

1,000 American leaders to tackle urban problems

By JOHN R. SULLIVAN

WASHINGTON—Some 1,000 leaders of business, labor, religion, education, civil rights and government will meet in Washington at the end of August to muster support for an all-out attack on city problems.

Plans for the meeting were announced July 31 by a newly-formed Urban Coalition, headed by Mayors John V. Lindsay of New York and Joseph Barr of Pittsburgh.

Its membership includes 18 top-ranking civic and religious leaders, including Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops; Arthur S. Flemming, president of the National Council of Churches, and Rabbi Jacob P. Rudin, president of the Synagogue Council of America.

Three members of the Coalition—whose first meeting was that at which the announcement was made—are also members of President Lyndon B. Johnson's Commission on Civil Disorders: Lindsay, I. W. Abel, president of the United Steelworkers of America, and Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People.

THE URBAN Coalition was called together by the U.S. Conference of Mayors—Lindsay and Barr are officers of that group. Their meeting was held at the Washington offices of Urban America, Inc., a non-profit urban planning and research organization.

In addition to announcing the end-of-the-month meeting—dubbed the Urban Coalition Emergency Convocation—the coalition also called for:

- Immediate Congressional action on urban programs; model cities, education, anti-poverty, housing and job training legislation, and a host of other matters that have been too long denied the cities.
- Establishment of a federal Emergency Work and Reconstruction Program to provide new training programs and jobs for the unemployed.
- Immediate promotion of "Earn and Learn Centers" which "might well be the joint venture of business, labor and local government."

The Coalition also said that private industry "must directly and vigorously involve itself in the crisis of the cities by a commitment to investment, job training and hiring, and all other things that are necessary to the full enjoyment of the free enterprise system, and also to its survival."

IN A PREPARED statement, the Coalition warned against the "intangible damage in terms of the riots' effects on men's minds.

"At this moment, millions of Americans are forming attitudes that could mean disaster to our social structure; the home owner who vows to shoot the next suspicious character he sees in his neighborhood; the businessman who decides to get out of the slums; the labor leader who determines to keep minorities out; the insurance man who refuses to cover slum properties; the Negro or white who goes out to take whatever he can get his hands on; the legislator who fails to meet his responsibilities.

"These people," they said, "are reversing a trend that, however slowly, was working to the benefit of our cities' disadvantaged minorities.

"If law and order is to be accepted by the minorities, the majority must clearly and positively demonstrate its belief that justice, social progress and equality are rights of every citizen."

OTHER MEMBERS of the Coalition are:

- George Meany, president of the AFL-CIO; Dr. Martin Luther King, head of the Southern Christian Leadership Conference; Andrew Heiskell, chairman of Urban America and board chairman of Time, Inc. Joseph Keenan, secretary-treasurer of the International Brotherhood of Electrical Workers; Mayor Arthur Naftalin of Minneapolis, chairman of the community relations committee of the U.S. Conference of Mayors; Gerald Phillippe, board chairman of General Electric; Walter Reuther, president of the United Auto Workers; David Rockefeller, president of the Chase Manhattan Bank; A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters; John Wheeler, president of the Southern Regional Council, and Whitney Young, executive director of the National Urban League.

Not all were able to attend in person. Archbishop Dearden was represented by Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops; Wilkins by Arnold Aronson, executive secretary of the National Leadership Conference on Civil Rights; Meany by Andrew Beimler, AFL-CIO's legislative director; King by the Rev. Walter Fauntroy, SCLC's Washington representative; Randolph by Bayard Rustin of the A. Philip Randolph Institute.



NEW ARCHBISHOP BEGINS 'HOMEWORK'—Coadjutor Archbishop George J. Biskup, above, scans a copy of the last issue of The Criterion, which announced his transfer to the Indianapolis Archdiocese as he was interviewed in his Chancery Office in Des Moines, Ia. This week the new Coadjutor Archbishop met with a delegation of Archdiocesan consultants from Indianapolis to begin planning for the Mass and reception, to be held upon his arrival in late September or early October.

GIVES INTERVIEW

Coadjutor Biskup due in early fall

By PAUL G. FOX

DES MOINES, Iowa — "My role will be to assist Archbishop Schulte in the administration of the Indianapolis Archdiocese in any manner he may determine."

In summary, this is the disposition of 55-year-old Coadjutor Archbishop George J. Biskup, named last week to Indianapolis by the Holy See. The Des Moines ordinary expects to arrive in Indianapolis in late September or early October to assume his new duties.

"It would be presumptuous of me to outline my views or inclinations at this stage," he told The Criterion in an exclusive interview, held in his chancery office here.

He did, however, express satisfaction that the new archdiocese appeared to have many similarities with his present jurisdiction which embraces one-fourth of a largely-rural Iowa.

ARCHBISHOP Biskup will bring to Indianapolis a varied ecclesiastical background as high school and college teacher, pastor and administrator. He also served nearly four years in Rome as an official of the Oriental Congregation.

He assumed the Des Moines see in the spring of 1965, upon the tragic death of Bishop Edward C. Daly, O.P., the victim of a plane crash in Rome. At the time of his appointment he had been auxiliary bishop of his native Dubuque archdiocese for eight years.

The slightly-built prelate recalled that three Indianapolis priests were fellow-students in theology at Rome's North American College. The three are: Msgr. Joseph D. Brokhage, pastor of the Latin School and rector of Holy Rosary parish; Msgr. Raymond T. Bosler, editor of The Criterion and pastor

Marian faculty house underway

Construction was begun this past Wednesday at Marian College on a new Sister-faculty house, to accommodate 70-80 Franciscan nuns who serve on the college faculty and some Sister-students who will reside there.

Francis A. Wilhelm Construction Company has the general construction contract at an undisclosed cost. The architect is Bohlen and Burns. Both are Indianapolis firms.

The L-shaped, red brick building will be located south of the present Clare Hall women's dormitory, which now houses the Sister-faculty. A chapel is included in the new facility, but no dining accommodations.

Construction is anticipated to take 10 to 11 months. Upon completion, additional housing accommodations will be made available in Clare Hall for women college students.

Profession of faith text revised

VATICAN CITY—A considerably abbreviated profession of faith to substitute for the lengthy oath against modernism has been sent to the world's bishops by the Doctrinal Congregation.

The formula, like its predecessor, is required of clerics, religious and some others at various important steps in their ecclesiastical careers. It includes a profession of belief, in all the truths contained in the Nicene Creed as well as an expression of adherence to all that is defined by the Church infallibly or taught by her "ordinary magisterium" (teaching authority).

THE OATH against modernism, which was prescribed in 1910 by the motu proprio Sacrorum Antistitum, was intended as a safeguard against the errors of modernism, a heresy which in effect denied Revelation, the supernatural and the divine origin of the Church. It was condemned by Pope Pius X, in 1907 in his encyclical, Pascendi, and also by the Doctrinal Congregation's (then the

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TO REPLACE GYMNASIUM

Interfaith chapel is planned for Richmond State Hospital

By BERNICE O'CONNOR

RICHMOND, Ind. — An auditorium-gymnasium with basketball nets and scoreboards is not a chapel. But it's the only place the 1,800 mental patients at Richmond State Hospital have for worship.

In its 119-year history, the state mental hospital has modernized patient treatment and facilities. But its Protestant and Catholic chaplains must compete with movies, dances, club meetings and sports events for the use of the all-purpose gym.

"It's like going to Mass in Hinkle Fieldhouse," a hospital attendant said.

TO PROVIDE an interfaith chapel on the grounds of the state institution, the Citizens All-Faith Committee for Richmond State Hospital is involved in a fund-raising effort that so far has accumulated \$30,000—the gift of hospital patients, staff members, Protestant and Catholic churches, Sunday School classes, clubs and individuals. The estimated cost of the chapel is \$200,000.

One small rural church with only 85 parishioners has donated \$300 for the project, the Committee reports. A Sunday School class of hospital patients has given \$100. Six-hundred teenagers in the Fort Wayne Youth Council have each committed themselves to give \$5 to the chapel fund, and a church in rural Wells County has contributed \$1,300. Memorial gifts

have poured in from individuals in at least eight different states.

Upon completion, the chapel will be perpetually maintained by the State of Indiana, although no public funds can be used to erect it.

"We feel that fund-raising is a part of the churches' missionary purpose," Rev. Eldon M. Bryant, the hospital's Protestant

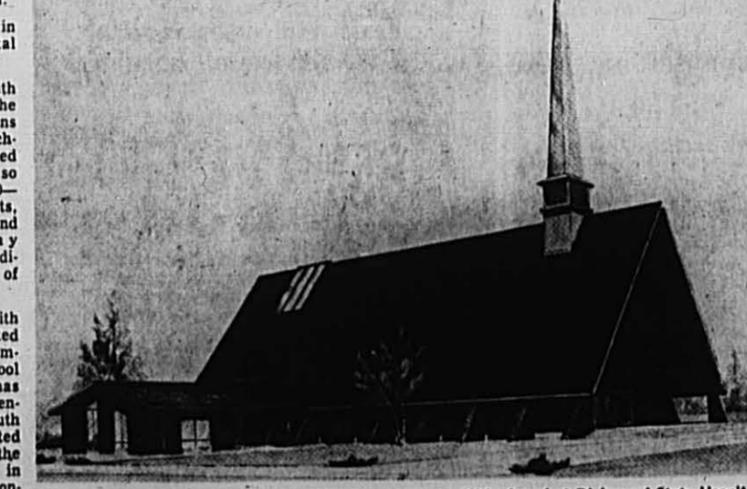
chaplain said. "That is why the All-Faith Committee is relying on individuals and church groups to build our chapel. We are staying away from professional fund-raisers."

REV. BRYANT is president of the Citizens All-Faith Committee and Father-Gerald Renn, assistant at Richmond's Holy Family parish and the hospital's part-time Catholic chaplain, is

vice-president. Branches of the Committee are active in each of the 13 counties served by the eastern Indiana state mental institution. The 13-county area overlaps three Catholic dioceses—Indianapolis, Lafayette, and Fort Wayne.

Standing near the entrance to the state hospital in a wooded grove which will be the site of

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Above is the architect's rendering of the proposed inter-faith chapel at Richmond State Hospital.



VOL. VII, NO. 4 INDIANAPOLIS, INDIANA, AUGUST 4, 1967

Massive aid program advocated

WASHINGTON, D.C. — Cardinal Patrick O'Boyle of Washington said Americans must swiftly put into operation numerous government and private programs whose aim is improving the conditions of impoverished Negroes, or else violent eruptions such as in Detroit and Newark "might well result in a national disaster much worse

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than any defeat which we have ever suffered in a time of war."

In a lengthy pastoral letter read before congregations of the Archdiocese of Washington, Cardinal O'Boyle said that "whatever the cost," radical and massive programs must be carried out.

The prelate called on all Americans "to make reparations for our past failures and sins of omission," and acknowledge personal responsibility for perpetuating a system "inevitably bound to erupt in violence."

A program of federally-backed rent subsidies for the poor was advocated by the prelate. Past programs and present ones aimed at coping with slums, he said, are "feeble" and inadequate.

ONE OF the more critical needs, as he views the problem, is a "far-reaching program of federal public works to provide employment for the great mass of unemployed Negro youth."

Cardinal O'Boyle also called for "dramatic and far-reaching improvements in the anti-poverty program" and a "vastly expanded" health and welfare program.

He criticized government urban renewal programs, which, as he intimated, are billed as projects to improve the lot of low-income persons, but in the end make them victims of greater financial pressure without improving their condition.

Cardinal O'Boyle said the riots throughout the nation, "however senseless they might be, are the frenzied cry of alienated people who are trying to tell us, out of a sense of enervating despair and utter hopelessness, that they want to be heard and want to participate as full-fledged American citizens in the economic, social and cultural life of our cities and our nation."

CHURCHMEN were placed in the list of those criticized for toleration of the "commercial exploitation of ghetto residents

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'Spoke like brothers,' Pope says after trip

CASTEL GANDOLFO, Italy— "We spoke like brothers," Pope Paul told a crowd at this papal summer villa who greeted him on his arrival from Istanbul where he had met with Ecumenical Patriarch Athenagoras.

The Pope came to Castel Gandolfo by car directly from the Fiumicino Airport in Rome where the Pan American jet which brought him from Turkey landed at about 9:25 p.m.

After being welcomed back by Italian and Church dignitaries, the Pope was driven to his summer home in the Alban Hills, where he will remain until September.

Speaking from a balcony, Pope Paul confessed, "We are tired, but we are very happy from the journey we have made."

"DEAREST children," he told them, "thank you for waiting for us with such patience and affection. We bring you greetings from the East. We had contacts with civil authorities, and we have been able to draw closer to representatives of the Orthodox Church, who have shown real goodness and greatness of spirit. Therefore, we hope for many good things to come of this."

Thailand supports UN, visiting prelate says

The government and people of Thailand vigorously support United States policy in South Vietnam, a Thai archbishop said in Indianapolis early this week.

"My country is strongly anti-Communist," Archbishop Michael Kien from Thare, Sakonkakhon, Thailand, said. "The people know first-hand of Communist terrorist activities, particularly on our eastern Laotian border. This know the Communists are trying to infiltrate and destroy our country." Only a thin strip of Laotian terrain to the east separates Thailand from Vietnam.

FEAR ALONE drives some Thais to cooperate with the infiltrators from the East, the 47-year-old archbishop said. He also reported that the Thai government is boosting its troop support in South Vietnam from 500 to 3,000 men "as proof of our commitment to the anti-Communist struggle."

Freedom is important to Thailand, Archbishop Kien stressed. It is the only country in southeast Asia that has never been ruled by a European nation.

In the United States on a four-month fund-raising swing for his archdiocese, Archbishop Kien spoke at St. Andrew's Church (Indianapolis) Sunday where he reported the response to his appeal "quite encouraging." Having already criss-crossed the nation, he was checking flight schedules to Columbus, O. and New York City.

Catholics enjoy complete religious freedom in his homeland, the archbishop reported, although they comprise only one-half of one per cent of the total population. The nation is officially, and overwhelmingly, Buddhist, but the King takes seriously his official designation as "Protector of All Religions."

THAILAND has nine Catholic dioceses, two archdioceses, and six seminaries ordaining "five or six native priests a year," the archbishop stated. "These are enough priests to maintain the status quo but not enough to

His visit to Istanbul and the ancient Christian center of Ephesus was "wonderful," he said, "beyond every imagination, beyond any expectation."

In Istanbul, the Pope had ecumenical talks with Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, and joined him at prayer services in Orthodox and Roman Catholic churches.

The Pope also exchanged visits with Armenian Patriarch Shnorh Kaloustian, and with other religious leaders.

ALTHOUGH Pope Paul also conferred with President Cevdet Sunay of Turkey, his two-day journey to Istanbul and Ephesus was religious in character and devoted specifically to the advancement of Christian unity.

Just before leaving Ephesus for the return trip to Rome, Pope Paul repeated his pleas for unity in messages sent to Orthodox and other non-Catholic religious leaders in Turkey.

"We enjoy profound unity in the faith preached and proclaimed by those pastors and doctors common to us," he said. "With full respect for your customs and legitimate traditions, we would wish on our part to

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ARCHBISHOP KIEN expand the services of the Church in Thailand."

About 22,000 Catholics live in the archbishop's own diocese. Six Catholic elementary schools and three Catholic high schools are located in the archdiocese, but their students represent all religious faiths.

While compulsory education has been on the books since 1910, it has only been implemented by the government in the last 35 years, according to Archbishop Kien. He estimates that about 80 per cent of the people are literate. (By B. O'C.)

Tell City parish is given bequest

TELL CITY, Ind.—St. Paul's parish here has received a bequest of \$8,950 and property valued at \$7,950 in the estate of the late Thomas J. Jarboe, a member of the parish.

Jarboe was a retired woodworker, employed in the mill department of the Tell City Furniture Company. He died in October, 1966.

Ask dismissal of stamp suit

WASHINGTON—Dismissal of a suit seeking to halt production of the 1967 Christmas postage stamp depicting Hans Memling's painting "Madonna and Child with Angels" has been asked in U.S. District Court here by the U.S. Department of Justice.

