



VOL. XI, NO. 73 INDIANAPOLIS, INDIANA, JUNE 30, 1972

## HAILS NIXON 'VISITS'

# Pope again calls for Viet peace

VATICAN CITY—Pope Paul VI, again calling for peace in Vietnam, said that each day that peace is delayed there "is paid for with terrifying destruction."

The devastation of the Vietnam war, Pope Paul continued, "drags down into a single tomb of men and nature, combat troops and defenseless people, life and the hope of living."

He voiced hopes for an end to violence not only in Vietnam but in the Middle East, in Ireland and in the tiny central African country of Burundi. (It has been reported that in Burundi more than 100,000 died during a violent, countrywide repression of a revolt of some Hutu tribesmen against the dominant Tutsi tribe.)

THE POPE, SPEAKING to cardinals who had come to congratulate him on the eve of his name day, the Feast of St. John the Baptist, cited President Nixon's visits to communist China and to the Soviet Union, as well as signs of an East-West détente in Europe.

"It is not easy to evaluate today the range of such events or the repercussions they will have," he noted.

"But something new is stirring in

the world: above all, the fact that such meetings are happening. Until very recently they were not even thinkable.

"It seems to us legitimate to expect that this process, if carried out as we hope with frankness and goodwill, and with respect for the autonomy of rights and the legitimate interests of other countries, will work not only for the good of the respective peoples but for the entire network of relations among nations.

"Spontaneously one thinks of the relief that just a limitation on armaments could produce for everybody's life and peace."

TURNING TO THE Church's problems, Pope Paul observed that the virtue of hope and confidence in the Church is needed "because today, at this moment, the lack of trust in the Church is strong among a certain number of Christians and even of priests and Religious."

Such a lack of confidence in the Church "sometimes reaches the point of a certain aggressiveness, but also and more often takes the form of discouragement and disappointment."

The Pope conceded that the Church's (Continued on Page 3)

## Bishop Grimmelsman dies at age of 81

EVANSVILLE — A concelebrated funeral Mass for the Most Rev. Henry J. Grimmelsman, retired bishop of the Diocese of Evansville, will be held at 11:30 a.m. (EST) this morning at St. Benedict Church.

Archbishop George J. Biskup of Indianapolis will be the main celebrant. Bishop Grimmelsman, 81, died Monday at his home here. Burial will be in St. Joseph Cemetery.

He was appointed Bishop of the newly formed Diocese of Evansville on November 11, 1944. On December 21, the day before his 54th birthday, he was consecrated Bishop in the chapel of the Pontifical College Josephinum, Worthington, O. He retired in 1965.

During his 21 years of service as bishop, the Catholic population of the diocese grew from 52,000 to 82,000, and 12 new parishes were founded.

A native of Cincinnati, Bishop Grimmelsman was one of 10 children. A brother, Aloysius, who survives, is a priest in the Archdiocese of Cincinnati. Three of his sisters became nuns.

Bishop Grimmelsman studied at St. Gregory's seminary and later at St. Joseph College, Rensselaer and at Mt. St. Mary of the West, Norwood, O. In addition, he attended the University of Innsbruck, Austria, and Catholic University, Washington, D.C.



BISHOP GRIMMELSMAN

## Carmelites schedule annual outdoor rite

INDIANAPOLIS — The Carmelite Sisters 34th annual prayer service, culminating on the feast of Our Lady of Mount Carmel, will be held July 14, 15 and 16 on the grounds of the monastery, 2500 Cold Spring Road.

Services will begin at 7 p.m. each night. "Sister Rosemary, who is planning the program for the three days, described this year's services as "joining the old with the young and the past with the present and future."

THE FIRST NIGHT will center around the Rosary, with meditations, hymns and psalms emphasizing Mary's role in the life

of Christ and the Church. Benediction will be the focal point on the second night, with a concelebrated Mass on the final evening.

Father Keith Hoesy of the John XXIII Retreat Center, Hartford City, will conduct the nightly services, assisted by Father John Kahle, monastery chaplain. A group of seminarians from St. Meinrad, under the direction of John Kirby, will provide musical accompaniment.

All services will be held outdoors on the level stretch of grass in front of the monastery building. A special microphone and speaker setup is being planned to permit Father Hoesy to circulate among participants during part of the services.

"WE'D LIKE to continue that feeling of community we had past year in the chapel," Sister Rosemary said. Last year's prayer celebrations were all scheduled indoors. The "first" had numerous advantages, according to Sister Rosemary, "but on the last night we must have had 750 people here. Though they all took part, I'm sure many couldn't see or hear too well under those crowded conditions."

The psalms ("words Jesus and Mary used when they prayed") will figure prominently in each night's dialogue and homily. An attractive paperback, "Psalms for Modern Man," will be available for all participants.



HOLIDAY HEADLINERS—Ben Franklin and Thomas Jefferson will "come to life" this holiday week-end at Our Lady of Providence High School, Clarksville, as the Providence Players present the musical-comedy "1776" in three performances. The humanized "founding fathers" are portrayed by Robert Marx (left) and Marty Bachman. Directed by Raymond Day, "1776"



will be given Friday, June 30, Sunday, July 2, and Tuesday, July 4, in the Providence auditorium at 8:30 p.m. (last time). Reservations are available by calling (812) 283-3265. The production is a combined effort of the Providence Players and the Alumni Association, with graduates taking several of the roles and technical assignments.

## Abortion laws ruling delayed by High Court

WASHINGTON — The Supreme Court has postponed a decision on challenges to anti-abortion laws in Texas and Georgia until next fall or winter.

While the court gave no reason for ordering a rehearing of the cases, observers noted that the original arguments were heard last November before Justices Lewis Powell and William Rehnquist had been seated on the court. The court apparently wanted the cases argued before all nine justices.

Msgr. James McHugh, director of the Family Life Division of the U.S. Catholic Conference, called the court action "a step forward" and an indication that the justices realize that the abortion issue is serious enough to require a hearing by the full court.

WHILE BOTH THE Georgia and Texas cases involve basic challenges to the constitutionality of anti-abortion laws, each case also involves complicated jurisdictional and procedural questions.

In each case, a three-judge federal panel ruled that the state law was unconstitutional on the grounds that it infringed on a woman's right to privacy concerning her body. In both cases, however, the judges refused to issue injunctions to prevent prosecutions under the laws they had declared unconstitutional.

The court promised a written opinion on the cases next term. In that decision the court could limit itself to the issue of the injunction or it could rule both on the procedural question and on the constitutionality of laws prohibiting abortion.

THE TEXAS LAW, which is similar to laws in 30 other states, makes abortions a crime, except when it is necessary to save the mother's life.

The Georgia law, passed in 1968, allows abortion for a number of reasons including danger to the mother's health, pregnancy caused by rape and the possibility of a defect in the child. It is similar to laws in 16 other states.

Msgr. McHugh said that the procedural questions in the Georgia and Texas cases "have confused the essential issue of whether a state can have a law that protects the life of an unborn child."

## First woman named to Council of Laity

WASHINGTON, D.C.—Margaret J. Mealey, executive director of the National Council of the Catholic Laity (NCCCL), has been appointed by Pope Paul to serve as U.S. representative to the Pontifical Council of the Laity. It was confirmed here.

Miss Mealey becomes only the second American and the first woman from the U.S. named to the 17-member pontifical agency. Martin J. Work of Denver, former head of the National Council of Catholic Men and a member of the pontifical laity council since it was formed in 1967, has been named one of eight consultants to the council.

Miss Mealey, 50, a native of Oakland, Calif., is also the executive director of the National Council of Catholic Women. The NCCM and NCCW offices in Washington, D.C., have merged staff and facilities for the National Council of the Catholic Laity, although both organizations remain autonomous.

## Word from the Archbishop

My dear Family in Christ:

The annual Peter's Pence Collection for the charities of our Holy Father, Pope Paul VI, will be conducted on Sunday, July 2nd.

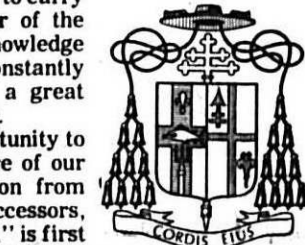
On that occasion we are given the opportunity to renew our pledge to support our Holy Father with our prayers. His is a most difficult task and our prayer should be that God continue to give him the strength and the courage to carry the heavy office of chief pastor of the Church. I am sure that the knowledge that Catholics everywhere constantly pray for him and with him is a great source of comfort to Pope Paul.

Also, we are given the opportunity to offer to the Holy Father a share of our material goods. The commission from Christ to St. Peter and his successors, "Feed my lambs, feed my sheep," is first and foremost a command to direct and guide the People of God in their spiritual pilgrimage on earth. In addition, "Feed my lambs, feed my sheep," may be taken in another sense. From all over the world cries of distress come to the Holy Father, and pleas are made to him not only for spiritual but also material help.

He can answer these pleas only if we give him the means. The Holy Father begs for our distressed brothers and sisters throughout the world.

Let your contribution to the Peter's Pence Collection be in proportion to the material goods with which God has blessed you. Thanking you for your generous response to this appeal in the past, I am

Devotedly yours in Christ,



George J. Biskup  
Archbishop of Indianapolis

## CRS given U.S. grant for Bangladesh relief

NEW YORK—The U.S. Agency for International Development (AID) has given grants of \$10 million, including \$5 million to Catholic Relief Service, for relief to Bangladesh.

CARE (Cooperative for American Relief Everywhere) will receive \$4.7 million and the remainder will be shared by several agencies.

The announcement was made by Maurice J. Williams, AID deputy administrator and coordinator of U.S. relief assistance for Bangladesh, at a signing ceremony in the Overseas Press Club here.

Williams said that under a new policy U.S. cash grants will be given directly to voluntary overseas agencies in support of their ongoing programs. The Bangladesh

grant is the first contract agreement under this new policy.

MSGR. ANDREW P. LANDI, assistant executive director of CRS, Harold S. Miner, president of CARE and David Guyer, executive director of the Community Development Foundation signed the grant agreements.

Williams said that the AID grants represented the largest and most flexible grants and would enable the voluntary relief agencies to assist millions of Bengalis. Including the new grants, Williams said total U.S. government assistance committed to Bangladesh in cash, food, medical supplies and other supplies amounts to about \$264 million.

Catholic Relief Services conducts its operations through the Bangladesh Christian Organization Relief and Rehabilitation (CORR) aid program for more than 2 million people affected by the turmoil prior to the formation of Bangladesh.

## Crusading Catholic editor dies of cancer

NEW ORLEANS — Millard Everett, editor of the Clarion Herald, archdiocesan weekly here, died of cancer at the age of 69.

Everett, aware of his terminal illness, wrote a column of reflections in the Clarion Herald only last month. In the article, which was reprinted in The Criterion and other Catholic papers across the country, he said:

"I have never been afraid of dying or of death, but I have been fearful lest I fail to do what is asked of me by God."

Everett, a native of Colorado, won numerous honors and awards during his 40-year career in Catholic journalism.

## Nixon endorses tax relief for tuition charges

BY JOHN MAHER

WASHINGTON — President Nixon told Cardinal John Krol of Philadelphia at a meeting here that the administration has endorsed legislation proposing tax credits for parents of children attending non-public schools.

At the June 22 White House meeting, John Gurash, chairman of a Philadelphia archdiocesan committee that analyzed the financial situation of Catholic schools there, presented a copy of the committee's report to the President. The report predicts that Philadelphia Catholic schools, now \$4 million in debt, will be \$55 million in debt by 1975.

"The President was extremely sympathetic to the plight described by the report," Cardinal Krol told NC News.



NOTING THAT THE President has in the past endorsed the principle of aid to nonpublic schools, Cardinal Krol said that Nixon "used the occasion of this meeting to take a second step." The President told the cardinal and Gurash that Caspar W. Weinberger, director of the Office of Management and Budget, had written to Rep. Wilbur D. Mills (D-Ark.), chairman of the House Ways and Means Committee, to express the administration's support for "the intent of H.R. 13495." That bill proposes a limited credit against individual income tax for tuition paid for the nonpublic elementary and secondary education of dependents.

"Alternatives to the public school which support the diversity of our society should be preserved," Weinberger told Mills.

The significance of the letter, Cardinal Krol said, is that it "puts the administration behind specific legislation." Weinberger, he said, is "an administrative Republican supporting the concept of Mills' bill." The cardinal pointed out that in the letter "some modifications are suggested and recommended with the hope of improving the benefits proposed by the bill."

WEINBERGER SAID that, "rather than (Continued on Page 3)

## Vatican signs pact to curb nuclear arms

VATICAN CITY—As a symbol of the Catholic Church's support for disarmament and efforts to achieve peace, Vatican representatives signed a diplomatic agreement promising not to build up a nuclear arms cache.

Vatican Radio reported that Msgr. Oriano Quilici, the Vatican's permanent delegate to the international Atomic Energy Agency signed a diplomatic accord implementing the guarantees called for by the International Treaty for the Non-Proliferation of Nuclear Weapons.

The accord, signed in Vienna June 26, is a follow-up to the Vatican's acceptance of the treaty itself at three separate ceremonies in Washington, London and Moscow in February 1971.

SIGVARD EKLUND, director general of the International Atomic Energy Agency, said the signing of the accord has "a symbolic importance." He said that "while all know that on the part of the Holy See there is no intention to acquire nuclear arms, the solemn undertaking of such an obligation implies a recognition, at the highest level, of the principles of international security, disarmament and peace, which are the foundation of the non-proliferation of atomic weapons treaty."

He added: "These are principles which His Holiness the Pope has repeatedly reminded us of, stressing their importance for the present and future well-being of mankind."

Msgr. Quilici said that the Vatican recognizes that "disarmament is an important road to peace, and the cause of peace is today more than ever the supreme good of peoples and that of mankind."

The Vatican representative continued: "The Catholic Church desires to contribute to this cause all that is possible with the awareness of contributing a service which is both required and inspired by the spiritual mission which she develops in the historic context of the world."

"And Pope Paul VI dedicates to the cause of peace an untiring watchful and daily concern, consisting in prayer, teaching, pastoral action, educational promotion, official and confidential interventions and efforts on all levels with the governments of every nation."

IN ADDITION TO BEING a visible sign of the Vatican's encouragement to nations to disarm, the signing of the international agreement is an expression of the Vatican's "sovereignty and exclusive jurisdiction over the Vatican City State," said Msgr. Quilici.

