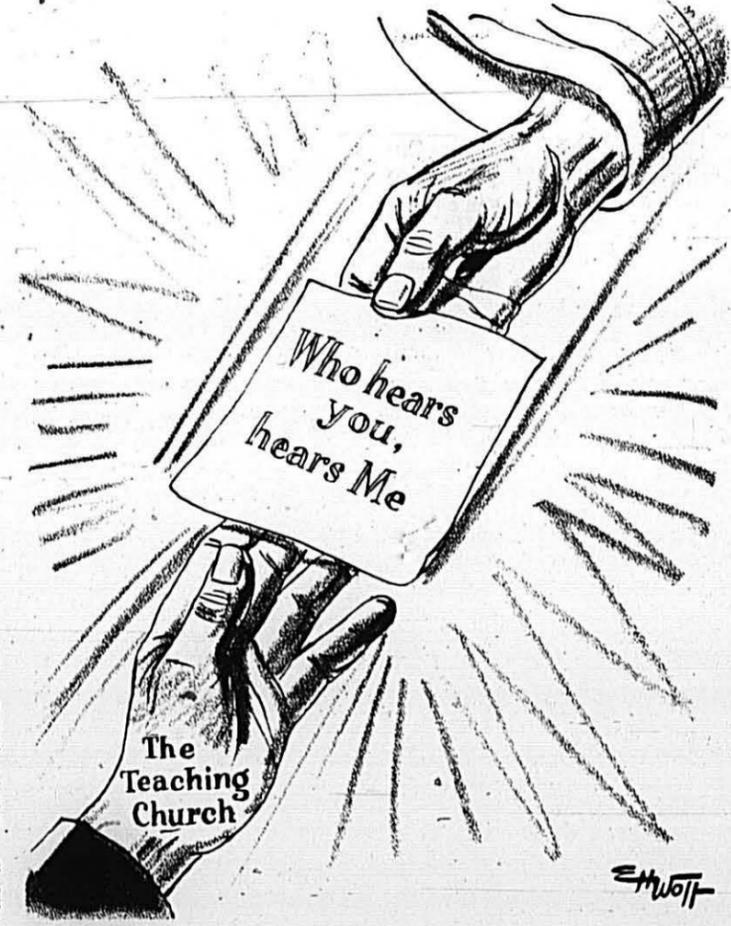
about the quality and effectiveness of various products. Not that Uncle Sam needs to endorse Brand X as the best toothpaste or baking powder. But there ought to be an obligation to inform the public about such things as product efficiency. Are "magical" ingredients really magical, and how much do they add to the cost of an item?

Then there's the matter of making available food price statistics and publishing seasonal rises and declines in detail rather than the vague generalities given out by the departments of Labor and Agriculture in their index reports. Obviously, inside information would be of inestimable help in trimming the household budget.

If the present administration is sincere in its oft-stated concern about consumers and their need for more representation, then it should cooperate fully in this congressional probe. Federal agencies do have a wealth of facts that would be a boon to consumers. But the public does not get the facts. More powerful, more organized interests want to keep things as they stand.

Many taxpayers feel that the new Consumers Affairs Department and its director, the glamorous television huckster Betty Furness, are political window-dressing, nothing more. The administration now has an opportunity to disprove those cynical sentiments.

Until Time's End



YOUR WORLD AND MINE

Irish are responding to call for renewal

By GARY MacEOIN

DUBLIN—The Irish insist that the navy saying is merely a variant of an old Gaelic triad. The original, they claim, ran something like this: "Three ways to do a thing, the right way, the wrong way, the Irish way."

Very much in the third of these three ways, Ireland is today beginning to reveal a significant response to the call for Church renewal of the Vatican Council. The mood is encouragingly different from the combination of ignorance and resistance I observed 18 months ago, shortly after the council ended, or the apathy still prevalent nine months ago. It is still, however, very Irish. There is nothing simple about it.

We have just had, for example, the epoch-making and epoch-ending reception of the Anglican Archbishop of Canterbury and his colleagues, the Church of Ireland Archbishop of Dublin, by the Roman Catholic Archbishop of Dublin. The host is the same bishop who felt it necessary to assure his "flock" just 18 months ago that the prayer in common at a lecture on ecumenism in a Dublin auditorium would be the Catholic Lord's Prayer.

The unanimous approval of the meeting of the three archbishops by the Irish Catholic in the street is a lesson that should not be lost on political and religious leaders. It shows that he recognizes, perhaps has long recognized, perhaps has long recognized without being able

to say so, that religion is no justification for separate stratification of the nation's social and cultural life.

This is not yet ecumenism. Louis McRedmond, one of the very few young intellectuals who attempt to express the mood of their generation, describes it as pre-ecumenical—an emotional sensing that "official Catholic attitudes are inadequate, insulting to Protestants, frustrating for Christians who want to give expression to the generous instincts of the age." But if not yet ecumenism, it is a mighty step toward it.

Another major step, also being taken with Irish indirectness, is the proposed incorporation of Trinity and National in a single Irish university. Formally, neither is denominational. National is not even de facto Catholic in any organic or constructive sense. Trinity, though still banned by the Archbishop of Dublin as a danger to the faith, has a Catholic head, a largely Catholic faculty, and a largely Catholic student body.

What actually exists in Ireland is half a dozen colleges, each attempting to cover an educational spectrum far wider than its resources and narrower than national needs, all limited to the same spectrum, the effort complicated by the false Catholic-Protestant labels. The institutional Church which long exercised and still arrogates to itself exclusive authority in all areas of national life showed no unhappiness with the situation. It is significant that the State has finally decided to take a major independent initiative. The colleges survive through major State subsidization, which means that the State can here make its decision stick.

Surprisingly again, the public reaction has been universally favorable. Without ever having been told what Vatican II meant when it spoke of the signs of the times, the Irish public has instinctively recognized this as one.

These and similar instances show that the thinking young people, lay and clerical alike, crave a leadership which is notoriously lacking. Individual bishops are open and trusting. Louis McRedmond wrote recently in the *Jésuit Studies*, but they seem "somehow to become swamped and submerged in the excessive caution of collective episcopal activity."

One bishop has just demonstrated what caution means. Notifying his priests that Rome now permits them to say the Canon aloud (in Latin, of course!) at public Masses, he added that he urgently exhorted them under no circumstances to do so.

The same caution has also been demonstrated in the selection of the euphemistically described representatives of the Irish laity to the upcoming World Congress of the Lay Apostolate. The procedures for choosing them were established at a secret meeting of a bishops' committee. At least one delegate was notified by mail of his appointment without any previous consultation. He still doesn't know why the divining rod pointed in his direction.

One question remains unanswered. Will the bishops tell them what they are to say on behalf of the Irish laity before they leave for Rome in October, or will they sail under sealed orders to be opened only when the enemy is sighted?

QUESTION BOX

Should one chew the Host?

By MSGR. R. T. BOSLER

Q. When I grew up in the age when the emphasis was on the fear rather than the love of God, it was understood that we should make at least a 15-minute thanksgiving after Holy Communion because Christ remained in us almost that long. I recall that there were two schools of theological thought as to the time required for the digestion of the Host: one, 8 to 10 minutes; the other, 10 to 12.

Now with our restored liturgy and the many more communicants, the Mass is very often over and the communicants all exiting from the church and conversing long before the Host has had time to dissolve within them. Don't we need to make thanksgivings as we used to?

Which leads me to another question: Need one no longer worry about the reverent care of the Host? I could never bring myself to chew the Host—this would cause more problems for me.

A. I am personally annoyed by some of the youngsters who return from receiving Holy Communion chomping their jaws and chewing vulgarly to let everybody know they are up on the latest theology. They would be considered rude at anyone's table, let alone the table of the Lord. But the motive behind their efforts does seem to me altogether sound.

Holy Communion is part of a sacrificial meal. It is under the appearance of food to be eaten that Christ is present sacramentally. And at a meal, when we eat food, we normally chew. It does not, therefore, seem to be an irreverence toward Christ to chew the Host, but rather a humble acceptance of His invitation to "take and eat."

Priests celebrating Mass have always chewed the Host, for the celebrant's Host is too large to be swallowed immediately as are the tiny wafers given the people. There is a growing movement to make the Hosts for the people larger and thicker so that the communicants are more aware that what they are eating is truly like bread.

And if the theory of Father Karl Rahner, S.J., one of the most respected of the modern theologians, is accepted, still more emphasis will be placed upon the importance of the act of eating. It is his contention

that the union with Christ at Holy Communion is in the act of eating. "The sacramental sign which increases grace," he says, "is not the presence of Christ as such, but the eating of the body of Christ."

Rahner holds "that it ought not to be stated (because it really cannot be proved) that the real presence of Christ continues after the act of eating." He, therefore, disagrees with the majority of theologians who up till now have held that the duration of the presence of Christ in the communicant depends upon the digestive juices of the stomach.

With all theologians, Rahner agrees that the Real Presence lasts as long as the Eucharistic species exist. But what is the Eucharistic species? The various chemical substances that make up bread? No, he says. The species is rather the appearance of bread as food in the plain human sense. "It is altogether doubtful," he argues, "whether bread that has been eaten can still be regarded in a normal sense as food, i.e., as humanly eatable bread. And if I cannot, then the presence of Christ ceases at this point."

Rahner appeals to St. Thomas Aquinas, who taught that if a Host were ground into a powder it would no longer be the species of bread and the Real Presence would cease. And he rightly points out that the pulverized Host would still be chemically the same thing as before.

Father Rahner is not discouraging thanksgiving after Communion. In fact he brings up this matter in a tract promoting thanksgiving. But he holds that

thanksgiving after Communion is directed to Christ spiritually present in His Holy Spirit and in a way deepened and actualized by the grace of receiving the sacrament.

It is interesting to note that the recent Roman Instruction on the Worship of the Eucharistic Mystery in encouraging thanksgiving after Mass for those who receive Communion develops no arguments from the presence of Christ in the communicant, but offers the very reason developed by Rahner in his article, "On Developing Eucharistic Devotion," to be found in his book, "Mission and Grace."

Rahner's is but a theological opinion, but it has its merits. It would eliminate some of the stubborn problems that older theologians used to concoct, such as whether Christ would be present in a rat which might eat a Host that fell to the ground. It would also eliminate scruples about tiny crumbs that fall to the ground during the distribution of Holy Communion.

Q. Has it gone out of style to bow our heads at the name of Jesus, or is it something they teach you in the lower grades and practice there? I am in the eighth grade in a Catholic school and rarely see a head go down at the sacred name. Even in church the priests barely do it. I wonder what is going on.

A. Bowing the head at the mention of the name of Jesus is an ancient Christian custom better preserved in some countries than in others and more carefully promoted in school by some teaching Sisters than others. There are no rules governing it except for the celebrant at Mass. It is not customary to bow the head while kneeling, and even when standing during a prayer or litany in which the holy name frequently occurs it is usually considered sufficient to bow only at the first mention of it.

Q. As I have received a chain letter asking a novena of prayers for peace, I would like to know if the Church approves of this. The novena of prayer is fine, but the chain letter method of writing to nine other persons, etc., bothers me. What is your opinion?