The suit was instituted by Protestants and Other Americans United for Separation of Church and State (POAU), contending production of the stamp involves spending public funds in an unconstitutional manner.

The Post Office Department already has produced more than 650 million of the stamps, has plans for some 650 million more, and has scheduled start of sales for November 6.

Interview with Robert McAfee Brown

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(Second of two articles)

Q. There at least two points in the question of authority at which Catholics need extra help in understanding the Protestant position. First, Protestant theologians have affirmed and I think still affirm that the Church is always sinning with regard to the treasures entrusted to her; that is to say, she is always in some way corrupting the gospel. Today almost all Christians agree that the Church wrote the New Testament. If the Church is always fallible, what assurance do we then have that our gospel is the true gospel of Jesus Christ?

A. Well, that's a very good question, and it's a very penetrating one that the Protestants must face. I think one has to distinguish here between the words of scripture and that to which the words are trying to point. I think we have to see, if we are all honest as we engage in textual study of the New Testament, that certainly not everything that is recounted in the New Testament can be understood in a literal sense precisely as it is described. There are variations, for example, in the details of the resurrection narratives of various gospels. You can't make a nice, smooth, neat, consistent pattern out of Matthew, Mark, Luke, and then John, in terms of what happened after Good Friday. Yet they all give overwhelming testimony to the central fact that the early Christian community was clear that the Jesus who was dead was now alive and in their midst.

What I am trying to say is that there is a central Christian claim to which the Christian responds by faith, without full and total proof and assurance. That claim, I think, can be very briefly summarized in the words of the earliest Christian confes-

sion of which we have any record: Kyrios Christos, "Christ is Lord." That's what distinguished the Christian and the non-Christian in the first century. That's what distinguishes the Christian and the non-Christian in any century. That to whom one gives his final allegiance is not Caesar or the state or anything else; it's Christ.

Now that is an affirmation one makes at great risk, because one might be wrong: the early Christians might have been deluded; the whole thing might be a hoax. There's no way in which one can ever conclusively demonstrate the truth of this, save in the risk of living it out and finding one's confirmation as one lives in these terms. So there is that basic affirmation. Now in one sense, I, as a Protestant, say this is an irreformable dogma. That is to say, I cannot conceive of the Christian Church deciding one day that Christ is not Lord, that somebody else is Lord. At this point, I think, Protestants and Catholics are very, very close.

Beyond that, the more one tries to spell out the implications of Christ's being Lord, the more one has to have a certain caution. To say Christ is Lord, to say He is the one to whom I give my allegiance, means sooner or later that I am drawn into fellowship with others who make that claim. This means some kind of a community begins to be established and sooner or later some kind of structure has to guide the deliberations of that community, some kind of system for determining who is properly saying Christ is Lord. Some kind of teaching authority gradually builds up.

The further we get away from the basic affirmation, I say, the more we have to realize that human judgments and human corruptions will intrude. Therefore, for the sake of the purity of the fundamental Christian affirmation, one has to be willing to have the various struc-

tures that surround it always open to scrutiny and to criticism.

Q. The other point at which Catholics need help in understanding the Protestant position on authority is this. Increasingly Catholics are agreeing that the Church must listen to holy scripture. How does the Church listen to holy scripture? Who are her ears? Who decides what God is saying to her? What assurance does she have that she has heard the Word rightly?

A. That is a \$64 question for the Protestant, but I think it's at least a \$32 question for the Roman Catholic. What happened here, very briefly, is that for a long time after the Reformation we polarized our positions. The Protestants, upset and feeling betrayed by the way in which medieval traditions seemed to have moved the Church away from the original New Testament witness, said, "Only what's in scripture counts. *Sola scriptura*, scripture alone, is the norm."

In response to that, then, Catholicism seemed more and more to elevate tradition to the normative place. The on-going tradition of the Church must always be there to interpret scripture. There's no reason, from this point of view, to say that the Holy Spirit stopped acting when the last book of the New Testament was written. He keeps on working, and in subsequent history of the Church new truths may emerge.

These positions became polarized, and what we now have come to, as one sees very clearly in the Vatican constitution, *On Divine Revelation*, is that for the Catholic now a certain kind of priority is given to scripture, although scripture always must be interpreted in the on-going life of the Church. For most Protestants, I think, it is clear that we are not going to use the term *sola scriptura*, scripture alone, as though this

EDITOR'S NOTE: In this second of two articles, Dr. Robert McAfee Brown looks at authority in the Church and its meaning to all Christians. He also explains his letter to American bishops on the war in Vietnam. The interviewer is Ray Ryland, a former college classmate of Dr. Brown's who now teaches religion at St. Gregory's College, Shawnee, Oklahoma.

meant we appeal to nothing else than that. We inevitably also engage in the traditioning process. Tradition means "handing on," and scripture must be handed on. We read scripture in the light of the sixteenth century or in the light of the Lutheran tradition or Reformed tradition or something of the sort.

But we both (Protestants and Catholics) have the problem of relating scripture and tradition. The question then becomes, who interprets or who says when scripture is being rightly understood? Catholicism of course has had a much tidier answer to this in saying that the teaching authority, the magisterium, as focused in the office of bishop, provides the vehicle of interpretation. This interpretive principle is housed in the office of the bishop of Rome, although now with the new principle of collegiality that would be interpreted in wider terms.

In the Protestant perspective, for example in the Reformed tradition with which I'm most familiar, Calvin and others indicated that there had to be in the Church a teaching office. There were preachers who were ordained to expound the Word of God. There were what were called the doctors who were to train the preachers. The doctors had the scholarly learning to deal with these materials; they had a particular responsibility for this on-going task of biblical interpretation.

The problem today, which I think the Vatican Council also came to terms with, is that sometimes those who interpret, interpret wrongly, or at least interpret without seeing full nuance of what is there. To me, one of the most significant events of the council was the speech of Cardinal Suenens at the second session, in which he spoke about what he called charisms in the Church. His point was that the charismatic activity of God the Holy Spirit can work through all parts of the Church. The importance of this assertion can be seen in terms of Cardinal Ruffini's response that we might have needed this kind of charismatic activity in the early Church, but we don't need it anymore because now we have the hierarchy through whom the Holy Spirit channels His activity. Cardinal Suenens was insisting, as any Protestant would want him to do, that even the teaching authority, the magisterium, must also listen to other voices within the Church. Newman, you remember, talks about consulting the faithful in matters of doctrine.

In principle here we have the same kind of problem, namely that we simply cannot restrict the activity of the Holy Spirit to the ordinary, normal, conventional channels. He may speak through a layman. I think we have to say today that the Spirit may be speaking to us outside the Church itself. We may be hearing a more important word from the outraged sensitivities of those members of underdeveloped nations, who rebuke Christians for having lacked sensitivity to the needs of others. That may be the word of God much more than some of what comes through the official teaching channels of the Church. So we have the problem that whatever we hear as the voice of God coming to us through scripture always has to be evaluated, tested, judged in the light of these other ways in which God may also speak to us.

Q. Now we turn to some questions about teaching religion in college. In 1962 you left a distinguished chair of theology at Union Seminary in New York to come to Stanford to teach religion. Those of us who were following your career were greatly surprised at this change. Why did you

leave seminary teaching to teach in a university?

A. There were many factors involved in that decision, and needless to say, it was a very hard decision to make. Basically, I felt that if the whole theological enterprise is viable, if it really can be justified, it must be able to sustain itself not only in the supportive atmosphere of the seminary community, but also in what is at least the indifferent, and sometimes hostile, atmosphere of the secular university.

In other words, if theology, the Christian faith, is ultimately communicable only to those who are already on the team, I'm not so sure that it's a very significant enterprise in the modern world in which more and more men live outside the Church.

Q. A few months ago the National Observer reported at great length on the remarkable increase of interest in religion courses, and the increase of the courses themselves, on college campuses. How would you account for this increase?

A. It is an interesting phenomenon that this is happening all over the place. One negative reason and one positive reason may help to explain it. First, the negative reason. Part of the interest, perhaps, is due to the fact that many students who come to the colleges and universities have never before had any significant exposure to the content of Christian faith or the Judaeo-Christian tradition. They have grown up outside the organized churches and synagogues, so they are theologically

as innocent as the driven snow. Or else they have had an unfortunate experience in Sunday School or have had some occasion back home simply to write off the organized Church as hopelessly irrelevant to the things that seem important to them.

Then they come to college—and this would be the positive reason—and they begin to have to do with all the relevant questions. Does life have any meaning? Is this an absurd universe? Why is there evil? How can I make my life count for something? Then they begin to discover that they are dealing all the time with what are fundamentally theological issues, questions which Professor Tillich calls "ultimate concern."

Q. The same article in the Observer noted that in each of the past four years the students here at Stanford have selected you as one of the three professors who meant the most to them. What can you say about your own approach in teaching religion in a secular university?

A. One thing I've been very much concerned about is to make clear that I am willing to listen. Reinhold Niebuhr once said there is nothing so irrelevant as the answer to an unasked question. I think it is important that one try to discern where are the questions and concerns that students have, so that when it's time to speak to them we do not simply parade answers or formulas or materials from another era that to the student are no more than museum pieces: "How quaint that people once could have believed that sort of thing!" I think one must try to see where the questions are coming from, and how in terms of the questions asked one can deal with them.

Q. Let me turn to the subject of secular ecumenism. Most people today use this

term "secular ecumenism" to refer to common Christian social and political action. What do you see as the future of secular ecumenism?

A. It seems to me that this may well be the area where the most important breakthroughs in ecumenical activity will come. We have spent most of our time so far simply coming to know one another again. Our glances have been rather introverted; that is to say, we have been living within the walls of the Christian community, trying to re-arrange the ecclesiastical furniture there. We have explored the areas of theological difference, but that can become a very precious, very ingrained, parochial kind of activity.

What we are now trying to do is to recover the nature of faith, to realize that the very nature of that faith is to thrust us back into the world of man. A good symbol of this is the way the Vatican Council began and ended. Almost the entire first session was spent on the discussion of liturgy. This is a matter of intense concern within the life of Roman Catholicism but not of an overwhelming interest to those outside the Church. But four years later the council very logically had moved from that internal renewal to the decree on *Religious Freedom*, which is concerned with the rights of other men to free religious expressions, whatever they are; and even more importantly, for our purpose, to schema thirteen, the longest single council document, on the subject of *The Church in the World Today*.

This schema deals precisely with these issues of so-called secular ecumenism: marriage and the family, population problems, war, atomic weapons, poverty, the right of labor to organize—all these kinds of issues. To me it's simply an attempt to translate the love commandment into specifics. We are not only called upon to love God, we are called upon to love our

neighbor, and that is the same thing as loving God. So we cannot really avoid this so-called secular thrust.

Q. In *Commonweal*, you gently remonstrated with them for not supporting the recent Washington mobilization of Christian and Jewish clergy on the war in Vietnam. What did you hope to accomplish by your open letter?

A. What I hoped to accomplish by the letter, and what I really don't think so far has been accomplished very clearly, was to say to the Catholic bishops that on such issues as the involvement of a country in an increasingly escalating war we cannot afford to make individual witness. We must do this together. We must, as much as possible, mobilize the voice of the Christian community, and the Jewish community as well, so that we are not speaking as three separate and therefore relatively small groups that can be written off. As much as possible, we must try to speak as one group trying to sensitize the conscience of the nation.

Named to head Army chaplains

WASHINGTON — President Johnson has sent to the Senate the nomination of Msgr. (Brig. Gen.) Francis L. Sampson as Chief of Army Chaplains with promotion to the rank of Major General.

Msgr. Sampson, a chaplain for 25 years, was wounded during World War II and captured twice by the Germans. He holds the Distinguished Service Cross, the second highest American military award.

A priest of the Des Moines (Ia.) diocese, he has been Deputy Chief of Army Chaplains since February 10, 1966. There are more than 1,800 U.S. Army chaplains on active duty.

HOME, SCHOOL, PARISH

USCC bureau develops plans for sex education program

WASHINGTON—The Family Life Bureau of the United States Catholic Conference announced here that it is developing a sex education program involving the home, school and parish.

Father James McHugh, bureau director, said the program was being developed in cooperation with the USCC Education Department, the National Catholic Educational Association, and the National Center of the Confraternity of Christian Doctrine. All have headquarters here.

"The Second Vatican Council," said Father McHugh, "has strongly urged that every child be given a positive education in sexuality as a part of the formative process whereby he becomes increasingly aware of his personal identity and Christian responsibility."

"This insightful training in human sexuality is certainly the prerogative of parents and family, but as the child goes through the process of socialization, he can profit greatly from the influences of the school and parish community."

"We feel then that a total program of education in human sexuality necessarily requires the contribution of the school and its teachers, and the leadership of pastors of souls who will point out the value of

such a program for the entire community."

DURING THE past year the Family Life Bureau has sought to identify existing programs in various dioceses and parishes throughout the country. It has maintained a dialogue with interested physicians, psychologists, educators, and theologians who have provided guidance from their own disciplines.

Father McHugh noted the existence of programs of education for nuns and teachers, the formulation of curriculum guides for different age groups, and the publication of some effective materials for use by parents. The bureau will draw upon these resources, and will benefit from the experiences of selected parishes and diocesan school systems that have experimental programs in process or projected for this coming school year, he said.

COMMENTING on the overall plan, Father McHugh added, "We have a particularly challenging responsibility facing us, but we feel that the interest, cooperation, and expertise of our people are the resources that are equal to the challenge."

The plan in formulation by the bureau and the other agencies calls for a series of

pilot projects in different dioceses—each working on different aspects of the total program. These dioceses will be identified by August 15, so that their efforts may be appraised and evaluated during the coming school year.

Program formats for parents' groups are a necessary part of the projected program, and these will be ready for use in the pilot centers.

The Family Life Bureau and its many diocesan units have long recognized the need for such a program. Father McHugh said. In view of the general interest and concern about sex education that is leading to development of school-centered programs throughout the nation, the various bureaus and departments are particularly anxious to contribute to their planning and development, he stated.

FATHER McHugh added: "Education in sexuality is similar to religious education. It cannot be accomplished effectively without parental interest and cooperation, and it will not promise much success if undertaken as a mere academic subject without concern for human and moral values."

"The Church has a definite part to play and a leadership role to measure up to. We are confident that the influence of religion will prove most beneficial."

CLERGY NECROLOGY

"All these are buried in peace, and the memory of them lives on and on."
—Sir, xlv, 14

- August, 1874 — Father Daniel Maloney
- August 6, 1917 — Father John F. Sondermann
- August 7, 1920 — Father Joseph Matthews
- August 7, 1882 — Father William Doyle
- August 7, 1854 — Rev. Eugene Schwerzmann, O.S.B.
- August 8, 1930 — Father Joseph M. Zogimann
- August 9, 1941 — Rev. Ambrose Mattingly, O.S.B.
- August 9, 1862 — Father William Peters
- August 10, 1961 — Rev. Chrysostom Coons, O.S.B.
- August 10, 1877 — Father John P. Sessell
- August 11, 1917 — Rev. James Zeigentuss, O.S.B.

Cancel tithing plan in St. Louis

ST. LOUIS—An archdiocesan-wide tithing program, contemplated early in June as an adjunct to the St. Louis archdiocesan Annual Expansion Fund, has been shelved, at least for the moment, because of the death of Cardinal Joseph Ritter of St. Louis.

Father Paul F. Kaletta, AEF director, announced that "because of the present circumstances in the archdiocese, the announced intention of an archdiocesan tithing program has been cancelled, at least for the immediate future." Father Kaletta said any decision on the program must await the new spiritual head of the archdiocese.

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PRECEDENT—William J. Murray was recently named as the first lay director of development of the Society for the Propagation of the Faith. A native of Virginia and former head of that state's Port Authority, Mr. Murray is shown above consulting with Msgr. Edward T. O'Meara, who succeeded Bishop Fulton J. Sheen recently as Director of the U.S. mission organization.

XAVIER SPEAKER

Urges radical reforms for Catholic schools

CINCINNATI — A widely known priest-educator asserted here that Catholic schools are more necessary than ever, but their administration needs radical reform.

Msgr. C. O'Neil D'Amour, head of the Marquette, Mich., diocesan school system, a featured speaker at Xavier University's 15th conference on business problems of Catholic institutions, discussed the future of Catholic education.