The Vatican diplomat pointed out that although the Vatican City State is very small, it is nevertheless a "territory which is always and on every occasion neutral and inviolable."



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Urge liberalized abortion

HARRISBURG, Pa.—Pennsylvania's 23-woman Abortion Law Study Commission has issued a majority report recommending the legalization of all abortions during the first 20 weeks of pregnancy. The commission also recommended the legalization of any abortion for medical reasons until the moment of birth. Changing the laws to legalize abortion during the first 20 weeks "or later only after medical consultation when it is in the best interest of the patient" was recommended by 15 of the commission members. Bishop J. Carroll McCormick of Scranton called the commission's action "extremely deplorable."

## Dutch bishops 'too permissive'?

AMSTERDAM, The Netherlands—Bishop John M. Gijzen, whose appointment to the Roermond diocese in January has stirred widespread controversy, said he thinks the Dutch bishops were "too permissive" after the Second Vatican Council. In an interview in Elsevier's magazine, he said he thinks the Dutch bishops "in recent years considered the Pope's views on Vatican II as the only standard," but that they "allowed the development of a different view of the Church and the world that in the long run is contradicting the Pope's views."

## See school aid precedent

WASHINGTON—An obscure provision in the U.S. Agriculture Department's food stamp regulations may strengthen the case for aid to poor parents of nonpublic school students. The regulations allow deductions for tuition in the computing of income of food stamp recipients, and some observers saw similarities to a presidential panel's proposal that the government provide aid for welfare recipients with children in nonpublic schools.

## Silence of Church deplored

WASHINGTON—The Catholic Church "is the Mother who should cry out in defense of her Spanish-speaking children who are oppressed," Auxiliary Bishop Patrick Flores of San Antonio, Tex., said here. "We have been victims of oppression, discrimination, semi-slavery, poorly-paid for our work. We have lived in conditions sometimes worse than the animals in the zoo," he stated, "... and yet the Church keeps silent." Bishop Flores was a major speaker at Encuentro Hispano de Pastoral—a U.S. Catholic Conference workshop on ministry to the Spanish-speaking community.

## Pope 'did not desire' papacy

VATICAN CITY—On the ninth anniversary of the day he was elected, Pope Paul VI said that he had "never in the least desired, far less fostered" his election to the papacy. "That should be believed," the Pope, speaking at a general audience June 21, quoted from his personal notes: "Perhaps the Lord has called me to this service not indeed because I have any aptitude for it, or so that I may govern and save the Church from her present difficulties, but so that I may suffer something for the Church, and so that it may be clear that He and not others leads her and is saving her."

## Test case verdict pending

DUBLIN—A young Irish housewife challenged her country's laws banning contraceptives in a High Court action here in early June, and a judgment is now awaited in this crucial test case. Mrs. Mary McGee, 27, a Catholic mother of four young children, sued for damages arising out of the seizure by Irish customs authorities of a quantity of spermicidal jelly mailed to her from London last year. Medical witnesses described Mrs. McGee's history of cerebral thrombosis and other complications in previous pregnancies. She said that her doctor warned her that her life will be in danger if she becomes pregnant again.

## 'Progress in Religion' award

ENGLEWOOD, N.J.—A Presbyterian layman says the reason he is putting up \$88,400 a year for a Progress in Religion Prize is to give a positive thrust to faith. John Marks Templeton, 59, donor of the prize, is a financial consultant and analyst. He lives in Nassau, the Bahamas, and spends about half of his time commuting to far-flung business enterprises in the United States, Canada, Japan, Britain and elsewhere. His Templeton Prize is open to living persons of any major world faith whose achievements have stirred others to deepen their relationship with God, he said in an interview here. The first Templeton Prize is to be awarded in ten months.

## Uses Braille at First Mass

MILWAUKEE—Father Lawrence Gillick used Braille texts to offer his first Mass here. The 32-year-old Jesuit, blind since a childhood accident, was surprisingly happy, not so much because of accomplishment in the face of handicap, but because, "It is a terrific time to be a priest!" "God's Incarnation is His commitment to be with the world. There comes a time when you either take this seriously or you don't. You can't say you trust in Him but at the same time try to be in control yourself. You can't wear both suspenders and a belt. Sure I've been afraid lots of times. But it comes to me that I must vomit out the lukewarm. I must accept God's promise totally."

## Viet woman doctor honored

NEW BRUNSWICK, N.J.—A young woman doctor has been named the recipient of the 1972 Damien-Dutton Award for her work in curing the diseased of South Vietnam. Dr. Patricia Smith of Seattle, Wash., has spent the last 13 years in that country working among the Montagnards, a primitive people in South Vietnam's highlands. Known to the Montagnards as the "Big Grandmother of Medicine," Dr. Smith has seen her dream rise and fall. She supervised the construction of a hospital for Montagnards in Khontum, only to see it bombed out by the North Vietnamese. She awaits the day, she says, when she can return and rebuild that hospital.

## Jacob J. Smiths note anniversary

INDIANAPOLIS—Mr. and Mrs. Jacob J. Smith celebrated their Golden Wedding Anniversary recently with a Mass of Thanksgiving at Holy Spirit Church, followed by a family dinner at the Moose Lodge. The jubilarians were married May 31, 1922 in St. Patrick's Church here. They are the parents of Mrs. Lavon Elliott, Mrs. Theresa Page, Mrs. Carolyn Kashman, Mrs. Norma Arney and Larry Smith, all of Indianapolis and Lt. Col. Marjorie A. Smith, with the United States Army Nurse Corps, Silver Springs, Md.

## Nativity slates parish festival

INDIANAPOLIS—Nativity parish, 7300 Southeastern Avenue, will hold a Country Festival on the parish grounds July 7 through July 9.

Country Kitchen family dinners will be served from 5 p.m. on Friday and Saturday, with a Smorgasbord planned from noon on Sunday. Preschoolers are free, according to Mary Mullen, dinner chairman, with special prices for youngsters ages six to 12.

A new feature this year is Mother Hubbard's Cupboard, with home-made pies, cakes, candies, and an assortment of other home-baked items.

There will be booths, games and rides for the children, throughout the three-day festival.

## Dutch bishop faced with staff rebellion

ROERMOND, The Netherlands—Bishop John M. Gijzen of Roermond, whose nomination in January stirred widespread controversy in The Netherlands, now faces a rebellion by his diocesan staff.

The deans of the diocese, the central committee of the diocesan pastoral council and the clergy working in the administration of the diocese have decided to end all collaboration with the bishop.

The cathedral chapter of the diocese, saying that it had failed in its effort to mediate the dispute between the bishop and the diocesan staff, announced that it is "going to invoke the mediation of the Holy See in order to find a way out of the present deadlock." The chapter said it hopes that this step would not deepen the division.

The diocesan staff's rejection of the bishop's authority followed his decision to dismiss Father William van Kempen, head of the diocesan personnel department, and to announce that he was going to make all appointments to diocesan positions himself.

The heads of other diocesan departments then issued a public statement asking: "If Bishop Gijzen continues like this, what will remain of the Church of Roermond?"

Earlier in May, the diocesan pastoral council rejected the pastoral program presented by Bishop Gijzen. The bishop then called the council's resolution

"a rejection of my thinking and my efforts."

Large advertisements in Catholic papers in Maastricht,

Roermond, Heerlen and Sittard list prominent laymen of the Roermond diocese calling for massive support for priests involved in the dispute with Bishop Gijzen.

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GIBBAULT CONTRIBUTION—Grand Knight Joseph A. Kiefer, Jr., of Msgr. Downey Council, Knights of Columbus, Indianapolis, is shown above presenting a check for \$5,150 to State Deputy Lawrence P. McFadden, of Jeffersonville. The contribution was earmarked for the building and development fund at the Gibault School for Boys, Terre Haute. Gibault, a protective institution for boys 10 to 16 years of age, is operated by the Indiana Knights of Columbus. The donation was made at last week's 19th anniversary observance of Msgr. Downey Council.

## When You're Dead

... who will give your money away?

Will your personal possessions, and your money, be given away by the state—in a manner you might not approve of at all?

That's exactly what may happen—IF you die without making a will.

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## TIC TACKER

## Crozier for Father Hesburgh?

BY PAUL G. FOX

Father Theodore M. Hesburgh, C.S.C., is a giant of a man in anyone's book. He is scholar, administrator, confidant, adviser and sportsman.

In the now 20 years he has served as president of the University of Notre Dame he has achieved yet another pinnacle—that of remaining 20 years as head of a major university. The turn-over among his peers has been so great that he is now referred to as "the grand old man"—at 55.

Speculation has been heavy for the past few years that the respected Holy Cross priest will be elevated to the Church's hierarchy or other high, international ecclesiastical post. Current "best bet" is that he will succeed Cardinal O'Boyle as Archbishop of Washington, D.C.

Black militants have been demanding a black bishop in the nation's capitol, but Father Hesburgh is seen as a compromise candidate because of his 15-year membership in the Civil Rights Commission.

It would be highly unlikely that a religious order priest would be named to a major ecclesiastical see in the U.S. The exceptions in the past have been men who were originally elevated while serving in the Vatican's diplomatic corps or in a mission diocese.

One of those exceptions was Cardinal John O'Hara, a predecessor of Father Hesburgh as Notre Dame president, who was named Bishop of the Army and Navy in 1940. He later became bishop of the Buffalo (N.Y.) diocese and in 1951 Archbishop of Philadelphia.

Despite his accomplishments at Notre Dame, Father Hesburgh will be the first to admit that 20 years is long enough for a university to be run by the same man. But Notre Dame's trustees apparently disagree. Last month, they routinely

reappointed him to start his third decade at the helm.

**NAMES IN THE NEWS**—John W. Reifel, son of Mr. and Mrs. William F. Reifel of St. Michael's parish, Brookville, recently received a doctorate in economics from Michigan State University. He is presently assistant professor of economics in the School of Business and Economics at Grand Valley State College in Michigan. . . . A recent graduate of Purdue University with a bachelor of science degree in speech and hearing therapy is Miss Jane M. Fox, daughter of Mr. and Mrs. Francis V. Fox of St. James parish, Indianapolis. . . . Miss Ann M. Miller, daughter of Jacob Miller of St. Paul's parish, Tell City, departed last week for Seoul, South Korea, where she will teach English at Sogang University as a lay missionary for the Jesuit Mission Service. A graduate of the State University of Iowa and Indiana University, she has served the past seven years on the counseling staff of a Bloomington (Ind.) high school. . . . Dean's List scholars the past semester at St. Joseph's College, Rensselaer, include the following Indianapolis-area students: Debra A. Carter, James L. Funk, Susan M. Mally, Tracey L. Hensel, David G. Itadefeld and Jane M. Ulrich, all of Indianapolis; and Timothy J. Strange and Mary E. Cross, of Brownsburg.

**FOCUS ON FAITH**—Father Robert Scheidler, associate pastor of Christ the King parish, Indianapolis, will appear on the "Focus on Faith" ecumenical dialogue program Sunday, July 2, and Sunday, July 9, on WRTV, Channel 6. Respective topics will be "Sex and Violence in Films" and "Birth Control and Abortion." The program also has a rabbi and Protestant spokesman.

INDIANAPOLIS  
Calendar  
of Events

## SUNDAY, JULY 2

Two card parties, Assumption parish hall, 1105 S. Blaine, 2 p.m. and 7 p.m. Refreshments served. All games played.

## SOCIALS

**TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Fr. Carl Busald  
to be honored

**INDIANAPOLIS** — Father Carl Busald, retiring pastor of St. Catherine's parish, will be feted by parishioners at a farewell reception scheduled for 7:30 p.m. Sunday, July 9. The reception will follow Benediction of the Blessed Sacrament, offered by Father Busald in the church.



**BENEDICTINE JUBILARIANS**—Six Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, last Saturday observed milestones in religious life. Shown above with Archbishop George J. Biskup and Sister Mary Philip Seib, prioress.

are Silver Jubilarians (from left) Sister Mary Lois Hohl, Sister Mary Cecile Dehen and Sister Amelia Banet, and Golden Jubilarians Sister Scholastica Harpenau, Sister Mary Adrian Dauby and Sister Mary Helen Wagner.

Nurses group proposes  
abortion guidelines

**CHICAGO** — A 5,000-member nurses' organization has recommended that nurses should be free to refuse to assist in abortions or sterilizations, except in emergencies.

The recommendation was part of a five-point policy statement issued by the Nurses Association of the College of Obstetricians and Gynecologists. The statement was reported in American Medical News published here.

The statement, suggested as a model for use by hospitals said: —Nurses must provide proper nursing care.

—They may refuse to assist in abortions and sterilizations if such work violates their moral, ethical or religious beliefs. These considerations, however, must be laid aside when a life is in danger.

—When dealing with abortion and sterilization patients, nurses must not try to impose their own moral views on the patients or other hospital personnel.

—Hospital officials should describe their policies on abortion and sterilization when hiring nurses.

—Nurses must tell hospital officials about their own beliefs concerning these operations.

The statement also says that hospitals should not punish nurses in any way if they refuse to assist in non-emergency abortions or sterilizations as long as the refusal is based on beliefs of longstanding.

Vote to limit  
pastoral terms

**CHEYENNE, Wyo.**—The priests of the Cheyenne diocese have voted to limit the tenure of pastors and to require all priests to retire at 75.

The new policies say that priests under 60 will be limited to a maximum of two five-year terms as pastors. Assignments of older priests will be changed only if the bishop believes they "are needed in an alternative assignment."

Priests of the diocese approved the new policies by a 40-15 vote in June, following six months of consultation with priests, Religious and laity. The policies are effective this fall.

The guidelines include a maximum four-year term for assistant pastors and provide for voluntary retirement at 70. A monthly retirement benefit of \$250 will be provided by the diocese.

Before they were approved, the new policies were reviewed and approved by the diocesan pastoral council.

## DANCE SCHEDULED

**BROWNSBURG, Ind.**—Bob Morrison, WIBC disc jockey, will spin the tunes for the Firecracker Dance to be held Saturday, July 1, from 9 p.m. to 1 a.m. in St. Malachy's parish hall. Refreshments will be available. Tickets are \$2.50 per couple and the public is invited.

## AID FOR BURUNDI

**NEW YORK**—The Catholic Medical Mission Board here has donated medical supplies worth \$10,784.12 for victims of tribal fighting in the African nation of Burundi.

## Vatican to be parley observer

**ROME**—Vatican observers will participate in the Conference on Security and Cooperation in Europe, scheduled to be held next year.

Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, in an interview with the Daily American, an English-language paper published in Rome, said that Vatican representatives are expected to take part in the preparatory meeting to be held in Helsinki, Finland, later this year, as well as in the conference itself.

Archbishop Casaroli is among the Vatican's top diplomatic negotiators and a specialist in Eastern European affairs. He said he thinks that the summit meeting in Moscow and the agreement on limitation of strategic nuclear arms has helped create a climate favorable to holding a European conference to deal with major problems.



**THE ARCHBISHOP** warned against expecting too much from the conference, which has had the warm support of most communist countries in Europe. He said that disappointment might result if people expect too much. "In view of the different political regimes prevailing in Western and in Eastern Europe, respectively, the impact and consequences could not be the same on both sides," he said.

If the conference, however, were well prepared, he said, it could produce "some visible results which can contribute concretely to international security and encourage the efforts to make the conference itself a first in a series of similar gatherings."

"Archbishop Casaroli said the conference should spell out a balanced arms reduction 'for all European countries and all types of arms,' as well as reaffirm 'at the same time that the disarmament process must not produce 'imbalances' to the detriment of any participant or group of participants."

**THE VATICAN DIPLOMAT** also called for a "study of the means to avoid or solve conflicts." Noting that in the past guarantees to respect other countries' independence or to refrain from interfering with internal affairs have been ignored, he said:

"However often such pledges may have been broken in the past, the Holy See feels that it would be most helpful if the conference approved an 'ethical code' of international behavior."

"Such a document would have a moral and also a practical impact, particularly if drafted in rather specific terms which would also take into account some recent, sad experiences here in Europe."

Archbishop Casaroli also called for a "freer circulation of people and ideas" among European countries. Although differences between Eastern and Western Europe are great, he said, "a liberation in the flow of people and ideas is essential for promoting an effective 'European thaw,' which in turn is necessary if we want not only to avoid the deadly danger of war in the Atomic Age but to prepare a better life for Europe and the whole world."

Heinberger also recommended that the cutoff point for the full tax credit be reduced to \$18,000 adjusted gross income, that consideration be given to allowing credit for all tuition and fees paid for by parents in both public and nonpublic schools, and that the committee consider ways to make available the benefits of the tax credit to families who pay no income tax.

**THE VATICAN'S PRESENCE** at the

upcoming conference will be "more of a moral than political presence," said Federico Alessandrini, press spokesman for the Vatican. Its representatives will be "observers," he said, sent to voice the Vatican's views on peace and cooperation in Europe.

Pope Paul VI has long favored the concept of a united Europe, and the Vatican has consistently encouraged any efforts that will contribute to the unity of the diverse countries of Europe in the belief that such unity cannot but favor the peace and prosperity of its people.

## Pope

(Continued from Page 1)

unity is under threat, that a "false and abusive" interpretation of the Second Vatican Council has been advanced as a "license to conceive a new Church, almost reinvented from within, new in constitution, in dogma, in morals, in law."

Such movements, he said, "seem to have in view the dissolution of the ecclesiastical magisterium (teaching authority)."

Among the harmful effects of this situation, he said, are "confusion and suffering of conscience, religious impoverishment, painful defections in the field of consecrated life and of fidelity and indissolubility of marriage, weakening of ecumenism, insufficiency of moral barriers against the incursions of hedonism."

**BUT HE ALSO POINTED** to signs of hope.

"How many Christians are experiencing an intense need for prayer, and for union with God. How many generous souls are seeking a more evangelical style of life, rooted in contemplation, lived in brotherly love."

"How many priests and Religious and apostolic laity are giving witness to the Lord with an abnegation and a fidelity that certainly spring from the Holy Spirit."

"The dream of justice in the world torments many souls, especially among the young, and spurs them to dedicate themselves with courage and altruism to raising up and developing the nations, to the spiritual and material care of their brothers."

"A broader openness to the world's positive values, wonderfully encouraged by the conciliar Constitution on the Church in the Modern World, renders today's Church open and available to all sectors and problems of the social, cultural, and spiritual life of a mankind in search of itself."

Pieta restoration  
seen 'by Christmas'

**VATICAN CITY**—Vatican Museum officials said they hope that restoration work on Michelangelo's masterpiece, "The Pieta," will be completed by Christmas.

The statue was damaged in its chapel in St. Peter's Basilica in May by a hammer-wielding Hungarian emigrant who is still under medical study in Rome. The statue was damaged badly about the head and face; one arm was smashed at the elbow.

According to museum director Redig de Campos, the restoration work being carried on by experts in the employ of the Vatican Museums is continuing "carefully without haste."

He said it is hoped the complete project of restoration will be finished by Christmas.

## Nixon

(Continued from Page 1)

provide a 50 per cent credit up to \$400, we would urge the use of a 100 per cent credit up to \$200 per child per year. The 50 per cent credit up to \$400 contained in H.R. 13495 would induce schools to raise tuition rates in order to increase their revenues by capturing the credit. In so doing, the schools would reduce the number of low and moderate income families who could afford to send their children to nonpublic schools. The '100 per cent up to \$200' credit gives dollar-for-dollar credit and may thus completely or nearly completely pay for tuition in the case of many low income families with children having scholarships or attending low tuition schools."

Weinberger also recommended that the cutoff point for the full tax credit be reduced to \$18,000 adjusted gross income, that consideration be given to allowing credit for all tuition and fees paid for by parents in both public and nonpublic schools, and that the committee consider ways to make available the benefits of the tax credit to families who pay no income tax.

**CARDINAL KROL SAID** that President Nixon "equivalently implied" that the concept of tax relief for parents of non-public school children "would be in the Republican platform. We would hope that this would also be in the Democratic platform," the cardinal said. Maintaining that supporters of aid to nonpublic schools are looking for "statesmanship" in this area, he said, "I would hope that the issue would rise above partisan politics."

The President "expressed doubt that action could be taken on this before the elections," the cardinal said. "There were indications that it would be a priority after the elections," he added.

Cardinal Krol said that the study by the Philadelphia archdiocesan committee "has had a beneficial impact." He said that the lead editorial in the Philadelphia Evening Bulletin of June 20 was evidence of this impact.

The editorial said that the report "by a nondenominational committee of business and financial leaders" spelled out "as never before, the facts and implications of a partial or wholesale demise of Catholic schools for the public school system and the community at large." The editorial stated that the survival of Catholic schools "is in the interests of society at large and not just Roman Catholics."

## Champlin

(Continued from Page 7)

persons he had served for but one short year should sustain him in later days when he may suffer an hour of uncertainty or a crisis in identity.

Secondly, the impact upon families and potential candidates for the priesthood ought to be enormous. Television coverage of a beautiful ordination liturgy from the Cathedral has an influence over those who watch the service. However, it cannot compare to the effect which a more personally involving ceremony in one's own parish should exert upon mothers, fathers and, particularly, upon young men wondering, "Should I? Is this for me? Has God called me to follow a similar path?"

Thirdly, it does engage the Catholic Christian community more actively in the process of determining those who will have the privilege of receiving priesthood. A writer in "Commonweal" the other day maintained that before we elect bishops we should first give the community a greater role in deciding which priests will serve it. One can find some faults and weaknesses in that proposal. Nevertheless, I think few would question the wisdom of asking parishioners to aid in the preparation and presentation of candidates for the altar.

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# BEHIND THE NEWS

BY MARY KAY WILLIAMS

Gone are the days when people worried if there was a communist under the bed. Now they worry that it's someone from the local family planning clinic.

The pressures to "Stop at Two," and the reminders that "Three's a Crowd," and "Overpopulation is Everybody's Baby" have been effective. The U.S. birth rate is down dramatically.

Along with that phenomenon is one equally curious. The stigma attached to a woman having an abortion seems to have lifted from her and shifted to the woman having her third, fourth or fifth child. And is she poor and having that additional child.

...

If this kind of rationale makes you dizzy, that's a good sign. Basic values are being turned inside out, and this amounts to a deep crisis in values.

THE ISSUE OF population control, like the issue of pollution, can be embraced with enthusiasm, because one can see the results. Sophisticated charts and computers can measure and predict birth rate changes; sensitive equipment can measure the changes in air and noise pollution.

But it's far more difficult to develop

policies which cannot be technologically measured. It's harder to hammer out a value-based philosophy on population which would give it an ethical direction. And yet the lack of this basis results in the kind of value schizophrenia which is all around us.

First—the crisis in the value of human life.

Abortion liberalization is being promoted across the country on what appears to be two separate levels of rationalization. The right to life is being seen as an obstacle to both human welfare and freedom.

Some promote abortion in the spirit of serving the greater good of society. They argue that abortions could help curb illegitimacy, fight poverty, control population, or improve the gene pool.

LAST OF A SERIES

## The real story on population

(Mary Kay Williams is editor of Catholic Family Leader, published bi-monthly by the Family Life Division of the U.S. Catholic Conference. She has done graduate work in family life and child development at Brigham Young University and the University of Maryland.)

THE SECOND GROUP of abortion promoters sees the right of the unborn child to life as being incompatible with the right to freedom.

The Commission on Population Growth and the American Future, which recently issued its report, addressed itself to this: "The commission believes that the various prohibitions against abortion throughout the United States stand as obstacles to the exercise of individual freedom: the freedom of women to make difficult moral choices based on their personal values, the

freedom of women to control their own fertility, and finally, the freedom from the burdens of unwanted childbearing."

In response to this, The Wall Street Journal's David C. Anderson asks: "So what does one finally conclude from these diverse impressions? One concludes that a large philosophic assumption lurks behind them and links them, an idea taken more or less for granted by those who favor and administer abortion on demand. The assumption is that an innocent human life has no intrinsic value, but only the value placed on it by the rest of human society."

If human life is not intrinsically valuable and thus given highest protections, then life at all ages and all stages of mental and physical health is threatened.

THE SECOND CRISIS concerns the value of individual freedom.

There has already been a reference to the right of the woman to make a life-or-death decision over her unborn child. Her argument loses its legitimacy when one considers the primary concern of human life's intrinsic value.

But a legitimate freedom problem is involved in the population question: The individual freedom of parents is severely affected when there is outside coercion to limit family size.

This coercion has many guises. Obviously, to attempt to legislate a Two-Child Family Policy for the nation would be political dynamite, but there are other ways of getting the point across.

The previous article in this series warned against the creation of a national psychology for families to think small. Added to this indirect coercion would be more direct measures—pocketbook measures. These would be related to financial incentives and rewards for smaller families; welfare benefits being piggybacked with population goals; special income tax provisions.

THE POINT IS NOT to make a case for small or large families. Rather, it is that decisions of family size and frequency of birth belong to the parents. These are not decisions to be left to public and governmental authority.

This brings us to our third consideration—the crisis in the value of truth. Since parents must make the decisions on family size, and since they must consider their responsibility to their community, they must be given the facts. And it is in the area of truth that parents have been short-changed.

"Abysmal ignorance," is what the Washington Center for Metropolitan Studies calls our present knowledge

and information on population trends, factors, and projections.

The center has called for an "immediate one-year moratorium on all long-range population projections supported with government funds."

ARTHUR J. DYCK, Harvard University professor of Population Ethics, is also concerned with the question of truth in population policies. Dr. Dyck writes:

"Often, in discussions of population policy, there are allusions to the use of propaganda. This word threatens to create a credibility gap. If by propaganda we mean trying to persuade people that a certain policy is in their interest, without giving them the facts that will allow them to decide whether it is actually in their interest, we violate the canons of veracity. Moreover, we do not satisfy the criterion of giving people as many of the facts as possible, and hence do not respect their potential to make a morally correct decision and to act upon it."

These years are critical in the formation of a U.S. population policy or a family policy which would include population concerns.

It's obvious that the policy must spring from a value-based philosophy if it is to be ethically acceptable, because ethics and values, recognized and promoted, develop a healthy society that knows what it's about and where it's going.

### YOUR WORLD AND MINE

## Anarchy clouds Colombia truce

BY GARY MACEOIN

BOGOTA—As Colombia nears the end of its 16-year political truce, it seems headed once again for the anarchy which prompted the long term coalition of the two legal parties, the Conservatives and Liberals, formed in 1957.

The violence of the frustrated poor has been a feature of Colombian life for at least a century. It flared into riots across the country in 1948 when a popular leader was assassinated in Bogota. Hundreds died and

property worth millions was destroyed. The death toll rose to several hundred thousand during the following decade.

The stated purpose of the political truce was to permit the concentration of national effort on economic expansion and social reform, thus relieving the pressures of poverty and hopelessness. When the United States announced the Alliance for Progress, the Colombian government immediately asked and was granted major aid for the stated purpose of effecting land and tax reform and creating many new jobs in industry.

THE WORDS WERE impressive, but the action that followed was minimal. Several years later, a United States Senate study of the Alliance program in Colombia revealed that most of the money had been frittered away on purposes that achieved none of the stated goals. Land reform was minimal, as was tax reform. Unemployment increased and the housing, health and education problems remained unchanged. Instead, money was spent to strengthen the political power base of the coalition and to benefit the wealthy. Farm credit, for example, went almost exclusively to the big farmers.

The reason for this distortion was ultimately quite simple. Conservatives and Liberals alike represent only the small wealthy class, with Conservative strength among landowners and Liberal in the business community. Between them, they monopolize power, and they are so concerned to retain this power and the privileges it brings that they can submerge their internal differences in a common front against the demands for a better life of 90 per cent of Colombians.

IN COLOMBIA, as elsewhere in Latin America, however, the conflict between the privileged few and the hungry many is not static. Population grows inexorably at a rate of nearly three per cent annually with no corresponding growth in jobs. Radio, television and other media expose the people to a world of plenty just beyond their grasp. The rich, as in the United States, use their wealth and power to increase their share of the cake. For example, they buy up small farms and hold the land idle as a hedge against inflation.

The answer to the growing tension here, as elsewhere, is to step up the level of repression and build private armies to supplement official ones. Every day brings news of assassinations of peasants who have become identified as leaders of protest.

RECENTLY, FOR example, a man shot and killed one of his employees who was trying to collect six months of back wages. Two others were killed by the police on the orders of a landlord in a village, and four more by vigilantes. Such are some of 500 cases of physical violence documented in a statement recently delivered to the president of the republic by the National Association of Tenant Farmers.

What we are witnessing, it said, is "a plan to revive the violence of the 1950s with the help of government officials who are carrying out the instructions of the big landowners. The peasants do not want violence. But if it is forced on them, we will not have a repetition of conflict between the peasants themselves. Instead, they will be firmly united against those who have always exploited them."