A. Tear the letter you received into small pieces and throw them in the waste basket. Pray for peace as often as you can and encourage others to do the same. But don't have anything to do with the chain letter superstition.

JOHN COGLEY'S VIEW

Credits 'New Breed' with strange motives

By JOHN COGLEY

Mr. Frederick D. Wilhelmssen, an unreconstructed traditionalist, addressed himself to the question, "Catholicism is right, so why change it?" in a recent issue of *The Saturday Evening Post*. He seemed to put the blame for the ferment in the Church on a small but influential group of New Breeders.

The former members of change, he indicated, are socially and psychologically misplaced—"educated prigs" ashamed of their own middle-class backgrounds, whose hatred for Italians has turned them into sworn enemies of Rome. They are "little puritans at heart."

The sociology of the New Breed, he said, is provincial: "in origin, middle-class; in vision, narrow; in soul, crippled by complexes I leave to psychology. Spiritually, however, the whole business is best described in terms of a weakening of faith."

Mr. Wilhelmssen sees as symptomatic of their infirmity the discussion of clerical celibacy; changes in the liturgy; the rejection of "triumphalism," with its Italian flourish; and the desire for dialogue with Marxists.

I am a product of a lower rung of the middle class. As I remember it, this milieu was never particularly notable for its lack of anti-Italian prejudice or its disdain for puritanism. On the other hand, there was a kind of passive acceptance of the old liturgy among them. As for dialogue with Marxists, no one even thought of it.

What Mr. Wilhelmssen may not remember is that enthusiasm for Latin culture, preoccupation with liturgical nicety, and a rejection of puritan values were the marks not of the Cath-

olic ghetto but, rather, of the young man or woman trying to escape it.

It was almost a definition of a certain kind of striving, "up-pity" Catholic to say that he or she liked elaborate rituals, proper liturgical behavior and solemn high masses; he or she tended to reject the meat-and-potatoes plainness of parochial life.

The New Breed of that day created a kind of ghetto-within-a-ghetto, all plain chant and readings from Maritain and Mauriac. They gloried in a Catholic tradition that was far removed from anything the parish church had to offer.

To escape their drabness, many took to frequenting Benedictine abbeys; to identifying with the flamboyance of Catholic Italy and Spain, security that was held out as a bridge to success in life. Catholic anti-Puritans may have been on the scene, but you certainly weren't likely to run across them at Altar and Rosary Society meetings.

It is not true to suggest, then, that the present New Breeders stem from a rebellion against a once proudly pro-Italian, liturgically opulent, securely anti-bourgeois Catholicism.

Has Mr. Wilhelmssen so soon forgotten how the Italians were looked-down upon by their Irish and German co-religionists of the lower middle class? Has he forgotten the tiny representation they had, and as a matter of fact still have, in the American hierarchy? Has he forgotten the mumbled Latin, the get-with-it haste of a thousand Sunday masses? Has he forgotten the sermons? The music? Where was this baroque heaven that the New Breed left in their flight to the Puritan realms?

Mr. Wilhelmssen credits the New Breed with more than they can bear. He indicates that bold ideas now found in American

Catholicism are confined to this country and moreover were born out of the petulance of social-climbing American Catholics.

Again, this is just not so. The ideas he abhors are now found all over the Catholic world. They were originally voiced not by American New Breeders but by Fathers of the Vatican Council.

For example: "We must investigate possible ways of arresting demographic expansion, bearing in mind that laws are made for man and not vice versa. . . . From the point of view of the common good, contraceptives could change our whole approach to this problem. A doubtful law does not oblige. Bishop Francis Simons of Indore, India October, 1965

"Is complete or periodic continence the only efficacious solution for the conflicts of married life from all moral and Christian standpoints? The Church must reach true veritable certainty in order to free consciences." Cardinal Bernard Alfrink of Utrecht October, 1964

"The sovereign pontiff is surrounded with an obsequious respect that is in no way evangelical. Let us return, then, to the Gospel. The rest is worldliness and should not exist." Archbishop Neophyte Edely October, 1963

"Celibacy is an undeniable source of spiritual fecundity, but it is good that it remains the fruit of personal choice. Married priests helped save the faith in our countries during periods of persecution because of their family and personal roots in the villages." Archbishop Neophyte Edely October, 1963

"It is obvious that we are not (Continued on page 10)

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SOCIAL REFORM

LABOR LEADERS AND UNION MEMBERS

By MSGR. GEORGE HIGGINS

The Wall Street Journal reported on July 6 that American Labor leaders are becoming increasingly alarmed by diminishing support among rank-and-file union members.



whether or not the Journal's summary of this poll, which appeared under the by-line of staff reporter James P. Gannon, is completely accurate.

Meanwhile, if I were a betting man, I would be willing to give reasonable odds that Gannon is substantially correct when he says that the results of the Kraft poll indicate that "the chief worries of union members have a surprisingly conservative cast,"

these two issues, among others. In other words, I am fully prepared to believe, on the basis of my own experience, that another unpublished study of union attitudes referred to by Mr. Gannon is correct in its finding that rank-and-file union members, by and large, are more conservative than their elected officers on many social issues and that the growing trend toward home ownership among rank-and-file has much to do with the way they react to the issue of civil rights.

The author of the latter study of union members' attitudes—Alfred O. Hero, Jr.—is quoted by Mr. Gannon as saying that first-generation home-owners in the ranks of organized labor are deeply worried that racial integration in housing will deflate the value of their property.

union men move up from local office to national leadership, but that the rank-and-file differ very little from a sampling of the general public on civil rights and a number of related issues.

This is what I would expect any scientific sampling of rank-and-file attitudes to reveal. It is not, however, what some of the labor movement's liberal intellectual critics have been telling us in recent years.

I have always felt that many of the liberal intellectuals who romanticize in this fashion about the "militant" rank-and-file, at the expense of "soft" or "reactionary" labor leaders, are suffering from a common form of disillusionment which is largely, but not entirely, of their own making.

Feeling this way about the matter, I was gratified to discover, in reading the 20th anniversary issue of Cornell University's Industrial and Labor Relations Review, that Joseph Shister, one of the nation's leading labor economists, agrees with me, or vice versa.

Their disillusionment, he says, stems, in part, from the union's own actions or failure to take adequate action when called for.

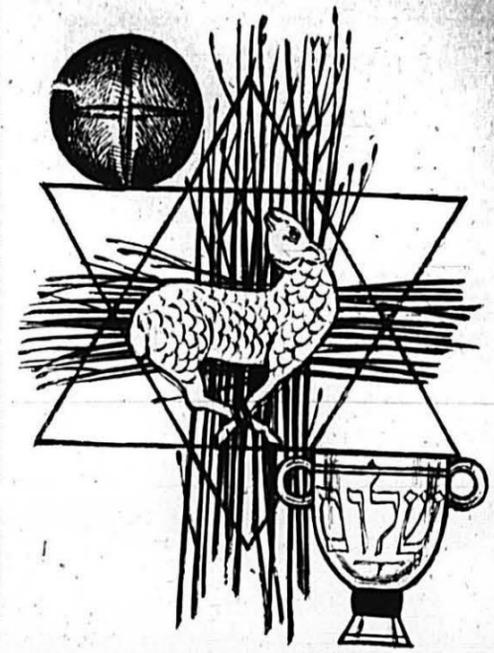
He hastens to add, however, that it "would be inaccurate to attribute the liberal intellectual response solely to what labor has done or failed to do. In large part this response has also been caused by the attraction of this group, both within and without academia, to new and more exciting socio-economic problems: international relations, economic growth, the civil rights movement, educational reform, poverty, and so forth.

Turning to the specific issue of civil rights, Professor Shister says that the top leadership of the American labor movement could have done more to advance the cause of interracial justice, but the crucial question, he points out, is: how much more? He reminds us that "there were serious limits constraining union action, and one should not forget that union leadership probably did as much as business leadership."

and cannot move too far out in front of their membership, for they will not merely be generals without troops, they will be stripped of their stars altogether. It is not the leadership so much as the rank and file that has put a roadblock to Negro advancement in the trade or industry. It is the leadership which must take the credit for what advancement has occurred in the last 20 years, modest though it has been in most cases. It is the leadership which must take credit for the financial support of the civil rights movement, and that has been more than modest in a number of cases."

Professor Shister does not contend—and neither do I—that the top leadership of organized labor has done enough in the field of civil rights. He simply says that labor leaders, by and large, are ahead of the rank-and-file on this particular issue, among others.

If this is so, labor's liberal intellectual critics can reasonably be expected, I think, to come down out of the clouds and tell us just how they would go about changing rank-and-file attitudes for the better. In other words, as Professor Shister concludes, "evaluation and criticism and advice should be anchored in a workable context. Let the critique espouse ideas that are highly imaginative, but shape those ideas so that they can find a fertile breeding ground among unions rather than die from want of nourishment."



Liturgy and Life

BE PLEASED TO LOOK UPON THESE OFFERINGS with a gracious and kindly countenance, and accept them as it pleased you to accept the offerings of your just servant Abel, and the sacrifice of our father Abraham, and that which your great priest Melchisedech offered to you, a holy sacrifice and a spotless victim.

FAMILY CLINIC

Mother fears son, 26, becoming alcoholic

By JOHN J. KANE, Ph.D.

I fear that my twenty-six year old son is drifting into alcoholism. Some years ago we had an argument, and I told him that if he wouldn't obey to leave, he did, fell in with a bad company and began to drink.



You wrote me at great length about many other aspects of your son's behavior, but the major question you ask, Mary, is whether or not he is becoming an alcoholic? On the basis of what you write, I am not inclined to believe that he is on the road to alcoholism, although frankly, I would not rule it out.

There are certain indications in the life history of alcoholics on the basis of sociological studies that give us some clues

about future alcoholics. All alcoholics do not go through every phase that I am about to describe, but all experience some or even all of them although not necessarily in the same way.

The typical alcoholic usually begins to drink in his late teens, sometimes earlier. Within a year or so he has become intoxicated. Shortly thereafter, he experiences his first blackout.

By a blackout I do not mean that he passes out. On the contrary, he may talk intelligently, behave intelligently, but the next morning he simply cannot remember what he said or what he did. This is a serious indication and for many the first that alcoholism is in the offing.

Various other indications now begin to crop up such as going on a "bender." By that I mean that the person remains intoxicated for several days. Sometimes he becomes intoxicated in the middle of the day which is not a holiday. Eventually there is a tendency towards solitary drinking and concealing liquor so that he is assured of a steady supply.

Another characteristic of alcoholics is that he will not eat. He continues to drink, and once he has taken one drink he is so compulsive that he cannot cease until he passes out. Finally he may suffer complications such as delirium tremens or convulsions. Usually this process covers a period of 10 or even 20 years. It can happen more quickly or it may even take a little longer. But this is what we might call the natural history of an alcoholic.

Now to return specifically to the matter of your son. First, he apparently drinks nothing but beer. Usually one must consume a fairly large amount of beer to become intoxicated. A great deal depends on whether the person drinks on an empty stomach or not, the alcoholic content of the beer, the size and by that I mean the weight of the individual and his tolerance for beer.