Auxiliary Bishop Edward A. McCarthy of Cincinnati, greeted the conference participants and spoke on lay-religious cooperation in relation to the Second Vatican Council.

In addition to reviewing the council declarations on the role of the laity and on lay involvement in the work of the Church, Bishop McCarthy cited the need for improved communications between religious and laity and for the cultivation of a climate of mutual respect.

The bishop said he believes one of the major thrusts of the council is being neglected by some laymen who are emphasizing immediate participation in parish affairs while overlooking the involvement in the secular field which is their area of special competence.

MSGR. D'AMOUR, a former official of the National Catholic Educational Association, warned against "phasing out the Catholic school system."

Present conditions, he said, demand Catholic schooling even more than those of the 19th century in which the system was established.

"Catholic education as developed in the United States provides a viable and dynamic pattern for the Church universal as she confronts the world," he said.

Catechetical programs are no substitutes for Catholic schools, he declared. Shortage of funds is not the major problem, he added.

"If generations of poverty-stricken immigrants could build

and maintain the Catholic school system from out of their poverty, can it be that comparatively affluent Catholics of today cannot do more out of their affluence?" he asked.

"Our present crisis rises from a failure in leadership. It rises from a defeatism on the part of leaders who would abandon the struggle even before the forces have been marshaled and the battle truly joined," the monsignor said.

It is the task of leaders not only to demonstrate the need that exists but also to "create the structures for fulfilling the need," he said.

"I believe that a most urgent task confronting Catholic leadership today is that of reforming radically the policy-making and administrative structures so as to make them conform to the realities of the times and of the Catholic people in these times," Msgr. D'Amour continued.

The old structure is that of "the Catholic ghetto," he said, with its community "clustered about the church in an attitude of self-defense."

"Now, swiftly changing times have made both structure and purpose anachronistic," he added. A more mature Catholic community "rightfully is demanding that the structure of the schools accommodate itself so as to continue to reflect the people," he said.

"No longer can we the clergy and the Religious think of these schools as 'our schools.' Not even the Catholic community can consider them to be its schools. The school must remain the agency of the entire community—that is, of the family, the Church and the state," the monsignor said.

MSGR. D'AMOUR said this requires "an effective voice in control" which has to be "vested in representatives" of the three societies. Noting that the ecumenical council's Declaration on Christian Education calls for such an arrangement, he acknowledged that "its implications are such as to be somewhat traumatic for Catholic school people—particularly clergy and Religious."

He emphasized that professional educators in the Catholic

system "must come to understand that they are employees of the board and must accept the premise that it is the task of the board to determine the policies of the school."

Also necessary, he said, is "the separation of religious superiority and educational administration," and the recognition by school administrators that "they are dealing with highly professional people and not simply with Religious subjects."

Msgr. D'Amour said another change which is "proving far more difficult" is that of "separating the educational purpose from the pastoral purpose, and by consequence educational authority from pastoral authority."

Since the school is under the auspices of the Church, he continued, "pastoral authority has a right to a voice," but it "must not be able to dominate the school program."

"The norm of judgment in school operation must be not what is deemed to be the attaining of a pastoral good; rather it must be that which is deemed to be an educational good," he said.

He called for "a new formula whereby the entire Catholic community can be asked to bear its fair share of the expense of schooling as distinct from the pastoral mission."

He said he believes the Catholic people are able to maintain and perfect the schools.

The monsignor warned that "care must be exercised that high tuition rates are not permitted to replace parish financing."

"High tuition rates would destroy the Catholic school as being a 'community.' They likewise would eventually bring harm to the faith," he said.

INCREASING relations hips with public authority and "the demands of educational advance" make it "absolutely necessary that we form cohesive school systems within each diocese," he said.

"I would hope that eventually we might transcend diocesan boundaries and form state school systems," he added.



'FAUST' IS FIT—Costume fittings are an important part of the plans for any opera and especially a mammoth one like "Mefistofele" which features Richard C. Knoll, above, in the part of Faust. Looking on while the seamstresses fit Knoll's doublet is Lila Stuart, back left, who sings the part of Margaret in the opera. Knoll is assistant professor of music at Indiana University whose Opera Theater produces "Mefistofele." The opera was given July 28-29 and will also be seen August 4-5 in the IU Memorial Stadium at 8:45 p.m.

St. Charles parishioner has role in IU opera

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — Starting in this year's spectacular outdoor operatic production at Indiana University, the philosophical opera "Mefistofele," is Richard Knoll, assistant professor of music in the university's School of Music and a member of St. Charles Borromeo parish here.

Knoll, who sings in the St. Charles choir, is alternating with another IU music school faculty member, Jean Deis, in singing the role of Dr. Faust, the philosopher.

The opera in prologue, four acts and epilogue, based on Goethe's "Faust," open Friday, July 28, on what is reputedly the largest outdoor stage in the world in the university's old football stadium.

THE PRODUCTION will be repeated this Friday and Saturday (Aug. 4-5) at 8:45 p.m., with Tibor Kozma, formerly a conductor at the Metropolitan Opera and now a member of the IU music faculty, conducting.

"Mefistofele," often referred to as the "other Faust," was composed by Arrigo Boito, 19th century Italian composer. It is the composer's effort to telescope some basic ideas from Goethe's two-part drama into operatic form.

A member of the IU music faculty since 1963, Knoll's versatility embraces opera to musical comedy, television to symphony orchestra appearances. He has sung leading tenor roles with the Detroit Opera Theater, the Kansas City Lyric Opera, and the Chicago Lyric Opera, where he appeared in the world premiere of "The Harvest," by Giannini, as well as the recent production of "Wozzeck."

He has appeared as soloist with the Chicago Symphony, NCB Symphony, the Kansas City Philharmonic, the Indianapolis Symphony and many other orchestras, and has made more than 200 appearances on network television shows.

His love of singing showed at an early age. By the time he was 11, he would often be called to sing for as many as four weddings on a Saturday.

KNOLL CONTINUED to do all kinds of jobs, including cooking and boxing (he won each of his 18 fights as a student at Northwestern University) to help pay for his education.

Deacons from U.S. helping British

LONDON — Thirty deacons from the North American College in Rome are spending six weeks of their summer vacation working in English parishes.

The arrangement was made by Bishop Derek Worlock of Portsmouth at the request of Bishop Francis F. Reh, rector of the college. "It saves the students a long trip home to the States," said Bishop Worlock.

The U.S. deacons are gaining pastoral experience in parishes spread over five dioceses—Westminster, Birmingham, Portsmouth, Liverpool, and Hexham and Newcastle.

noted that their statement is not meant as a complete description of the Catholic university and that it represents only their thinking as individuals, not as representatives of their institutions or the International Federation of Catholic Universities.

The foreword also endorsed, "the presence of and active participation by persons who are not Catholics" on the Catholic university campus, and noted that the statement does not cover the nature and role of the smaller Catholic universities and liberal arts colleges.

European bishops will push for formal group constitution

By T. H. J. ZWARTKRUIS

THE HAGUE — The meeting near here of about 80 European bishops, including seven cardinals, has proved so valuable that next September, during the Synod of Bishops in Rome, presidents of European national bishops' conferences will consider the formal constitution of a European Bishops' Conference.

This first meeting at Noordwijkerhout, unprecedented in Europe, had an informal character although fully approved by Pope Paul VI.

Criticism by the Italian newspaper, *Il Messaggero*, which described the conference as "anti-Roman," and mixed feelings among some Italian ecclesiastical circles before the conference began—they feared trans-Alpine progressiveness—were countered by the Pope's letter to the conference.

In that message, the Pope welcomed the meeting as a sign of an active consciousness of "pastoral solidarity quite in keeping with Episcopal collegiality which was given such prominence at the Vatican Council."

SUMMARIZING the results of the meeting, it should first be stated that the aims of the conference were achieved. The document on collegiality issued by Vatican II has been developed into a practical result. Practical results can be enumerated.

First, the bishops of Europe, no matter how they differ in nationality, temperament and theological background, have realized the change in relation between authority and obedience.

This was expressed by Bishop Francis Marty of Reims. He mentioned the case of a candidate for the priesthood who, at a bishop's question in an ordination ceremony, "Do

you promise obedience to me and my successors?" replied: "Yes, but in dialogue."

The time has gone when blind obedience may be asked. There must be a spirit of collegiality between bishop and priests. There must be continuous dialogue.

Second, this new concept, among others, has to be realized in new councils of priests to be erected in accordance with the motu proprio of August 6, 1966, and the clear pronouncement in the decree, *On the Bishops' Pastoral Office*, in which is stated: "The diocese is that part of the People of God, care of which is entrusted to the bishop in collaboration with the presbytery."

DURING THE European prelates' session, lectures as well as discussions in separate groups showed the keen desire of all bishops to realize this true collaboration of priests and bishops in the spirit of collegiality.

Actually, in most dioceses, councils of priests have already been instituted and, for the greater part, by free election of all priests.

Third, another important stride forward was made in having the laity share responsibility with the hierarchy on the basis of the universal priesthood of all the baptized. This was done through the unanimous support of bishops for pastoral councils representing priests, religious and laity.

It was Canon Fernand Boulard who, in an excellent paper, clearly indicated the distinction between the council of priests and the pastoral council. "The council of priests," he said, "is to be an expression of the diocesan presbytery in the unity of its hierarchical mission and the diversity of its ministries; the

pastoral council represents the people of God in the diversity of its vital conditions and in the unity of its redemptive mission . . ."

Apart from preparations made for another (and official) meeting of European bishops, meager contact between secretaries are being taken to insure regular contact between secretaries of national bishops' conferences.

Regular exchange of information and documentation was also decided upon by the European prelates. A characteristic of the conference was the harmonious and brotherly atmosphere in which it was held. Italian Bishop Gastone Mojaisky-Perrelli's bandages were not the result of a fight between bishops but an unfortunate outcome of a friendly game of soccer goal-kicking with two cardinals!

Many bishops also went home with a better appreciation of Holland, of which so often only what is happening in Catholic sensational events are reported and not the living faith of the Church trying to adapt principles of Vatican II to the conditions in its own province.

Bus program

BOSTON—The Archdiocese of Boston announced that it will join a program of subsidizing Negro students to suburban schools. Father Paul R. Rynne, executive director of the Archdiocesan Commission on Human Rights, said Negro parochial school students would ride on buses and in private cars with students in the privately run Metco program for public school students. The commission's program will be called Catholic Metco.

2,400-WORD DOCUMENT

Study on Catholic university stresses autonomy, freedom

LAND O' LAKES, Wis.—A working paper on Catholic universities, released here and signed by 26 Catholic educational leaders, stresses autonomy and academic freedom.

The 2,400-word document, "A Statement on the Nature of the Contemporary Catholic University," was signed by all the participants in a July 21-23 seminar sponsored by the North American Region of the International Federation of Catholic Universities. The meeting was held at a lodge here, owned by the University of Notre Dame.

Key recommendations said: "The Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself."

Theology must be distinctively present among recognized intellectual disciplines, and must engage in constant interdisciplinary dialogue with the rest of the academic community.

All recognized university areas of study must be "frankly and fully accepted and their internal autonomy guaranteed. There must be no theological or philosophical imperialism; all scientific and disciplinary methods, and methodologies, must be given due honor and respect."

The university should carry on a continual examination of all aspects and all activities of the Church and should objectively evaluate them.

The statement, signed by an archbishop and a bishop as well as by leading Catholic educators, said that administration and organization of Catholic uni-

versities will need structural changes to widen support and share the responsibility of direction.

ARCHBISHOP Paul Hallinan of Atlanta and Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University and chairman of the U.S. Bishops' Committee for Catholic Higher Education, signed the statement. Other signers included presidents and ranking officials of the Catholic University of America, St. Louis University, Georgetown University, the University of Notre Dame, Fordham University, Laval University, Boston College, and the University of Sherbrooke.

The paper said that both autonomy and academic freedom are vital to the survival of Catholic universities. Theological exploration of all human relations and the elaboration of a Christian anthropology were called "particularly important."

Stating that every university serves as "the critical intelligence of its society," the paper urged Catholic universities to fulfill this role for the Church. It stated that although the Catholic university of the recent past has not played this part, "it may well be one of the most important functions of the Catholic university of the future."

In a section devoted to undergraduate education, the statement urged presentation of a collegiate education that is "truly geared to modern society." It stressed that this means that the intellectual campus has no boundaries and barriers, with "no outlawed books of subjects."

INTEGRATED with the intellectual life of the undergraduate should be a community which places the student "in a social situation in which he can express his Christianity in a variety of ways and live it experimentally and experimentally."

This would entail a concern with ultimate questions, stress on interpersonal relationships within the community, and an emphasis on pressing social problems of our era, the paper said.

In a foreword, the signers



WINS CERAMICS AWARD—Ninety-eight year old James Doran, a resident at the Little Sisters of the Poor, Indianapolis, shows off the mosaic plaque which was awarded a first place award at the Midwest Ceramics Show held in Cincinnati in late spring. Other residents whose work received ribbons include: David Biebrich, Kate McCool, Frieda Gootee and Helen Sherburn. Mrs. Joseph Kenney, St. Joan of Arc parish, is volunteer director of the Arts and Crafts program.

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Comment

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

The riots...

The United States has been shaken to its very roots by the worst national strife since the Civil War. The riots with their death tolls, property damage and personal and public havoc constitute an American tragedy of enormous magnitude and as yet uncalculated dimensions.

President Johnson begged for prayers and peace last week, and in the Archdiocese of Indianapolis and throughout the nation people got down on their knees to ask for reconciliation and an end to strife.

The President named a high-level commission to probe the causes and cures of riots while the Senate was getting ready to consider the House-passed anti-riot bill—a law that not only would be extremely hard to implement but would, no doubt, be knocked down as unconstitutional in the first court test. It is a bill that makes personal liberties and rights expendable in a hasty, ill-conceived attempt at stop-gap solutions.

Meanwhile, there is continued fulminating and fuming by those who insist the riots are a giant Communist conspiracy designed to shred the fabric of American life.

Stokely Carmichael and his likes can have passports revoked as one congressman has suggested, or they can be thrown into jail under the anti-riot legislation or shipped off to Russia as undesirables. But all of this will do little good.

Fact-finding committees, laws handcuffing agitators and cries of Red-inspired violence do nothing but skirt the real issues. They are only peripheral rumblings that ignore stark reality.

The riots are the grapes of wrath we are harvesting for our ignominious treatment of the Negro, for our tradition of two-faced rhetoric about all men being equal, for our delayed promises and deferred payments for past injustices. Despite this, there remains in many sectors a total insensitivity to causes and effects. This was no more agonizingly apparent than during recent congressional debate on the rat control bill. The abysmal ignorance of some lawmakers, the perverted humor of others, and the tasteless comments of too many are on the record for all to see.

Racial violence of the scale this nation is now enduring was wholly predictable. Circumstances and conditions made it well-nigh inevitable. The presidential commission serves a good purpose if it does no more than keep the riots uppermost in the American conscience. But as for uncovering the reasons for the riots and finding solutions, both have been thoroughly exposed. Anyone with two eyes who wants to face facts can discern the whys and wherefores of the riots.

...and an Rx

The plain-spoken, out-spoken words of Father Bernard Strange were carried in The Criterion last week in an open letter to the people of God in the Archdiocese of Indianapolis. The letter was marked with the urgency of a man who knows whereof he speaks.

Father Strange, pastor of St. Rita's Church in Indianapolis, has lived at 19th and Martindale Avenue in the state's capital city for 32 years—smack in the middle of a populous Negro neighborhood. He knows the problems of the Negro in Indianapolis and other sizeable communities in the Archdiocese probably better than any other white resident.

His plan for keeping Indianapolis and other cities in the Archdiocese from becoming another Detroit or Newark is simple and straightforward. It makes sense.

First and foremost, says Father Strange, is employment. He calls for the immediate creation of jobs for every unemployed inner-city male between 16 and 35. The unskilled who constitute the overwhelming percentage of the unemployed could be put to work in a massive Clean-up Campaign, a dramatic extension of the civic housecleaning so ably prompted by the Indianapolis Star.