## Beyond the crocodile tears

It is to the everlasting credit of many courageous churchmen that the living and working conditions of migrant farm laborers have, at long last, stirred the national conscience.

The majority of migrant workers are Spanish-Americans, born and reared in the traditions of the Church. Their welfare is not only a matter of justice. It should be embraced as a "family affair" that touches all of us.

There is another side to the coin, however, that has been ignored. As support for the well-being of migrant farm labor has grown, interest in the welfare of the family farmer has receded dramatically.

A few years ago everybody was steamed up about the gradual disappearance of the family farm. Today hardly anyone seems to care, even though family farming is on the verge of being swallowed whole by corporate agribusiness. An alarm to this effect was sounded last week by the National Catholic Rural Life Conference.

Members of the Conference, gathered in Des Moines for their semiannual meeting, urged state and federal governments to rush through legislation to prevent giant corporations from taking over agriculture. They noted that between 1964 and 1969 an average of 1,700 farms per week disappeared. The attrition continues unabated, the appetite of corporate expansion unassuaged.

The rapid transformation of agriculture in this nation is not happening accidentally or as an unavoidable side effect of technological advances. It is happening, those at Des Moines said, as a direct consequence of government policies.

Farm programs are, almost without exception, now working for the benefit of the big guys. Coupled with unfair tax advantages from capital gains treatment to farm loss write-off on non-farm operations, the

programs often cripple the family operator they were originally intended to help.

Ironically the expertise which nurses the growth of corporate agribusiness is being paid for in large part by public funds. As columnist Gary MacEoin pointed out recently, 95 per cent of the research carried on by state agricultural experiment stations is tailored to the needs of elite corporate enterprises.

Meanwhile, as tax money hastens the disappearance of the family farm, national holidays celebrate in memoriam a way of life represented by the family farm. Next Tuesday orators will call forth bittersweet memories of the time when people were rooted to the land and to each other, when multigenerational homesteads nourished tradition, stability and mutual helpfulness.

No doubt the orators will append the usual resignations to fate. The family farm must go because it can't keep up. Big is better, more efficient and cheaper for the consumer. Or is it? A resounding no came recently from Agribusiness Accountability Project, a public interest research organization.

Bigness, the organization maintains, is not producing more food or better food or less expensive food. There is sufficient evidence to suggest that quality is sacrificed in the conglomerate chain of produce-process-distribute. Could it be that we are being sold a bill of bad goods?

In its own self-interest the public should start looking into the grave-digger legislation and funding programs that are burying the family farmer. The human and social costs of present government policies are too high, concludes the Catholic Rural Life Conference. City and suburbia, too, should demand a look at the books.

—B. H. ACKELMIRE



"THE ANSWER IS 'NO!'"

### THE YARDSTICK

## Memories of a great maverick

BY MSGR. GEORGE G. HIGGINS

Saul Alinsky, who spent the better part of a lifetime organizing the powerless to achieve power and take control of their own destiny, died recently in Carmel, California of an apparent heart attack.

By strange coincidence, almost at the very moment of his death at the age of 63, I happened to be reminiscing about Saul; at a dinner party in Washington, with a veteran labor reporter who had been fascinated by the man for years but, as he frankly admitted, really didn't know what to make of him.

At the end of our conversation, unwittingly anticipating what the Washington Post would say the following morning in its obituary notice, we concluded that Saul was such a complicated human being that it would probably be impossible for even his closest friends and associates to say with certainty what really made him tick.

As a matter of fact, the Washington Post went on one better, pointing out that Alinsky himself "frankly admitted to a split personality. A vociferous and demanding radical in public, he was a quiet and charming conversationalist in private. He also confessed to sometimes being less sure of his righteousness than he sounded."

THAT RINGS A bell and brings back many happy memories of the Alinsky whom I knew fairly well, but saw much too infrequently, over a period of some 20 years.

To say that he was a combination of Jekyll and Hyde would be grossly unfair, for that would suggest that he was consciously and deliberately playing contradictory roles. But to say, in his own words, that he had a kind of split personality strikes me as being a fair assessment.

Saul's friends and admirers knew how to interpret his contradictory moods and learned to make allowances for his tough-

at public parks and family amusement centers? If dissident and factional elements within the U.S. will not agree upon any single observance, let's settle amicably for the parks. Who wants to commemorate one revolution with another?

—PAUL G. FOX



SAUL ALINSKY

guy, radical rhetoric and his almost adolescent taste for profanity which, as the years went on, unfortunately became one of his better known trademarks. They knew that underneath it all he was a compassionate and rather sentimental human being whose bark was much worse than his bite and wasn't nearly as cocky nor as self-assured as he frequently pretended to be.

On the other hand, Alinsky's enemies almost invariably failed to take the true measure of the man. They interpreted his radical rhetoric much too simplistically and, as a result, persuaded themselves (or simply pretended, for their own partisan purposes) that he was a dangerous agitator who was hell-bent on destroying the American system and, in fact, was probably a Communist in disguise.

THAT WAS A stupid mistake on their

## On avoiding another revolution

Need a conversation starter? Try this one for size: "How would you plan the nation's bicentennial celebration in 1976?"

The 200th anniversary of the country's founding is something less than a hot issue, it would seem, among Congressmen. It has been six years since Congress passed legislation creating the American Revolution Bicentennial Commission.

Now it appears that with less than four years remaining, the Commission does not as yet have

a viable plan for the symbolic observance. Dissension and conflict have brought Commission resignations and membership changes periodically.

Original hopes for a Philadelphia site for the national observance have been dashed because of huge financing and location problems. Philadelphia proponents estimated the job could be done for only \$600 million, while others, glancing at the plans, realized that the cost would be nearly double.

The only major proposal agreed to by the Commission calls for the building of bicentennial parks in all 50 states, requiring an estimated outlay of \$1.2 billion from federal funds and an equal amount from state and local governments. It still needs presidential endorsement and congressional appropriation.

Commission Chairman David J. Mahoney favors the 50-park plan, envisioning shows, displays, historical museums, performers and meeting places. It sort of reminds you of a chain of "King's Islands."

But, then, maybe that's not a bad idea. Where else do you see such a slice of Americana except

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## THE WANDERER FORUM

## Rebels and headwaiters

MINNEAPOLIS — "Rebel theologians" and other "extremists" are responsible for the crisis and confusion in the Roman Catholic Church, a Jesuit educator said in keynoting the eighth National Wanderer Forum here.

The Rev. Robert I. Gannon, S.J., former president of Fordham University, New York, observed: "Simple people all around us are saying, 'I don't know what to believe any more. Everything is so changed. Father X says this, and Father Y says that, and Sister Z told my children the other thing.'"

"And by the way, you should see the catechism they bring home. Lots of ecology and racism. But not very much on the Sacraments."

FATHER GANNON said that X, Y and Z "represent the extremists who are trying to make immutable truth mutable, trying to make it, as they say, relate."

He charged that "litniks" were trying to "drain all the mystery and

atmosphere of sacredness out of the Mass" and make it "just the happy commemoration of a Jewish feast" with the priest as "just a headwaiter."

Father Gannon also criticized "super-ecumenists" who will "change anything for the sake of unity."

THE "MOST DANGEROUS" extremists, Father Gannon said, are those in dogmatic theology who attack the nature of the Church and its teaching authority. He said these theologians fail to stress the fact that "the people of God must have order in the ranks and order presupposes authority."

Father Gannon said the theologians are not planning to eliminate the Pope since "he has been around a long time and looks well at the end of a procession."

The Wanderer Forum was sponsored by the Wanderer, a national Catholic weekly published in St. Paul.

## TAX CREDITS FOR TUITION

## Constitutionality is key issue

BY RUSSELL SHAW

WASHINGTON—As debate over federal tax credits for parents of nonpublic school children has grown in recent weeks, three key issues have emerged.

They are constitutionality, cost, and the implications for the poor.

Constitutional questions are central, for it was on constitutional grounds that the Supreme Court in June, 1971, overturned several state programs of direct aid to nonpublic schools.

The court contended that programs for the purchase of services from church-sponsored schools and for teacher salary supplements created "excessive entanglement" between church and state.

If that is so, the question goes, why suppose that tax credits stand a better chance in the Supreme Court.

SUPPORTERS OF tax credits reply that there are several crucial differences between their plan and the programs overturned by the court.

For one thing, tax credits do not involve direct government aid to schools. Instead the assistance is

directed to individual taxpayers.

For another, tax credits are not grants. The government does not give anything to the taxpayer but simply refrains from collecting money from him.

Supporters of tax credits concede that, in the nature of things, there is no way of knowing for certain whether their plan will be acceptable to the Supreme Court. But, they add, at the moment tax credits are the most viable approach in sight.

The second major objection to tax credits is based on their cost. It has been estimated that a system of federal tax credits might reduce federal revenues by as much as \$500 million annually.

GRANTING THE loss in revenue, supporters nevertheless insist that tax credits would have the net result of saving all taxpayers money.

Tax credit advocates say the choice facing the public is between some cost involved in a program of tax credits for nonpublic school parents and the far larger cost of educating their children in public schools.

Finally, it is objected that tax credits do nothing to help very poor parents who pay no income tax and thus would receive no "credit."

TAX CREDIT advocates acknowledge that this is so. But they also make these points:

—Federal assistance is already available to nonpublic schools with concentrations of low-income students under Title I of the Elementary and Secondary

## Vatican City daily defends Jesus people

VATICAN CITY—The Vatican City daily newspaper has defended the so-called "Jesus Movement" in the United States as "genuine."

L'Osservatore Romano said the movement could be considered a revival of the relation of man to Jesus and what he stands for, and added that "it may be an ephemeral phenomenon, but no one can deny that it is genuine."

The observations were made in an article by Enao Natta, reviewing trends in music and the cinema.

Education Act of 1965.

—They are not only willing but eager to see the enactment of new programs of aid for the education of poor children.

—Historically, Catholic and other nonpublic schools have subsidized and continue to subsidize the education of large numbers of low-income students.

—Catholic and other nonpublic educators are aware of their moral obligation in this regard and have repeatedly demonstrated that they have no intention of allowing their schools to become predominantly "elitist" institutions.

Debate over the pros and cons of tax credits will continue in the months ahead, but the idea has already achieved at least one noteworthy success—it is taken seriously in Congress and the White House. As much as anything, that encourages supporters to think they may at last have found the way to give nonpublic school parents a break.

## NCCW official tells lawmakers amendment hinders equal rights

SPRINGFIELD, Ill.—The Equal Rights Amendment, mandating legal equality for women, actually hinders women's rights, an official of the National Council of Catholic Women (NCCW) testified here.

"It is precisely because of a concern for women's rights that the national council opposes the Equal Rights Amendment," said Lucyle Florian, national chairman of NCCW's organization services commission.

"It agrees with eminent constitutional authorities that the amendment will take away far more important rights than it will ever give."

The amendment was given final congressional approval in March after half a century of lobbying by women's rights groups.

MRS. FLORIAN cited several legal experts in her recent testimony before the judicial committee of the Illinois House of representatives.

The Illinois Legislature has not yet voted whether to accept the amendment.

Professor Paul Freund of the Harvard

- opinion
- reaction
- analysis
- background

University Law School has predicted the Equal Rights Amendment "will open up a Pandora's box of legal complications," the NCCW official said.

"Every statutory and common law provision dealing with the manifold relations of women in society would be forced to run the gauntlet of attack on constitutional grounds," Mrs. Florian said, quoting Freund. "The purpose and effect of the amendment will be to destroy forever the right of Congress and of the 50 states to pass any law that differentiates in any way between males and females."

MRS. FLORIAN also cited a 1971 Yale Law Journal article which predicted that the amendment means women will have to register for the draft and be eligible for combat duty; and that criminal and labor laws protective of women will probably be struck down by the nation's courts.

She added that NCCW testimony before the U.S. Senate judiciary subcommittee in 1970 had described the amendment as "a threat to the nature of woman which individualizes her from man in God's plan for His creation."

## AUTHENTIC AS HUGHES BIOGRAPHY

## Dispute existence of Pius XII diaries

BY FATHER LEO E. McFADDEN

ROME—A book purportedly based on "secret diaries" of Pope Pius XII is about as authentic as a Howard Hughes biography, according to a Vatican archivist.

The book, "Pius XII in the Presence of History," centers largely on the thoughts of Pope Pius during the years of World War II.

The author, Msgr. Georges Roche, contends he based the book on secret diaries of Pope Pius that are in the custody of Sister Pasqualina Lambert, the late pontiff's chief housekeeper.

MSGR. ROCHE figured in the news in May when a French weekly, *Paris Match*, published the startling revelation that Pope Pius XII was poisoned on orders of the Italian dictator Benito Mussolini.

*Paris Match* reportedly based its story on documents from the late Cardinal Eugene Tisserant, Msgr. Roche, who had been the cardinal's secretary, is said to have removed to Paris all the cardinal's files and documents.

Msgr. Roche, however, vigorously denied any connection with the *Paris Match* story.

One Vatican archivist who specializes in the wartime activity of the Holy See, told

## Denies authorship

ROME—An Italian lawyer for Msgr. Georges Roche, former secretary of the late Cardinal Eugene Tisserant, declared here that Msgr. Roche had not written a word of a book purportedly based on "secret diaries" of Pope Pius XII and had not even seen it until it was published.

The attorney said that, while Msgr. Roche took part in a news conference at which the book was introduced, he did so in order "not to cause any trouble" for Philippe Saint Germain, identified as the monsignor's collaborator, or for the publisher.

The lawyer further said that the publisher has been requested to remove the Roche name from every copy of the book.

NC News that the book prompts the same suspicion as the "Khrushchev book" or any one of the biographies on Howard Hughes.

THE ARCHIVIST suggested that Msgr. Roche constructed his book in much the same way that author Clifford Irving fabricated the Hughes biography: the

public record.

Another observer of the Vatican scene, Jesuit Father Angelo Martini, writing in the Rome Jesuit publication *Civita Cattolica*, was more specific.

It is strange, Father Martini said, that almost three-fourths of the book is based on the time period already made public by the Vatican.

Four Vatican scholars, among them Father Martini, sifted through three tons of documents and writings of Pope Pius to produce between 1965 and 1969 the voluminous "Acta (Journal) and Documents of the Holy See relating to the War."

FATHER MARTINI further contends that Msgr. Roche "reaped abundantly from the Acta without attribution."