Since your son has now been drinking for a period of about six years, it would be interesting if you had any knowledge as to whether or not he had experienced black-outs, has gone on "benders," or even suffered some kinds of physical complications.

You give no indication of this and it may be that you do not know or even more likely that this has not happened. I would classify your son as perhaps a problem drinker, but only because he creates a problem for you. The fact that he goes to work, finished college (although your letter indicated that it required a long time), and does his work satisfactorily are all in his favor.

Alcoholism is really difficult to define, and the more one searches through literature the more one becomes confused. To make it as simple as possible, it seems to be a compulsive

WHAT OF THE DAY

Letter to a new priest.

By REV. JOHN DORAN

Dear Newly-Ordained Priest: In the gospel of the day on which you are celebrating your First Mass in your home parish, my dear Father, you find the description which Christ gave of our priesthood and its everlasting present dangers. He said, "Behold, I send you as lambs among wolves."



Lord's sheep pasturing in peace. "The world cannot love you" said the Lord.

In days past the wolves were more sanguine, as we read in the lives of the saints. Persecution, exile, death, were the weapons of the wolves. But now in the more sophisticated society in which you and I live, Father, the wolves of the wolves are far less showy, but no less deadly.

The greatest single weapon used against the priesthood of the present day, and used with no little success, is the upsetting of the priest in his own identity. What is the priest, ask the modern wolves, of what his value? This question is asked from the outside, like the howlings of the wolves on the hill which upset the sheep of the flock. It is asked, too, by the wolves in sheep's clothing who walk, as the Lord foretold us, in among the sheep.

Well, then, what is our identity? Are we by identity doers of good deeds, leaders of lost causes, members of mangled marriages, neutralizers of neurotic tendencies, and so forth? We may be all of these things at times, certainly will be some of them, but never by vocation. These may be avocations, additional skills learned or infused, but they are not the essence of our simple vocation, which is to keep Christ present, incarnated, in the world. Our identity is an identification, a giving over of our person, as cleansed and perfected as possible, to the will of the heavenly Father, a joining with Christ in His own identification of His purpose, "In the head of the book it is written:

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Overlooked by the headlines from the Holy Land are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Jordan spoke of four nursing Sisters—"They care for the wounded with supreme dedication... hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$... FOR: NAME: STREET: CITY: STATE: ZIP CODE:

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Immaculate Heart captures Swim Meet

Northsiders continue to dominate the 14th annual Archdiocesan Junior CYO Swim Meet as Immaculate Heart of Mary captured over-all team honors this past Tuesday evening at Broad Ripple Pool.

Immaculate Heart amassed 92 points, including 75 points from a first place showing in the novice competition, to edge out St. Christopher's westside swimmers, who had 84 points.

The new champions also took home the Wilfred J. Seyfried Traveling Trophy, which had been returned to the trophy table by last year's event team—Christ the King.

St. Joan of Arc placed third in over-all team scoring with 76 points, while Christ the King was a close fourth with 73 points.

Behind Immaculate Heart in the novice division were: Christ the King and St. Christopher's tied for second with 55 points, while St. Joan of Arc took third with 32 points.

In the open division, St. Joan of Arc swimmers took top honors with 44 points. St. Christopher's and St. Gabriel's tied for second with 29 points, while St. Pius X was third with 27 points.

Five double winners emerged among the 1,000 competitors. They were:

● Cindy Cherry, of Our Lady of Lourdes, Girls' Novice 13-14 50-meter Backstroke (New Record), and Girls' Novice 13-14 50-

meter Freestyle; ● Pat O'Connor, of Our Lady of Lourdes, Boys' Open 100-meter Backstroke, and Boys' Open 100-meter Breaststroke; ● Debbie Sunler, of St. Christopher's, Girls' Novice 13 and Over 50-meter Butterfly, and Girls' Novice 15 and Over 50-meter Freestyle; ● Tom Geiman, of St. Gabriel's, Boys' Open 100-meter Butterfly, and Boys' Open 100-meter Freestyle (New Record); ● Georgina Herrick, of St. Christopher's, Girls' Open 100-meter Butterfly (New Record), and Girls' Open 100-meter Freestyle (New Record).

In all six meet records were set. Full results follow.

Boys' Novice 12-14 50 meter backstroke: 1. Neal McConchie, St. Christopher, 38.5; 2. Steve Jose, Immaculate Heart, 42.9; 3. Chris Swallow, Little Flower, 43.

Girls' Novice 13-14 50 meter backstroke: 1. Cindy Cherry, Our Lady of Lourdes, 41.6; 2. Beth A. Steinmetz, Immaculate Heart, 45.8; 3. Betty McShane, St. Joan of Arc, 51.2. New record.

Boys' Novice 15 and over 50 meter backstroke: 1. Joe Van Bente, St. Thomas, 36.8; 2. Kevin Conley, St. Gabriel, 39.6; 3. George Elder, Christ the King, 40.7.

Girls' Novice 15 and over 50 meter backstroke: 1. Cindy Lawson, Immaculate Heart, 44.1; 2. Sandy Sunier, St. Christopher, 44.3; 3. Carol Wining, St. Christopher, 45.3.

Boys' Open 100 meter backstroke: 1. Pat O'Connor, Our Lady of Lourdes, 1:07.2; 2. Maury Wofford, St. Joan of Arc, 1:10.2; 3. Pete Baker, St. Andrew, 1:11.7.

Girls' Open 100 meter backstroke: 1. Abbe Hohmann, Christ the King, 1:18.0; 2. Ann Fisher, St. Joan of Arc, 1:20.0; 3. Janet O'Neal, St. Christopher, 1:32.0. New record.

Boys' Novice 13 and over 50 meter butterfly: 1. Tom Ribler, Immaculate Heart, 35.0; 2. Joe Tobin, St. Joan of Arc, 38.0; 3. Ken Herrick, St. Christopher, 45.0. New record.

Girls' Novice 13 and over 50 meter butterfly: 1. Debbie Sunier, St. Christopher, 37.4; 2. Cathy Harris, St. Pius X, 45.3; 3. Lou Anne Brennan, Immaculate Heart, 45.9.

Boys' Open 100 meter butterfly: 1. Tom Geiman, St. Gabriel, 1:04.1; 2. Tony Weiss, Holy Spirit, 1:07.1; 3. Jim Geiman, St. Gabriel, 1:10.3.

Girls' Open 100 meter butterfly: 1. Georgina Herrick, St. Christopher, 1:12; 2. Debbie Park, St. Pius X, 1:15.8; 3. Abbe Hohmann, Christ the King, 1:16.9. New record.

Boys' Novice 13-14 30 meter freestyle: 1. Steve Jose, Immaculate Heart, 32.9; 2. Neal McConchie, St. Christopher, 33.8; 3. Don Buck, St. Barnabas, 34.5.

Girls' Novice 13 and over 30 meter freestyle: 1. Cindy Cherry, Our Lady of Lourdes, 35.3; 2. Beth Steinmetz, Immaculate Heart, 36.1; 3. Martha Elder, Christ the King, 36.9.

Boys' Novice 15 and over 30 meter freestyle: 1. Steve Sauer, St. Gabriel, 31.1; 2. George Elder, Christ the King, 31.6; 3. Bob Evans, Christ the King, 31.7.

Girls' Novice 15 and over 30 meter freestyle: 1. Debbie Sunier, St. Christopher, 33.2; 2. Lally Baker, St. Andrew, 36.2; 3. Cindy Lawson, Immaculate Heart, 36.4.

Boys' Open 100 meter freestyle: 1. Tom Geiman, St. Gabriel, 58.5; 2. Martin Burke, Immaculate Heart, 58.7; 3. Pete Baker, St. Andrew, 1:10.0. New record.

Girls' Open 100 meter freestyle: 1. Georgina Herrick, St. Christopher, 1:04.2; 2. Debbie Park, St. Pius X, 1:05.7; 3. Linda McGraw, St. Pius X, 1:07.8. New record.

Boys' Novice 13 and over 50 meter breaststroke: 1. Joe Van Bente, St. Thomas, 39.9; 2. Mark Remie, St. Christopher, 44.0; 3. Dick Proffitt, St. Joan of Arc, 46.7.

Girls' Novice 13 and over 50 meter breaststroke: 1. Sally Baker, St. Andrew, 46.6; 2. Jill Carnaghi, St. Pius X, 48.5; 3. Patty Krauser, Christ the King, 1:36.7.

Boys' Novice 200 meter freestyle relay: 1. Immaculate Heart (Shannon, Brennan, Pechlin, Cullina), 2:15.15; 2. St. Christopher, 2:19.1; 3. Our Lady of Lourdes, 2:31.0.

Girls' Novice 200 meter freestyle relay: 1. Christ the King (Hennesy, Keckley, Akin, McClean), 2:32.4; 2. Immaculate Heart, 2:41.0; 3. Joan of Arc "A", 2:49.0.

Boys' Open 200 meter freestyle relay: 1. St. Gabriel (K., Grimm, Sauer, Geiman), 1:55.2; 2. St. Joan of Arc, 1:56.0; 3. Immaculate Heart, 1:57.6.

Girls' Open 200 meter freestyle relay: 1. St. Christopher (Sunier, O'Neal, Wining, Herrick), 2:15.5; 2. St. Pius X, 2:18.3; 3. St. Michael, 2:23.3.

Boys' Novice 200 meter freestyle relay: 1. Christ the King, 2:18.9; 2. Immaculate Heart, 2:19.9; 3. Holy Name, 2:31.7.

TEAM RESULTS

1. Immaculate Heart	75
2. Christ the King and St. Christopher	55
3. St. Joan of Arc	32
Open	
1. St. Joan of Arc	44
2. St. Christopher and St. Gabriel	29
3. St. Pius X	27
Overall	
1. Immaculate Heart	92
2. St. Christopher	84
3. St. Joan of Arc	76
4. Christ the King	73



SUB-NOVICE SWIM CHAMPIONS—This exuberant group is the Sub-Novice Swimming Team from Holy Name parish, taken just after the Beech Groves won their third consecutive team title in the CYO's third annual Sub-Novice Meet at the Brookside Park Pool. Holy Name amassed 145 1/2 points to capture the over-all crown, won the Boys' title with 75 points, and edged Immaculate Heart, 70 1/2-42, in the Girls' Division to complete their trophy sweep. Also, team members accounted for all four relay wins and added four individual titles to their pile of awards. Father William Pappano (back row, left), is the Holy Name CYO Moderator.



SUB-NOVICE SWIM RUNNERS-UP—After three years of trying, Immaculate Heart's Sub-Novice swimmers still haven't caught Holy Name's perennial champions, but the northsiders managed their third straight runner-up finish and captured second-place honors in the Girls' Division as well. Also, Immaculate Heart swimmers accounted for two individual titles and two new records during the competition. Shown with the swimmers at the left in the back row is their long-time coach, Alibe Burke. At the right is Father John Ryan, parish CYO moderator.