For decent wages those men could be employed pulling weeds, patching sidewalks and curbs, cleaning ghetto neighborhoods, painting and repairing run-down housing, clearing city parks and all the other thousands of chores that need to be done to give Indianapolis a real face-lift.

The inescapable question of "Where's the money coming from?" is answered, too, by Father Strange. He suggests weekly investments from local businessmen who would rather have an influx of new customers into their still-standing stores and offices rather than suffer the \$500 million damages of Detroit. Foundation money, grants, plus further civic appropriations are suggested also.

Other doses of prevention outlined by the pastor include the avoidance of brutality and bad judgment on the part of the police.

He believes, and The Criterion concurs, that Indianapolis police have been working for better relations with the Negro community. Mayor Barton and Police Chief Veza both have made sincere efforts to strike prejudice, discrimination and brutality from the force. Every policeman and every recruit is instructed in human relations, and department heads meet frequently with

(Continued on page 10)

Welcome

The anticipated announcement came last week.

Archbishop Schulte reported to a press conference that he had submitted his resignation to the Holy See, but that it apparently was not being accepted at this time. Instead, a Coadjutor Archbishop, the Most Rev. George J. Biskup of Des Moines, was named. He will assist in administering the affairs of the Archdiocese, share in exercising the duties of office and succeed Archbishop Schulte as Ordinary.

The Archdiocese is fortunate in having been assigned a native Midwesterner, a man dedicated to the Vatican II spirit of renewal and noted for his service in the ecumenical movement.

We hope the assignment proves a three-fold blessing: to Archbishop Schulte, to Archbishop Biskup and to the people of the Archdiocese.

Milestone

Congratulations are in order this week to the Benedictine Sisters of Immaculate Conception Convent, Ferdinand, upon their completion of 100 years of service to God and the People of God.

While located in the Evansville diocese since its erection in 1944, the Benedictine Sisters have labored throughout central and southern Indiana advancing the causes of Catholic education and the hospital apostolate for the past 100 years.

The "Castle on the Hill," as the massive convent

and chapel complex is known in the old-world flavored Spencer County community, is "home" to more than 500 nuns.

Unusual growth and development through the years has resulted in the Ferdinand community making three daughter foundations in its first century of service. Six years ago one of these foundations—Our Lady of Grace Convent in Beech Grove—was chartered by the Holy See as an independent community within the Benedictine Congregation of St. Gertrude the Great.

Vocations to the Ferdinand convent have been abundant during the past six years. It now enjoys a phenomenal number of 140 junior-professed Sisters and

novices. And two additional daughter foundations are in development stages.

Ground will be broken this week at Ferdinand for a major addition to its Immaculate Conception Academy, which will nearly triple its capacity. And St. Benedict's College, formerly a normal school for the exclusive training of nuns, has opened its doors to lay men and women. Its enrollment promises to reach 1,000 within a short time.

The Criterion joins the Archdiocese of Indianapolis in wishing Mother M. Julia Goebel, O.S.B., and the Ferdinand Sisters a blessed and successful second century of service.



JOHN COGLEY'S VIEW

Should we curtail our school system?

By JOHN COGLEY

More and more people are coming to agree that something is basically wrong with the American Catholic approach to education.

Father Andrew Greeley attributes some of the uneasiness to a failure of nerve on the part of Catholic educators themselves. I would rather say that it represents a recognition of reality.



"A small, articulate and strategically placed elite has apparently succeeded in imposing its policies on the Church," Father Greeley writes, noting recent cutbacks. "So successful have they been that anyone who questions whether the curtailment of Catholic education is a wise policy is viewed as some sort of conservative heretic."

To bolster his case, Father Greeley cites the general satisfaction of Catholic parents with the parochial-school system. Most Catholics, he states, are convinced that Catholic schools are better than public schools.

All this may very well be true, but it strikes me as being conspicuously beside the point.

The parochial schools have all the advantages of any private system that can set its own standards of excellence and conduct. One would expect them to be better. But that is not the point, either.

The point is that they are a massive diversion from the apostolic and pastoral mission of the Church.

The critics of the system are not asking the Church to get out of education but to reconsider

its basic educational task and broaden its concern to include all Catholics, not only the half who attend parish schools, the third who end up in Catholic high schools, and the dwindling proportion found on college campuses.

The question, then, is whether this can be carried out successfully while so much money, energy, and the lives of so many priests and religious are spent in caring for the elite few.

Children in public schools have long been the Church's orphans. While loving attention is poured out on the elite, the educational needs of these second-class citizens have been handled by devoted but largely unprofessional and untrained volunteers.

In high school the gap becomes even wider. Only a few continue to attend the instruction classes provided for them. Their contact with the Church's "professionals" grows ever more limited. While the elite become more elite, the "outsiders" become more alienated.

In college, the disparity is dramatically marked by the fact that secular campuses with thousands of Catholic students are assigned to one or two overworked priests while a few miles away a small group of students is attended by squads. This is true from one end of the country to the other.

Something similar is true of Sisters who find themselves entrapped in running a college for a few hundred girls, and often doing it badly, while their special qualities as religious women are desperately needed elsewhere.

If it could be done all over again, the Church would surely take a more realistic road to fulfill its essential teaching obligations. A system that discriminates, for sheer financial rea-

sons if no others, against half the Catholic children of the United States would obviously be ruled senseless.

A system that tied up hundreds of priests and religious in the education of a minority would be clearly unacceptable.

A division of labor that threw the care of the vast majority of collegians on the shoulders of a handful of clerics while priestly care was lavished on a minority would be seen for the misplaced value it is.

One that expended most of its efforts on the very kids who stand in least need of it and little or none on those who need it most would be patently outrageous.

The problem is that we are stuck—with buildings, ancient commitments, a misguided tradition, and a pre-modern concept that the Church should handle the total educational job, instead of its proper share of it. ("Every Catholic child in a Catholic school" was a slogan devised by men who had no idea of how many Catholic children there would be in 1967, how long they would be in school, and how the cost of education would skyrocket.)

If we were doing it again, would we tolerate the proliferation of third-rate Catholic universities and fourth-rate colleges by religious orders whose early zeal outran their competence? I think not.

If there had been a Father Greeley to provide the facts when the whole thing began and was allowed to grow without rhyme or reason, we surely would have acted differently.

The Catholic educational system has become a huge obstacle preventing the Church from fulfilling its true educational responsibility. That is the long and short of it.

QUESTION BOX

Will we be united in heaven?

By MSGR. R. T. BOSLER

Q. Since my wife passed away recently, after 33 years of a happy married life, this question bothers me: Will a husband and wife be reunited in eternity? What about the children? Will we be together as a family or just individual souls praising the Lord? Does the Church have any teaching on this?

A. The Church can teach only what God has revealed, and God has not told us very much about heaven. Obviously heaven is to be God's greatest surprise.

If you look up the article entitled "Heaven" in the new Catholic Encyclopedia, however, you will read the following: "There is also a secondary object of the beatific vision and love. We are united to God as individuals who take their past history, now purged of imperfection and sinfulness, with them. We are always the children of our parents, we retain our affection for our background and contacts. . . . While union with God is all-sufficient to make the blessed entirely happy, nevertheless, because all the blessed show forth the wonderful works of God in Christ, each member of the blessed takes delight in coming into contact with other blessed ones."

Golly, you'd think the author had been there. This is the type of cocksure theological writing that can make our faith appear ridiculous to men and women educated to be a little more humble before even the mysteries of God found in nature.

There appears to be no explicit revelation on what our relationships with other human beings will be in heaven. But there are good grounds for hoping that we shall be with our loved ones.

All the biblical images of heaven stress its social character. The gathering of the elect in Christ's description of the last judgment is an indication of this. The heavenly Jerusalem in Revelations implies this.

not conceive happiness to be full until everyone arrived for the "heavenly banquet" (another biblical image).

We have not stressed enough in our Catholic devotional literature that communion with God involves an interpersonal relationship with the Second Person of the Trinity who is and remains man. It is unreasonable to assume that He is the only human we will know personally in heaven.

Theologians do generally hold that the human relationships of this world continue in heaven. To hold the contrary might imply that man's individuality dissolves with death and that his past, his established friendships do not shape his future. It would seem that we will always be what we have gradually become and part of what we are is our relationship with other persons.

One of the insights the revelation of the Blessed Trinity gives us is that to be a person means to be related to other persons in a love relationship. And the first letter of John tells us that love which comes from God, makes us love our fellowmen. It would seem inconsistent with the New Testament concept of love, therefore, to think that it lost its personal character after death and that we ceased to enjoy our friends in heaven.

Q. I saw an advertisement on the religious page of a newspaper announcing a lecture proving that Christ did not rise from the dead on Sunday. Presumably the lecturer intended to prove that He rose on Saturday since he was to talk in a church that holds services on

the Sabbath. Is their any question about what day the resurrection took place?

A. The lecturer surely had his work cut out for him. All four evangelists (Jn. 20, Lk. 24, Mk. 16, Mt. 28) explicitly state that the women found the tomb empty early on the first day of the week. The fellow might argue that since the tomb was empty early (before dawn according to Matthew) the resurrection took place on Saturday. But the Jews calculated time from sunset to sunset. So Sunday started at sunset on Saturday. It would be impossible to demonstrate that Jesus had risen before sunset on Saturday.

There were no witnesses to the actual resurrection but only to the risen Christ. So the time cannot be pinpointed and doesn't seem important. The New Testament is interested in the theological significance of the resurrection not in its timing—except that it happened on "the third day" thus fulfilling Christ's own prophecies.

The first-century Christians who declared Sunday the Lord's Day because they believed that Christ rose on that day would seem to be more reliable witnesses than the lecturer advertised in the newspaper.

Q. I am wondering if there isn't one area in which the Church could do more, namely: for the older single and widowed parishioners. Nowadays the word gives tribute to the youth, and so much is done for them, that the older citizens feel left out—useless to society, almost a burden to society.

Perhaps the Church could be of help to these older parishioners who have supported the churches and parochial schools all through the years, some without having children of their own to benefit from the schools.

Rather than addressing sermons solely to young parents and teen-agers, couldn't the priests include the older single and widowed who are getting closer to eternity?

A. It is true. Our parishes are too much centered on youth. The long struggle to build up our schools led to this. The time has come to broaden our interests, as many parishes are doing. But don't wait for the priests to do it all. If you think there is an area where "the Church could do more," just remember, you are the Church, too. Get together with others who recognize the same problems and needs, organize and present a plan to your pastor.

YOUR WORLD AND MINE

Rome will never be the same again

By GARY MacEOIN

"How different is Rome now?" It is a question I have been asked a score of times since my return home after nearly four months during which that city

was my operational base. The comparison implied in the question is between Rome as I had known it during the council and Rome in a business-as-usual atmosphere.

"Very different," is my spontaneous reaction. Even as I express it, however, I recognize not only its inadequacy, but the need to clarify the implication in the question before formulating any answer. If "business as usual" is understood to mean that problems are formulated and decisions made at the center of the Church in the way that was normal before the council, then Rome does not have business as usual, and I see no likelihood that it ever will.

I do not mean that many in high office do not still hanker after the good old days before Pius XII sentenced the long-established authoritarian system to death. He did it, as is seldom remembered, by proclaiming that the Church cannot be healthy without a well-informed public opinion. That was the real starting point of the process for which Pope John and the council usually get exclusive credit.

The people reluctant to bury the corpse are more in evidence

today than they were during the council. While it was in session, Rome was dominated by the great leaders of world Catholicism from Northern Europe, the two Americas, Africa and Asia. Their departure has tempted smaller men to re-assume big roles.

An official of the Congregation for the Doctrine of the Faith can again today administratively silence a theologian by pressuring his superiors, as he did when his Congregation was called the Holy Office. An official of the Congregation for Religious can depose the superior of a convent half way round the world and impose another without regard for the due process which is one of the signs of the times. One well-placed official can represent as official a partisan interpretation of a papal decision simply because he has the inside track with the *Osservatore Romano*. Another, by blue-penciling the galleys of *Civiltà Cattolica* on their pre-publication passage through the Curia, can prevent a rejoinder. Catholic editors in Rome not only exercise self-censorship; some have had to undertake in writing never to mention any of a scheduled list of "sensitive" issues.

As a newsman in his search for the facts unearths one after another of such abuses of authority, gradually being forced to see how wide is still the gap between profession and implementation in the conciliar Church, I think he should be forgiven if he sometimes shrieks his anguish. When I am asked, as I often am in public and in

private, if I am satisfied with the rate of reform, my only honest answer is that I am not. When I am asked if I justify the failure to punish those guilty of denying to fellow-Christians the rights to which as members of the Church they are entitled, I can only reply that I cannot and do not justify or condone.

Having said so much, I must immediately add a perspective. As compared with the pre-conciliar situation, the incidence of abuse is far less frequent, the possibility of redress far greater. Even more important, I believe we are in a process of continuing change, a frustratingly slow but no less definite change for the better. Many may regret, as I do, that Pope Paul's frequently announced reform of the Curia is not prosecuted more vigorously. But I, at least, see evidence that it has not bogged down.

Here I point not only to new curial organs with new ways, the Secretariat for Unity, the Secretariat for Non-Believers, the Secretariat for the Laity, the Commission for World Development. They have so far succeeded in retaining a significant degree of independence from the older curial units. At least some of them are seeking independent sources of financing, without which they would quickly be trapped. Their modern administrative machinery stands in sharp contrast to the archaic processes of the others. They are open to the press, anxious to dialogue with the public. I believe that the impact will be

(Continued on page 11)

The Criterion
 Official Newspaper of the Archdiocese of Indianapolis
 124 W. Georgia, P.O. Box 174 Indianapolis, Ind. 46206 635-4531

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

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

Price \$4.00 a year. Published Weekly Except Last Week in December.

THE YARDSTICK

Two Rabbis respond to an earlier column

By MSGR. GEORGE HIGGINS

The June 30 issue of this column was devoted to a very frank discussion of what might be called the ecumenical or interreligious aftermath of the Israeli-Arab war.



to characterize Israel's war with the Arabs as a religious or "holy" war, they have no right to expect all of their Catholic fellow citizens in the United States—or, for that matter, all of their Jewish fellow citizens—to agree with them in this regard.

I knew in advance, of course, that this wouldn't sit too well with many of my Jewish friends, and could have predicted almost infallibly that it would elicit a courteous but pointed reply from Rabbi Brickner and Rabbi Hertzberg.

I said, among other things, that, whether they realized it or not, Rabbi Brickner and Rabbi Hertzberg were indulging in a form of ecumenical or interreligious blackmail.

Cardinal Lercaro given coadjutor

VATICAN CITY—Pope Paul VI has named Bishop Antonio Poma of Mantua to be coadjutor bishop with right of succession to Cardinal Giacomo Lercaro of Bologna (July 25).

Rumors of the 75-year-old cardinal's retirement have been circulating in Italy for some months, and the cardinal himself announced, following his 75th birthday last October that he had submitted his resignation.

Rabbi Brickner's point is well taken. A careful reading of the full text of his Los Angeles speech makes it perfectly clear that, because of the ecumenical or interreligious crisis occasioned by the Israeli-Arab war, he is in favor of more, rather than less Jewish participation in Catholic-Jewish dialogues and is not laying down any preconditions as a kind of quid pro quo for his own participation in such dialogues.

In my admittedly incomplete reply to the rest of Rabbi Brickner's lengthy letter, I made the following points very briefly and very hurriedly:



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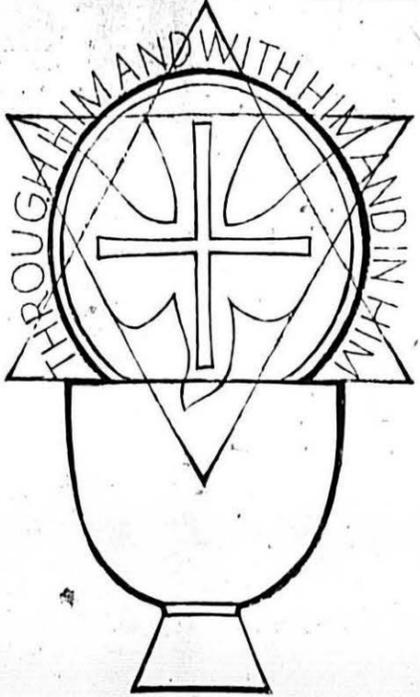
A 17-year-old boy in Indiana writes: Dear Monsignor Nolan, I am 17, still in school, and I don't have to ask myself questions like: Can my child see? Hear? Learn? Grow? —But I think I can understand such poverty and I wish there were more I could do.