Furthermore, Father Martini said, the secret diaries have never been seen by any reputable scholar, but if they did "they would be a discovery of enormous importance."

The Vatican has flatly denied that the diaries exist.

One Italian paper summed up the book as the case of the misplaced quotes. It said that Msgr. Roche put quotes around the extracts of diaries which the Vatican says never existed and forgot to put quotes around the paragraphs found in the Acta.

convents and to declare they have done so "voluntarily."

ALESSANDRINI reported that attacks on the Vatican have been stepped up and that the promises seen in the comparatively liberal policies of so-called New Spring of 1968 are rapidly disappearing. "Things are returning to the situation that existed before then," he wrote. "And if possible," he added, "they would even cancel the memory of that spring."

## Urges Democrats to shun population control

ST. LOUIS—Proposals to solve environmental problems by drastic measures of population control or by halting economic development should be rejected, a Catholic spokesman told the Democratic Platform Committee at a hearing here.

"We are concerned here that the fundamental dignity of the human person, particularly before he is born and toward the end of his days, is under assault," said Bishop Raymond J. Gallagher, chairman

of the Committee on Social Development of the U.S. Catholic Conference.

The bishop of Lafayette, Ind., objected particularly to "abortion on demand, encouraging sterilization of groups of our citizens and the questioning on whether we should greatly exert ourselves to maintain the elderly sick."

Bishop Gallagher said an identical statement was being presented to the platform committee of the Republican Party.

## SPRING DISAPPEARS

## Church in Czechoslovakia under silent siege

VATICAN CITY—The facts of the Catholic Church's situation in Czechoslovakia "speak for themselves with silent and sad eloquence," according to an editorial comment carried in L'Osservatore della Domenica, the Vatican weekly magazine.

The editorial was written by Federico Alessandrini, head of the Vatican Press Office and a specialist in Church affairs in Eastern Europe.

With the recent deaths of two aged bishops in Czechoslovakia, there are only three Catholic bishops remaining in the country, Alessandrini said. They are Bishop Stepan Trochta of Litomerice, who is 67 and suffering from a heart condition; Bishop Frantisek Tomasek, 73-year-old apostolic administrator of Prague, and his auxiliary, Bishop Kajetan Matousek, 62, who functions only as a parish priest.

TWO OTHER PRIESTS carry out some functions as "provisional ordinaries" under "always increasingly difficult conditions."

Alessandrini said that there are other "vicars" elected by cathedral chapters,

but that they have been "imposed" and "are designated by the state office which, in fact, in the Socialist Republic of Czechoslovakia, has taken over the government of the Church for the Communist party."

The editorial noted that restrictions on nuns living in religious communities have been tightened again after being relaxed somewhat in 1968. According to reports the nuns have been forced to break up their

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# PERSONAL ENCOUNTER

BY JOAN HEIDER

**Monday**—Johnny's Boy Scout group is having a potluck supper for the scouts and their families.

**Tuesday**—The Parent-Teacher meeting will be held at 8 p.m. in the school auditorium.

**Wednesday**—Mary's dancing class is having a performance at 7:30 p.m.

**Thursday**—A hearing in the Community Center on local property tax increases at 7:30 p.m.

**Friday**—Special meeting of the Parish Council and all interested parishioners.

That is "the week that was" in many American homes. There is no doubt about the fact that contemporary society is meeting-centered.

Beginning in the elementary grades children learn to grow up in a society obsessed with meetings. There are Cub Scouts, Boy Scouts, Girl Scouts and other types of group meetings. By high school age it becomes necessary to make some choices.

MANY VARIED organizations have meetings at this level. At the adult level there are meetings for married, single,

lay, religious, young and old. If one's interests are inclined toward gardening, weight loss, or hobbies of any sort there is a group somewhere having meetings on the topic. If our wishes lead us to become involved in community, school or parish activities there are city council, parent-teacher, parish council and numerous other meetings available for us to attend.

If the primary purpose of a meeting is to physically shift from one place to another, then the result is most likely to be a meaningless and personally frustrating experience. It is not always true that "the more we get together the happier we'll be." The happiness of getting together depends on how and why we get together.

If meeting only means gathering in the same room, occupying a straight-backed chair for an hour or two, and then rushing to the exit door; maybe this experience should not be called a meeting. The word "meeting" implies "coming together." To come together takes more than a physical motion to and from a centralized location.

To come together with others means to come to know who the other is. It also means becoming acquainted with the values in his life. This does not happen without a time for relaxation together. The coffee break can often be much more effective for this than the pressurized points on the agenda.

A BASIC INGREDIENT for a real meeting is sensitivity to the feelings of those present. This is a different consideration from one which attempts to railroad through as many pre-determined material issues as possible.

The real value of the specific meeting time, topic, and location should be that it provides the situation, circumstance, and atmosphere where people of similar interests can come together to begin to know each other. Then hopefully through a continuing coming together, either as a large group or in smaller groups, the process of growth among those persons will make solutions to problems possible.

SHEED

## A Christian should have Christ's mind

BY F. J. SHEED

By faith the old type of fundamentalist meant that he accepted Christ as his personal savior. He was sure that nothing else really mattered: he was saved. ("I couldn't go to hell if I tried," as one of them put it to me.) Discussion of Christ's Divinity, Father, Son and Holy Spirit, Sacraments—he brushed all that aside as mere theology (and what, he implied, could be merer than theology?). That, you may feel, narrows Christ's relevance considerably.

But it is not the end of narrowing. Today there are those who find any formulation in words—even "personal savior"—an offense to the liberty of the Christian man. Christ is to be "felt," vibrated to, but not actually listened to—save as particular sayings of his strike a chord in them. The chord is what matters.

In tune with him they make their own religious and moral decisions, aware of no need for his revelation. But the glory of the Christian, as Paul said in his first letter to the Corinthians (2:16), is to have "the mind of Christ—the nous—that in him which did the knowing. To have his mind is to be living mentally in his world, seeing the same universe that he saw.

FOR THERE REALLY is a shape of Reality, a map of Reality, and we can know it only by Christ's telling. However much in tune with him a man may feel, without Christ's words he cannot know Christ's world. The words are only a beginning of light, but an indispensable beginning; we grow in our understanding of them, but we do not grow out of them, rather we grow with them into the mind of Christ.

Without them the Christian is left to make his own guesses about what God had in mind in bringing men into existence and what is his design for them. A man may be positively vibrant with Christ, certain that what he feels must be what Christ felt. But like everyone else he needs to know what Christ knew: being attuned is no substitute for being informed.

Knowing what Christ has revealed about God and man, about life and death, he will be living in the light. And he will be saved from the danger of becoming his own Christ, saved too from the danger (against which Paul warned all Christians) of "being confirmed to the fashion of this world," living in the mental atmosphere of the age, with perhaps a tincture of Christ to add a comforting illusion of spiritual quality. In fact, to quote myself, he may be wearing Christ as a flower in the buttonhole of the same kind of suit that everyone else is wearing. So may anyone who is not constantly growing into the thoughts of Christ.

THE CHRISTIAN MUST be prepared to look odd, to be thought eccentric. He has necessarily to be out of step with a generation going nowhere in particular. He must be prepared for loneliness. Outside the Churches he will not find any.

(Continued on Page 7)

Nearly all of us have had the experience of a real meeting taking place after the motion for adjournment has been made and seconded. This meeting is the one which takes place among the few who remain to straighten the room before the lights are turned off. It is this situation which is likely to lead to learning who and what each other values in life.

To face the issue honestly means to move from a meeting-centered life-style to a person-centered life-style. The real action will happen between the persons; not between the hours of seven-to-nine on Tuesday evening in the Community Center.

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## Fourth of July—some memories of the old days

BY MARY CARSON

When I was a little girl, I loved the Fourth of July . . . and fireworks were legal in those days. Every year we would take a whole bag of "goodies" to our summer cottage on the water. There we could blow them up to our hearts' content . . . and my mother's anguish.

We were a few of the reasons why fireworks were eventually outlawed. One year my brother decided to see what would happen if he lit a big firecracker under an empty tin can. He found out. And he still has the scar on his forehead to prove it.

Another time he picked up one that had been lit but hadn't gone off. He decided it was a dud, put it in his mouth, pretending it was a cigar. It wasn't a dud. (The thing that puzzles me today is that this particular brother wonders why his kids do nutty things.)

When it came to fireworks, I was a coward. I'd stand a ladyfinger in a crack in a board, light it, clamp both hands over my ears, shut my eyes, and run like crazy. I don't think I ever saw one go off.

OCCASIONALLY, we'd get the "good stuff"—skyrockets that looked exquisite on the package illustration. They never seemed to do much but spit and sputter, and finally fizzle out. But we all sat around and said they were beautiful anyway.

The best part of Fourth of July was the evening. Our summer cottage is not too far from the State beach. Every year they put on a spectacular display, and we had an unobstructed view. Cars lined up for miles to get to see it . . . while we got our baths, into our pajamas, and wrapped up in blankets on the front porch of the cottage.

While thousands of others were shivering on the beach, we shivered with delight in our own little nook.

I've seen fireworks displays since then, but they never seem quite as wonderful as they were in the eyes of a five-year-old. It couldn't be that memories of the "good old days" are colored by what I want to remember.

When World War II started, those displays were stopped, and never resumed. But when the oldest of our children was still quite young, we took them to see a July 4th "Fireworks" display announced in our local paper.

The fire department in a neighboring town was to do demonstrations of fire fighting, tests of firemen's skills, tours of fire equipment, and races putting out controlled fires. The grand finale was a fireworks display.

THE KIDS SHUFFLED their feet through the demonstrations; questioned "when are the fireworks gonna start" through the tests; whined during the tours; and fell asleep during the races.

They were miserable. We were exhausted. So we left, and no one got to see the fireworks.

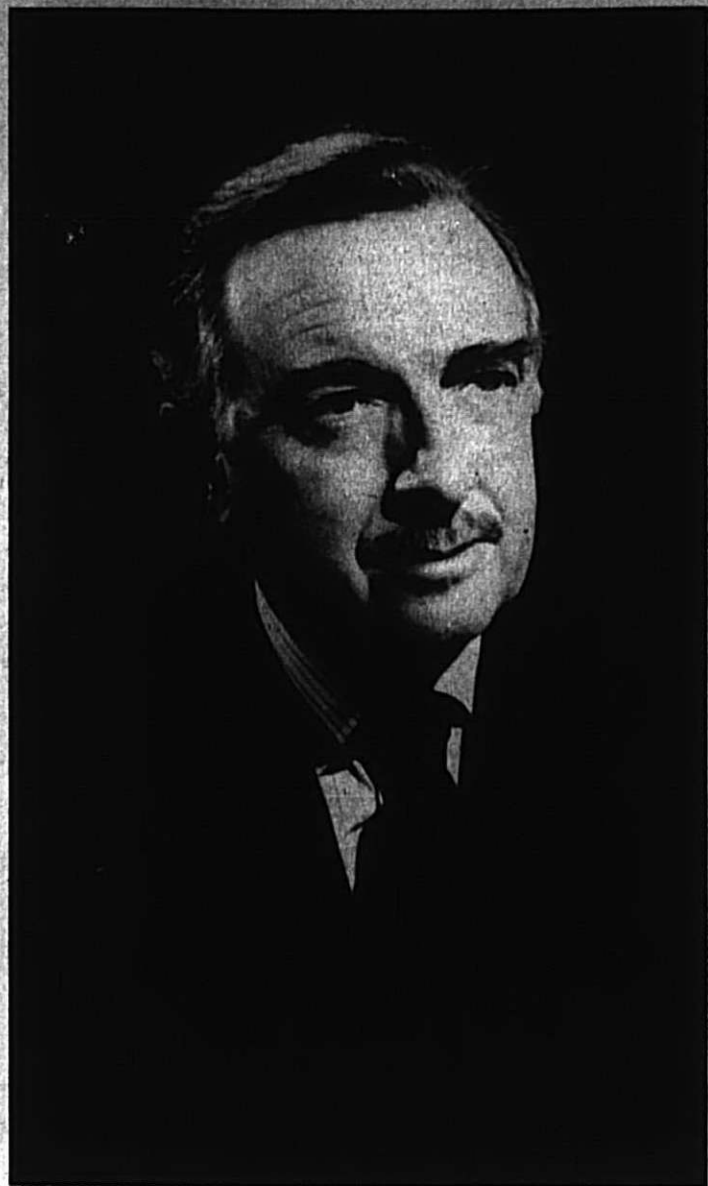
But there have been other occasions when they have seen them. One night in 1964, we took them to the New York World's Fair, and they saw a lovely display. But somehow it didn't seem quite as good as when I was a kid. I can't help wondering how my children will remember it when they are grown.

Can it be that the beauty of some things is best when seen through young eyes, eyes that can add all the imagery and wonder and enchantment?

And I wonder about something else. While my little ones were clinging to my legs, peeking out from behind my skirt, were there little angels hanging onto their halos, peeking over the edges of clouds, looking down on the fireworks as we looked up?

I guess I'm still a little kid.

(Copyright 1972, NC News Service)



July 4th, 1972 marks the 166th birthday of America. Over these 166 years much has happened to America. Walter Cronkite, as a television newscaster has brought the convention hall, China and the Vietnam War, among other happenings, into our living room. (NC photo courtesy of CBS)

## CRONKITE'S CHRONICLES

BY JAMES BREIG

July the 4th, 1972 marks the 166th birthday of America. Over these 166 years, much has happened, and is happening, to America. Today, through television, we become instantaneously aware of what is happening to America and to the world. Walter Cronkite is a newscaster who has brought the convention hall, China and the Vietnam War, among other things, into our living room. In this dialogue, he carries Americans back into time to reflect on their heritage.)

This is CBS news, with Walter Cronkite. And George Washington in Mount Vernon, Abraham Lincoln in Gettysburg and George Gershwin in New York.

Good evening, ladies and gentlemen.

Today, July the Fourth, 1972 marks the 166th anniversary of the signing of the Declaration of Independence. To find out what these almost two centuries have brought us, let us journey back into time. We will speak with three men who have made unique contributions to America and find out what they think of the United States today.

Our first interview is with George Washington. We found Mr. Washington, the retired president, enjoying the life of seclusion on his Mount Vernon estate.

Mr. President, has the U.S. changed from when you helped found it? Washington: I think not, Walter. At least not in basics. The freedoms we established still remain (although some question that). Nevertheless, within the confines of a document written almost two hundred years ago, America has grown and developed quite well.