MARIAN STUDENTS ORGANIZE

'New Blackfriars' make debut

By ROSE MARY FOX

BEECH GROVE, Ind. — The drama of the Elizabethan era comes to life again in a tent on Southside Indianapolis, as the "New Blackfriars" engulf the area in the "magic of ole show business."

Beech Grove Junior High School grounds were selected as the "home base" by two Marian College students—Bob Clements, director, and Darrel Donahue, producer. The entrepreneurs held city-wide auditions and chose approximately 50 young thespians, mostly college students from the surrounding communities, for the roles in this summer's program.

Four plays are planned for the summer season, with the possibility of a fifth one, "if the lights decide to work that long," said Clements, a Marian senior. "In our first production, *A Thousand Clowns*, the lights gave us some trouble, but we will open the July 21 week-end with Tennessee Williams' *The Glass Menagerie*, which will also run the following week-end.

THIS LATTER play concerning the inability of a family to communicate their feelings to one another, will have Gayle Steigerwald, 19, Cincinnati, in the role of the mother, Amanda. Miss Steigerwald will be required to age considerably in the part because she has a grown daughter, Laura, who will be played by Barbara Moore, 17, a senior at Southport High School, and a son, Tom, who will be played by C. Lynn Kincaide, a sophomore at Indiana University.

"These performers have been active in many school and community groups since their high school days and are rapidly becoming old pros," Clements said. "Summer stock is a valuable experience because it gives them an opportunity to use the enthusiasm that has been nurtured in their college drama and speech classes."

"It is much easier to work on a play in the summer than during the regular school semester because of the freedom from the academic work-load. Although a play is whipped into shape in two weeks' rehearsal time, it is amazing how things begin to click when everyone is working



SUMMER THEATRE BUFFS—Marian College students Bob Clements, of Beech Grove, and Gayle Steigerwald, of Cincinnati, compare notes of the second production of the *New Blackfriars*, to be given this week-end and next on the grounds of Beech Grove Junior High School, 13th and Buffalo. "The Glass Menagerie" will be featured on the consecutive week-ends. Tickets are available at the door.

together. If Starlight Musicals can do it in a week, we can too."

IN AUGUST, two other plays will be offered. *Never Too Late*, a comedy about family life, will be presented on the first two week-ends in August, while *Arsenic and Old Lace*, a perennial favorite, will run the last two week-ends.

Replying to a question about the *Blackfriars*' location, Clements said, "It was available, and flat—with a large parking lot—so we took it. It is very accessible and we didn't expect any major amateur theatrical competition to interfere with our productions."

The *Glass Menagerie* has been done locally, in theatre-in-the-round setting. Clements said that his group would perform it in the traditional, proscenium style because he felt each director should work in the manner that suited his taste.

"In-the-round, if the actor doesn't move every 10 to 15 seconds, someone on the opposite side of the arena will wonder what's going on. In the traditional style, the actor has only one side to worry about, so that if necessary, he can back off in a hurry."

"With all teasing aside, summer stock enables an actor to develop the potential talent that may get lost in the big productions," said Clements, who plans to pursue graduate work in theatre and drama at I.U.

Saturday Mass

SUPERIOR, Wis. — Bishop George A. Hammes of Superior has received the faculty from the Holy See to grant permission to pastors, under certain conditions, to allow Catholics in their parishes to anticipate the Sunday Mass obligation on Saturday evening. The privilege extends to visitors within a parish, and also applies to holy days.

Scores

JUNIOR GIRLS SOFTBALL
Games of Sunday, July 16
Division 1: St. Michael 7, Holy Trinity 6; Christ the King 2, St. Matthew 0 (forfeit); St. Joan of Arc 8, St. Pius X 0; St. Anthony 20, St. Christopher 8; St. Matthew 0 (forfeit); St. Catherine 2, Holy Name 0 (forfeit); St. Roch 8, St. Barnabas 6.

Standings:
Division 1: St. Michael 5-0; St. Christopher 3-2; St. Joan of Arc 3-2; St. Anthony 3-2; Holy Trinity 2-2; St. Pius X 2-3; Christ the King 2-3; St. Matthew 0-3.
Division 2: St. Roch 5-0; St. Catherine 4-0; St. Barnabas 3-2; Lourdes 2-2; St. Philip Neri 1-3; St. Ann 1-3; Little Flower 1-2; Holy Name 0-5.

JUNIOR BOYS SOFTBALL
Games of Sunday, July 16
Division 1: St. Michael 15, St. Ann 2; St. Anthony 18, St. Pius X 0; Christ the King 13, St. Christopher 9; St. Luke 12, St. Andrew 6; St. Malachi 9, St. Joan of Arc 8.
Division 2: Nativity 18, St. Catherine 1; St. Philip Neri 2, St. James 0 (forfeit); Lourdes 16, Holy Cross 0; St. Francis 7, Little Flower 4; Sacred Heart, bye.

Standings:
Division 1: St. Anthony 7-0; St. Luke 5-0; St. Christopher 4-2; St. Michael 4-3; Christ the King 4-3; St. Joan of Arc 3-3; St. Pius X 2-4; St. Andrew 1-4; St. Ann 0-5.
Division 2: Nativity 6-0; Lourdes 6-1; St. Catherine 5-1; Sacred Heart 3-3; Holy Cross 2-4; Little Flower 2-4; St. Francis 2-4; St. Philip Neri 1-4; St. James 0-6.

JUNIOR BASEBALL
CLASS "B"
Games of Thursday, July 13
Little Flower 3, Latin School 2; St. Lawrence 4, St. Bernadette 1.
Standings:
Little Flower 7-0; St. Bernadette 5-2; St. Lawrence 5-3; St. Roch 2-2; Lourdes 1-5; Latin School 0-8.

CLASS "C"
Games of Tuesday, July 11
St. Bernadette 11, Little Flower 4; Lourdes 7, St. Lawrence 0; St. Patrick, bye.
Games of Friday, July 14
Lourdes 7, St. Bernadette 0; Little Flower 4, St. Lawrence 1; St. Patrick 19, Holy Name 11; St. Catherine 1-4; St. Bernadette 2-4; St. Bernadette 2-8; Holy Name 1-6.

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Hamburg (Ind.) Church Picnic
Sunday, July 30, 1967

St. Anne's Church
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CYO NOTES

Important deadline entry dates for CYO activities:

- August 1—Cadet and 100 League Football. Practice may start August 21.
- August 1—Junior CYO Talent Contest, scheduled August 20 at Garfield Park.
- August 2—Junior CYO Tennis Tourney.
- August 11—Cadet and Junior CYO Kickball Leagues.

Openings remain in the final two weeks of camping for girls at Camp Christina in Brown County. For information, call the CYO Office, 632-9311.

Tentative dates for the Junior CYO Boys' and Girls' Softball league championships are August 2-3 at Metropolitan Softball Stadium, 1800 N. Sherman Dr. Coaches are asked to have all make-up games completed by the end of July.

The Junior CYO Baseball Tourney will begin August 1, the CYO Office announced this week. More information next week.

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TIC TACKER

Cornerstone laid 100 years ago

By PAUL G. FOX

One hundred years ago today (July 21) Bishop Maurice de St. Palais of the old Vincennes diocese with impressive ceremony laid the cornerstone of the present St. John's Church in downtown Indianapolis.

INDIANAPOLIS DRAMA SCENE—Drama instructors Robert E. Moran, of Marian College, and Lawrence M. Bowman, of Cathedral High School, will appear in the three-act comedy "Charley's Aunt" when the new Black Curtain Theatre-Restaurant opens July 27.

COFFEEHOUSE ON THE CIRCLE — Another interesting agenda to the downtown Indianapolis cultural scene is the opening of "The Black Wahzee," a coffeehouse located in the basement of Christ Church (Episcopal) Cathedral on Monument Circle.

IN ROCHESTER

Bp. Sheen OK's Masses at home

ROCHESTER, N.Y. — "In order to create cells of sacrifice and sanctification in the diocese," Bishop Fulton J. Sheen of Rochester has granted priests permission to say Mass in private homes.

The permission is granted on an experimental basis until May 1, 1968, noted Bishop Sheen, who said he preferred that the home Masses be celebrated in the evening.

In a pastoral letter, the bishop said he wanted to revive the "House-Church" mentioned in the Acts of the Apostles. He said this would be done without detracting in any way from the parish church.

THE THREE elements of the house-church mentioned in the Acts and to be found in the home Masses celebrated in Rochester are the offering of the Eucharist, the homily, and "fellowship of life and truth in the reading of the Scriptures and the learning of the apostolic doctrine."

Bishop Sheen gave the following guidelines for the house-church:

- No priest may read Mass in a private home on any Sunday or holy day of obligation.
The rite Missae servandus and all other liturgical prescriptions must be strictly observed.
A homily must be preached at each Mass.
No Mass may be read un-

French "New Wave" directors. Jazz groups, blues singers and classical music are also planned. "A Happening" is scheduled and spaghetti dinners with imported coffees and cold drinks will be served.

HERE AND THERE— St. Pius X Council, Knights of Columbus, will play host to Masonic leaders this (Friday) evening at the KC home, 71st and N. Keystone Ave., Indianapolis.

Social Calendar
FRIDAY, JULY 21
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, JULY 22
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, JULY 23
Two Card Parties, featuring Euchre and other social games, at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

THURSDAY, JULY 27
St. Catherine's Social at 6:30 p.m. in the parish hall.

"Tops in Food" Festival at St. Christopher, 4335 W. 16th St., begins a 3-day run today. Meals at 5 p.m.; festival at 7 p.m.

Modernism oath altered by Vatican, but not dropped
VATICAN CITY—Officials of the Doctrinal Congregation have denied press reports that the oath against modernism which new bishops are required to take before their consecration has been abolished.

Volleyball tourney taken by Rushville
CONNERSVILLE, Ind. — St. Mary's of Rushville captured the Richmond Deanery Volleyball Tournament held recently at St. Gabriel's parish here.

Dayton U. opens center for renewal
DAYTON, Ohio—Bergamo, an international center for Christian renewal, is nearing completion at the University of Dayton here.

Pastor hires lay administrator
ST. LOUIS—A layman has been hired to assume all administrative duties at St. Mary Magdalen parish in nearby Brentwood, Mo.

Great Joy
ATHENS—Archbishop Ieronymos of Athens, head of the Orthodox Church in Greece, has greeted with "great joy" the forthcoming visit of Pope Paul VI to Patriarch Athenagoras in Istanbul.



'TOPS IN FOOD' AT ST. CHRISTOPHER'S—The annual parish festival at St. Christopher's, Indianapolis, is billed "Tops in Food." Dinners and carry-out orders will be served each of the three evenings, July 27, 28 and 29.



Pope

(Continued from page 1) nation and to pay them our homage."

Since the capital of Turkey is Ankara rather than Istanbul, this arrangement was considered in Vatican circles as an attempt to avoid political implications during the visit by meeting representatives of the government on "neutral ground."

THE 81-YEAR-OLD Orthodox patriarch and Pope Paul have met only once before, while the Pope was making his pilgrimage to the Holy Land in January 1964.