This summer I didn't get a chance to work or the amount I send would be larger. I must admit that lunch for a refugee child for a month is well worth \$1.

- REFUGEES ARE ASKING: "WHERE IS GOD?"
The days are hot in Jordan, the nights are cold, but the Holy Land's new refugees have no way to escape. More than that, they're hungry. . . . "Where is God?", a Catholic Arab asks Monsignor Gartland. "The birds have nests. Doesn't God care at all about my children?" . . . God cares, but you are His hands and feet. . . . Infants will freeze to death this winter, or die of disease, unless we do something now. Find a stamp and envelope, and walk to your corner mailbox:

THANK GOD YOU LIVE IN COMFORT: HELP THE HELPLESS. ENCLOSED PLEASE FIND \$ CR. Dear Monsignor Nolan: FOR: NAME: STREET: CITY: STATE: ZIP CODE:

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Liturgy and Life

FINAL DOXOLOGY . . . Through Him, with Him, and in Him, all honor and glory is given to you, God, almighty Father in the unity of the Holy Spirit, forever and ever, Amen.

OPINIONS

Big parade

To the Editor: It is a shame that we as Catholics have to be subjected to such unpatriotic editorials in The Criterion as "The Big Parade" dated 7/21/67.

mon to hear of and see sign carrying individuals damning this Vietnam war and turning their back on the whole affair, your editorial concerned itself with the "uninspiring" American Legion sponsored parade, whose primary theme was "Let's Back Our Boys in Vietnam."

WHAT OF THE DAY

What's behind riots?

By REV. JOHN DORAN

Those who have been egging the Negroes on to their demonstrations and civil disobedience, and those who have been telling the Negroes how mean "Whitey" has been to them, might well look at Detroit and Newark to see the results of their advice.



most forceful in blowing up the wind, are most conspicuous by their absence when the whirlwind results. As of this writing, where is the Reverend Martin Luther King while sympathy toward the Negro is being burned up in the holocausts of Detroit?

lucky that the boy was white, for had he been Negro we might have had riots in the street. Is this reasonable? Is this just? Must the police desist from their work if a suspect happens to be Negro lest they inflame the city to riot?

For a number of years I have been commenting quietly at the danger of inflaming emotions and providing in advance excuses for outlawry. One cannot tell a people that it is all right for them to flaunt the laws in the South, but wrong for them to flaunt the laws in the North.

I complained once that many seem to be trying to arrange for Negroes' protection which the white of the country neither have nor expect to have. Oh, was I lambasted for this! But I ask you to consider that most of these riots grew out of the action of the police in shooting or arresting a Negro.

Several lessons should be learned from the unhappy events of the last several weeks. First, we must all bear in mind that only a minority of the Negro population of the country

One looks with sorrow at the riots in Detroit or Newark or other places, knowing the damage which this minority of Negroes is doing to the whole Negro cause, and knowing—too—that not only conditions, but bleeding hearts have led the Negro down this trail.

I will remember a case in my own particular city where a young white boy was killed by the police in circumstances where the police were, I think, completely unjustified in their action.

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Lambeth body sets dialogue study Raps editorial

LONDON—The international convention of the Anglican Communion being held in London next year will include as a major discussion point relations with the Catholic Church. Some 500 Anglican bishops from all over the world will attend the Anglican version of the Second Vatican Council, known as the Lambeth Conference because it is held at Lambeth Palace, headquarters here of the archbishop of Canterbury. It takes place every 10 years.

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WHERE WILL YOU BE THIS SUMMER? YOU CAN GET AWAY FROM IT ALL, but two-thirds of this world CAN NOT! By sharing some part of your summertime allowance — some part of the \$30 billion Americans will spend on vacations this year — a missionary can help some of the 11 million lepers without medical care, as well as the 2 billion hungry. Dear Monsignor Goossens, Enclosed is a share of my vacation money: \$ 5 to feed some of the several million children now starving. \$ 10 to change the course of a leper's life with sulphone. \$ 25 to buy medicine for a mobile clinic in Latin America which treats 20,000 people a year. \$100 to help a crowded Asian orphanage add new beds. \$250 to train a young man for the priesthood. Name: Address: City: State: Zip Code:

Softball leagues to wind up play Monday, Aug. 7

The finals of the Junior CYO Summer Softball Leagues are scheduled for next Monday evening, Aug. 7, at the Metropolitan Englehart Stadium, 1800 N. Sherman Drive.

In the Girls' League, St. Michael's and St. Roch's will square off at 7 p.m., while at 8:15 p.m. the Boys' League championship will be decided between St. Luke's and Nativity.

Meanwhile, Our Lady of Lourdes advance to the quarter-finals of the Indianapolis Class "C" Junior Baseball Tourney. They will meet Westlane Drugs at 5:30 p.m. tonight (Friday) at Riverside No. 4.

The annual Junior CYO Tennis Tourney, scheduled for August 5, 6 and 12, is expected to draw more than 600 participants. Entry deadline was this past Wednesday.

Coaches meeting for Cadet and 100-lb. Football leagues has been set for Thursday evening, Aug. 24, at Chartrand High School.

Auditions for the annual Junior CYO Talent Show will be held at 7 p.m. Wednesday, Aug. 9, at St. Michael's parish. More than 100 entries have been registered. The Talent Show will be given Sunday evening, Aug. 20, at the Garfield Park Amphitheatre.



CLASS "B" BASEBALL CHAMPIONS—Little Flower's squad, shown above, captured Class "B" honors in the Junior Baseball League, only to be dropped 1-0 by the West American League team in the tournament. Coaches Dick Ehrgott and Bob Huebner are shown on the left, while Coach Fran Fiddler is on the right.



OPEN DIVISION SWIM CHAMPS—This massive St. Joan of Arc parish swim team captured Open Division honors in the recent Archdiocesan Junior CYO Swim Meet, held at the Broad Ripple Pool. They accumulated 44 points in their victory. Together with 32 points collected in the Novice Division, the team managed to place third in the Over-All competition behind Immaculate Heart of Mary and St. Christopher's. Coach Stephen R. Kin is shown above at left, while Father Donald Schneider, parish CYO moderator is on the right.

Scores

JUNIOR BOYS' SOFTBALL
Games of Sunday, July 30
Division 1: St. Joan of Arc 14, St. Michael 4; Christ the King 9, St. Ann 4; St. Luke 15, St. Anthony 14; St. Christopher 7, St. Andrew 0 (forfeit).
Division 2: Little Flower 12, St. Catherine 8; Nativity 11, Lourdes 10; Sacred Heart 7, St. James 0 (forfeit); Holy Cross, bye.
Final Standings
Division 1: St. Luke 9-0; St. Anthony 8-1; St. Christopher 5-3; St. Michael 4-5; St. Pius X 2-5; St. Andrew 2-5; St. Malachy 1-5; St. Ann 0-6.
Division 2: Nativity 8-0; Lourdes 6-2; St. Catherine 6-2; Sacred Heart 5-3; Little Flower 3-4; Holy Cross 2-5; St. Francis 2-5; St. Philip Neri 1-4; St. James 0-8.

JUNIOR GIRLS' SOFTBALL
Games of Sunday, July 30
Division 1: St. Anthony 7, Holy Trinity 0 (forfeit); St. Pius X 7, St. Matthew 0 (forfeit); St. Joan of Arc 13, Christ the King 3-4; St. Michael 11, St. Christopher 10.
Division 2: St. Catherine 7, St. Philip Neri 0 (forfeit); St. Roch 15, Lourdes 8; St. Ann 7, Holy Name 0 (forfeit); St. Barnabas 7, Little Flower 0 (forfeit).
Final Standings
Division 1: St. Michael 7-0; St. Joan of Arc 5-2; St. Christopher 4-3; Christ the King 3-4; St. Pius X 3-4; Holy Trinity 2-4; St. Matthew 0-7.
Division 2: St. Roch 7-0; St. Catherine 6-2; St. Barnabas 4-3; Lourdes 3-4; St. Ann 2-3; St. Philip Neri 2-4; Little Flower 2-3; Holy Name 0-7.

JUNIOR BASEBALL—CLASS "B"
Final Standings
Little Flower 8-1; St. Bernadette 7-2; St. Lawrence 6-4; St. Roch 2-3; Lourdes 2-5; Latin School 0-9.

JUNIOR BASEBALL—CLASS "C"
Games of Tuesday, July 25
St. Patrick 7, St. Bernadette 0 (forfeit); Lourdes 5; Holy Name 3; St. Lawrence 7; St. Catherine 0 (forfeit); Little Flower, bye.
Games of Friday, July 28
Little Flower 7, St. Patrick 3; Lourdes 6; St. Catherine 5; St. Bernadette, bye.
Final Standings
Lourdes 11-0; Little Flower 8-3; St. Patrick 6-5; St. Catherine 4-6; St. Lawrence 4-6; Holy Name 2-8; St. Bernadette 2-9.

Men's Softball

Results of games played Sunday, July 30
Nativity 11, Our Lady of Lourdes 2; St. Jude's 13; St. Philip Neri 3; St. Barnabas 2; St. Bernadette's 0; St. Simon's 2; St. Catherine's 0.

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Speakers announced for Newman Congress

WASHINGTON—A top political scientist and a widely known priest-biblical scholar will be featured speakers at the National Newman Student Federation's annual congress August 28 to September 2 at Northern Illinois University, DeKalb, Ill. The National Newman Apostolate headquarters here also disclosed that Archbishop Paul J. Hallinan of Atlanta, Ga., will be the speaker at the Newman chaplains' banquet during the congress.

FATHER John T. McDonough, director, National Newman

Apostolate, said Hans Morgenthau, German-born political scientist, currently the Albert Michelson distinguished service professor of political science and modern history at the University of Chicago, and Father John McKenzie, S.J., professor at the University of Notre Dame and Loyola University here, will be the featured speakers.

Morgenthau will discuss the world community and Father McKenzie, former president of the Catholic Biblical Association, will speak on the Church community. The congress theme will be "Christ and the Family Man."

Bans parishioners from Cursillos
SAGINAW, Mich.—St. Mary Cathedral parishioners here have been forbidden to take part in Cursillos de Cristiandad (Short Courses in Christianity), Msgr. Eugene A. Forbes, cathedral pastor, said in the cathedral parish bulletin: "Because of the anti-clerical activities which the Cursillo movement has engaged in within the diocese of Saginaw, the pastor in conscience must forbid any Cathedral parishioner from taking part."

In 1965, Cursillos drew both praise and criticism from Saginaw's Bishop Stephen S. Woznicki. At that time he said that Cursillos (in the Saginaw diocese) have been beneficial in intensifying religious practices, but have also produced "fanatics" who come "dangerously close to heresy."
Cursillos have not been forbidden in the Saginaw diocese. In June (1967) a reconstituted Diocesan Secretariat for the Cursillos was approved by Bishop Woznicki.

Priest fined

MILWAUKEE—Father James E. Groppi was fined \$100 by County Judge Elliot N. Walstead here for obstructing a police officer in a May 5 disturbance outside the National Association for the Advancement of Colored People youth council's freedom house.

Two chaplains were aboard the Forrestal, Chaplain Cmdr. W. D. Cooper, a Southern Baptist, and Father Gaughan, a Benedictine monk of St. Meinrad Archabbey. Both escaped injury and worked hard during the critical hours.
"I saw them all over," Lt. Cmdr. John McCain of Washington, D.C., said.
Lt. Cmdr. Herb Hope of Virginia Beach, Va., was in his plane ready for takeoff when the fire and explosions produced an instant inferno. He succeeded in getting out of the plane, tumbling into the net at the stern and making his way perilously into the interior of the ship, sustaining only minor injuries. "The chaplains were quite active around the injured and in the sick bay," he said.

Vocation banner

MANKATO, Minn.—A banner attached to a pillar in the sanctuary of St. Peter and Paul Catholic church here bears figures that show the parish, staffed by Jesuit priests, has had 192 religious vocations in its 110-year history. They include two bishops, 33 priests, 151 Sisters, six Brothers. A prayer for vocations is said in the church before Mass every Sunday and holy day.

Priests are asked to nominate dean

PEORIA, Ill.—For the first time in the history of the Peoria diocese, priests of a deanery have been asked by their bishop to nominate a candidate for the vacant office of dean.
Bishop John B. Franz called on clergy of the Peoria deanery to meet at Cathedral Hall and nominate a candidate for the office that was held by Msgr. J. B. Reidy until his recent death.

According to canon law, a dean is appointed by the bishop and his term may be concluded at any time at the will of the bishop. The dean has general supervision of a group of parishes known as a deanery. There are six such deaneries in the Peoria diocese.

According to the rules established by Bishop Franz, the winning nominee will need a two-thirds majority except on a final run-off ballot with only two nominees, when a majority would suffice. The bishop's announcement spoke of the final choice as being a "candidate" for the post apparently meaning the bishop would not be bound by the nomination.

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Batesville school sets auction

By PAUL G. FOX

St. Louis School in Batesville will conduct an antique and white elephant sale this evening (Friday) to help raise funds to cover more than \$10,000 spent in school improvements this summer.

Everyone in the parish was requested to search their attics, basements and barns for old guns, butter churns, stoves, fire-place accessories, old-time household appliances, lamps, tables, chairs, cabinets, dressers, pictures, tools, farm implements, etc. The list of white elephants is even longer and has been left to everyone's imagination.

The school has several old desks on runners to auction off. They are expected to go in a hurry.

Refreshments will be served. Come early at 7:30 p.m. for the best pickings. Antique dealers are also invited.

HERE AND THERE—Tonight's schedule at the Black Wahzee Coffeehouse (located in the basement of Christ Church Episcopal Cathedral on Indianapolis' Monument Circle): "Endgame," by Samuel Beckett, a theatrical production by the Black Wahzee Players; poetry readings by Dan Carr (Dylan Thomas, e.e. cummings, etc.); "Ineluctable Modality of the Visible," an experimental film by Leonard Lipson; "Vietnam, Land of Fire," a film about alleged brutality in Vietnam and the people's organized resistance by the Democratic Republic of Vietnam; and "Land Built on Fire," a film by the U.S. government concerning the reforms instigated by American troops in Vietnam. . . . Nothing like trying again. Brother Douglas Rosch, C.S.C., Cathedral High School principal, said that he recently hired a needed math teacher with the help of this column. He now needs an English teacher. Anyone interested should contact Brother Douglas at 634-1481. . . . Miss Ann Anthony, Chartrand High School senior who has spent eight weeks studying French in Briec, France, will return home August 10. She is the daughter of Mr. and Mrs. Emory Anthony of St. Mark's parish, Indianapolis. . . . A Montessori Workshop will be sponsored at the Indiana University Medical Center, Indianapolis, August 28 to September 1, by the Purdue University Continuing Education Department. Persons interested in attending the daily 7:30 to 9:30 p.m. sessions may make applications in advance or on the first night of the workshop. Fee is \$12.

GIRL SCOUTS GALORE—Catholic Social Services will be one of the Indianapolis agen-

cies to be visited by Senior Girl Scouts and adult leaders who will be at Marian College (August 7-17) for a conference on inner-city problems. Participating will be 142 high school-age girls and 68 adult leaders from 54 cities in 29 states and Puerto Rico. Agency representatives will take them to Holy Cross School to observe the Bible school and recreation program for young children living in the near downtown area. They will also discuss problems in the inner-city with Father Donald L. Schmidlin, David L. Gerwe and Robert M. Owen, all associated with CSS.