Cronkite: Do you believe those who think this country is no longer free?

Washington: Freedom is a relative thing, Walter. When one of my successors, Mr. Lincoln, freed the slaves, they got a freedom nowhere near what their descendants enjoy now. On the whole, I believe America has kept its people free. Some even say "too free."

Cronkite: Thank you, Mr. President. And now to a man who was commander-in-chief in the middle 1800's, Abraham Lincoln. We found Mr. Lincoln in a small Pennsylvania town moments after delivering a speech.

Mr. President, do you agree with the words of your predecessor, Mr. Washington? Lincoln: Certainly. Countries, just as men, grow by trial and error. For me, the trial is great. Some say the error is in equal proportion.

Cronkite: How would you answer those who say America is violence-prone?

Lincoln: As a man who has held office during this nation's bloodiest conflict, I condemn war and violence as the last steps to be taken. The vast majority of my countrymen agree, I trust. Nevertheless, they are jealous and protective of their rights and families. Conflict is inevitable. Armed conflict is avoidable.

Cronkite: Thank you, sir. Let us move ahead several decades into the Thirties and New York City. We found George Gershwin, one of our most noted composers, in his Riverside Drive apartment. Tell us, Mr. Gershwin, why do you think our news department picked you to be interviewed when the other two were presidents?

Gershwin: I suppose it is because in a way I symbolize this country too. After all (and modesty is not my talent) I did bring jazz into the concert hall and jazz is American music. Black American music, to be precise.

Cronkite: And what does that indicate?

Gershwin: America is a lot of themes woven together into a musical whole. It's patriotism and protest, progress and prejudice.

Cronkite: Thank you, Mr. Gershwin and the other gentlemen.

And that is our report for today. We have spoken with three famous, but typical Americans.

One, a member of the aristocracy, a leader, a general.

Another, a man of the wilderness and rivers, with no formal education.

And another, a boy of the streets who became a man of music.

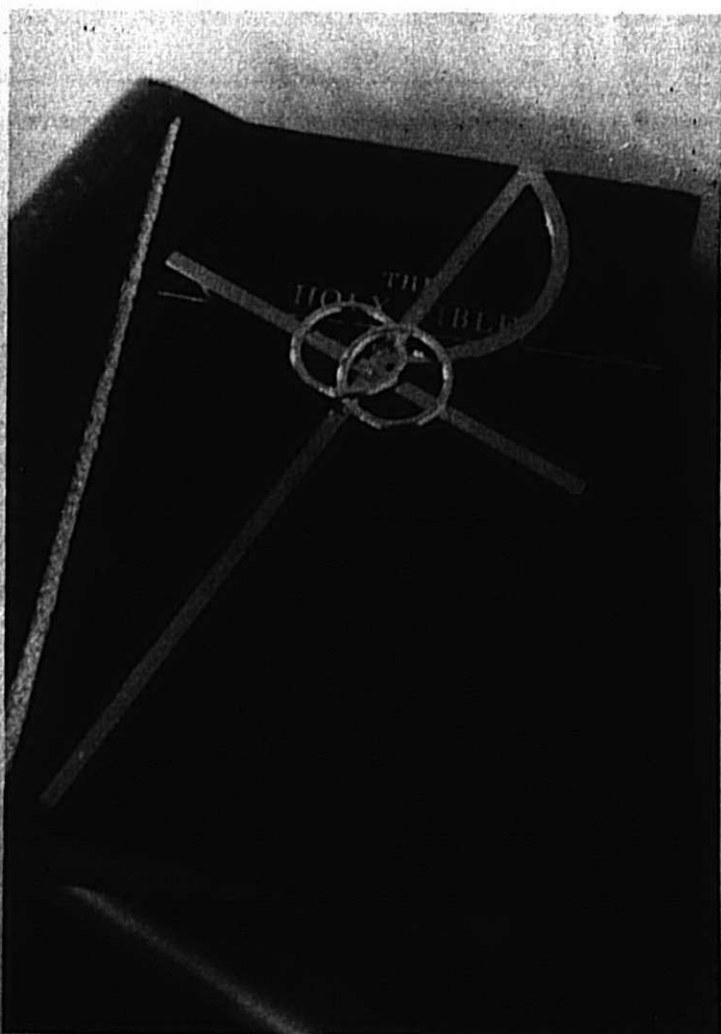
One a deist. Another a non-church-going believer. And a Jew.

And that's the way it was—and is—today, July the Fourth, 1972.

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## KNOW YOUR FAITH

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Marriage is a union of man and woman, sanctified by God. Father McHugh points out that the number one problem connected with this blessed union is not sex as many may think. First, he also points out, sex is not the unifying factor it ought to be either. (NC photo)



## QUESTION BOX

## The Jackie Onassis case

BY MSGR. R. T. BOSLER

Q. My husband and I have been deeply troubled since we watched a news program on television. We saw Mrs. Onassis receiving Communion at a Memorial Mass for Robert Kennedy. We realize there have been many changes in our Church, but surely not to this extent where a person who married a divorced man can receive the sacraments. Please do not ask "charity," as Cardinal Cushing did. I am not judging Mrs. Onassis. Simply tell us if there is a double standard for the rich and the poor. If there is, what kind of a church has this become?



A. I shall not ask for charity but for patience and calmness as we try to discuss a delicate and difficult problem that has upset not only you but thousands of other Catholics, if what the press reports is true. Let's begin by making sure we agree upon the facts. No authorities of the Catholic Church invited Mrs. Jacqueline Onassis to receive Communion at the Memorial Mass for her brother-in-law, Robert Kennedy. The pastor in charge of the Mass, the Rev. Albert F. Pereira, has made it clear that there was no prior discussion or understanding with Mrs. Onassis.

"She walked up to the priest," Father Pereira explained, "he didn't go to her." And then he added something with which I think any priest would be in complete agreement: "No priest would under the circumstances pass her up and not give her Communion." How could he? To do so would be to set himself up as a self-

appointed judge making a snap-judgment in a matter about which he could not possibly have all the necessary information and creating a scene that might very well have made the Church look ridiculous before a television audience. Put yourself in the position of the priest giving Communion and ask yourself what you would have done.

BUT YOU MAY legitimately ask: "Why do not the authorities of the Church now publicly state that Mrs. Onassis, married to a divorced man as she is, has no right to receive the sacraments in the Catholic Church?" Here we expose the delicate nature of the problem. Jacqueline Kennedy married a divorced man all right, but he was a divorced man that the Orthodox Church declared free to remarry.

The Roman Catholic Church permits certain divorced persons to remarry in cases where she declares the previous marriage invalid for some reason or other, or dissolves a marriage in favor of the faith, as we say, in which one of the parties was not baptized (the Pauline Privilege) or dissolves a marriage between two baptized persons which was not consummated after the wedding ceremony.

The Orthodox Church officially declared the divorced Mr. Onassis free to marry and authorized his marriage with Jacqueline Kennedy. Any attempt by our Church to declare that marriage invalid could be construed as an insult to the Orthodox.

We Roman Catholics find ourselves in an ambiguous position in regard to marriages with the Orthodox. Our Church now recognizes as valid a marriage between a Roman Catholic and an Orthodox in an Orthodox church, even without the

presence of a Catholic priest or any authorization from a Catholic bishop. Catholics may now be dispensed from the Catholic form of marriage to contract marriage validly in a Protestant Church, but such a dispensation presumably would not be granted unless the bishop were sure the Protestant party was free to marry according to Catholic regulations. The situation with the Orthodox Church is different.

Our Church now recognizes officially that the Orthodox have apostolic succession of orders and the power to make their own church law. In the Decree on Ecumenism, Vatican Council II solemnly declared that "the Churches of the East, while keeping in mind the necessary unity of the whole Church, have the power to govern themselves according to their own disciplines, since these are better suited to the temperament of their faithful and better adapted to foster the good of souls. Although it has not always been honored, the strict observance of this traditional principle is among the prerequisites for any restoration of unity." (Decree on Ecumenism No. 16)

TO BE CONSISTENT, therefore, it would seem that our Church must recognize a divorce granted by an Orthodox Church to one of its members. By divorce the Orthodox in many instances mean what our Church calls a declaration of nullity. But it can also mean a dissolution of a marriage bond in favor of the innocent party in a case of adultery or desertion.

The Eastern Church has observed this practice from the earliest days of Christianity. And it is important to note that in the fifteenth century at the Council of Florence, when the Eastern and

Western Churches were briefly re-united, no stipulation was required by the Latin Church that the East give up this practice of remarriage after divorce on the grounds of adultery.

So, the case of Mrs. Onassis is not as simple as it may seem. She is not receiving any special consideration because of her wealth or prominence. But the fact that she is who she is does put the spotlight on an ecumenical problem that, to say the least, deserves consideration by our church leaders and scholars.

(Copyright 1972)

## A Christian

(Continued from Page 6)

even inside them he will not find many, who have wholly accepted, for example, Jesus' teachings on the relation of life on earth to life after death. Having given up the heaven of harps and hosannas, too many have switched their minds off the next life altogether—not actually holding it to be a fable, only acting as if it were.

A man who, having given his best mind to what follows death, is unable to accept survival is, as I think, in error, but honorable. Whereas to believe in it yet give no thought to it is to be, if not half-witted, at least only half-alive mentally. What follows death ought to be a primary concern, if only because we shall be such a long time dead.

THE DIFFICULTY, of course, lies in realization. In a moment of vision Mohammed saw this life as no more than the beat of a gnat's wing in comparison with eternity. The power of his realization has affected the lives of hundreds of millions ever since. How much does the same truth, which we too are by way of accepting, affect even our own life, yours and mine?

With the force of a gnat's wingbeat, perhaps. We tend to react, not according to the mightiness of the reality but to the

## WORSHIP AND THE WORLD

## The people's consent

BY FR. JOSEPH CHAMPLIN

I dined last night at the rectory with our religious education coordinator and his friend, a deacon in the diocese of Rochester. This young man will be ordained a priest by the time these words are in print, but presently he is completing a full year of internship at St. Christopher's parish in the See city's suburbs.

During our conversation at the table he described the ordination ceremony by which several of his classmates had been raised to the priesthood in recent weeks. I like very much the approach Bishop Joseph Hogan has taken and think it comes at a most opportune moment during these days of identity crises, decline in vocations and clamor for the election of bishops.

After reception of diaconate last year, the Rochester men were assigned to parishes throughout the diocese for this quasi in-service training program. Now with priesthood approaching, some of the candidates have chosen to have the bishop ordain them in the place where they worked as deacons instead of at the Cathedral or in their home churches.

THE REVISED ROMAN ritual directs an ordaining prelate to inquire concerning a candidate's suitability for the priestly office. The text has the bishop ask of the

priest who presents him: "Do you know if he is worthy?" It also provides a ready answer for him to give: "I testify that upon inquiry among the people of God, and upon recommendation of those concerned with their training, they have been found worthy." Finally, the rubrics speak about a "consent of the people" which may be expressed "according to local custom."

In former days, the seminary rector or a diocesan official performed these functions and the congregation either made no response or rather trustingly approved the selection of men about most of whom they knew little. This was and will not be the case with those Rochester deacons ordained in parishes they served throughout their internships.

At one of these rites, the parish council president stepped to the microphone after the bishop's initial question and responded to his inquiry. He spoke about the young man, the work he had done over the past twelve months, his maturity and holiness, his ability to work with others in committees and on a one-to-one basis. In conclusion, he expressed as the elected representative of the people their judgment about his worthiness for the priesthood and their strong approval of his ordination.

Next, the pastor under whose direction the deacon had labored and learned offered his impressions of the candidate and voiced his approbation. Finally, the people present were asked their opinion. It came quickly in the form of a thunderous ovation which filled the church.

I SEE THREE positive benefits from this approach.

First of all, the memory of the great celebration and, especially, the tremendous support demonstrated in it by those

(Continued on Page 3)

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**JUNIOR-SENIOR GOLF TOURNEY WINNERS**—Four of the five young people shown above were winners in last Saturday's Fun Golf Tourney, held at Ensey's W. 56th Street Golf Center. From left are: Brian Sullivan, of Our Lady of Lourdes parish, first place in boys division; Laura Radefeld, of Lourdes, third place in girls division; Dave Chandler, of St. Andrew's, third

place; and Janet Deery, of Lourdes, first place. On the right is Don Stephenson, of St. Joan of Arc, the Adult Division winner. Other trophy winners not present included: Jim Mackel, of Lourdes, second place; Jim Tarpey, of Lourdes, fourth place; and Barb Roembke, of St. Roch's, second place.

## 100 compete in annual golf outing

INDIANAPOLIS — More than 100 Junior CYOs took part in last Saturday's Junior Golf Outing at Ensey's West 56th Street Center.

Top score of the day was registered by John Sullivan, of Our Lady of Lourdes parish, with a five-under par 49. He was the trophy winner in the Freshman-Sophomore Division, along with Nancy McShane, of Nativity, and Ann Schaeffer, of Our Lady of Greenwood, both with 72.

Junior Senior Division trophies were won by Brian Sullivan, of Our Lady of Lourdes, with 60, and Janet Deery, of Our Lady of Lourdes, 67.

Blind-par medalists were Henry Wilkes, of St. Thomas Aquinas, and Jean Kavanaugh, of Nativity. Adult winners were Don Stephenson, of St. Joan of Arc, and Dan Keuss, of St. Gabriel's, both with 54.

The outing was followed by a swim party and picnic at Marian College, where awards were presented.

### JUNIOR CYO GOLF OUTING RESULTS

#### Freshman-Sophomore Division

- Boys:
1. John Sullivan, Our Lady of Lourdes - 49
  2. Tony Holtzman, St. Barnabas - 51
  3. Frank Zoellner, Nativity - 52
  4. Chris Perry, St. Barnabas - 54
- Girls:
1. Nancy McShane, Nativity and Ann Schaeffer, Our Lady of Greenwood (tie) - 72
  2. Annie Agresta, Nativity - 78
  3. Marilyn Schaeffer, Our Lady of Greenwood - 79

#### Junior Senior Division

- Boys:
1. Brian Sullivan, Our Lady of Lourdes - 60
  2. Jim Mackel, Our Lady of Lourdes - 61
  3. Dave Chandler, St. Andrew - 63
  4. Jim Tarpey, Our Lady of Lourdes - 65
- Girls:
1. Janet Deery, Our Lady of Lourdes - 67
  2. Barb Roembke, St. Roch - 71



**FRESHMAN-SOPHOMORE TROPHY WINNERS**—Five of the eight trophy winners in the Freshman-Sophomore Division of the Fun Golf Tourney are shown above from left: John Sullivan, of Our Lady of Lourdes, first place; Frank Zoellner, of Nativity, third place; Annie Agresta, of Nativity, second place; and Tony Holtzman, of St. Barnabas, second place. Trophy winners not present for the photo were: Chris Perry, of St. Barnabas, fourth place; Ann Schaeffer, of Our Lady of Greenwood, first place; and Marilyn Schaeffer, of Our Lady of Greenwood, third place.