Another factor in his hesitation has been opposition from other prelates within Orthodoxy, some of whom have been outspoken in declaring that the time was not ripe for such a visit.

Archbishop Chrysostomos, former head of the Orthodox See of Athens, who was deposed by the new Greek military regime a few months ago, was one of the most outspoken of these critics.

In "anticipating" Patriarch Athenagoras' proposed visit to Rome, the Pope said: "We should like thus to make an act of honor toward the illustrious and venerated ecumenical patriarch, to exchange the gestures of courtesy he has often made toward us and the Roman Catholic Church by sending his representatives both as observers to the ecumenical council and as visitors and personal delegates in various circumstances."

The Pope said he wanted to bring personally to the patriarch "the announcement of the year commemorating the martyrdom of the holy Apostles Peter and Paul and with this announcement the invitation to celebrate spiritually its inspirational historical commemoration in a united way with us."

The visit would also invoke he said, "the forever stirring memory of that encounter we had the fortune to experience at the beginning of 1964 with the patriarch at Jerusalem."

"We propose also to meet other leaders of the various churches resident (in Turkey) and representatives of the non-Christian religions," Pope Paul said.

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ST. LOUIS—A layman has been hired to assume all administrative duties at St. Mary Magdalen parish in nearby Brentwood, Mo.

Msgr. Thomas F. Durkin, pastor, decided to hire a lay administrator after consultation with laymen in the parish, and in view of his own experience of "feeling that pastors are too busy with non-pastoral tasks."

Nenninger, a member of St. George's parish, Gardenville, Mo., and a purchasing agent before he accepted the parish post, said: "I'm convinced that priests simply don't have the time to engage in the big business of running today's parish."

His duties, once carried out by Msgr. Durkin, include maintenance and operation of the entire physical plant; serving as executive secretary to the parish financial committee and to the elected parish school board; purchasing and other administrative tasks.

Seminary hires husband-wife team

NIAGARA FALLS, Ont.—A Roman Catholic seminary here has hired a husband and wife team to teach sociology to seminarians.

Announcing the appointment of Mr. and Mrs. Carl Castantino, Father Keith Egan, O. Carm., president of Mt. Carmel College, said it was probably the first time a North American seminary has hired a married couple to do team teaching.

Castantino has been chief administrator of probation services for Niagara County since 1958. His wife has been director of social service at Mt. St. Mary's Hospital, Niagara Falls, N.Y., and a teacher at Niagara University.

The Castantinos will sometimes teach simultaneously and at other times lecture separately on special subjects.

Father Egan said the college hired the couple partly because of the importance of seminarians coming into contact with women of high professional training and experience.

"With Mr. and Mrs. Castantino teaching at the college, our students will have first hand evidence of the cooperation in a professional endeavor that is possible for a husband and wife," he stated.

National calendar published by CYO

WASHINGTON—The new calendar of the National Catholic Youth Federation, U.S. Catholic Congress, which runs from September, 1967, through August, 1968, is ready for distribution.

The federation office said the calendars, priced at \$1.50 each, emphasize the spiritual theme; contain a program bulletin for each month; list national activity dates; list special CYO programs; pinpoint community projects, and spotlight programs for individual units.

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Pastor hires lay administrator

ST. LOUIS—A layman has been hired to assume all administrative duties at St. Mary Magdalen parish in nearby Brentwood, Mo. Rowland Nenninger, parish business administrator for the past six months, carries responsibilities which are unusual among laity in the St. Louis Archdiocese and much of the U.S., but he has counterparts in several Protestant churches where ministers have hired laymen to take over time-consuming administrative duties.

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FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list complete with information about their parish plans.

- July 23—St. John's, Osgood. Chicken Dinner and Bazaar (serving 11 a.m. to 6 p.m.).
July 27, 28, 29 — St. Christopher's "Tops in Food" Festival, Indianapolis.
July 30—St. Paul's, Sellersburg, at Rock Lake Park—Chicken Dinner.
July 30—St. Anne's, Hamburg (Franklin County).
July 30—St. Mary's, Diamond—Homecoming. Chicken or beef dinner from noon to 5 p.m.
August 6—St. Augustine's, Leopold—Chicken and Beef Dinners, 2 to 7 p.m.
August 6—St. John the Baptist, Dover.
August 6 — St. Cecilia, Oak Forest.
August 6—St. Bernard's, Frenchtown — Chicken Dinner, 11 a.m. to 3 p.m.
August 13—St. Paul's, New Alsbace.
August 11-12 — Little Flower, Indianapolis. Dinners at 4 p.m. both days.
August 13—St. Mary's, Lanesville.
August 20—St. Mary's, Nashville.
August 25, 26 — Assumption, Indianapolis — Fish Fry and Festival.
August 27 — St. Martin's, Yorkville.
August 27 — Centennial, St. John's/Osgood — Lay Celebration.
August 29 — Centennial, St. John's, Osgood—Clergy Celebration.
September 3 — St. John's, Enochsburg.
September 4 (Labor Day)—St. Anthony's, Morris.
September 9 — St. Pius, Troy — Volksfest, 4 p.m.
September 17 — St. Louis, Batesville.
October 27, 28—Our Lady of Lourdes, Indianapolis.



BENEFIT PERFORMANCE—The Academy Award winning film, "A Man for All Seasons," will open Wednesday, July 26, at a new Indianapolis theater, Cinema I, located in the Glendale Shopping Center. Three Catholic agencies are co-sponsoring the event: Fatima Retreat League, Guardian Angel Guild and the Catholic Information Center. Tickets are available at \$5 and \$10 each from members of the three organizations. Our Lady of Fatima Retreat House will sponsor cocktails, dinner and an admission ticket to the movie for \$25 per person. Ribbon-cutting ceremonies marking the grand opening will be held at 8 p.m.

Evansville senate votes down bid of personnel board

EVANSVILLE, Ind. — The priests' senate of the Evansville diocese has voted approval to construction of a diocesan office building and has turned down a proposal to establish a personnel board for the diocese.

The personnel board would have assisted the bishop in making appointments, handling grievances and making long range plans for clergy of the diocese. The plan was voted down 8-3, with several senators expressing the feeling that there are already adequate means available to perform the functions of such a board.

In a recent questionnaire, priests of the diocese voted 69-44 in favor of a personnel board.

Meeting

INDIANAPOLIS — The quarterly meeting of the Particular Council, Society of St. Vincent de Paul, will be held Sunday, July 23, in the Christ the King parish social hall following the 7 a.m. Mass.

For the engaged Reports campaign passes \$50,000 in Bloomington

RICHMOND, Ind.—A marriage instruction course for engaged couples in the Richmond Deaneery will be held in the Community Room of the Second National Bank, 2909 E. Main St., for six weeks beginning Sunday, Aug. 6. Applications may be obtained from a parish priest.

Funeral services held for nun

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Margaret Joseph Fitzgerald, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, July 19. She died (July 16) in the convent infirmary where she had resided since retirement.

A native of Castle Island, County Kerry, Ireland, Sister Margaret Joseph entered the convent in 1903. She was an elementary grade teacher, assigned primarily to the Chicago area.

Two sisters survive—Mrs. E. J. Liska, of Riverside, Ill.; and Mrs. Nellie Johnson, of Chicago.

Ice Cream Social slated July 25th

NEW ALBANY, Ind. — The Daughters of Isabella will sponsor their annual Ice Cream Social at St. Mary's parish hall, 8th and Elm St., from 7 to 9 p.m. Tuesday, July 25.

Ice cream and homemade cake will be provided at 25 cents a service.

Door prizes will be given away every 15 minutes along with other awards. The Daughters of Isabella Scholarship Fund, financing scholarships to St. Providence High School, will benefit from the affair.

St. Paul's picnic scheduled Sunday

SELLERSBURG, Ind. — St. Paul's parish will hold its annual picnic and chicken dinner Sunday, July 30, at Rock Lake Park.

The dinner will be served country style—all you can eat—in a screened dining room overlooking the lake. Booths featuring hand-embroidered linens and baked goods and entertainment for all age groups are also planned.

FARMER'S VIEW No more surplus

By DANA C. JENNINGS Suddenly surpluses are gone. The National Catholic Rural Life Conference has for four years been pointing out that an abundance of food for our nation should be considered a blessing rather than a curse; that surpluses would not exist forever; that before we would be ready for it, surpluses would give way to scarcity as our increase in population caught up with our decreasing farm land. Some one million acres a year are lost to erosion, urban sprawl, airports, highways, etc. Biggest agricultural news right now is the sudden disappearance of crop surpluses. The year 1960 was the high point when wheat surpluses topped 1.4 billion bushels and feed grains almost reached 85 million tons.

Commercial grains exports more than doubled in 10 years. European countries and Japan, helped to recover from war devastation by United States "surpluses," developed into cash customers. Now, by next June, wheat stocks are expected to be down to 750 million bushels, barely enough to constitute a strategic reserve. Already feed grains are down to 55 million tons, a hair-thin margin above the 50 million believed necessary for reserves.

Now experts are predicting famine in much of the world in the next decade. Last year world agriculture production rose 1.5%; population rose 2%.

The experts who make it their business to solve these problems say that the United States in a very few years will be hard put to feed its own population; American farmers, for all their fantastic productivity, cannot possibly feed the rest of the world, too. Here again, the experts are unwittingly confirming what NCRLC has been saying for years; along with food we must also export the knowledge for producing food. We must teach other countries how to become more productive.

Some changes in our thinking are required: we must switch our own farm policy from cutting production to increasing it; we must free farmers to produce and assure that they are paid for production and not for non-production; we must realize more clearly than we do now that by helping needy countries get on their own feet we turn them from charity cases into cash customers.

Most of all, we must recognize that we must do these things, not because they are profitable, but, as President Kennedy said in his inauguration address, "because they are right."

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Milwaukee priest convicted in court MILWAUKEE—Father James N. Walstead, who conducted the trial, that it found the priest guilty on a charge of obstructing a policeman, but not guilty on another charge of resisting arrest. Judge Walstead set July 21 to hear defense motions and for sentencing. The charge on which the priest was convicted carries a maximum penalty of a \$500 fine, one year in jail, or both.

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Franciscan nuns change traditional observances

OLDENBURG, Ind. — Major changes in the traditional observance at the motherhouse of the Sisters of St. Francis here July 26 and August 12, have been announced as effective this summer. They have been made with a view to both "renewal" and "adaptation" as defined by Vatican II.

The jubilee celebration and the renewal of vows held on July 26, will be open to members of the congregation only. For a considerable number of years community participation has been declining because the convent chapel could not accommodate the growing number of invited guests and the Sisters.

Limited facilities for travel to Oldenburg and the inadequacy of guest accommodations were further considerations.

To enable relatives and friends to share the celebration, each jubilarian is being granted an extra three-day home visit, with the added permission for an observance in the home parish and/or the parish where the jubilarian is missioned.

For the aged and infirm Sisters residing at the mother-

house, a special private celebration on or near the feast of the Ascension has been arranged. Close relatives will be invited. Investiture, temporary profession of vows, perpetual profession will no longer be held jointly. Investiture is scheduled for August 11 at 2 p.m. Perpetual profession will take place August 12, at the 6:45 a.m. Community Mass. Temporary profession will take place August 12, at the 10 a.m. Mass, open to guests. Individual pronouncement of vows and the reception of Holy Communion under both species are privileges to be accorded this group, with the intention of emphasizing the meaning of the ceremony and adding solemnity.

While the perpetual profession has been transferred to a Community Mass to accentuate the close ties with the religious family created by the pledge of perpetual membership, provision is made for visiting with parents, relatives, and friends. A home visit, with permission for a Mass of Thanksgiving in the parish church, is being granted.

Also new this summer is the introduction of a third retreat especially for the postulants, novices, and scholastics, July 28-August 4. Conducting it will be Father Edwin Dean, O.F.M., novice master of Holy Family monastery, Oldenburg.

The other two retreats, July 18-25 and August 4-11, will be conducted by Father Leonard Foley, O.F.M., of Cincinnati.



NEW MITCHELL PARISH CHURCH—Above is the new St. Mary's Church in Mitchell, Ind., dedicated this past spring by Archbishop Schulte. The parish church, which serves a permanent congregation of 140, is a favorite vacation stop by patrons of nearby Spring Mill State Park. Sunday Masses are at 6:30 a.m. and 9 a.m. Very Rev. Meinrad Rouck, V.F., is pastor.

Kane

(Continued from page 5)

sive type of behavior by which the individual cannot tolerate even one drink without going to extremes. Furthermore, it is a disease, and by the time the individual has gone down the road a bit, he has lost control completely. He is probably no longer responsible.

I think one of the most interesting aspects of your letter was that you told him he had to obey you or leave home. This was a critical step. In a moment of anger a parent is quite likely to say that. The parent believes that the individual will not accept the challenge. Your son did accept it and is undoubtedly worse off than if he had remained at home.

For this reason parents should be reluctant to throw down the gauntlet the way you did. I do not mean that you are to blame for his drinking, but I fear that your action in this case placed him in a position where it facilitated his drinking.

Do not attempt to argue with him about drinking. It will merely confirm him in it. Be understanding and as sympathetic as you can. If it is at all feasible invite him to return home, although I doubt he will do so.

The most important thing you can do is to watch what develops. If he begins to drink whiskey, and if he becomes intoxicated daily, then I think you have something serious about which to worry. If this should occur you might attempt to have a highly sympathetic talk with him and suggest that he attend a meeting of Alcoholics Anonymous. This organization has been very helpful in many cases.

You, yourself, might attend a meeting of an organization known as Al-Anon which is for the relatives of alcoholics. Here you will learn a great deal more about the problem than I have been able to write. It will afford you insights into it and above all give you some idea about how you can be helpful.

Aside from this, there is little I can suggest. For what my opinion is worth, on the basis of your letter, I do not think your son is presently an alcoholic. I do not think it probable he will become so. But I am no prophet.

Radio and Television

INDIANAPOLIS AREA
 Sunday Television
 8:30 a.m.—Sacred Heart(18)
 10:00 a.m.—Challenge(16)
 1:00 p.m.—Forefront(13)
 12:30 p.m.—Focus on Faith(5)

Sunday Radio
 6:15 a.m.—Sacred HeartWISH
 6:30 a.m.—Hour of CrucifiedWIBC
 9:25 a.m.—Catholic HourWIFE
 10:45 a.m.—Hour of St. FrancisWFBM
 Friday Radio
 6:00 a.m.—Sacred HeartWFMS

NEW ALBANY AREA
 Sunday Television
 11:30 a.m.—ChristophersWAVE
 4:30 p.m.—Catholic HourWAVE
 4:30 p.m.—Lamp Unto My FeetWHAS
 Sunday Radio
 6:15 a.m.—Hour of St. FrancisWKID
 7:45 a.m.—Sacred HeartWKLN
 8:15 a.m.—Sacred Heart HourWHAS
 9:15 a.m.—Your Catholic VisitorWHAS
 6:45 p.m.—Sacred Heart HourWKAY
 7:30 p.m.—Catholic HourWAVE
 10:45 a.m.—Through for TodayWKTV
 6:45 p.m.—Rosary HourWLRP
 Tuesday
 7:30 p.m.—Moral Side of NewsWHAS

RICHMOND AREA
 Sunday
 6:15 a.m.—Hour of St. FrancisWKVB
 Sunday
 7:15 a.m.—Sacred HeartWKVB
 7:30 a.m.—Sacred HeartWKVB
 7:30 p.m.—The Christophers Program WKVB
 10:30 p.m.—Ave Maria HourWGM

SALEM AREA
 Sunday Radio
 9:30 a.m.—Hour of St. FrancisWSLA

SHELBYVILLE AREA
 Sunday Radio
 12:15 p.m.—Hour of St. FrancisWSVL

TELL CITY AREA
 Daily Radio
 6:00 p.m.—The Hour of St. FrancisWTCJ
 Sunday Radio
 7:00 a.m.—Sacred HeartWIZZ
 7:15 a.m.—The ChristophersWIZZ
 7:15 a.m.—The ChristophersWIZZ
 7:30 a.m.—Hour of the CrucifiedWIZZ
 9:30 a.m.—Ave Maria HourWIZZ
 11:15 a.m.—Hour of St. FrancisWIZZ

TERRE HAUTE AREA
 Sunday Television
 9:30 a.m.—Church in the Modern WorldWTHI-TV
 9:30 a.m.—The Christophers(10)
 Sunday Radio
 9:45 a.m.—ReligionWTHI

CONNERSVILLE AREA
 Sunday Radio
 12:00 p.m.—Sacred HeartWNCF

EVANSVILLE AREA
 Sunday Television
 11:30 a.m.—Christophers(7)
 Saturday
 4:15 p.m.—Credo(14)
 Sunday Radio
 6:30 a.m.—Ave Maria HourWJPS
 8:45 a.m.—Hour of St. FrancisWJPS
 1:30 p.m.—Catholic HourWCBF
 Saturday
 5:00 p.m.—Local Catholic ProgramWCBF

MADISON AREA
 Sunday Radio
 7:15 a.m.—Hour of St. FrancisWGXK

HOVAT VERNON AREA
 Sunday Radio
 11:30 a.m.—Religious NewsWOCH
 1:30 p.m.—Sacred HeartWOCH

Seminary closes

LITTLE ROCK, Ark.—Bishop Albert L. Fletcher of Little Rock announced that the theology department of St. John's Home Missions Seminary here is being closed, ending 56 years of service to Catholic missionary dioceses in this country. The announcement came some eight weeks after it was disclosed the seminary's college department would be closed.

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23 Providence Sisters note Golden Jubilees

ST. MARY-OF-THE-WOODS, Ind.—Twenty-three Sisters of Providence were feted here last Sunday for having completed 50 years of religious life.

While the actual date of entrance into the Community varies for the individual, the Community celebration for its golden jubilees is traditionally observed on the feast of Our Lady of Mount Carmel, July 16.

One of the group, Sister St. Francis, came from Taiwan where she has been a missionary for several years, and is currently dean of the Providence College of Arts and Sciences there.

The other jubilarians honored were: Sister Mary Berenice, Sister Mary Benita, Sister Mary Damian, Sister Inez Marie, Sister Helen Agnes, Sister Marion Bernice, Sister Marcella Marie, Sister Rose Marion, Sister Dorothea Marie, Sister Helena, Sister Rose Aloyse, Sister Mary Emeline, Sister Marie Carlotta, Sister Francis de Sales, Sister Francis Clare, Sister Rose Irene, Sister Marie Alma, Sister Mary Albert, Sister Teresa Gettrude, Sister Marie Monica, Sister Mary Basiline and Sister Gemma.

A solemn sung Mass of Thanksgiving was celebrated in the campus Church of the Immaculate Conception by Msgr. Cornelius Sweeney, V.G., P.A.

Magr. Raymond T. Bosler, editor of The Criterion and a former pupil of one of the jubilarians, gave the sermon. Archbishop Schulte presided from the throne.

A dinner for the jubilarians and their guests in the college dining room, and later in the afternoon a garden party in Providence Park followed. At the latter, a string ensemble and madrigal singers entertained as the jubilarians visited with their guests and Sister-friends. Benediction in the campus church concluded the day.

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's
 CYO Skating Party, next Sunday, St. Anthony's, Louisville, 7 to 10 p.m.

St. Augustine's
 NCCW, New Albany Deaneery, Meet July 23rd, Holy Trinity, New Albany.

Sacred Heart
 CYO Deaneery Golf Tournament and Cook-out, August 3rd, Twilight Golf Course, on Highway 62.

Providence
 Social, Saturday Nights.
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Installed
 TERRE HAUTE, Ind. — Paul J. Kapefak was recently installed as Grand Knight at joint installation services for Knights of Columbus officers of Council No. 541, Terre Haute. Before the election, Mr. Kaperak served as Deputy Grand Knight. He is a member of St. Ann's Church.

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Youth department issues booklet

WASHINGTON—The United States Catholic Conference youth department and the National Council of Catholic Men have published "Christianity in Renewal for Youth." The 49-page book was written to help post-Vatican II youths clarify their attitudes and expectations regarding themselves, the Church and society.

The book, designed for use in week-end retreat programs, also contains a format for Bible services and hymns. It costs \$1.50 and there are special quantity rates.

Cellbacy letter

WASHINGTON—The Publications Office, United States Catholic Conference, has published a pamphlet edition of the encyclical letter on priestly celibacy, issued by Pope Paul VI on June 24. The 42-page pamphlet costs 30 cents, with special quantity rates.

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INDIANAPOLIS
† GEORGE LOUPE, 67, Holy Name Church, July 17, Holy Cross Cemetery. Husband of Helen Loupe.
† MARY E. FENNER, 51, St. Peter and Paul Cathedral, July 13, Holy Cross Cemetery. Mother of Harriet E. Kirby.
† ELIZABETH T. HARDING, 84, St. Patrick's Church, July 13, Holy Cross Cemetery. Wife of Clarence, mother of Harry F. and Raymond F. Harding, Mrs. Floyd Fye and Mrs. Thorne O'Connor.
† COSIMO RAIMONDI, 84, Holy Rosary Church, July 14, St. Joseph Cemetery. Father of Anthony, Charles, Paul and Michael, Katie and Anna Raimondi and Angelina Dragon.
† MARY E. CONRAD, 82, Little Flower Church, July 14, Holy Cross Cemetery. Mother of Ruffo W. and Fred J. Conrad.
† ST. STEPHEN P. MULLER, 25, Immaculate Heart of Mary Church, July 14, Calvary Cemetery. Husband of Cecelia, father of John R. and William Farrell, Phyllis Ely and Connie McCoy.
† ERENA C. SCHELLER, 63, St. Catherine's Church, July 15, Holy Cross Cemetery. Sister of Fred B. Scheller and Loretta Steed.
† MARIA PREMIECKI, 68, Holy Cross Church, July 15, Holy Cross Cemetery. Wife of John.
† KENNETH R. EBBING, 37, St. Lawrence Church, July 15, Holy Cross Cemetery. Husband of Patty J., father of Leslie, Kelly and Kent Ebbing; son of Angeleen Ebbing; brother of Charles Ebbing.
† JOSEPH J. SCHAFER, 87, St. Francis de Sales Church, July 15, Holy Cross Cemetery. Father of William, Sylvester, Albert Schaffer, Marie Moon and Margaret Fleetwood.
† FRANCIS F. THOMPSON, 62, St. Luke's Church, July 15, Calvary Cemetery. Wife of Walter F.; mother of Thomas M. Thompson.
† HELEN WODTKE, 71, St. Gabriel's Church, July 17, St. Joseph Cemetery. Mother of Orville E. and Norman F. Wodtke, Lucille Eggert, Florence M. Krutzer and Edna B. McGinley; sister of Florence Lux, Antoinette Burnard and Elizabeth Lepping.
† CAROL SUE BOARINI, 10, St. Joseph's Church, July 17, St. Joseph Cemetery. Daughter of Mr. and Mrs. Frank Boarini; sister of Joseph, Mary, Anne and Julia; granddaughter of Mr. and Mrs. Edward Grande Jr.
† MARY A. BESWICK, 88, Immaculate Heart of Mary Church, July 18, Calvary Cemetery. Mother of Rosemary E. Kiler.
† MARY ALICE BROWN, 44, St. Joseph Church, July 15, Holy Cross Cemetery, all of Coverton; Mrs. Margaret Anne White, all of Milltown. Three brothers and six sisters also survive.
NEW ALBANY
† CHARLES KAMER, 75, Our Lady of Perpetual Help Church, July 18. Husband of

Double Take

CCD CLASS



Graveside services for the twin infant sons of Mr. and Mrs. John Senese III were held July 13 at St. Andrew's Cemetery. Other survivors include the grandparents, Mr. and Mrs. Russell Fulton and Mr. and Mrs. John A. Senese, all of Richmond.
TERRE HAUTE
† GERTRUDE M. HEINE, 82, St. Benedict's Church, July 14, St. Patrick's Church. Mother of Mrs. Dorothy Buchler, of Jasper; Mrs. Pauline Holmet, of Virginia Beach, Va.; Mrs. Rita Scott, and Joseph Heine, both of Terre Haute; sister of Mrs. Stella McKeel, of Terre Haute.
† JOSEPH A. HAGAN, 72, formerly of Terre Haute, July 15, St. Patrick's Church. Husband of Eva, of Indianapolis; brother of Mrs. Bertha Schutte, of Indianapolis; Mrs. Dorothy Stewart, Esther, Charles and Eugene Hagan, all of Terre Haute.

USCC hires consultants for restudy

WASHINGTON — A firm of management consultants has been engaged by the U.S. bishops to study the work of the United States Catholic Conference. The firm began its study in meetings with USCC department and bureau heads.

The scope of the comprehensive study includes the following items:
• Review recent and anticipated trends in the Catholic Church and in society that have implications for work of the U.S. Catholic Conference.
• Work with the special committee of bishops to summarize the future role and objectives of the U.S. Catholic Conference.
• Work with the special committee to prepare a list of programs that should be provided by the USCC and the relative emphasis that should be given to them.
• Review the way in which the U.S. Catholic Conference is organized and staffed to conduct its work, recommend needed changes in organization and staffing.
• Review the way in which programs and services are planned, budgeted, approved, implemented, and evaluated; recommend needed changes.
• Review supporting administrative procedures and services.
• Prepare and present a plan of action to guide implementation of recommendations.
It is expected that the study will take from eight to ten months.

Notre Dame club announces outing
INDIANAPOLIS — The annual golf outing of the Notre Dame Club will be held Thursday, Aug. 3, at Highland Country Club. In addition to golf, a buffet dinner and evening program are scheduled. Guests will include Archbishop Schuler, Mayor John Barton, Ara Parseghian and Tony Hinkle, among others. Tom O'Brien is chairman of the event.

CYO Youth Week Latin bishops kits are ready to distribute land

WASHINGTON — A kit to assist in observance of the 1967 Catholic Youth Week scheduled from October 29 to November 5 is now ready for distribution, Msgr. Thomas J. Leonard, director, Youth Department, U.S. Catholic Conference, announced here.

The kits are priced at \$2 each, containing 18 items, dealing with publicity, National Catholic Youth Communion Sunday, National Catholic Youth Communion Crusade and items for individual participants.
The 17th annual observance of the week is sponsored by the National Catholic Youth Organization Federation, 1312 Massachusetts Avenue, N.W., Washington, D.C., where the kits may be obtained.

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BRADY—We wish to thank our kind neighbors, friends and relatives for expressions of sympathy, lovely floral offerings, Masses, spiritual bouquets, and other courtesies extended at the passing of our beloved husband and father. ROBERT M. BRADY. Also we want to thank Father Kavanaugh, the Naval Reserve, the Pearl Harbor Survivors Club, and Harry Feneal at Feeney-Kirby Funeral Home for their kind services. The Brady Family
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FUNERAL SERVICES
BISHOP McDONALD, 62 years old, stressed that his decision was "not hasty." Only one rector in the school's history, which dates to 1889, has served more than two terms. A spokesman for the university said he doubted that a successor will be chosen before "several months." A newly enlarged board, which includes four representatives of the faculty and staff, will consider the question of a successor. Because Catholic U. is a pontifical university, the name of the new rector will be announced by the Pope.
Funeral services were held in St. Peter and Paul Church here Saturday, July 15, for Father Omer Bruck, O.F.M., former pastor of St. Roch's parish, Indianapolis. He died suddenly at the age of 63.
A native of Chicago, Father Omer was ordained in 1932. He was pastor of St. Roch's parish a total of 18 years.
3d Order to meet
INDIANAPOLIS—The regular monthly meeting of the Sacred Heart Fraternity of the Third Order of St. Francis will be held Sunday, July 23, at 3 p.m. in Sacred Heart Church.

PATRONIZE THE ADVERTISERS

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NEW GRAND KNIGHT—William F. Pennish was recently elected Grand Knight of Msgr. James M. Downey Council 3660, Knights of Columbus. Other officers elected were Deputy Grand Knight, John Fineran; Chancellor, George W. Carrico; Recorder, Joe Nelhaus; Treasurer, Patrick J. Fineran; Financial Secretary, William E. Schaefer. Father William Morley is chaplain.

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VIEWING WITH ARNOLD

'Dirty Dozen' is an orgy of violence

By JAMES W. ARNOLD

Watching "The Dirty Dozen" in a crowded theater is something like sitting on a lynch-



ing or getting a pass to Himmer's box at Buchenwald. If there was ever any doubt that the beast lurks close to the surface of the skin in modern Americans, it should be removed by the decadence of the film and the decadence of the response to it.

Importance emphasized of direct aid programs

NEW YORK—The head of the U.S. Catholic overseas aid agency warned government officials and leaders of other voluntary relief agencies of danger in minimizing the importance of direct relief programs that provide the basic necessities of life to the world's needy.

Director Robert Aldrich is noted for shrewd betting on the bad taste of the customers (cf. "Sodom and Gomorrah," "What Ever Happened to Baby Jane?"). Assuming that the man does not really enjoy his own movies, his utter contempt for the public and skill in giving it what it wants are the best investment this side of AT&T. The trick here was simply to

perceive that the great popularity of James Bond films and "Fistful of Dollars" westerns (and even such upper-level delights as "Virginia Woolf") has been due to two crucial factors: (1) uninhibited and imaginative violence for its own sake; (2) a hero unrestrained by normal compassion or conventional notions of right, wrong or fair

Paris' Institute to drop some secular studies

PARIS—Beginning with the next school year, the Catholic Institute of Paris will gradually eliminate some programs of secular studies in order to develop its more strictly religious courses.

To avoid student demonstrations, there had been no public announcement of the decision. It became known through some students who wanted to enroll in the first year of the law program.

In an interview with the Paris daily, A Le Monde, Msgr. Pierre Hautmann, rector of the university-level institute, said that the first year of the programs in law and economics will be dropped at the beginning of the school year, and the entire program in those fields will be gradually eliminated.

The faculties of law and economics will be maintained in order to organize seminars on such subjects as the philosophy of law, Church-state relations and the Church and society.

At present, the Catholic Institute spends six times more money on its law faculty than on that of theology.

The programs in literature and science at the institute will also be reorganized so that they do not lead to degrees but complement those offered in state universities.

The reorganization will result in fewer full-time students at the institute.

Canon in German VIENNA—There will be one German translation of the Canon of the Mass for Germany, Austria and Switzerland, it was announced at the Austrian Bishops' Conference. The Austrian bishops also said that the Canon in German will not be introduced before Advent.

"MORE AND MORE, as our fund of experience grows, we are finding new ways of using food as an incentive in various self-help schemes, such as adult education, literacy courses, nutrition programs, leprosy rehabilitation and many others," he said.

"Yet, food distribution programs, such as those serving maternal-child welfare cases, pre-school children, the aged, infirm and handicapped, still receive a high priority from Catholic Relief Services," the bishop declared.

"We continue to believe it most important that we furnish and distribute material relief supplies wherever needed as an essential element of our program. This has been true throughout the quarter of a century that CRS has been bringing help to the impoverished and needy of underprivileged lands. It remains equally true today," Bishop Swanstrom said.

play. Viewers may not want to imitate this sort of fun in their own lives, but they seem to have a powerful impulse to oblige and root for those who do.

Thus, in "Dozen," we soup up the violence to maximum voltage, expand the number of ruthless heroes to twelve-plus-two, and reduce the human feeling to all but absolute zero.

This Aldrich creation is based on the E. M. Nathanson novel that posed an old barracks question: wouldn't condemned criminals be more adept at the bloody business of war than ordinary soldiers? (The answer is obvious: such men are seldom especially tough or brave, and often pitifully neurotic. This fictional film is thus fake in its basic premise.)

The adaptation is by two pros, Aldrich's regular writer Lukas Heller, and veteran Nunally Johnson, destined to be identified forever as the adapter of "The Grapes of Wrath." Throw in the tight acting, especially

by Lee Marvin, John Cassavetes and Telly Savalas, and the film is altogether as expert as the liquidation of Lidice.

Marvin plays a renegade major assigned "by some lunatic" to train a dozen incorrigibles, some only a few days from the hangman for behind-the-lines butchery of German officers just before D-Day. Between the amoral major and his sullen crew, the chief operative motives are brute power, fear and survival. Both hatred of authority and nastiness to inferiors are justified by the plot situation, and indulged as they couldn't be in the bitterest "normal" war drama.

But more typical of the movie's basic spirit is the scene where warm-hearted Marvin, feeling the boys deserve a reward for their labor, brings in a truckload of prostitutes gathered at random in London. The moment is used for whoopee, comedy and pathos; it also

threatens to say something about race prejudice, since one of the men (ex-footballer Jim Brown) is a Negro.

However, nothing happens: the film only titillates up on this theme from the start. Later, Marvin justifies the sex bing on the grounds that "it is done" by half the men and officers in the army. Clearly, no opportunity for poetry or wisdom is by-

hell, must keep its distance and establish a point-of-view. But this movie leaves its audience all aglow from the feast, hungry for a sequel. Perhaps, "The Sorority House Massacre," "The Kindergarten Caper," or "Throwing Molotov Cocktails at the Old Folks Home."

Rating: A-4—morally objectionable for adults with reservations.)

When one indicts sin, he does more than sell tickets to the orgy; the tour, like Dante's of

hell, must keep its distance and establish a point-of-view. But this movie leaves its audience all aglow from the feast, hungry for a sequel. Perhaps, "The Sorority House Massacre," "The Kindergarten Caper," or "Throwing Molotov Cocktails at the Old Folks Home."

Rating: A-4—morally objectionable for adults with reservations.)



RETIREMENT HOME OUTING—The Ave Maria Guild of St. Paul Hermitage, Archdiocesan retirement home located in Beech Grove, recently treated residents to the annual guild-sponsored picnic in Garfield Park. Mrs. Mary Behrman, standing, Guild president, pours tea for Mrs. Clara Holtz (right). At left is Mrs. Lena Greenwell. Also shown is Sister M. Evangela Brenner, O.S.B.

Indianapolis Parish Shopping List

A grid of advertisements for various businesses in Indianapolis, including Assumption, Immaculate Heart, St. Catherine, St. Jude, St. Philip Neri, St. Christopher, St. Lawrence, St. Francis, St. James, St. Joseph, St. Andrew, St. Barnabas, St. Bernadette, St. Michael, St. Rita, St. Thomas, St. Mark, St. Peter, St. Paul, St. Vincent, St. Elizabeth, St. Ann, St. Rose, St. Agnes, St. Clare, St. Francis, St. Joseph, St. Luke, St. Matthew, St. Mark, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Stephen, St. Timothy, St. Titus, St. Thome, St. Veronica, St. Wenceslaus, St. Zenobius, St. Zosimus, St. Zoticus, St. Zoticus, St. Zoticus.

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RACIAL EFFORTS NEGATED

Newark has shattered hopes

NEWARK — The three white Sisters sat quietly around the living room, enduring the heat and humidity of the housing-project apartment, talking to the Negro couples about kids and what they need to grow up good.

And one parish in the riot area — St. Bridget's—had enlisted the aid of whole families from well-heeled, suburban Park Ridge, who donated a week of their vacation to helping their slum neighbors.

without a weapon — were "pretty much confined" to their parish areas, said Msgr. Carey. Saturday, some parish workers showed up at Queen of Angels, but Msgr. Carey and the other priests took them home.

in the midst of the slums, a move which will displace 20,000 Negroes from their homes. No real effort has yet been made to find them new homes.

"We're all children of God, aren't we, Sister," said one parent. Then the telephone rang. It was for the Sisters.

By noon on Friday (July 14), the second day of widespread looting, the suburbanites were gone; the play groups were closed; the Sisters and seminarians had been forced to retreat to the convents and rectories.

Amid the fear, the violence and the shattered hopes, civic and religious leaders remained on the edge of paralysis, puzzled over how to stop the violence and how to cure the ills which caused it.

The second was an attempt to appoint a white secretary to the city school board in the face of demands that a Negro be named whom Negroes felt was better qualified.

"You'd better come home, Sister," said the caller, a priest at the nearby parish. "The rioting has started."

The scene, said Msgr. Thomas Carey, pastor of Queen of Angels, was "like a military occupation" by Saturday afternoon. In spite of a slow, drenching rain and the 3,000-odd soldiers and policemen, snipers continued their grisly work throughout the day, and the looters were back in action.

Groups of clergy met throughout the riots with Newark Mayor Hugh J. Addonizio and New Jersey Gov. Richard J. Hughes—both Catholics — but admitted failure to arrive at any concrete proposals to solve the problems.

"There's a great tendency to say 'I told you so,' but most people who work in the slums knew that things were getting really hot," said Msgr. Carey.

An hour later, the Sisters finally made their way from Stella Wright Homes, one of three towering public housing projects in downtown Newark, a few short blocks across the shattered glass and rubble to their convent at Queen of Angels Church.

Friday night and Saturday morning, the priests, nuns and seminarians — indeed, anyone

THE PROBLEMS run deep. In addition to the countless "ordinary slum problems—poor housing, charges of police indifference and brutality, and poverty—two issues served as catalysts to the rioting.

Msgr. Aloysius Welch, pastor of St. Joseph's church on the edge of the riot area and the Newark archdiocese coordinator of interracial justice programs, agreed.

The second night of rioting had, indeed, started. In front of the church—an island amid the blackened and broken debris of violence—priests gave first aid, directed frightened neighbors to safety in the rectory and started the first of many shuttle trips to City Hospital with the wounded refugees — a Negro man, his head bloodied by a police club; a white man, stripped naked and beaten by rioters.

The first was a decision to clear 150 acres of land for a state-supported medical school

The riots, while deplorable, prove that all men must "unite in common efforts to solve the very real problems" of the slums, he said.



TERRE HAUTE SPEAKER—Father George Elford, assistant superintendent of archdiocesan schools, will address the quarterly meeting of the Terre Haute Deanship, Council of Catholic Women at 2 p.m. Sunday, July 23, at St. Mary's Church, St. Mary-of-the-Woods. His subject will be "Guidelines for Change in Catholic Education."

Masses on Sunday and throughout the week calling on all persons to help remove the conditions which caused the rioting.



EXAMINES PROOF—Josiah Q. Bennett, of the IU Lilly Library, holds the proof sheet from the Gutenberg Bible, in the library's collection the past nine years.

IN LILLY LIBRARY

IU boasts segments of Gutenberg Bible

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — It is not the privilege of many men to touch or even look upon a page of a Gutenberg Bible, but it is possible at least to see one in Indiana, and thousands have. Indiana University's Lilly Library is in possession of the largest piece from the Bible to be seen between the East and West coasts in the United States.

leaves of the Gutenberg Bible (one sheet), one leaf printed on both sides, the other blank. Both leaves are stained along the binding edge and a small ink blot and two chance strokes of a rubricator's brush are on the verso of the printed leaf. This is believed to be the only known proof sheet of this Bible.

The Lilly Library at IU also has the first German translation from the Vulgate of the Bible (1466), and the first printed in any vernacular tongue. It has a prologue by St. Jerome and appended commentaries on the Psalms.

The Lilly New Testament clearly shows the effects of a troubled existence and narrow escape from destruction.

Nothing is known of the owners of the New Testament before its discovery on a farm in Olewig near Trier, a small city in the Rhineland about six miles east of the Luxembourg border.

When discovered by Wyttenbach in 1828, it was in a pitiable state. One story has it that the farm children had used some of the leaves to cover their school books.

According to Josiah Q. Bennett, of the I.U. Lilly Library, there are only 45 recorded copies of this Gutenberg Bible in the world, two of which are lost in Russia.

THE GUTENBERG Bible varieties are not the only valuable Bibles in the Lilly collections of early Bibles.

The collection includes the first two English Catholic versions of the Bible. These were printed at the English College of Rheims by refugee Catholics from England, who escaped to France when Elizabeth made it uncomfortable for them in their native country. The New Testament, translated in 1582, is in one volume and the Old Testament, 1610, is in two volumes. They are translated from the Latin, using also the Greek and other versions.

Also in the Lilly Library are a first edition of the King James version and other English Bibles, some of which are noted for the beauty of their typography; a first edition of the Bible printed in Church Slavonic for use in the Russian Orthodox Church, and the first Bible printed in Czech, probably the reformed Bible.

A prized possession of the Lilly Library is the first edition of the first Bible printed in Irish (1801-03), which, however, is not a Catholic Bible as England had established the Church of England in Ireland.

Regrettably, the library has no copy of the first American Catholic Bible. "If there is anyone who wants to sell or give us one, we will be most happy," Mr. Bennett said.

The first Catholic Bible in the U.S. was not printed until 1790 in Philadelphia, due to the small number of Catholics among the early settlers. The first Bible in the U.S. was printed in Natick, Mass., using the language of the Indians. This was translated in 1663 by John Eliot, missionary to the Indians. The English settlers relied on the Geneva Bible, which was the Bible of the Puritans. Next produced in the U.S. were three editions of the German Bible, 1743, 1763, and 1776. This was a Lutheran Bible done by Christopher Sauer in Germantown, Pa. In the Lilly Library are first editions of each of these Bibles.

The first American Bible in English (the first edition of which is in the Lilly Library) was done by Aitken in Philadelphia in 1781. The Revolutionary War was coming to an end and Aitken figured it was safe to translate a Bible into English. English law had prevented earlier publications.

IN ADDITION to copies of the actual bible, the Lilly Library also contains hundreds of books of piety, all of which stem from biblical study. It was Albert Duerer's "Apocalypse Cum Figuris," the plates for which were engraved in Nuremberg in 1498. There are only two other copies extant in America, one at the Library of Congress and one privately

MEANWHILE, gunfire crackled, windows shattered and plumes of smoke rose from scores of fires set by looters. By the end of the night, amid the grating chorus of sirens, shots and unanswered burglar alarms, three men died and Newark's hope and pride had been shattered.

By the following day—when National Guardsmen and state troopers joined city police—the death toll mounted to 16 and all hopes of achieving any sort of truce had disappeared; the superior force would win, and most of the 100,000 people crammed into Newark's three-square-mile Negro slum would lose.

Monday, the start of the businessweek, and the fifth day of the disturbances, dawned with the death toll at 25—all Negro except for a white policeman and a fireman—and the continued crack of sniper fire.

Severe rioting also hit over the weekend in Plainfield, 18 miles southwest of Newark, where one policeman was killed. Minor outbreaks also hit Montclair, Jersey City and East Orange.

For more than three years Newark officials proudly pointed to their city as riots hit Harlem, then Jersey City, Paterson and Elizabeth. City and county officers, anti-poverty officials and religious leaders built a complex network of services. They held human relations workshops for policemen.

They looked at the record and hoped their schemes were really working. The three Sisters were part of that hope. They were some of 23 nuns from a half-dozen communities who came to run schools and playgrounds and family service centers amid the slums this summer.

They had been joined by an equal number of seminarians from Newark's Immaculate Conception Seminary, who work in inner-city parishes as part of an in-service pastoral training program.

NIGHTS AND weekends saw suburban teen-agers conduct recreation programs and tutor

Advertisement for Feeney-Kirby Mortuary, Centrally Located For All Parishes, Christians in Action! We Salute... EDWARD DOWD

Advertisement for ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. Includes events like German Biergarten Party and Dance, 30th Annual Summer Festival, and Ten Dollar A Plate Mission Ball.

Large advertisement for Carpet Fashions featuring a 'WE'RE NO. 1' headline, 'We Sold More Than 250,000 Yards Of Carpet In 1966... And This Year Will Be Much Bigger!', and 'TO PROVE THIS FACT we offer you the (our annual inventory clearance) CARPET SALE OF THE YEAR!!'. It lists prices for Du Pont 501 Nylon and 100% KODEL Polyester Fiber.