NAMES IN THE NEWS—Paul N. Vitale, a supervisor at Catholic Social Services, will attend a workshop on institutional care of children August 7 to 11 in Louisville. . . . Marian College sophomores Barbara Ellen Dean and Donna Hurrell, both of St. Joan of Arc parish, Indianapolis, will attend the Indiana Leadership Conference sponsored by the Indiana State Teachers' Association in French Lick August 6 to 8. There will be 800 participants. . . . A former teacher at Cathedral High School has been named president of a coeducational college in Oregon. Brother LaSalle Woolfel, C.S.C., who served on the Cathedral faculty from 1948 to 1951 and received a master's degree from Butler University during that time, was appointed president of Mt. Angel College, conducted by the Benedictine Sisters of Mt. Angel, Ore. The Holy Cross Brother, a member of the South West Province, previously served as executive vice president of St. Edward's University in Austin, Tex. The Oregon college has an enrollment of 360. . . . Father George Elford, assistant superintendent of Archdiocesan schools, was in Boston this week for a meeting with George Madaus, associate director of the Catholic Education Research Center at Boston College. They discussed the content and design of the opinionnaire and questionnaire to be used in the combined Indianapolis-Evansville in-depth Catholic education study. . . . Sister M. Andrea Buergler, C.S.J., an Indianapolis native, will observe her 50th Jubilee in religion on Sunday, Aug. 13. A Mass of Thanksgiving will be offered in St. Roch's Church at 2 p.m. on that day. A reception will follow until 4:30 p.m. in the school hall. Relatives and friends are invited. . . . Thomas J. Long, an Indianapolis native and former seminarian for the Archdiocese, recently received his doctorate in psychology at Arizona State University. He is presently serving as assistant professor of psychology at the University of Illinois at Urbana.

Social Calendar

FRIDAY, AUG. 4
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, AUG. 5
St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, AUG. 6
Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in the Father Bursaid Hall, Shelby and Taber Sts. Pie and coffee will be served.

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.

MONDAY, AUG. 7
Card Party at 1:30 p.m. in Union Federal hall, 5646 E. Washington St., rear. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veteran Hospital patients.

THURSDAY, AUG. 10
St. Catherine's Social at 6:30 p.m. in the parish hall.

SATURDAY, AUG. 12
Rummage Sale from 9 a.m. to 3 p.m. in St. Philip Neri School auditorium, 535 N. East-ern Ave.



TO ENTER ORDER — Miss Patricia Hornberger, daughter of Mr. and Mrs. Ambrose J. Hornberger, 1127 E. Kelly St., Indianapolis, will enter the novitiate of the Sisters of Providence at St. Mary-of-the-Woods on August 30. An open house for relatives and friends will be held from 2 to 5 p.m. on Sunday, Aug. 13, at the Msgr. Downey K of C, Thompson Road and Highway 31. No invitations have been issued. Miss Hornberger, a recent graduate of Chartrand High School, is a member of St. Catherine's parish, Indianapolis.



PLANE OPEN HOUSE — An Open House to honor Sister Mary Rosamond Miller, O.S.F., the daughter of Mr. and Mrs. Robert J. Miller, will be held from 3 to 5 p.m. Saturday, Aug. 12, at 3616 Coliseum Ave., Indianapolis. Sister Rosamond will recite final profession of vows at the Sisters of St. Francis Convent, Oldenburg, the morning of August 12.

Chapel

(Continued from page 4) the future chapel, the two chaplains spoke enthusiastically of their plans. They visualize under one roof an inter-faith chapel, library, counseling and Sunday School areas, classrooms for seminarians, priests and ministers to receive clinical training in religion and mental health, as well as chaplains' quarters and administrative offices.

"There is so much that needs to be done in the field of mental health and religion," Rev. Bryant noted. "For example, hardly any research exists on the forms public worship should take when one serves the mentally ill. We need to study worship itself, just as we need to train priests, ministers and rabbis in pastoral care and counseling of the mentally ill." (The Indiana Mental Health Association estimates that one of every 10 Americans will eventually be hospitalized for some form of mental illness.) To the mental patient at the Richmond hospital, the most important part of all the planning is the chapel itself. "I have heard patients say over and over how much they need a quiet, private place to pray or meditate," Father Renn said, "something like they remember from their own past. It's hard for them to feel devout in a gymnasium."

VOLUNTEERS are generous in helping Rev. Bryant and Father Renn serve the religious needs of the mentally ill. Ministers of various denominations in the Richmond Ministerial Association take their turns preaching at Sunday services. Lay volunteers from Holy Family parish conduct scripture-reading and rosary services when Father Renn is occupied with parish duties. "Cooperation is the key," Rev. Bryant emphasized. "There are 750,000 people in this 13-county area. If each of these 750,000 gave only 33 cents, we would have enough money to build our chapel. Each of them won't, of course, so we will keep working this year and next year or as long as it takes to get the job done." (Any person or representative of any organization which gives \$1 or more shall be a member of the Citizens All-Faith Committee for Richmond State Hospital for one year. The address is: Citizens All Faith Committee, Richmond State Hospital, Richmond, Ind. 47374.)

tact with Cardinal Bernard Alfrink of Utrecht, who originally approved the Dutch edition of the catechism. It is expected that the catechism will be discussed at the world synod of bishops scheduled to open in Rome on September 29.)

(ACCORDING to ANSA, Italian news agency, three representatives of the Roman curia met in Gazzada, Italy, last April with three Dutch theologians to discuss errors in the catechism. The curia delegation, made up of Fathers Edward Dhanis, S.J., John Visser, C.S.S.R., and Benedict Lemeer, O.P., told the Dutch theologians that the book contained 12 major errors and 48 minor mistakes. (These errors, the three told the Dutch theologians, concerned the virgin birth of Christ, the Eucharist, original sin and the creation of the soul. ANSA did not report what reply had been made by the Dutch representatives — Fathers Edward Schillebeeckx, O.P., Piet Schoonenberg, O.P., and Willem Bleas, S.J. (ANSA did comment that Pope Paul VI is in direct con-

Coadjutor Anti-crime drive urged by K of C

(Continued from page 1) closed this year, citing a stringent state minimum requirements law, finances and religious personnel shortage as contributory factors. Two of the three remaining schools are tuition-free, supported on an interparochial basis. The third is a private girls' academy.

The diocese has no higher education or seminary facilities of its own. Seminarians attend Loras College and a provincial theology school, both located in Dubuque.

Conscious of the priestly needs of the Church in Latin America, Archbishop Baskup has two diocesan priests on loan to the St. James Society, which represents a significant sacrifice for his clergy-short diocese.

THE ARCHBISHOP is firmly committed to the newly-formed Iowa Catholic Conference which has its headquarters in his see city, the state's capitol. He indicated intense interest in the potentials of the similar statewide conference in Indiana.

At present the affable prelate, known to be a heavy cigarette smoker and serious golfer, has no special committee assignments given him by the National Conference of Catholic Bishops (NCCB).

He also stated that he is ignorant of the location of his newly-assigned titular see of Tamallula, other than the guess that "it is probably a desert oasis somewhere."

Anti-crime drive urged by K of C

MONTREAL—A strengthened fight on crime is proposed in a resolution to be considered by the Knights of Columbus at the 85th annual meeting of their supreme council here August 15 to 17.

Submitted by the Ohio delegation, the resolution calls attention to the rising crime rate, alleged judicial leniency toward criminals and the increased danger of attack threatening people on the street.

It declares that the Knights of Columbus oppose "the indiscriminate freeing of criminals and the handcuffing of our law enforcement agencies."

The proposal also urges "more stringent laws and sterner punishments to offenders as a deterrent to this rising crime rate."

The resolution is one of almost 200 which have been presented by various delegations for study by the delegates of the 1.2 million-member fraternal

society of Catholic men. They cover many phases of public life and also operations, within the order.

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Catechism imprimatur is delayed

FREIBURG, Germany — The Netherlands, and which was Herder publishing company written at the request of the Dutch bishops. But Archbishop Hermann Schaufele of Freiburg has refused to discuss the investigation being made by the commission of cardinals. However, the secretary of Cardinal Alfrink in Utrecht stated that the cardinal does not know of any difficulties concerning the German translation of the catechism, which will also be translated into French, English, Italian and Portuguese. In March, the Dutch hierarchy issued a statement saying that the catechism, published in October, 1966, does not require official approval by the authorities in Rome. The Dutch bishops stated that they were fully and exclusively responsible for the publication of the new catechism in The Netherlands.

BISHOP Theodore Zwartkruis of Haarlem, The Netherlands, who recently had an audience with Pope Paul VI, added that the Pope did not express any uneasiness about the situation of the Church in The Netherlands. Rather, he said, the Pope expressed great confidence in the spiritual strength of the Dutch Church. Bishop Zwartkruis said he had not received the impression that the Pope was more concerned about the Church in The Netherlands than about the Church in any other country of the world.

The controversial new catechism abandons the old question-and-answer formula. Centered on Christ and written with a strong Scriptural orientation, it emphasizes the social nature of the Christian faith. Attacked by Dutch conservatives, the catechism was The Netherlands' best-seller for 1966, selling 250,000 copies from its October publication date to the end of the year.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS "TEN DOLLAR A PLATE MISSION BALL" Saturday, Aug. 5 — 8 P.M. - 12 Midnight St. Plus X K of C Ballroom — 2100 East 71st Street RUMMAGE SALE Saturday, Aug. 12 — 9 A.M. - 3 P.M. St. Philip Neri School — 535 Eastern Avenue 1st Annual Knights of Columbus CHARITY BALL Saturday, Oct. 14 — Optional Dress Manufacturers Building — Indiana State Fairgrounds Music by The Waltz King and His Orchestra Tickets Now Available at Your Council Office The Golden Jubilee "BIG RETREAT" August 17 - 20 Conducted by the Congregation of the Holy Cross on Notre Dame Campus Information: Father M. A. Foran, C.S.C., Notre Dame, Indiana 46556

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Massive

(Continued from page 1) by excessively high prices, inflated credit rates and inferior products."

Welfare programs were termed as "too often . . . paternalistic, demeaning and inadequate," and lending to a weakened family life. Cardinal O'Boyle, noting that many Americans feel disposed toward assuming "their own full share of responsibility" for the riots, said that that full share could well mean an increase in taxes.

He said Americans must not use the fighting in Vietnam and its cost as a pretense for delaying enactment of needed domestic programs. "To refuse to do so and to rationalize our refusal in the name of the war would be a tragic distortion of the meaning of true patriotism and might well result in a national disaster much worse than any defeat which we have ever suffered in a time of war." But Cardinal O'Boyle cautioned that Americans must not rely wholly on legislation to remedy the problems. Personalized and private programs also are necessary. He pledged the support of his office and the archdiocese to all groups and individuals working on effective programs.

Mass in Spanish CLEVELAND — Bishop Clarence G. Isenmann of Cleveland has authorized the offering of Masses in Spanish in private homes once a month in St. Patrick parish here. Some 400 of the parish's 1,200 families are Spanish-speaking. They are mostly Puerto Rican. One Sunday Mass in the parish church will also be said in Spanish.

Spoke

(Continued from page 1) declare to you our will to make dialogue of truth in love go forward.

"With Christian love we likewise greet our dear brother, His Grace, the Archbishop of Canterbury (Arthur Michael Ramsey), and the pastors of the other Churches and ecclesiastical communities. "We feel ourselves united to you in prayer to the Lord that all may be perfectly one and that there may be fully re-established among us the unity of the spirit in the bond of peace."

Mission service VATICAN CITY—A Vatican Radio broadcast said that more than 30,000 Spanish priests and nuns are serving as foreign missionaries on five continents. The missionaries are from 57 men's religious orders and 190 women's congregations.

'Drive-in' confessionals

SYDNEY—The new \$250,000 church planned for St. Gertrude's parish here will have drive-in confessionals, according to plans submitted to the Fairfield Municipal Council for approval.

A special traffic lane alongside a wing of the church will lead to the "drive-in" confessionals—which will be provided for people unable to walk. A private panel, opening between the traffic lines and inside one of the confessional boxes will be built. A push-button will be provided to indicate that someone has driven up to the confessional.

The parish is in the care of the Sylvestrine Benedictine priests, originally from the United States.

253-6491 Cinema I & II GLENDALE SHOPPING CENTER 6101 NORTH KEYSTONE I BEST PICTURE OF THE YEAR COLUMBIA PICTURES presents FRED ZINNEMANN'S FILM IN A MAN FOR ALL SEASONS Conf. From 3 P.M. Daily 2:00-4:30-7:00 9:30 II EXCLUSIVE ENGAGEMENT with ROBERT REDFORD-JANE FONDA HAL WALLIS PRESENTS BAREFOOT IN THE PARK TWIN AUDITORIUMS ART GALLERY PUSHBACK SEATS GIANT SCREEN ACRES OF FREE PARKING

Withdrawal of troops urged by Bp. Sheen

ROCHESTER, N.Y. — Bishop Fulton J. Sheen coupled a plea for prayers for racial harmony in this country with a request to President Lyndon B. Johnson to withdraw U.S. troops from South Vietnam "for the sake of reconciliation."

Preaching in Sacred Heart cathedral here, the bishop of Rochester stressed that the President had asked that the day be observed as one of national prayer for peace and reconciliation to end the racial strife in this country.

"Is this reconciliation to be limited only to our citizens?" Bishop Sheen asked. "Could we not also be reconciled with our brothers in Vietnam? May we plead only for a reconciliation between blacks and whites, and not between blacks and whites and yellows?"

BISHOP SHEEN called on the priests, Brothers and nuns in his diocese to observe a holy hour each day for the next month; upon the laity to perform acts of mortification, especially aid to the poor, during the month, and upon all to observe adoration in their homes around the clock, especially during the hours when racial violence has flared up in cities throughout the country.

Bishop Sheen characterized the current racial unrest and violence as "Civil War II."

"What has happened in our nation in recent days is the fatal tell-tale scar of a disease which has festered and corrupted until it finally broke out in the open

for all to see—the disease of national decadence." Bishop Sheen said.

To remedy this situation, Bishop Sheen said, the President asked for the day of prayer for racial peace.

BISHOP Sheen asked if the nation's public school children would be permitted to pray when they returned to their classrooms in September. He also asked if "we are to pray only with one another in this country" and not with "our brothers in Vietnam."

Bishop Sheen said he disassociated himself from those who carry placards and spoke only as a Christian.

"May I speak only as a Christian and humbly ask the President to announce: 'In the name of God Who bade us love our neighbor with our whole heart and soul and mind, for the sake of reconciliation I shall withdraw our forces immediately from southern Vietnam,'" Bishop Sheen said.

Decency group changes offices

LOS ANGELES—Citizens for Decent Literature, Inc., has moved its national offices to Los Angeles and named Ray Gauer to executive secretary.

The organization formerly had part time offices staffed by volunteers in Cincinnati, Ohio.

Gauer, an accountant, has been a CDL national officer since 1963 and resigned his job as supervisor of a systems department for McCulloch Corp. to become a full time CDL executive.

Gauer said the 10-year-old CDL has units in 30 cities. From Los Angeles it aims to continue creating an awareness of the problem of obscene literature in the U.S. and to promote better enforcement of laws against it.

Not deductible
WASHINGTON—A radio station cannot deduct for income tax purposes the market value of free time given to religious or charitable organizations for broadcasts, the Internal Revenue Service has ruled. The IRS bulletin cited a similar ruling in the case of a newspaper donating space to a charitable organization.

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.

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 Alhambra.

August 11-12 — Little Flower, Indianapolis. Dinners at 4 p.m. both days.

August 13—St. Mary's Lanesville.

August 20—St. Mary's, Navilleton.

August 20 — St. Pius, Ripley Co. Church Picnic featuring Chicken Dinners, Mock Turtle Soup.

August 25, 26 — Assumption, Indianapolis — Fish Fry and Festival.

August 25-26—Christ the King, Indianapolis, Fish Fry and Festival. Serving 4 p.m. Friday; noon, Saturday.

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.



HONORED — Brigadier General Lawrence B. Markey, Commanding General, Finance Center, Ft. Benjamin Harrison, was presented the coveted Distinguished Service Medal at retirement ceremonies held in his honor on July 28. The General and his family will return to their home in New Bedford, Mass., where he will resume a previous affiliation with the public school system.

Economy move opens in diocese

NEW ORLEANS—To offset increasing costs in the operation of church and school facilities in the New Orleans archdiocese, Archbishop Philip M. Hannan has announced a program of economy and increased efforts to raise parish revenues. In the past year, operating costs for parishes increased by almost \$2 million, the archbishop told priests at a clergy conference.