#### Adult Division

- Men:
1. Don Stephenson, St. Joan of Arc, and Dan Keuss, St. Gabriel (tie) - 54

#### Blind Par Medals

- Boys:
1. Henry Wilkes, St. Thomas
  2. Frank Sutton, St. Andrew
  3. Kevin McGinley, Our Lady of Lourdes
  4. Rick Gallagher, St. Catherine
  5. Chris Powers, St. Catherine
- Girls:
1. Jean Kavanaugh, Nativity
  2. Debra Stewart, Holy Spirit
  3. Mary Ann Liddy, Our Lady of Lourdes
  4. Yolanda Wilkes, St. Thomas
  5. Lisa Evans, St. Catherine

## Sisters are examining new areas of ministry

CHICAGO — Sisters today are "challenging one another to come alive to a Spirit Who is leading in ways undreamed of even 10 years ago," according to a new book on women in the ministry published here.

In many instances, notes Mercy Sister Susanne Breckel, a contributing author, this process "is leading Religious women along uncharted paths to a new level of faith experience, into unfamiliar insecurities, through painful personal conflicts and decisions."

PUBLISHED BY the National Assembly of Women Religious (NAWR) here, the book is titled "Women in Ministry—A Sisters' View." It contains articles by Sisters schooled in sociology, psychology and canon law, among other disciplines. It defines "ministry" in the broad sense of "service to the Church," and examines new forms of ministry emerging for women, including possible ordination to the diaconate and the priesthood.

"Women are in the forefront of movements for racial justice, peace, creative education programs," Sister Breckel notes.

Religious women, she continues, "are responding in definitively new roles in parish structures, e.g., in team ministry, in pastoral counseling, in marriage counseling, in home seminars groups, in leading charismatic prayer groups."

In some places, she added, Sisters "are bringing the Eucharist to the sick and hospitalized," and at least 13 women have been named "vicars for Religious."

WOMEN Religious have taken seriously "the call of the Church to exercise responsibility in the direction of their life," notes Sister of Charity of Nazareth Barbara Thomas, a canon lawyer.

"Until Vatican II there was little possibility of self-determination," she adds, "but with the opportunity provided by the council, they have studied their needs, focused on their own goals, and formulated laws which will best help them to realize their goals in the service of the Church."

Catholic priests and bishops "welcome the assistance of their Sisters in pastoral work," writes Notre Dame Sister Marie Augusta Neal. "They recognize their individual talents and respect these."

### Deported nuns draw criticism

COCHABAMBA, Bolivia—In a move to reconcile church-state differences in Bolivia, Cardinal Clemente Maurer of Sucre has criticized the activities of three nuns deported from the country for aiding a guerilla band. "As the Church has stated, we cannot agree with the activities of delinquents, as in the recent case of the (ousted) Laurita Sisters, and we certainly cannot approve of such behavior," he said at a bishops' meeting here. Officials of the Laurita Sisters, headquartered at Medellin, Colombia, also reproved the activities of the three ousted nuns.

## CYO NOTES

Entry blanks have been mailed for the fall Cadet and "56" Football Leagues. Deadline is August 2.

Other coming deadlines include: Junior Talent Contest, July 28; Junior Tennis Tourney, July 26.

Information will be sent out next week by the CYO Office for the fall kickball leagues. A new "56" League will be introduced, to accompany the existing Junior, Cadet A and Cadet B Leagues.

The Junior Boys Match Play Golf Tourney, underway this week at South Grove Course, was concluded Thursday morning after press deadline. Full results will be carried next week. There were five flights of competitors in the Freshman-Sophomore and Junior-Senior Divisions.

## Outdoor Dance

INDIANAPOLIS — The Summer Outdoor Dance, sponsored by the Indianapolis Deaneries Youth Council, will be held Friday, July 14, at St. Catherine's parish on the city's southside. Providing the music will be "Soul Messenger."



**NEW DEANERY CYO OFFICERS**—Bill Sahm, Jr., of Immaculate Heart of Mary parish, was recently re-elected president of the Indianapolis Deaneries Youth Council. Shown above from left are: Joe Weber, of St. Catherine's parish, vice-president; Nancy Labbers, of St. Lawrence parish, treasurer; Sahm; and Jo Ellen Flynn, of St. Pius X parish, secretary.

### CYO SOFTBALL LEAGUES

#### STANDINGS

##### BOYS'

Division 1: St. Michael 3-0, St. Anthony 2-1, St. Malachy 0-1, St. Ann 0-2, St. Rita 0-2, Immaculate Heart 0-2.

Division 2: St. Pius X 3-0, St. Simon 2-1, Our Lady of Lourdes 1-1, St. Andrew 1-1, St. Philip Neri 1-2, St. Lawrence 0-0.

Division 3: Our Lady of Greenwood 3-0, Nativity 2-1, St. Barnabas 2-1, Sacred Heart 1-1, St. Jude 1-1, St. Catherine 0-2, St. Bernadette 0-3.

#### GIRLS'

Division 1: St. Anthony 3-0, St. Rita 2-1, St. Malachy 1-1, St. Pius X 1-1, Immaculate Heart 0-1, St. Gabriel 0-1, St. Joan of Arc 0-2.

Division 2: St. Lawrence 3-0, St. Andrew 2-0, Nativity 2-1, Our Lady of Lourdes 2-1, Holy Name 2-1, St. Philip Neri 0-2, St. Bernadette 0-3, St. Simon 0-3.

Division 3: St. Catherine 3-0, St. Jude 3-0, St. Roch 2-1, St. Mark 1-1, Our Lady of Greenwood 1-2, St. Barnabas 1-2, Sacred Heart 0-2, Baxter YMCA 0-3.

## Set Subnovice Swimming Meet

More than 1,000 competitors are expected to enter the Subnovice Swim Meet, to be held Friday, July 6, at the Brookside Pool. Deadline for final entries in the 20 event meet is Monday, July 3.

The following week, on July 10 and 11, the Archdiocesan Swim Meet is scheduled at Broad Ripple Pool. It will also attract several hundred swimmers. Entry deadline is Friday, July 6.

Both meets will begin at 6 p.m., with swimmers expected to be present and ready to swim at 5:30 p.m. Adult help will be needed at both meets.

## Only 100 camp spots still open

Only about 100 spaces remain for campers at the two CYO camps in scenic Brown County.

At Rancho Framasa for boys, a few places are available the week of July 30, while the weeks of August 6 and 13 are open.

About 10 spots are available for girls at Camp Christina the week of August 6 and another 20 spaces the following week of August 13.

Applications are available from the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207.

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**50TH ANNIVERSARY**—Mr. and Mrs. Leo J. Landwerlen, members of St. Catherine's parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, July 9. A Mass of Thanksgiving will be offered at 2 p.m. in the parish church, followed by an open house in the parish hall. No invitations have been issued. The Landwerlens are the parents of three sons and three daughters: Ralph Landwerlen, Leo J. Landwerlen, Jr., John Landwerlen; Mrs. Shirley Dilger, Mrs. Mary Lou Jansen and Mrs. Joyce Wuensch. They have 27 grandchildren and four great-grandchildren.



## Lodge says Pope trying to aid American POW's

BOSTON — President Nixon's special envoy to the Vatican said here that Pope Paul VI wants to do everything he can to help American prisoners of war in Vietnam and "has been helpful in certain specific ways that will be eventually revealed."

Henry Cabot Lodge said the Pope is using the influence of his high office to help the prisoners in North Vietnam and to combat the worldwide illicit drug traffic.

He discussed the Pope's concern about the international matters in an interview here with the Record America Herald Traveler. The interview appeared in the first issue of the publication, which represents a merger of two Boston dailies.

LODGE IS THE former U.S.

ambassador to Vietnam. The president's special envoy said he visits Vatican City about three times a year and always has an audience with Pope Paul as well as meetings with the high ranking officials of the papal secretariat of state. He plans a mid-summer visit to the Vatican this year.

"There's a great deal of value in having an envoy at the Vatican," Lodge said, "they have been of real help on matters affecting our prisoners and on international efforts to curb the drug traffic."

THE DIPLOMAT said he is free to talk about "everything concerning world peace" with the Vatican officials "and we discuss a wide range of topics — the Middle East, the European Security Conference, and aid to developing countries."

He added "And we do not talk in generalities about these things, they are in very sharp focus."

## Boys Town to establish speech, hearing center

BOYS TOWN, Neb. Boys Town has announced plans to add a \$30 million institute for hearing and speech disorders to its traditional program.

The Institute for the Study and Treatment of Hearing and Speech Disorders in Children is designed to help handicapped children whose families could not afford expensive treatment.

Boys Town officials promised to enlarge the institution's programs early this year after newspaper articles criticized its operations and the accumulation of large reserve funds.

THE INSTITUTE will consist of two facilities. One, located on the Boys Town campus, will have housing, care and model school facilities for

50 communicatively handicapped children.

The second facility, located at Creighton University in Omaha, will house a comprehensive diagnostic center for hearing and speech disorders. Facilities for medical surgical rehabilitation and an outpatient clinic are also planned.

According to Dr. Robert P. Heaney, vice president of Health Sciences at Creighton, the Boys Town Institute should become a nationally prominent center for the total rehabilitation of communicatively disabled children.

WHILE OTHER organizations have made some advances in surgery or education for these children, the institute is the first to attempt



TENT CITY—Two views of a tent city which has been set up to house Biharis in Dacca, the capital of Bangladesh. The photos are being distributed by the American Society to Save Biharis and Other Minorities, which claims that millions of Biharis have been displaced from the towns and cities of the new nation and forced to live in such "squalid tent ghettos." The organization also charged in New York that between 6 and 10 million Bihari people in Bangladesh stand in the path of "genocide" mainly because they refuse to repudiate their strict Muslim beliefs. (RNS photo)

an all-inclusive approach to therapy, he said.

Prospective patients at the institute will be picked on the basis of their financial status,

potential for rehabilitation, and suitability of their particular handicap in teaching and research programs.

Archbishop Daniel Sheehan of

Omaha, president of the Boys Town board of directors said that one out of every 20 American children has a communicative handicap. Many of these children can be helped, he said, but thousands are kept in mental institutions because of a lack of facilities.

## Remember them in your prayers

### BRAZIL

GEORGE MAER, 74. An nunciature, June 24. Father of Mrs. Mary Linstead, Mrs. Anna Dalton and Andrew Mager, all of Carbon. Mrs. Helen Martin of Terre Haute. Mrs. Katherine Lagergren of Alexandria, Va. Mrs. Norma Jean Painter of Peoria, Ill. Jack Mager and Mrs. Pauline Julbert, both of Brazil. William Mager of Indianapolis and Nick Mager of Wilbur, Wash.

MABEL HUSKEY, 75. An nunciature, June 22. Sister in law of Edward Wojciechowski of Peru, Ill.

### BROOKVILLE

FLORENCE R. WUESTFELD, 51. Peter, June 19. Mother of Clarence Conroy of Cincinnati, O. Lois Lunsford of Osgood. Connie Rodney and Nathan, all of Brookville.

### CEDAR GROVE

CARRIE J. MERKEL, 69. Holy Guardian Angel, June 24. Mother of Mrs. Evelyn Powers of Cincinnati, O. Sister of Mrs. Mary Smith and Pete Hoffman, all of Cincinnati, O.

### CAMBRIDGE CITY

AGNES MCILLON, 80. St. Elizabeth's, June 20. Mother of Mrs. Luetia Egan of Cambridge City. Martha Rutherford of Canton, O. and Joyce Bowman of Richmond. Sister of Nora Watt of Centerville. Robert Henry of Richmond and Clinton Henry of Indianapolis.

### CENTER POINT

ROBERT J. WEHRE, 37. St. Charles, Fort Wayne, June 24. Husband of Charlotte, father of Richard and Theresa Wehre, both of Centerpoint. Brother of S. J. Thomas Wehre with the U.S. Air Force in San Antonio, Tex. Sgt. Joseph Wehre with the U.S. Air Force, Kingsley Field, Ore. Mrs. Sue Michelbank Mrs. Monica Pugh, Peggy and James Wehre, both of Fort Wayne.

### CLINTON

AGNES MCGINTY, 79. Sacred Heart, June 28. Cousin of General William Heavely of Washington, D.C.

### CONNEVILLE

HERMAN JOSEPH THIEMAN, 79. St. Gabriel's, June 23. Husband of Audrey, father of James J. Thiemman of Brownsburg, brother of Mrs. Anna Seibert of Zanesville, O. Steplatter of Mrs. Joseph Smith of Sunman. Mrs. Patricia Rose and Miss Gayle Dudley, both of Columbus.

### FLOYDS KNOBS

LEON LEHNERT, 85. St. Mary of the Knobs, June 24. Husband of Jane, father of Francis (Bud) Lehnert of Floyds Knobs and Mrs. Marcella Whitman of New Albany.

### INDIANAPOLIS

RUSSELL W. MCCARTY, 55. Holy Cross, June 21. Husband of Evelyn A. father of Michael, Mark and Malcolm McCarty and Marlene Whitaker, brother of Doris Yates.

### JOHN H. GOTTEMOLLER, 89. St. Paul Hermitage Chapel, June 23

Father of Brother Thaddeus Gottemoller, C.S.C. of Chicago, Ill.; Father M. Bartholomew Gottemoller, O.C.D. of Huttville, Utah and Richard C. Gottemoller, Edna Madden, Mary N. Lambers, Dorothy Catellier, brother of A. A. Marie and Erma Gottemoller, Caroline Bruns and Anna Kernell.

MARGARET M. PYERIM, 73. Immaculate Heart of Mary, June 24. Wife of Dr. Sherman A. sister of Mary M. Herwitz and Kathryn C. Kroeger.

JAMES L. MATTINGLY, 60. St. Francis de Sales, June 24. Husband of Mary E. father of James M. Mattingly, brother of Walter J. Mattingly, Ada Lich and Mary L. Jemmett.

LILIAN P. KILBRIDE, 50. St. Joan of Arc, June 26. Wife of Bernard J. mother of Bernard, Michael and Pat Kilbride, daughter of John Betts, sister of John Betts.

CAROLINE M. THALE, 78. St. Philip Neri, June 26. Mother of Herman and Carl Schathauer.

BEATRICE C. JONES, 84. St. Luke's, June 26. Wife of Donald, mother of Dorothy Schmidt, sister of Virgil Haymes and Helen Hill.

DANIEL R. BROSNAN, 82. Immaculate Heart, June 26. Husband of Marie, father of Sister Joan, O.S.U. of Brown County, Ohio. Mrs. E. Corran, Martha Erickson and Sister Nancy Brosnan, S.P. of Evansville, brother of John D. Brosnan.

CHARLES A. YOUNG, 87. St. John's, June 27. Father of Mrs. John E. Boardman, brother of Mrs. Berner Workinger.

EMIL G. WELCH, 68. St. Anthony's, June 28. Husband of Elizabeth, stepfather of James O. and M. Sgt. Jack L. Jones, USAF. Robert Lukins, Janet A. Bryant and Judith H. Gardner.

JEFFERSONVILLE

ELIZABETH LALLY JOHNSON, 51. Augustine, June 21. Sister of Mrs. Mary Nantz of Jeffersonville.

HUBERT C. PIERCE, 84. St. Augustine, June 28.

LEOPOLD

SARAH LITTLE, 90. St. Augustine, June 27. Sister of Mrs. Etta A. Hudon of Coco Beach, Fla.

NEW ALBANY

MICHAEL E. LORI, 77. St. Mary's, June 26. Father of Melvin E. (Mike) Lori, Mrs. Marie Prille, Mrs. Freda John and Mrs. Irma Eaton, all of New Albany. Frank H. Lori of Henderson, Ky. Mrs. Rose Ann Bowman and Mrs. Jessie Skelton, both of Clarksville.

NEW ALSACE

KATHLEEN ELIZABETH KLUMP, 27. St. Paul's, June 10. Daughter of

Mr. and Mrs. Michael Klump; sister of Mrs. Therese Swango, Michelle, Nancy Klump; granddaughter of Mrs. Thomas Hughes, all of New Alsace; fiancée of Jack Ketcham of Bright.

RICHMOND

ALFRED J. PHENIS, Sr., 70. St. Andrew's, June 29. Husband to Dorothy, father of Mrs. Jean Hobbs of Anaheim, Calif.; Mrs. Joyce Catanes of Evansville; Mrs. Jane York of Newark, O.; Alfred J. Phenis Jr. of Centerville and James Phenis of Richmond; brother of Mrs. Almeda Shaffer of Cincinnati, O.; Mrs. Elizabeth Davis of Richmond; Herman Phenis of Fountain City; and Eugene Phenis of Milwaukee, Wis.

ALICE MAYLE, 48. St. Andrew's, June 24. Wife of Earl G. mother of Mrs. Grace Meacham of Cincinnati, O.

STARLIGHT

MARY HELEN FOSSKUH, 82. St. John, June 20. Mother of Helen Fosskuhl, Sister Mary Joseph, O.P. Holy Rosary Academy, Louisville; Mrs. Olivia Mark of Laconia; Mrs. Clarissa Popp of Sellersburg and Bernard J. Fosskuhl, Jr. of Floyd Knobs.

TERRE HAUTE

WILLIAM KEARNS, 74. St. Joseph's, June 24. Brother of Mrs. Evelyn Barker of Akron, O.



SERRA OFFICIAL—Thomas J. Murphy, attorney and member of Our Lady of Lourdes parish, Indianapolis, was recently elected District Governor of Serra International, an organization of Catholic business and professional men interested in recruiting religious vocations. He is a former president of the Indianapolis Serra Club.

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**RELIEF PROGRAM BEGINS IN SUDAN**—Officials of the Sudanese government and three American church relief agencies sign an agreement launching an ecumenical aid program for 500,000 needy people in the Sudan. Participants in the signing ceremony, which took place at Catholic Relief Services world headquarters in New York, are from left to right: Jan van Hoogstraten of Church World Service; Sudanese Ambassador to the United Nations Rahmatella Abdulla; Bishop Edward E. Swannstrom of Catholic Relief Services; Sudanese Minister of Information Omer El Haj Musa; and Bernard Conner of Lutheran World Relief. The joint relief program calls for the distribution of 26,000 tons of U.S. Government-donated foods, and financial and material assistance for various relief and rehabilitation programs during the next 12 months throughout the southern region of the Sudan. (RNS photo)

## VIEWING WITH ARNOLD

# Woody Allen shenanigans

BY JAMES W. ARNOLD

Like most important film comedies, Woody Allen usually plays over and over his public self, but that character is not easily summarized. He is really a composite of all the hangups afflicting a young man post-1960, and appropriately more complex than predecessors like Harold Lloyd or Bob Hope, both of whom did the same schtick of satirizing themselves as lovers and would-be heroes.

If Allen seems a bit more like a developed special taste, chalk it up to the generation gap. The kind of urban playboy lifestyle he kids is not, at least widely, part of the experience of older adults or even of young males in provincial America. Allen is decidedly a product of that culture that is a frenetic mix of Hugh Hefner, college psych Freud, high-rise apartments, singles bars, new-morality sex, and perhaps above all, cinema fanaticism. He finally brings the essential Allen to the screen in the adaptation of his stage comedy, "Play It Again, Sam," after early efforts at more generalized satirical slapstick ("Take the Money and Run," "Bananas"). This is, oddly, the

first Allen flick he has not himself directed.

"Sam," however, is more than just a development in the career of Allen, who is important enough as virtually the only current American movie comic in the great tradition. (There aren't many working regularly abroad either, except for Peter Sellers, who is too versatile to be labeled as "only" a comedian.) "Sam" is also a trenchant comment on what movies have done to the American psyche—a significant and fascinating subject that few films of any kind have explored. (Perhaps you can think of others, but only "Minnle and Moskowitz" and "Last Picture Show" come quickly to mind).

THE GIMMICK, of course, is that Allen, the bespectacled, diminutive neurotic, the hopeful ladykiller, is a Humphrey Bogart addict, using Bogey as a model for his own virility. (The shade of Bogart, neatly impersonated by Jerry Lacy, turns up to advise in key situations, a kind of Dear Abby-in-trenchcoat.) This is obviously absurd, but only an exaggeration of what many of us do in a country where the media provide the heroes to imitate. Allen cannot be Bogart; not even Bogart could be Bogart. So the moral is conventional but pat: to succeed, be thyself.

The plot has Allen deserted by his wife (Susan Anspach of "Five Easy Pieces"), because as a movie nut he is one of "the last great watchers," while she wants to be a doer. He then hassles a friendly married couple (Diane Keaton, Tony Roberts) to find him a new girl, built of course along the specifications of a high-I.Q. Miss Universe. Rack up another wound in the anatomy of the Male Chauvinist Pig. Most of the humor consists of Allen trying to apply the Bogart charisma to a series of lovely

Fifty years ago Bishop Joseph Charand officiated at the dedication of the new Church of the Holy Cross in Indianapolis.

but weird young ladies (including Viva and Jennifer Salt), and striking out. About here he realizes that he is most at ease with Miss Keaton, who is being neglected by her stockbroker husband, and we proceed to a spoof of the "sophisticated affair" situation before everything gets happily cleared up.

All this could be very raunchy, but director Herbert Ross ("T.R. Baskin") and Allen make it minimally so. In truth, "Sam" is almost too obviously moral, since the playboy ideal and varied young marital transgressions are the clear targets of the fun. In the end, even Bogey comes on to say seriously that "there are other things in life besides dames, and one of them is to do the right thing for a pal." This cues

Woody to perform what he at least thinks is an unselfish act, and allows him to swagger off into the San Francisco airport fog at the fadeout, a true Bogart hero at last.

THE BOGEY character and all the cinema references are certainly more at home here than they were on stage. Ross nicely frames the film with the final scene from Bogart's "Casablanca," and Allen repeatedly fantasizes his problems as funny movie clichés. (The best: Allen being chased by the butcher-knifewielding Roberts through a neo-realist Italian movie bakery).

In "Sam," at least, Allen is much more verbal than physical. Although he does do a lot of banging into things, most of the laughs are in the endless wisecracks, always directed at the comedian's faulty self-image. (Many one-liners might easily come from Bob Hope, except for their slight bizarre twist. E.g., as a huge motorcyclist is chiding him with an arm from behind: "Your (tattoo) is coming off on my neck!")

Miss Keaton is awfully pretty, and fresh and charming foil, and Roberts is also brightly funny, a sort of now-generation Walter Matthau. On balance, "Sam" is okay, if you're not expecting the Marx Brothers. (Rating: A-3—unobjectionable for adults)

## The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

ISADORA (1969) NBC, in two parts, Friday-Saturday, June 30-July 1: This must be the original three-hour version of the Vanessa Redgrave biography of Isadora Duncan, cut nearly an hour in its American release. Even so, it is a badly truncated, oddball film, alternately brilliant and clumsy, about the Original Liberated Woman, the dancer who rejected conventional mores for the Pursuit of Art and Beauty. Redgrave's performance is intelligent and dazzling, but this ill-starred film never quite gathers the tragic force it should have had. Directed by Karel Reisz, with James Fox and Jason Robards. General audiences will find it often both absurd and dull, but a must for adult movie buffs and dancer aficionados.

THE DARING GAME (1969) (ABC, Saturday, July 1): A TV series idea that failed, by producer Ivan Tors and star Lloyd Bridges of "Sea Hunt." This is a "Mission Impossible" on a physical level (air, sea, underwater), as Bridges tries to rescue a missing scientist involved with a South American dictator. The stunts are well done. Satisfactory light adventure for all ages.

A FINE MADNESS (1968) (CBS, Sunday, July 2): A sexy screwball comedy with Sean Connery as a non-conformist poet whose knack with the ladies keeps interfering with his work. Some shrinks try to help him, but they seem a lot crazier than he is. Another strong cast, directed with class by Irvin Kershner, but appreciation requires a generous sense of humor. Satisfactory for adults.

MODESTY BLAISE (1968) (ABC, Sunday, July 2): Joseph Losey's bizarre, over-intellectualized, black-comedy film based on the British comic strip character who is a female James Bond. Losey approaches his subject with heavy-handed contempt, and the mix of slapstick and highbrow satire adds considerably to the confusion of having Monica Vitti play the English heroine. Interesting, but a touch too decadent for most taste buds. Not recommended.

BAPTURE (1968) (ABC, Monday, July 3): An unsuited

## Prelate again condemns Wisconsin shrine cult

LA CROSSE, Wisc. — An official condemnation of efforts to establish a special shrine and cult to the Blessed Virgin at Necedah, Wisc., was issued by Bishop Frederick W. Freking of La Crosse.

Bishop Freking reinforced a condemnation issued by the late Bishop John P. Treacy in 1950 and 1955, and said that a recent investigation has shown that "visions" and "revelations" of the Blessed Mother to Mrs. Mary Ann Van Hoof were without supernatural foundation and must be considered false.

The Necedah "visions" were first publicized in 1950 when Mrs. Van Hoof claimed to have seen and received messages from the Blessed Virgin.

ALTHOUGH Bishop Treacy banned all worship connected with the claims, a group called "For My God and My Country, Inc." and another group known as "Youth Group, Inc." have encouraged pilgrimages to the so-called "Queen of the Holy Rosary Medatrix of Peace Shrine" at Necedah.

Bishop Freking went to Necedah on June 16, the anniversary of one of the first so-

called "visions" in 1950, and gave Mrs. Van Hoof and officers of "For My God and My Country, Inc." a letter appealing to their spirit of faith and obedience to the Church to end their activities and follow the directives of Bishop Treacy.

Bishop Freking quoted Pope Paul VI in stating that Marian devotion is based on "a faith which is as firmly rooted as hers, inseparable from consent,

obedience and love."

BISHOP Freking then asked that the statues and shrines in the Necedah area should be removed from view, and that the group stop distributing "any and every form of literature in which it is stated or implied that apparitions, miracles or other super-natural phenomenon have occurred in connection with Necedah."

The bishop said that unless these directives were followed within a reasonable period of time, it would become his duty to invoke the sanctions of the Church, "not excluding personal interdict if necessary, to disassociate the cult which has been promoting these so-called 'visions' or 'apparitions' from any connection with the Catholic Church in our diocese."

## Brother Paschal Waldorf dies at the age of 49

OAK BROOK, Ill.—Funeral services for Brother Paschal Waldorf, O.F.M., a member of the Franciscan community at Alverna Retreat House, Indianapolis, were held at St. Paschal Friary here Friday, June 23. He died (June 19) in St. Vincent Hospital, Indianapolis, at the age of 49.

A native of Pittsburgh, Brother Paschal entered the Franciscan Province of the Sacred Heart in 1941. He

received the habit and entered the novitiate in Teutopolis, Ill., in 1944, reciting his final vows in 1948.

Prior to assignment at Alverna in 1971, Brother

Paschal served in Sioux City, Iowa. He also previously served in Franciscan parishes in Ohio, Michigan, Wisconsin, Minnesota and Illinois, and the seminary at Teutopolis.

## Sing for Pope

VATICAN CITY — The East Texas Baptist College Choir of Marshall, Texas, sang before Pope Paul VI at the pontiff's weekly general audience on

June 7 and won a standing ovation from several thousand persons present. The Baptist choir gave a 20-minute program.



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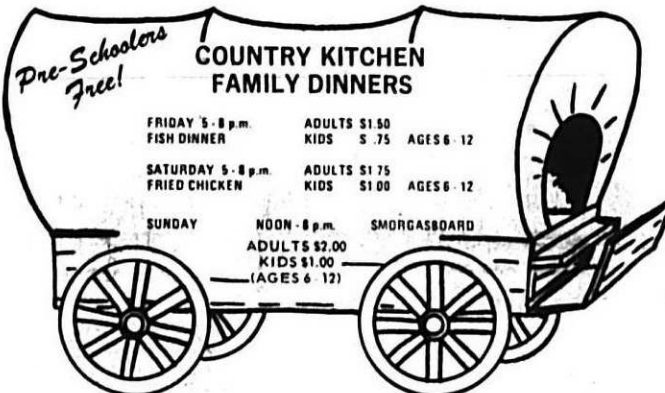
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