On the parish level, the following measures will be effective immediately:

- Only emergency repairs will be allowed;
- Purchases of new equipment, furniture and other such items will be suspended;
- A temporary moratorium will be in effect on all new construction;
- No increases will be made in salaries;
- Certain schools that are unable to meet their expenses will be closed in the fall.

Archbishop Hannan has appointed an advisory committee of diocesan and Religious priests to work on fund-raising efforts with the archdiocesan fund development office. The committee will work on increasing parish revenues through a titling plan.

The archbishop said he believes economies and curtailment of certain programs in the parishes can save \$1 million in the current fiscal year. At the archdiocesan level, he said, administrative costs were reduced by \$20,000 in the past year, and will be cut another \$80,000 this year.

FARMER'S VIEW It won't work

Scientists have recently begun exterminating the peachtree borer in Indiana. They simply put a couple female insects in little cages inside an insect trap. Just as in human life, where a single hair of a maiden's head exerts more pull than a yoke of oxen, so these innocent little lady bugs lure thousands of their bachelor friends to their deaths. Without enough males to go around, the females languish unloved and their eggs don't hatch. Presto-changeo, no more insects.

The method is effective, it's cheap, it's easy and it is guaranteed not to develop resistant strains such as result from chemical control. There's only one catch:

People won't use it. They won't use it because, being cheap and easy, nobody can make any money manufacturing, supplying or promoting the

method. Since there is no money to be made, nobody will bother "selling" it.

Many other methods of biological control have been worked out for insects, rodents, plant diseases, weeds, etc. None of them get much use. By putting a dime's worth of inoculating material on his alfalfa seed, the farmer can get fertilizer out of

the air he'd have to pay \$50 or more for if he bought it in the store. Consequently, inoculant manufacturers can't spend much on promotion. There are millions promoting their products.

So the thing that determines what is to be sold hardest is not what is going to help people the most but what is going to make the most money for other guys. It's kind of like religion vs. sin. You can make lots more money peddling sin than you can promoting religion.

So guess which is the more popular commodity?

Opinions

(Continued from page 5) Boys in Vietnam. We spent two and one-half hours watching a rather dull parade, as parades go.

Santa wasn't there, nor any of the "big" bands nor awe-inspiring floats. The theme alone was enough for us to make a chilly wind and a concrete curb worthwhile.

Your editorial made reference to the "tasteless display of 357 marchers, each bearing a white-wreathed black cross," each bearing the name of a serviceman lost to all in Vietnam. It certainly was a "shocking" display. It made the tears bubble up and a coldness grip my heart to see where so many, many Hoosier boys could have been, but were being replaced by perhaps their mother, or a brother or wife, or just someone, honoring them in some "dinky" little parade, thousands of miles from any "real action."

My family stood as this group passed by. The crowd grew quiet, and I'd like to believe that every thought, and perhaps a few prayers, were sent out to those boys being represented by the crosses, and the boys overseas now, that God will look after them in his own way.

No, I've never heard "the crisp crack of a rifle shot close to my ear," and God willing, I never shall. As long as our boys are fighting in a "dirty" war, the least—the very least—I can do is attend a parade in their honor.

Mrs. Jerome J. Tooley Indianapolis

Doran

(Continued from page 5) is either involved in these riots or approves of them. If we don't bear this in mind, we will be unfair to the Negro people as a whole. We must also bear in mind that it is high time for certain people to stop building excuses for this minority, telling them in advance that they are justified in their "hot summer" activities. We need to remind the Negro that America has always been known as a land of opportunity, and to make every effort to see to it that the Negro gets his opportunity; but we need to remind them also that this is not a land of plenty where things are just handed out to anybody whether he tries or not. No improvement is complete which does not include self-improvement. This the wisest heads among the Negroes must teach the hotheads.

We should be re-inforcing the saner part of the Negro element with all the help we can give to them for the improvement of the Negro people, not re-inforcing the wilder element by "understanding in advance" their riots, which is tantamount to encouraging them.

Board to meet

INDIANAPOLIS—The board of the Indianapolis Archdiocesan Council of Catholic Women will hold its first quarterly meeting at the Warren Hotel, Indianapolis, on Tuesday, Aug. 8, beginning at 11 a.m. Luncheon will be served at 12:30 p.m. Reservations may be sent to Mrs. William J. Morgan, 3040 N. Meridian St., Indianapolis, not later than Sunday, Aug. 6. Mrs. Morgan's telephone number is 928-2974.

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St. Anthony's . . .
CYO Talent Show, August 6, Holy Family, 9 p.m.
St. Augustine's . . .
D of I Meeting, August 15, K of C Hall.
Sacred Heart . . .
Women's Club Meeting, August 21.
Providence . . .
Social, Saturday Nights.
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FAMILY CLINIC

Should she be patient with straying hubby?

By JOHN J. KANE, Ph.D.

After 30 years of marriage my husband has been seeing a young girl. He says he loves me but he cannot leave this girl because he tried it once and she attempted suicide.



This relationship is likely to continue. I doubt time will terminate it.

First, I should like to ask you, whether or not your husband's statements about the girl's behavior are accurate. Did she really attempt suicide or is this his method of trying to persuade you to put up with this affair?

I really don't know so I'm going to proceed on the basis that what he told you was true. This girl is emotionally ill. If she has really attempted suicide because your husband tried to break off with her, or if she attempted it for almost any reason she should have psychiatric help and she should have it at once.

Current studies show that many persons who eventually commit suicide successfully, have attempted it once or twice before. As I have said in this column, any suicide attempt and even a suicide threat should be treated as a very serious matter.

But even if the girl did attempt suicide, as your husband claims, then what is he doing to help her? As an older person or

even as a person who seems to have considerable interest in her, he should see that she obtains some kind of professional counseling. Your husband also ought to know that women attempt suicide about twice as often as men but fail twice as frequently. Many women use suicide threats or suicide attempts, just as this girl did, to control people. They almost invariably try suicide in a way in which they will not really kill themselves and from which they will be rescued.

It is not extremely unusual to find young women who are interested in older men. Sometimes this may be a sincere interest but very often it is prompted by what the older man is able to give by way of money, gifts and such than any sincere interest in him. It seems probable that this girl is exploiting him, and she seems to be rather well skilled in the art. Does he honestly believe that this girl is in love with him? It is possible but I believe not very probable.

Your husband is also exploiting you because he holds over your head the threat that your insistence that he break off this affair will result in the suicide of the girl. I believe your husband requires some kind of professional counseling. And if this situation continues you are going to need it too, and in fact I would advise you right now to consult a marriage counselor.

Since you have been married about 30 years I must assume that your husband is somewhere in his fifties. Some men go through a stage around this age which is not too dissimilar from the female climacteric. It is psychological, at least so it is believed today, rather than physiological. It is the idea of having one final fling. But your husband can be helped if he will seek assistance.

At this point I do not suggest a severe and open break with your husband. But I would recommend that this matter be discussed together and eventually before a counselor. It would also be wise for your husband to see that this girl obtains counseling. I rather doubt it is a problem that you and he are going to work out unaided. Still I recommend a great deal of charity and some patience.



Pope Paul's trip seen as stimulus to unity efforts

GENEVA, Switzerland — Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said Pope Paul VI's trip to Istanbul (July 25-26) to see Orthodox Patriarch Athenagoras I of Constantinople aided the ecumenical movement. Dr. Blake said in a statement issued at WCC headquarters here:

"The visit made . . . by Pope Paul to Patriarch Athenagoras . . . is important not only as a visible sign of renewed relationship between Eastern and Western Christian churches, which have been divided for 1,000 years, but also as a stimulus to the ecumenical movement as a whole, which aims at the unity and renewal of all the churches."

"The member churches of the World Council of Churches rejoice at the new spirit of reconciliation which this visit symbolizes. Even at such a moment of rejoicing, it is important that all church leaders warn themselves that the expectations of the world which are aroused by such visible events must not be disappointed by failure to unite and cooperate much more profoundly than as yet they have seen the way."

"The world expects that out of this new ecumenical atmosphere will arise one Church of Jesus Christ, renewed in power and mission and service for the world. The World Council of Churches is committed to this task and welcomes the initiatives being taken by Pope Paul and the Ecumenical Patriarch both toward each other and toward all member churches."

Back freedom bid PORT MORESBY, Papua — The Catholic Church in Papua New Guinea has announced that it wholeheartedly supports the people of the territory in their aspirations for self-determination.

There is also a moral aspect to this and whether or not you see a marriage counselor first, I would suggest that you take it up with one of the parish priests. Try to select one whom your husband likes, if he does like one, and a person who can be sympathetic and understanding, but also firm.

Aside from your marriage itself, you have a tremendous stake in this matter. You cannot continue to live with the knowledge that your husband is unfaithful. It is a condition that will continually gnaw at you, and eventually could bring on some kind of a severe psychological crisis. Tell your husband this and since you think he really loves you perhaps he can be made to see that something will have to be done and quickly.

My suggestions to you are, in the last analysis, these; you yourself should talk to one of the parish priests or a marriage counselor. There you can spell out the matter in much greater detail than you are able to do so in a brief letter to me. When a skilled counselor knows all of the circumstances, he will be able to direct you more specifically than I can do. You may find it difficult to get your husband to go with you or even to go alone but this too is most important. I think if you make it quite clear that some change must occur, he will eventually be willing to take the matter up with a counselor.

At this moment the situation is really intolerable and three persons are going to be hurt and hurt very badly before it is through. So the sooner some kind of a firm decision is reached that he will give up this girl and that she will receive whatever kind of assistance is necessary, the better for all concerned.

Radio and Television

Table listing radio and television programs for Indianapolis, Terre Haute, Connersville, and other areas.

Table listing radio and television programs for Evansville, Nashville, and other areas.

Advertisement for Supermarket with logo and text: 'Four Fine Locations To Serve You'.

Advertisement for Marley's Market and Neff's shoe store in Rushville.

Advertisement for Greensburg area businesses including Union Bank and The Fashion Shop.

Advertisement for Oliger-Pearson Funeral Home and J.H. Porter & Son's Furniture Store.

Advertisement for Gannon's Jewelry Stores and Shirk's Tree City Supply, Inc.

Advertisement for C.H. Oliger & Sons and Smith Monument Works.

Advertisement for Abrell Photo Service and Bill's Furniture Store.

Advertisement for Patrone's Our Advertisers.

Advertisement for Brazil area businesses including The Stanger Co. and KIDD Insurance Agencies.

Advertisement for Terre Haute area businesses including Smith's Discount Dept. Store and Callahan FUNERAL HOME.

Advertisement for Connersville area businesses including Gray Sales Company and Barton E. Barker Real Estate Sales and Appraisals.

Advertisement for Seymour area businesses including Ashcraft's Furniture and Appliances and Jack Dunfee Chevrolet-Oldsmobile, Inc.

Advertisement for Hahn Shoes and Eldred Van & Storage Co., Inc.

Advertisement for A-1 Distributors Inc. and Fisher's Small Engines.

Advertisement for Patrone's Our Advertisers and Ted Brown - Premium Sales, Inc.

Advertisement for Connersville area businesses including Gray Sales Company and Barton E. Barker Real Estate Sales and Appraisals.

Advertisement for Seymour area businesses including Ashcraft's Furniture and Appliances and Jack Dunfee Chevrolet-Oldsmobile, Inc.

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Advertisement for Patrone's Our Advertisers and Ted Brown - Premium Sales, Inc.

Advertisement for Nobbe Motor Sales in Batesville.

Advertisement for Hires In Carry Outs and Currin Bottling Co. in Batesville.

Advertisement for THE CITIZENS STATE BANK in New Castle.

Advertisement for Best-Ever Milk in New Castle.

Advertisement for Thompson's Corner in Richmond.

Advertisement for Debolt Concrete Co., Inc. in Richmond.

Advertisement for KEYSTONE BEVERAGE CO., INC. in Richmond.

Advertisement for Brookville area businesses including Pepsi Pours It On!

Advertisement for Poske's INC. Custom Furniture-Church Furnishings.

Advertisement for Wink Grapefruit Beverage in Canada Dry Bottling Co.

Advertisement for Dr. Joseph B. Kernel OPTOMETRIST in New Castle.

Advertisement for B & B Shoes in New Castle.

Advertisement for Paul Shores DRAPERIES SLIP COVERS in Richmond.

Advertisement for DR. R. J. TIMMERMAN & DR. Doris Timmerman OPTOMETRIST in Richmond.

Advertisement for Cutter Agencies Inc. in Richmond.

Clothing, vows rites slated at Oldenburg

OLDENBURG, Ind.—Investing and profession of vows for 67 postulants, novices, and Sisters completing the period of temporary vows, will be held at the motherhouse of the Sisters of St. Francis here, August 11-12.

Archbishop Schulte will preside at the three distinct ceremonies in the convent chapel—August 11 at 2 p.m. and August 12 at 6:45 a.m. and 10 a.m.

To receive the religious habit on August 11 will be 20 postulants, including eight from the Archdiocese.

FROM INDIANAPOLIS parishes are: Mary Chandler (Sister Mary Edmond) and Christina Peck (Sister Ruth Marie), both from Holy Trinity; Margaret Pella (Sister Marie Francene), St. Gabriel; Sherry Ursitis (Sister Joanna), St. Mark; and Marilyn Griffin (St. Philip Neri).

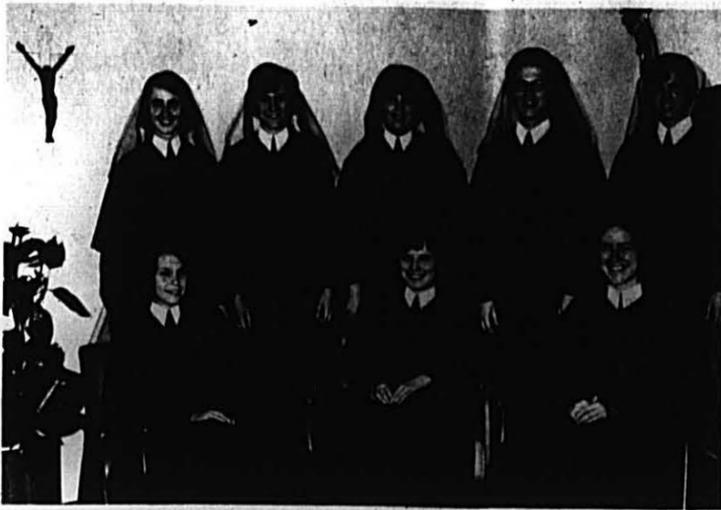
Others include: Patricia Rahe (Sister Paula Marie), St. Louis, Batesville; and Cecilia Retzner (Sister Marie Raymond), St. Anthony, Morris.

Eleven postulants from the Cincinnati archdiocese and one from Fort Wayne complete the group.

In the First Profession class of 23 novices—who will make vows for three years—are five from Indianapolis: Sister Marie Paul McCracken, Holy Trinity; Sister Alacoque Burger, St. Gabriel; Sister Eileen Mary Reilly, St. Lawrence; and Sister Noella Pionsette, St. Monica; Sister Jolyn O'Gara, Holy Name.

Others from the Archdiocese are: Sister Richard Rahe, St. Louis parish, Batesville; Sister Joanne Weiler, St. Peter, Brookville; Sister Medelaine Buckler, St. Gabriel, Connersville; Sister Petra Wismann, St. Mary, New Albany; Sister Sharon Marie Blank, St. Anne, New Castle; and Sister John Mary Huesman, St. Joseph, Shelbyville.

THE FIRST Profession ceremonies will be held at 10 a.m., August 12. The Perpetual Profession will take place at 6:45 a.m., August 12.



ARCHDIOCESAN POSTULANTS AT OLDENBURG—The eight young ladies above will be invested with the habit of the Sisters of St. Francis, Oldenburg, on Friday, Aug. 11. Archbishop Schulte will preside during the ceremonies, to be held in the convent chapel at 2 p.m. Seated above, from left, are: Christina Peck (Sister Ruth Marie), Cecilia Retzner (Sister Marie Raymond) and Martha Chandler (Sister M. Edmond). Standing from left: Marilyn Griffin (Sister M. Charlotte), Sherry Ursitis (Sister M. Joanna), Margaret Pella (Sister Marie Francene), Patricia Rahe (Sister Paula Marie), and Vickie Mandabach (Sister Mary Victor).

Among the 24 Sisters in the final vow class are 14 from the Archdiocese. From Indianapolis parishes are: Sister Kieran James, Christ the King; Sister Agna Munchel, Holy Spirit; Sister Ignatia McCracken, Holy Trinity; Sister Marantha Hermann, St. Christopher; Sister Rosamond Miller, St. Patrick; and Sister Natalie Michl, St. Philip Neri.

Others from the Archdiocese are: Sister Geneva Harmeyer, St. Louis parish, Batesville; Sister Juan Spaeth, St. Michael, Brookville; Sister Austin Ernest, St. Mary, Greensburg; Sister Rosetta Meyer, St. Anne, Hamburg; Sister Mariel Graf, St. Joseph, St. Joe Hill; Sister Brenda Gerth, St. Mary, North Vernon; Sister Bonaventure Werner and Sister Melinda Gehring, both of Holy Family, Oldenburg.

More cremations

BONN—The decision of Hungary's bishops to authorize funeral ceremonies both before and after cremation of Catholics of the Latin and Byzantine rites, has been followed by an increase of 75% in the number of Catholics choosing to be cremated.



TO ENTER NOVITIATE—Harold J. Crowe III, a 1967 graduate of Kennedy Memorial High School, Indianapolis, will enter the Milford, O., Jesuit novitiate on August 21 as a Brother candidate. He is the son of Mr. and Mrs. Harold J. Crowe, Jr., members of Sacred Heart parish. An open house will be held Sunday, Aug. 13, from 4 to 7 p.m. at 2121 S. Pennsylvania St. No invitations have been issued.

Two coadjutors named for U.S.

WASHINGTON — Two new coadjutor bishops with right of succession were named this week by Pope Paul VI for American dioceses.

Named coadjutor archbishop to Archbishop Leo Binz of St. Paul-Minneapolis was Bishop Leo C. Byrne, 59, former apostolic administrator of the Wichita diocese.

Auxiliary Bishop Joseph T. Daley, 51, of Harrisburg was appointed coadjutor bishop to Bishop George L. Leech of Harrisburg.

Announce plans for pilgrimage

INDIANAPOLIS — The pilgrimage to the National Shrine of Our Lady of Consolation at Carey, Ohio, will leave Indianapolis on Saturday morning, Aug. 12, and return Sunday evening, Aug. 13. The pilgrimage is sponsored annually by the ladies of Holy Trinity parish.

For information and reservations call Mrs. Alfred Bruder, 773 North Haugh St., 686-3645.

Remember them in your prayers

INDIANAPOLIS

† **THEODORE P. MARBAUGH**, 65, St. Luke's Church, July 27, Holy Cross Cemetery. Husband of Mary G. (father of James E. and Ann Marbaugh); brother of Charles Marbaugh; father Melvin Marbaugh, O.S.B. of St. Worth, Tex.; Mrs. Elmer J. Marbaugh, Hilda Harter, Julia Marbaugh and Rose Rotwing.

† **ANTON BRINIE**, Sr., 86, Holy Trinity Church, July 27, St. Joseph Cemetery. Father of Anthony J. Brinie, Frank Galob, Mary Johnson, Angela Allen.

† **ELLA FREELAND**, 87, St. Patrick's Church, July 27, St. Joseph Cemetery. Mother of Pauline Vinci; sister of Della Keller.

† **FRANCIS L. BROCK**, 86, Holy Trinity Church, July 29, Holy Cross Cemetery. Brother of Clyde Brock.

† **CLARA L. MITCHELL**, 87, St. Peter and Paul Cathedral, July 29, Holy Cross Cemetery. Foster mother of Dr. Richard R. Kannelly.

† **PHILLIP MICELI**, 73, Holy Rosary Church, July 29, Holy Cross Cemetery. Husband of Mary; father of Roy S. and Gus P. Miceli; Josephine Lombardo; brother of Josephine Cairo, Anna Miceli, Catherine Cecilia Mary Benedict, Providence, Agnes Ray, Salvatore and Frank Miceli.

† **ROBERT PRESTON**, St. Patrick's Church, July 31, Holy Cross Cemetery. Son of Mr. and Mrs. Charles J. Preston, Sr., grandson of Mr. and Mrs. Thomas Preston and Mr. and Mrs. Robert Preston; great-grandson of Mrs. Evelyn Preston; brother of Charles Jr. and Lisa Preston.

† **MARGARET M. PROOS**, 45, St. Gabriel's Church, July 31, Calvary Cemetery. Wife of John A.; mother of John, Patricia K. and Julianne Proos.

† **WILLIAM E. KENNEDY**, 78, St. Joan of Arc Church, Aug. 2, Holy Cross Cemetery. Husband of Marie; father of William, Kennedy.

† **JOHN L. LENTS**, 65, St. Simon the Apostle Church, Aug. 2, St. Joseph Cemetery. Husband of Leatha; father of Charles, Paul, George, Mary and Theresa Lents; brother of Bernard Lents.

† **WILLIAM M. PATTERSON**, 72, St. Philip Neri Church, Aug. 2, Calvary Cemetery. Husband of Francis A.; father of William and Robert W. Patterson; brother of Florence Kieran.

† **ANNA T. REMMETTER**, 75, St. Philip Neri Church, Aug. 2, Calvary Cemetery. Mother of Earl, George, Paul and Robert Remmetter; sister of Lawrence and William O'Connell and Kathryn Webster.

† **TERRA HAUTE**

† **ALBERT P. MARCHING**, 66, St. Benedict's Church, July 27, Calvary Cemetery. Husband of Edna; father of Albert P. Marching, Jr., Mrs. Virginia Thomas, both of Terre Haute, and Mrs. Virginia Nelson, of Dowagiac, Mich.; stepfather of Mrs. Virginia Walsh, of Terre Haute, Mrs. Maxine Acord and Mrs. Jean Pierchon, both of Indianapolis, and Mark Hubbell, of Hammond, brother of Adam Marching, of Baltimore, Md., and Mrs. Clara Long Akin, of S.C.

† **JOHN J. GIFFEL**, 82, St. Benedict's Church, July 28, Calvary Cemetery. Husband of Gladys; father of Fred Giffel, Paul Giffel, Mrs. Helen Capps and Mrs. Mary Bender, all of Terre Haute; brother of Mrs. Richard Much and Mrs. Lillian Wilson, both of Terre Haute, and Lou Giffel of Brazil.

BROOKVILLE

† **TERRY LYNN and SHERY ANN SCHMID**, infants, St. Michael's Church, July 29, Twin daughters of Mr. and Mrs. Richard Schmidt; granddaughters of Mr. and Mrs. Arnold Boggs and Mr. and Mrs. Frank Schmid, all of Brookville.

† **LEO LORENZ**, 75, St. Michael's Church, July 28, Church Cemetery. Husband of Doris; father of Mrs. Edna Kraemer, of Brookville, Ky.; Mrs. Lorena L. Lorenz, of Brookville; Joe Lorenz, of Englewood, N.J.; brother Elizabeth, Teresa and Alma Lorenz and Mrs. Ralph Wadell, all of Cincinnati, O.

JEFFERSONVILLE

† **IRWIN BEN VOIGT**, 59, Sacred Heart Church, July 28, Holy Cross Cemetery. Husband of Lois; father of Dale Voigt, Geneva, Ill.; Carl and Gary Voigt, both of Jeffersonville. Three sisters and a brother also survive.

LANESVILLE

† **JOSEPH A. WISMAN**, 80, St. Mary's Church, July 31, Church Cemetery. Father of Joseph Wisman, of Lanesville; Mrs. Marjorie W. Linsington, of Michigan; Clifford Voignier, of Georgia; Mrs. Laverne Phillips, Mrs. Margaret Stultz and Mrs. Virginia Lynch, all of New Albany; Mrs. Virginia Vaughn, of Sellersburg; two brothers and two sisters also survive.

NEW ALBANY

† **EDWIN FRANCIS VOIGNIER**, 65, Holy Trinity Church, July 31, Husband of Martha; father of James Voignier, of New Albany; Mrs. Virginia Voignier, of Michigan; Clifford Voignier, of Georgia; Mrs. Laverne Phillips, Mrs. Margaret Stultz and Mrs. Virginia Lynch, all of New Albany; Mrs. Virginia Vaughn, of Sellersburg; two brothers and two sisters also survive.

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Push nursing

LOUISVILLE, Ky.—Catherine Spalding College here is conducting a three-year summer program, known as A Better Chance, to help prepare minority group students for careers in nursing and related fields. The program, now two summers old, is one of pre-college enrichment to students who have finished their sophomore year in high school.

Rides available

INDIANAPOLIS — James Wilhelm, chairman of the annual "Big Retreat" at Notre Dame for the Indianapolis area alumni, announced this week that retreatants who have a transportation problem should call him or Bob Dinn at 359-5411 and that arrangements will be made to provide rides. The spiritual observance will be held August 17 to 20.

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... and an Rx

(Continued from page 4)

Negro leaders. How effective these efforts are only time can tell. But there is no doubt they are being emphasized by the present city administration.

Further, Father Strange cautions Negroes from spreading malicious lies about abuse that does not exist and from giving aid and comfort to agitators. He suggests a force of Negro "minute men" ready to help control any disturbance, a force that can at the same time stave off resentment of white interference in Negro neighborhoods and protect Negro lives, homes and businesses.

The plan is not the kind that can be turned over to some committee for a six-month mulling around. It calls for swift, decisive measures to head off disaster. It is a plan for today to prevent a terrible tomorrow. We can only hope that Indianapolis listens to Father Strange and acts on his prescription.

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Attractive 2 story brick, 1 1/2 baths, 3 bedrooms, pan. den., dec. in excell. taste, carpets, many extras. Rec. rm. in bmt. Mrs. Legg, 283-3411

American Estates Co. 5420 N. College 251-4662

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ATTRACTIVE

3-Bdrm. home, 2 full baths, bmt., fenced yard, ideal for family. Must be seen to appreciate. Call for appointment. 255-0150

Walking Distance To St. Luke's

1 1/2 story, red brick Cape Cod, 1 1/2 baths, 4 bedrooms, living rm., dining rm., breakfast room, 2 car garage, paved drive, dead end street, large fenced back yard. Mid 20's.

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ST. PIUS X

Walking Distance St. Pius

7215 N. Dearborn, 3 bedroom Colonial ranch, 1 1/2 baths, dining room, kitchen, family room, gas heat, 2 car garage, wooded lot. Owner. 255-3308

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3 Bedrooms, carpet, new floor, newly painted, no down p.m., or \$400 down FHA. Monthly payments \$94 mo. includes taxes and insurance. C. E. Jackson Realty 881-6473

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2 Bedroom home, with unattached garage. No restrictions. Days Call 545-2114 After 6 P.M. 546-3005

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3-Bdrm. bungalow, nr. bus and shopping, air-cond., storm, 2 car garage, wood floors. 547-7798.

6730 E. 49th St.—\$13,500

1 1/2 baths, family room, 13x14, 2 car attached garage. Corner, trees. 547-7798.

Franklin Realty, Rltr. 4712 N. Franklin Rd. 547-4113

ST. SIMON

EAST

SALE BY OWNER

3 Bedroom, attached garage, family room, fenced back yard. Immediate possession. Owner will take small 2nd mortgage. 898-6359 898-6483

HOLY TRINITY

1132 North Winfield

Bedford stone bungalow. 6 Rooms, detached garage, corner lot, price \$8500. 632-3557 Eves. 359-4541

HOLY SPIRIT

NEW LISTING

3 Bedroom brick ranch with 2 full baths, family room with fireplace, 2 car attached garage, Laven 70x332 foot lot. (D11) Mrs. Heitz, 898-4559

Marsh-Matthews Realtors 251-9284

BY OWNER

Garfield Park area, 8 rooms, convenient to schools and shopping. Reasonable. 787-0533

ST. CATHERINE

WALK TO CHURCH

2 Bedrm. brick, family rm., dining rm., fireplace and w/c carpeting in living rm., fireplace in bmt., garage. Lots of shrubbery, trees on 1/2 acre. 1/2 block to transportation. 898-3355. C. W. Galyan Rty., Inc. 881-4378

ST. BARNABAS

BY OWNER

7606 Marylane—3 bedrooms, new gas furnace, 2 rooms paneled, 1/2 kitchen paneled, take-over payments. After 4 p.m. 881-5459

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Chicken Dinner served from 11:00 to 2:00
Adults \$1.50 Children 75c
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\$50 CASH for your church, club, or scout group. Sell 84 bottles Watkins double strength vanilla. 631-0714.

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NAME _____
ADDRESS _____
CITY _____
PHONE _____

Check Cash

Now... for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

For only \$1—now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan—if you mail your Enrollment Form no later than **Midnight, September 10, 1967!**

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand new health plan, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see for yourself just how it can benefit you and your family, we now make you this no strings "introductory" offer:

You can qualify for this new plan during this limited enrollment period—without having to see a company representative—and without any red tape whatsoever! You can enroll yourself and all eligible members of your family for only \$1.00!

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money directly to you instead of to the hospital, it guarantees you the right to select your own hospital. And even if you enter a non-Catholic hospital, you will be covered under the Catholic Hospital Plan.

You may agree that Catholics should be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire full-time domestic help—to take care of things at home. If one of your children is suddenly hospitalized, you will certainly spare no expense. If you're a senior citizen, with limited reserves, and are suddenly hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of extra cash income when you or any covered member of your family goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans, specially tailored to suit your family's needs.

CHOOSE THE PLAN THAT SUITS YOU BEST—You can enroll for only \$1.00!

\$10,000 MAXIMUM—ALL-FAMILY PLAN: \$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

\$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: \$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) for each eligible child hospitalized.

\$7,500 MAXIMUM—HUSBAND-WIFE PLAN: \$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

\$5,000 MAXIMUM—INDIVIDUAL PLAN: \$100 a week (\$14.28 a day) while you are hospitalized.

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including maternity benefits, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan. Or, if you are living by yourself, choose the Individual Plan.

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, right up to the maximum (Aggregate of Benefits) of the plan you select.

Important: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable!" Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again, or are likely to recur, the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

In addition to the important health benefits, you get all these valuable "extra" features:

How Your "Health-Bank Account" Grows

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Accidental Death Benefit—Paid To Your Parish
In the event of the accidental death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent with your policy.

Special Feature for Peace of Mind and Security
For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free!

Surprisingly Low Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See

the modest increase in the box following.) And remember, regardless of age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—it still will not cover all of your needs. During this limited enrollment, you can get the extra cash protection needed during the high-risk senior years simply by filling out the Enrollment Form below without any other qualifications!

It's a fact that people over 65 are greater risks. They go to hospitals more often and have larger hospital bills than any other age group. That's exactly why senior citizens need more protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *within your means*. If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan	\$2.25
Female on One-Parent or Individual Plan	3.00
Male on any Plan	3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we

19 Important Questions Answered ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?
The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.
2. Why should the Catholic Hospital Plan be of special interest to me?
When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.
3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?
Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.
4. Can I collect even though I carry other health insurance?
Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
5. Is there a lot of red tape to qualify?
None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.
6. Which plan should I choose?
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

10. When does my policy go into force?
It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sickness which begins thereafter is covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

11. What if someone in my family has had a health problem that may occur again?
Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. What conditions aren't covered?
Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

13. Can I drop out any time? Can you drop me?
We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

15. Are any other unusual benefits included in the Catholic Hospital Plan?
Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

16. Will my claims be handled promptly?
Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?
With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

18. How much does my first month cost?
Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at left.)

19. Why should I enroll right now?
Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Sept. 10, 1967. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

SPECIAL LIMITED ENROLLMENT! EXPIRES SEPT. 10, 1967

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

LIMITED ENROLLMENT FORM NO. 9750410

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

SEX: Male Female _____ Month _____ Day _____ Year _____

AGE _____ DATE OF BIRTH: _____

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: _____ Month _____ Day _____ Year _____

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.)

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed _____ Insured's Signature SIGN—DO NOT PRINT

Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana