

INDIANAPOLIS, INDIANA, JULY 28, 1972

OFFICIAL APPOINTMENTS

REV RABAN HATHORN, O.S.B., to pastor of St. Meinrad parish, St. Meinrad REV HENRY HERPEL, granted a leave of absence at his own request (effective

REV CARL SHUMAKER, granted a leave of absence at his own request (effective

Effective August 2, 1972

REV ATHANASIUS BALLARD, O.S.B., from associate pastor of St. Rita's parish Indianapolis, to associate pastor of St. Christopher's parish, Indianapolis

REV JOHN HARTZER, from associate pastor of St. Christopher parish. In dianapolis, to co-pastor of St. Mark parish, Indianapolis. (Previous effective date had been announced as June 29, 1972.)

The above appointments are from the office of the Most Rev. George J. Biskup. Archbishop of Indianapolis Very Rev. Francis Tuohy. Chancellor

SAVE PARISH \$10,000

Volunteers pitch in to refurbish convent

INDIANAPOLIS-The St. Joan of Arc

parish convent is a mess.

By August 15, however, it will be a thing of beauty. That's the promise of dozens of parishioners who are completely refur bishing the 12-bedroom structure

Having received only the most basic repairs for 20 years, the convent is now getting the works. Plastering, painting, paper-hanging, new carpeting and floor

Related photo, page 3

tiles, new light fixtures throughout, some new ceilings. The kitchen is being remodeled with new cabinets and sinks.

All this work is being done by parishioners, the "semi-pro" plumbers, electricians, and painters and crews of helpers. A contractor estimated that all the non-paid labor was saving the parish an estimated \$10,000.

SINCE JULY 5TH a hand-lettered "Help Wanted" sign has been posted on the convent porch. From 10 a.m. to past midnight, every day, the convent has echoed with sounds of scraping and

Often the convent's side yard contains an assortment of toddlers, watched over by CYO youngsters while parents work inside. The baby-sitters have gone into homes as well and even 11 and 12-year-old grade schoolers have helped out.

The project began with one woman— Mrs. John (Thecla) O'Donnell. Realizing the deteriorating condition of the 50-year-old convent, she went to the maintenance committee of the parish council and proposed a volunteer-manned rejuvena-

In quick order the next after-Sunday Mass coffee and doughnuts get-together, a regular event in the parish, was moved from basement meeting rooms in the rectory to the convent. Parishioners got a first-hand view of what Mrs. O'Donnell was talking about. Every room of the convent needed immediate attention.

THE PARISH COUNCIL voted to give \$2,200 to buy supplies and furnishings on a "must" list. This has since been more than matched by individual contributions. Various parishioners and stores donated the gallons and gallons of paint needed to cover 24 rooms. "Connections" got many of the supplies wholesale. Some families have "adopted" a room and will make new drapes and slip covers.

The great brunt of the effort, however, has been borne by the work crews. Not even the 90-degree heat and the 90 per cent humidity has slowed

At least eight families have spent every spare minute at the convent for the past month. More than 30 individuals have labored on a regular basis. Others drop in whenever they can or whenever their special talents are needed.

Originally the target date for completion was August 1. But as the project grew, the date was moved back to August 15 and the arrival of the nuns. That goal will not, cannot, change.

Thus, when the Sisters of Providence return to St. Joan of Arc to teach school this fall, they will have no doubt of their welcome. They will be sharing a labor of INTERFAITH PROJECT

Floyd County released time plan unique

Father Christian Moore, O.F.M. Conv., principal of Mt. St. Francis Seminary, told The Criterion that arrangements have been completed with the New Albany-Floyd County School Board to allow twice veekly religious instructions for the junior

schools, representing six parishes in Floyd County. The six are: St. Mary's, Holy Trinity, Holy Family and Our Lady of Perpetual Help, New Albany, St. Mary's, Navilleton; and St. Mary's, Floyds Knobs.

Plans for the program were worked out

Al Wednesday's press conference, Father Christian and Rev Waters ex-plained that the program "in no way is intended or designed to replace parochial or Sunday School Christian Education in local churches

ches. This new program merely provides opportunities in religious education for all junior high students in public schools."

SEPARATE CLASSES for Catholic and

Bus transportation and drivers will be provided to and from the released time

Registration for students will take place

tially made by the churches, but sup-plemental funds will be needed. Tax-



members, including eight priests.



NEW ALBANY, Ind .- A unique countywide released time religious education program will be inaugurated in Floyd County this fall, according to an an-nouncement made Wednesday.

high pupils at three schools—Floyd Central, Scribner and Hazelwood. It is estimated that there are about 400 Catholic pupils attending the three

RELIGION CLASSES for the Catholic pupils will be conducted by Father Christian, Brother Stephen Pifher, O.F.M. Conv., and Father Lawrence Richardt. Classes will be conducted at Mt. St. Francis Seminary, Church of God Prophecy and the DePaul United Methodist Church

by a special committee of the Floyd County Ministerial Association, whose president is Rev Wilson Waters, of the Advent Christian Church

"All young people will be encouraged to attend faithfully their respective chur-

Protestant students will meet during the study periods on days when such times are provided as part of the schools' physical education program

centers by participating churches.

from July 26 to August 9. Forms are available from participating churches and must be accompanied by a \$2 fee.

Funding for the program will be par-

deductible contributions may be sent to: New Albany-Floyd County Religious Education, P.O. Box 692, New Albany, IN



NEW TRAPPIST ABBOT-A Columbus. Ind., native has been elected third abbot of the New Clairvaux Trappist Abbey in Vina, Calif. Rt. Rev. Dom Thomas Xavier Davis, 10, son of the late Mr. and Mrs. Gary C. Davis, of St. Bartholomew's parish, Columbus, was ordained in 1958. He attended St. Meinrad Minor Seminary and entered Gethsemani Abbey (Ky.), transferring to New Clairvaux Abbey upon its foundation in 1955. The abbey has 30

Assembly dooms school aid hopes in New Jersey

TRENTON, N.J.—Hopes for massive assistance for parents of children attending nonpublic schools were dashed when the State Assembly rejected Gov William T. Cabill's tax reform proposals by a 2-to-1 vote.

Foundation stone for the tax reform program - which would see the state take over all education, judicial and welfare expenses—was a state income tax, a form of taxation which the legislature has consistently resisted.

Coupled with the income tax proposal vas a provision for tax credits of \$50 per child enrolled in private elementary schools and \$100 per child enrolled in nonpublic high schools Both the tax reform program and the tax credit proposal had the support of the New Jersey Catholic Conference.

Unaffected by the Assembly's rejection of the governor's plan was a \$19 million assistance program enacted a year ago. Under that program, parents are reimbursed \$10 on the elementary level and \$20 on the secondary level for secular subject textbooks. In addition, it provides for the pre-hase of special equipment, supplies and remedial services.

A suit challenging that law has been filed by the American Civil Liberties Union, 10 other organizations and 54 individuals

NY school aid now in state of suspension

ALBANY, N.Y.-Recent court actions schools in a state of suspended animation. For three consecutive years, the state Legislature here has passed laws which would have meant millions of dollars in nonpublic school aid. Federal courts

voided the first two, however, and a New York citizens' group immediately brought suit against the third law A THREE-JUDGE federal panel in New York City ruled part of the 1972 aid law unconstitutional on July 21. The judges said nonpublic schools could not receive state "health and welfare grants" for renovating old or unsafe facilities. They

promised to rule soon on three other aid programs included in the law. Funds authorized by the law-at least million—have been frozen pending a

final court decision Distribution of about \$14 million of aid authorized by another New York law has also been held up pending final court ac-

The money had been set aside to pay nonpublic schools for record keeping. testing and other services required by the

A FEDERAL COURT declared the law authorizing the payments unconstitutional in April, but nonpublic school officials said their institutions deserved to be paid for the services they had performed while the law was still on the books.

A lower court said the funds could not be paid, however, and U.S. Supreme Court Justice Harry Blackmun recently upheld that ruling until the high court hears an appeal of the decision which voided the law in the first place. Spokesmen for the New York State

Catholic Committee here said the appeal is being prepared.

Three U.S. episcopal appointments made

WASHINGTON — Father John J. Sullivan, 52, of Tulsa, Okla., has been named bishop of Grand Island, Neb., succeeding Bishop John L. Paschang, 76, who has resigned for reasons of health and

The announcement was made July 25 by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Archbishop Raimondi also announced

BACKS GENERAL CONCEPT

Tax credit proposal wins McGovern nod

SERMON FROM A SKIFF—Father William Wolkovich preaches from a skiff or the "death-life" symbolism of water to boys and girls attending Camp Neringa in Mariboro, Vt. The Boston priest, a guest chaplain at the camp run by the Im-maculate Conception (Lithuanian) Sisters, took more than 50

campers on visits to a well, waterfalls and a lake to illustrate Scriptural themes dealing with water. (RNS photo)

BY SUE CRIBARI

WASHINGTON Senator George McGovern has informed several of his South Dakota constituents that he supports tax credits for parents of nonpublic school

"I share your view that the federal government does have a responsibility to provide financial assistance to nonpublic schools to the extent we are con-stitutionally able to do so," the Democratic presidential candidate wrote in a July 6 letter to Gus Waack, chairman

Heads of orders urged to back lettuce boycott

WASHINGTON - Officials of Leader ship Conference of Women Religious (LCWR) have urged members of the group to support the lettuce boycott started by the United Farm Workers' Union (UF

Mercy Sister Thomas Aquinas Carroll, LCWR head, cited the "heroic struggle against injustice being waged by Cesar Chavez and his farm workers."

UFWU leader Chavez recently ended a 24-day fast which he began to dramatize the union's lettuce boycott and to protest an Arizona law limiting the striking power

IN A JULY 21 statement issued at the request of LCWR's national board, Sister Carroll called upon conference members "to eat only black eagle-trademarked lettuce and to promote the efforts of the

The black eagle-UFWU's symbol-is stamped on crates of iceberg lettuce sold by growers under union contracts.

An LCWR spokesman said conference members—major superiors of virtually all the religious orders of women in the country—would each receive "pledge cards" currently being circulated by union supporters.

The cards say an individual will not buy

non-union lettuce and will raise the issue of the farm workers' boycott in food stores he

have endorsed the lettuce boycott, including the U.S. Catholic Conference (USCC) social development committee.

Three Colorado bishops—among them Archbishop James V. Casey of Denver recently called the boycott "a means of helping these workers obtain a just and equitable scale of wages and living con-ditions."

of the Sioux Falls diocesan board of education

"The pending tax credit legislation may provide the procedural device that is needed to accomplish that goal," McGovern-said. "I support it." The tax credit form of aid would allow

parents of nonpublic school children to subtract from their final federal income tax assessment part of the tuition they pay to a nonpublic school

MORE THAN 50 TAX credit bills are pending before the ways and means committee of the U.S. House of Representatives, where tax legislation originates. Three such bills are also pending in the Senate.

McGovern has apparently received many inquiries on nonpublic school aid this summer as the result of a letter writing campaign initiated by the South Dakota Taxpayers for Freedom in Education, a nonpublic school group. Francis N. Scholtz, secretary of the association and education coordinator for

the Sioux Falls diocese, came here in early June and discussed tax credits with McGovern's legislative assistant, John

Holum. "I felt that I should do what I can, being from South Dakota and having many occasions to visit Senator McGovern, to bring him to the realization that we would like his assistance in getting some kind of federal help to parents of nonpublic school students," Scholtz told NC News.

SOON AFTER THE Washington trip, McGovern wrote Scholtz saying: "I am committed to some form of assistance for nonpublic schools, Mr. Scholtz. You may be sure that I will be working toward that

In a June 30 letter, the presidential candidate said that form of aid might be tax credits. The letter was written to Francis Rinki, a crockery store owner in

Aberdeen, S.D.

Noting that it is difficult "to overcome the constitutional prohibitions" against nonpublic school aid, McGovern con-

"I believe we may have found a way through a tax credit device to provide this kind of help. Legislation in this regard is now pending, and I support it."

Education Week

NEW YORK Religious Education terreligious observance this year for the first time.

A statement issued here by the Religious Education Association of the United States and Canada (REA) designated the week of September 24-October 1 for the observance. Catholics and Jews will join Protestants in the observance, officials

St. Thomas first to affiliate with local Church Federation

INDIANAPOLIS - St. Thomas Aguinas parish has become the first Catholic af-filiate of the Church Federation of Greater Indianapolis, according to an an-nouncement made last week.

Father Martin Peter, co-pastor of the northside parish along with Father Joseph Dooley, revealed that the parish council

that Msgr. James P. Mahoney, 46, vicar general of the New York archdiocese, has been named an auxiliary bishop to Cardinal Terence Cooke of New York, and Father James S. Sullivan, 41, vice chancellor of the Lansing, Mich., diocese, has been named auxiliary to Bishop Alexander

Zaleski of Lansing. Bishop Paschang submitted his resignation to Pope Paul VI after nearly 21 years as head of the Grand Island diocese.

had voted unanimously to join the federation.

He said that better understanding and

effectiveness in reaching common Christian goals should result from the

"It was only recently brought to our attention that individual congregations were eligible for membership in the Church Federation," Father Peter said. "Since the parish had previously been involved in many ecumenical activities with our neighbors, the parish council agreed that it would be a symbolic en-dorsement of the spirit of ecumenism found in the Vatican II documents to join

the organization." Dr. Robert Koenig, executive director of the Church Federation, acknowledged the request for membership and declared that the organization was "honored to be more fully in partnership with St.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Dutch Bishop Gijsen sees Pope

VATICAN CITY-Dutch Bishop John M. Gijsen emerged from a private talk with Pope Paul VI saying that he has the Pontiff's strong support in his conflict with lay and clergy groups in the Roermond diocese. The bishop said that his problems, which include the refusal of his administrative staff to work with him, are now nearly solved. The appointment in of Bishop Gijsen, considered a conservative in the generally liberal Dutch hierarchy, was criticized by lay and clergy groups. Friction continued until May, when the diocesan staff and members of the diocesan pastoral council announced they were withdrawing support for the bishop.

Detects change in attitude

ST. LOUIS, Mo.-Attitudes towards a political candidate's religion have changed completely in the 12 years since John F. Kennedy campaigned for the presidency, said Sen Thomas Eagleton, the Democratic vice presidential candidate. "Curiously enough, row in 1972, what is an asset, my being a Catholic, the thing that was important in cetting me the nomination, was such a liability in 1960. The final two persons in contention for the vice presidential nomination this year were maself and the Catholic mayor of Boston, Kevin White," Eagleton told NC News, Eagleton said that one sign of the change in attitude toward religion since 1960 was exemplified by the fact that no reporters had quizzed him intensely, as they did

Kennedy in 1960, on his religious outlook and his stands of

certain Church related issues



WATERMELON MAN-Jody Schimelfanick, a three-year-old, and Gypsy, a German shepherd, vie for a slice of watermelon held by Father Capistran Ferrito, O.F.M. Cap., during a picnic in Bogota, N.J. Father Ferrito is the newly appointed public relations director for the Capuchin Fathers in New York. (RNS

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Support 'team ministries'

CHICAGO-The archdiocesan Priests' Senate here has endorsed "team ministries" and urged that Chicago Catholics be given more information about that approach to pastoral service. The senate resolution-passed by a 75-6 vote-refers primarily to a situation where two or more priests would share responsibility for a parish. Cardinal John Cody, who attended the senate meeting, noted that "some people have the idea I'm opposed to team ministry." The cardinal said he has "never been opposed to it," but felt it was better to start the teams

Pius XII charges disinterred

ROME--The specter of accusations that Pope Pius XII hardly lifted a finger to help Rome's Jews during the Nazi oc cupation of this capital city, raised by German playwright Rolf Hochhuth a decade ago, seems to have risen again. Sam Waagenaar, a Dutch-born Jew living in Rome, has charged in a book entitled "Il Ghetto sul Tevere" (The Ghetto on the Tiber) that all Catholic help to hunted Jews during the Nazi occupation came from individual Catholics and not from the Vatican Waagenaar himself told NC News Service: "Hochhuth was right, but put it in too simple a way. He said the Vatican had done nothing for Jews anywhere in Europe. The Vatican replied that it had done nothing, but that it had good reason to do nothing, since it would only have made matters worse. But how could matters have been worse than they actually were'

General absolution abuse hit

CASTELGANDOLFO, Italy-The Catholic practice of confessing serious sins to a priest to obtain forgiveness is a Christ-given law and remains in effect, Pope Paul VI told thousands of pilgrims and tourists at his weekly general audience. The Pope was commenting on recent Vatican regulations on the sacrament of Penance which were prompted in part by the practice in some countries of forgiving the sins of a group of people without first hearing individual confessions. Com-

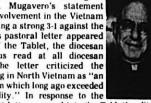
menting on the extension of permission to absolve sins by general absolution in extraordinary cases, the Pope said. "Whoever appreciates the pastoral role will welcome this privilege with joy and with appreciation."

Honor National CDA Regent

ATLANTIC CITY, N.J.-During the week-long convention of the Catholic Daughters of America here, Gov. William Cahill of New Jersey declared an official "Mary C. Kanane Day." Miss Name of New Jersey declared an official "Mary C. Kanane Day." Miss Kanane, national regent of CDA and judge of the Surrogate Court of Union County, N.J., received the highest award of the Missionary Servants of the Most Holy Trinity for contributions she and the CDA have made in educating the order's candidates

War statement draws protests

BROOKLYN, N.Y.-Letters reacting to Bishop Francis J. Mugavero's statement against continued involvement in the Vietnam War have been running a strong 3-1 against the bishop. The bishop's pastoral letter appeared on the front page of the Tablet, the diocesan newspaper, and was read at all diocesan Masses July 2. The letter criticized the escalation of bombing in North Vietnam as "an extension of an action which long ago exceeded



the limits of morality." In response to the statement, nearly 100 letters poured into the Tablet's editorial office. A newspaper spokesman called it the largest readership response to a specific article in the paper's history. Answering readers' requests for equal representation, the Tablet printed a sampling of the reactions on its front page July 13 as part of a continued "dialogue with the Bishop."

O'Donnell will head **CCC** board

INDIANAPOLIS - Charles A. O'Donnell, operations manager of WRTV, has been elected president of the Catholic Communications Center board of directors

Also elected were Mrs. Frank McGrath, vice-president; and William J. Mooney, president of Mooney, Mueller, Ward Co., Inc., treasurer. Board secretary is Charles J. Schisla, executive director of

Newly named to board membership were: Father Robert A. Mohrhaus, Assistant Chancellor; and Thomas R. Keating, columnist for the In-dianapolis Star.

Re-elected to two-year terms were: John Christy, executive secretary of the Indiana Catholic Conference; Thomas A. Moynahan, president of Movnahan Properties: Jack Reich, president of American United Life Insurance Co.; Mrs. McGrath and O'Donnell.

Other board members include: William A. Orwig, assistant general manager the Indiana Pacers; Graham M. diana Vocational Technical Center director; and

See racial discrimination in ten Pittsburgh schools

(CIC) here have charged that a "pattern of discrimination" asked the Pennsylvania attorney general to bar state funds for those schools.

CIC officials charged that the schools failed to comply with provisions of the 1964 Civil Rights Act. They said that compliance with the act is required before schools can receive funds from the Parent Reimbursement Act or the recently passed Auxiliary Services Acts.

The group is not attacking all Catholic schools, they in-dicated Rather, "The strongest part of our case is to show that in the case of every one of these ten schools without a single black student, there are other Catholic schools within less than a mile which in fact enroll black students," their statement explained.

"WE ARE SAYING these specific Catholic schools have a systematic pattern of excluding blacks, and that this pattern has persisted over a period of years. We have cited these schools to

goals announced

RENSSELAÉR, Ind. - St. Joseph's Alumni Association has announced a goal of \$100,000 for the 1972-73 Alumni Fund and a goal of 100 students via the Alumni Recruiting Program.
"We like a stiff challenge in

our goals, yet we feel these goals are within our reach," explains Philip J. Wilhelm '63, of Indianapolis, President of the Alumni Association.

"During the recently-completed fiscal year, the Alumni Fund totalled \$74,865, an increase of more than \$13,000 over the previous year. This was accomplished during an 11month fiscal year, since the college moved its fiscal year closing date from July 31 to June 30 this summer."

Wilhelm views the current 12month fiscal year as one advantage in reaching the \$100,000 plus the 'head start' given the Alumni Fund. That "start" was a \$1,000 check given the Alumni Association in St. Louis July 3 by U.S. Steel as their 1971 Alumni Incentive Giving Award.

PITTSBURGH - Leaders of our own Diocesan School Board, the Catholic Interracial Council which for whatever reason has (CIC) here have charged that a taken no action to make them stop their discriminatory practices.

Religion does not enter into question of black enrollment, they feel, and pastors should actively recruit blacks, non-Catholic as well as Catholic, to attend these schools. They also recommended the diocese hire a black man or woman to work on recruiting black students. Where payment of tuition becomes a problem, they indicated the diocese has aid

programs for poor students. At the same time they cited three schools where black enrollments have increased. Blacks now comprise five per cent of the St. Lawrence students and this steady increase is due to the pastor "actively making it clear that the school is open to all students in the neighborhood," according to a CIC official.

AUXILIARY BISHOP Anthony G. Bosco replied to the charges by saying that the membership of the Catholic Interracial Council is "almost exclusively white

'The reason for its racial Alumni campaign make-up," he said, "is probably the same reason which causes most of our Catholic schools to be almost predominantly white community is not anxious, in such organizations or to attend

> The bishop said that diocesan officials are "in regular touch with" the diocesan Office of Black Catholic Ministries and

Woods workshop

ST. MARY-OF-THE-WOODS, Ind .- Sculptor Ernest Whitworth will establish a workshop at St. Mary-of-the-Woods College here during September. A grant for the artist-in-residence has been provided by the Wabash Valley Arts

Whitworth, a graduate of Newark State College and Rutgers University, will also visit Terre Haute area high schools, Indiana State University and Ladywood-St. Agnes school, Indianapolis, to work with students. He is presently on leave from doctoral studies at Ohio University.

other black groups

these groups, Bishop Bosco said the diocese maintains several schools which are "almost

In response to requests from has evidence that black students have been refused admission to a school "for schools which are "almost reasons of bigotry," CIC of-totally black and totally sub-ficials should report these in-

Plan workshop for principals

"Cooperative Teacher Appraisal" will serve as the theme of the annual Principals' stitute, Worthington, O.
Workshop to be held August 16 Featured speaker and 17 at Our Lady of Fatima Retreat House

Sponsored by the Catholic Office of Education, the workshop is designed for all elementary and secondary and secondary are specification in the specific of the two-day workshop is \$12. Overnight accommodations at Fatima are principals in the Archdiocese. also available.

The program will be conducted by Harold Armstrong, president of School Management In-

Featured speaker will be Franklin B. Walter, Deputy Superintendent of Public In-

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TIC TACKER

Watch released-time program

BY PAUL G. FOX

The entire Archdiocese will be watching with keen interest the "breakthrough" released-time religious education program to be inaugurated

this fall in New Albany and Floyd County.
About 400 Catholic students who attend the three junior high schools there will have the opportunity of taking twice-weekly instruction, along with all Protestant young people.
Students at Floyd Central School will be trans

ported to Mt. St. Francis Seminary, where classes will be conducted by Father Christian Moore, O.F.M. Conv., principal of the seminary. Brother Stephen Pifher, O.F.M. Conv., of the

Mount staff, will coordinate the classes at Nev Albany's Church of God Prophecy for students of Scribner School

Classes for the Hazlewood students will be handled by Father Lawrence Richardt at DePauw United Methodist Church Father Richardt is associate pastor of Holy Trinity parish, New Albany

Father Christian initiated the released time program, gaining the full support of the Floyd County Ministerial Association in applying for permission from the public school corporation

Catholic School officials in Indianapolis are

enthusiastic about the new program.

Father Francis Bryan, Associate Superin tendent in charge of Religious Education, is hopeful that the arrangements will prove smooth so that other school corporations in the Arch diocese might be persuaded that such programs are desirable. He also had praise for the ecumenical aspects of the planning.

Father Gerald Gettelfinger, Superintendent said that the New Albany-Floyd County program does not pose a threat to the continued existence of the area Catholic high school-Our Lady of Providence in Clarksville

MISSIONER RETURNS-Father Clarence Weber, S.V.D., Indianapolis-born home mission er in Delcambre, Louisiana, would like to renew equaintances while in Indianapolis from August 4 to 13 He will be staying with his sisters - Mrs Lilian Keller and Mrs. Alberta Desong - at 614 S

Spencer Ave., located in St. Bernadette's parish Very spry and agile at 72, Father Weber is pastor of St. Martin de Porres parish, an all black congregation of 300 persons. He writes that each Friday evening he attends a "charismatic

with about 200 other persons.

He has also asked us to thank the readers who continue to send him cancelled stamps and store coupons of all kinds. Just recently he redeemed a collection for \$100 cash, which will be applied to his "present headache"—a \$625 insurance bill on

his church and rectory.

Father Weber's mailing address is: St. Martin de Porres Church, Box 428, Delcambre, LA

HOUSEKEEPER RETIRES-Friends of Miss Clara Tragesser, of St. Peter's parish, Franklin ounty, might like to know that she has taken up residence in St. Augustine's Home, Indianapolis

A priests' housekeeper for 48 years, Miss Tragesser began her "career" at Holy Cross arish. Indianapolis, and later served with the late Father Urban Sonderman at St. Leonard's parish. West Terre Haute, St. Martin's, Mar tinsville, and St. Philip's, Posey County.

For the past 29 years she has served with Very Rev. George B. Saum. V.F., at three consecutive parishes—St. Ann's, Indianapolis; St. Michael's, Brookville; and St. Peter's, Franklin County. She also served for a time at Holy Trinity parish. Indianapolis

May we second Father Saum's sendoff to Miss Tragesser "May God bless her and give her His own true happiness in her new home

HERE AND THERE-Three representatives of Our Lady of Grace Convent, Beech Grove. took part recently in the Benedictine Sisters General Chapter held in Mount Angel, Oregon Attending the 10-day meeting of the Congregation of St. Gertrude the Great, comprised of 16 independent Benedictine com-munities from 11 states and Canada, were: Sister Mary Philip Seib, prioress, Sister Mary Robert Palmer, former prioress, and Sister Louise Hoeing, principal of Our Lady of Grace Academy. Theme of the meeting was 'Benedictine Women in Process.'

MYSTERIOUS DONOR-An unsigned money order has been sent regularly the past three or four months to the Catholic Salvage Bureau. according to manager Robert Vernick. In fact, usually there are two \$5 money orders received twice each month. Vernick would like the donor to be assured that the donations are being put to charitable use, but would prefer to thank him or her personally if the person would identify him (her) self.

'PEACE DAY' THEME

'Peace is possible,' Vatican emphasizes

couragement of small and great" at the apparent inevitability of wars great and small, the Vatican has chosen the slogan "Peace Is Possible" for its sixth World

In announcing the theme of Peace Day which falls on New Year's Day, the Vatican explained that "Peace Is Possible" is a logical follow-up of last year's theme: "If You Want Peace, Work for Justice."

An explanatory Vatican statement

"What use would it be to commend this task to all men of good will, all thinkers, all who have power, all workers, all who suffer, if such work were fruitless, if peace were nothing but a dream?"

The Vatican warned that peace "is neither inevitable nor automatic," but must be "made possible."

It declared: "In the present context, war is becoming more and more out of date Because of its horror and extent, because of what is at stake, because of the madness of the arms race, because of its senseless-ness, war is daily losing its alleged justifi-

"Today the very excesses of war rebound upon it and become a factor for

peace. Modern war obliges us to peace."

THE VATICAN URGED scientific study of peace and the means to achieve it.

"For peace is not something that can be improvised. It calls for scholars and institutes. Making peace possible involves ensuring that it has at its disposal sufficient resources both of men and money. the Vatican statement said.

It also emphasized that making peace possible "involves having confidence in human nature and in the qualities that each individual has in reserve.

The secretary of the Vatican's Com-mission for Justice and Peace Msgr. Joseph Gremillion of the United States announced the Peace Day theme July 20 at a press conference. He said the ex-planatory document was being presented to governments and heads of state by papal representatives throughout the

MSGR. GREMILLION asserted that one effect of the six World Days of Peace already promoted by the Vatican had been to interest preachers in peace as a topic of

In some parishes, he said, emphasis on peace had replaced "an exaggerated

HOW ABOUT THIS ONE?-Selecting wallpaper designs can be ticklish business as Mrs. Raymond Rathz (left) and Mrs. Jack Anderson have discovered during the refurbishing of the St. Joan of Arc convent. Kibitzing on the problem are George Smart (far left) chairman of the parish's maintenance committee, and James Church are completely renovating the 12-bedroom convent preperatory to the return of the Sisters of Providence next month. Mrs. Rathz is president of the Women's Club and Mrs. Anderson is vice-president of the Home and School Association.

INDIANAPOLIS Calendar of Events

FRIDAY, JULY 28 Tops in Food" Summer Festival on St. Christopher's parish grounds, 5301 W. 16th St.,

SOCIALS

tonight and Saturday

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. THURS-DAY: St. Catherine's parish hall at 6:30 p.m.; Scecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. auditorium, 6:30 p.m.; St Rita's parish hall at 6:30 p.m.; 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.n.; Catholic Community

'Explo' highlights to be shown on television series

INDIANAPOLIS - Three one-hour Specials will make up a special TV series presenting highlights of the "EXPLO '72'' Conference held last month in the Cotton Bowl in Dallas.

The programs will be aired on WRTV. Channel 6, at 7:30 p.m., Tuesday, Aug. 1; 9 p.m., Wednesday, Aug. 2; and, 7 p.m., Thursday, Aug. 3. The three e-hour specials will focus on the Campus Crusade for Christ movement as it was seen manifested in the "EXPLO '72" event which drew more than 80,000 Christians from all states and 100 foreign countries.

Meanwhile, plans in the Indiana area, by local Campus Crusade for Christ organizers, call for a spin-off event from "EXPLO '72" to be held at the Indianapolis Convention Center in August. The local event will be entitled: "Indiana Operation Penetration."

A sample of what Hoosiers attending the August con-ference in Indianapolis may expect can be seen by viewing next Tuesday through Thursday

Distribute funds to flood victims

PHILADELPHIA Catholics contributed \$100,000 in cash and combined with the Lutheran Church to distribute 92 tons of food, paper products and cleaning supplies to help flood victims here.

The money and most of the supplies were collected as part of a special Catholic and Lutheran appeal Sunday, July 2 In an emergency measure, additional food was distributed supplies originally issued to the Cardinal's Commission on Human Relations of the Philadelphia archdiocese for use in its lunch program for parish elementary schools

On behalf of the flood victims, Cardinal John Krol of Philadelphia and Msgr. Philip J. Dowling, executive director of the cardinal's commission, offered their "prayers and their deep appreciation the many parishioners and volunteers who extended their bearts and hands in love and

Bishop endorses Project Equality

PROVIDENCE, R.I. - Proj ect Equality, a national alliance of religious organizations to promote fair employment policies, has been endorsed by Bishop Louis E. Gelineau of Providence.

The program is designed to promote equal employment opportunities through the buying power of churches. Churches and parishioners are urged to purchase goods and services exclusively from firms committed in writing to Project Equality employment policie

Precedent

HONOLULU - A group of Chinese Carmelite nuns have agreed to come to Hawaii to form the first convent of contemplative nuns in this state. A group of 10 nuns now living in Hong Kong will establish their convent on Oahu, the island on which Honolulu is located.



Ex-nun one of two women in training as agents of FBI

WASHINGTON, D.C. former nun is one of the first two women accepted for training as special agents of the

Miss Jeanne E. Pierce of Niagara Falls, N.Y., a member of the Sisters of Mercy from 1959 to 1970, has been employed by the FBI here in a clerical apacity since March 1970.

She attended Medaille College

in Buffalo, N.Y., from 1962 to life in parish work.

1965, majoring in history, and then attended St. Bonaventure University in Olean, N.Y., where she received a master's degree in history.

OLDEST PRIEST DIES

DUBLIN - Ireland's oldest Catholic priest, Father Michael Traynor, died here at the age of 104. He spent all of his priestly Susan Lynn Roley, a 25-year old former Marine officer, must pass a rugged 14-week training course to become a part of the FBI's contingent of 8,500 special agents

They must qualify with a .38caliber revolver, shotgun and rifle, undergo a comprehensive physical fitness program and become proficient in defensive tactics. Their training will take \$12,151 per year for beginners.

Marine base at Quantico Va

Acting FBI Director L. agency's all-male policy on May 12. His predecessor, the late J Edgar Hoover, contended that

Mr. Gray said the women would perform exactly the same duties as male agents and would receive the same pay,

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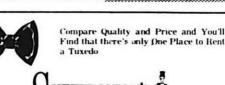
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BELFAST, Northern Ireland—Catholic priests are taking an increasingly active role in trying to bring about an end to violence in Northern Ireland and both the Irish Republican Army (IRA) and the British forces are bending in the face of Catholic popular opinion, given force and direction by gentle but determined Church leadership.

leadership.

Individual priests have been active in Ulster Catholics' four-year struggle to gain equal rights in Protestant-dominated Northern Ireland. But their role has usually been confined to assisting the thousands bombed or intimidated out of thousands bombed or intimidated out of their homes in Ulster's cities—especially Belfast and Londonderry. When priests have helped in more positive forms of Catholic action, their role has been discreetly muted.

discreetly muted.

In line with the repeated statement of Cardinal William Conway, primate of all Ireland, many priests have condemned violence from whatever source, even while occasionally recognizing the frustrations that have led some to take up arms and most Catholics in Northern Ireland to succor the IRA by their silence.

SINCE THE suspension of the Stormont (provincial) government in March, wever, Northern Irish Catholics have

Priests in Ulster TAKING LARGER RO TAKING LARGER ROLE

forced the IRA to call a halt to the carnage. The British have responded haltingly. The suspension of Stormont was itself a grievous blow to Ulster's Protestant militants. The British have had to tread a careful path to avoid giving the in-creasingly aggressive Ulster Defense Association (UDA)—a sort of crazy mixture of storm troopers and the Ku Klux Klan-and excuse to go on the warpath as they have so often threatened.

It was British reluctance to face down the UDA that gave the IRA an excuse early in July to break the short-lived truce declared in June.

But Ulster Catholics are loathe to let the present situation revert to the daily and nightly carnage of the past

The most striking example of this new militancy among the Catholic population—a position now recognizably distinct from either the British or the IRA's—was the recent "lestifying with our feet" by 3,000 residents of the Catholic Lenadoon Avenue area here-led by their priest, Father Jack

as led residents out of Father Effect the area July 15 in protest against British troops' occupying homes in an attack on

FATHER FITZSIMMONS also demanded and got an assurance from the IRA that it would suspend operations in the area to allow the British troops to leave unmolested. The priest said that the residents would stay away until the British

Catholic leaders in Belfast and Londonderry are enormously heartened by Father Fitzsimmons's courageous stand for several reasons:

-It gives the Catholic Church new credibility among Ulster Catholics, who have been concerned that while their priests and bishops issued statements advocating peace and justice, they did little about it heretofore.

-Father Fitzsimmons's actions are entirely peaceful but nonetheless forceful.

They put both the British and the IRA on

-It gives the UDA no excuse for the anti-Catholic violence it threatens almost

daily. —The priest's action, supported by his parishioners, is regarded as a model for reducing violence in other Catholic areas.

AT THIS WRITING, reports circulated in Dublin of a new ceasefire possibility.

The unsolved problem during the recent truce was not the British army's confrontations with the IRA, but its lack of determined action vis-a-vis the UDA. The British fear any confrontation with UDA forces would give militant Protestants the excuse they need to start shooting and bombing openly.

There are at least 100,000 rifles and similar weapons in Protestant hands-organized legally as rifle clubs after the "B Specials" military auxiliary force was disbanded two years ago.

Catholic leaders echo each other in hoping that Father Fitzsimmons's stand will be imitated by others. But it is too soon

Meanwhile some 6,000 Catholics have

ared south into the Republic of Ireland to escape the renewed violence. As always, Catholic Church authorities in Eire mobilized relief factions.

MOST REFUGEES were from Belfast Ulster's capital and largest city, and headed south on special trains and buses. Mostly mothers and children, they risked crossfire to leave their homes. Even as one refugee train pulled out of Belfast's main railway station July 15 it was stoned by

Hundreds left the Lenadoon district mons's exodus, as British troops, in a big push against the IRA, invaded the area and forced their way into houses to man firing positions in

Others said they left because they uners sant tacy lett because they felt the British troops, by remaining in their houses for two days and by using their houses as firing positions, were treating them as hostages against the

Still others were too old, or too frail, or

Still others were too old, or too trail, or too terrified to give reasons for their flight.
They are being housed in hospitals, hostels and schools, and by private citizens of the republic. In Dublin, more than 2,000 mothers and children from the North are being cared for in 20 convents and 16

AN EDITORIAL

Discontent in the marketplace

reported recently that the total number of recalls of U.S .manufactured autos during the first half of this year-5.8 million vehicles—nearly equalled total production during the same

For every auto moving off the assembly line, another was cited for some defect or other.

If you're worried that the moguls of Detroit are crying in their champagne over the cost of all those repairs, forget it. One of them, the chairman of General Motors, looks on recalls as good for business. In the age of consumerism, alerting owners to the fact they may be driving a death trap is supposed to contribute to a responsible corporate image.

That kind of rationalization may make the guys at the top of the heap feel good. It doesn't do much for the buyer who has to go through the inconvenience and often expense of getting his car in shape. Nor for the dealer sincerely trying to satisfy cus-tomers, while at the same time battling shoddy workmanship and corporate casualness.

Nor is the "business as usual recall" what consumer groups have in mind when they fight for

There has been enough justified griping among consumers to prompt additional Congressional interest on this score. The Senate Commerce Committee has begun hearings which will focus on whether or not recalls really protect the buyer or subject him to unwarranted inconvenience and exploitation.

Government is responding, if reluctantly, to specific complaints of consumers, but it is woefully deaf to mass discontent with the state of the marketplace.

As an example, the Census

great flourish that more than half of all U.S. families now have an income in excess of \$10,000 a year. Sounds great. The only trouble is that the lordly sum of \$10,000 is not nearly as lordly as the bureau makes out.

In fact, it's not much more than the nearly \$7,000 a year the government says an urban family of four needs to purchase the basic necessities.

In boasting about reaching the high-water mark of a "five-figure average"—silly in itself since \$90,000 a year is also a five-figure income census bureau analysts turned a little defensive. They allowed as to how inflation did erode some of the statistical affluence. But the real reason everybody wasn't happy, they hinted, was not level of income but the standard of living. Too many people, they said, are living beyond their income and looking on luxuries as necessities.

That's a laugh coming from bureaucrats who are helping rack up the highest deficits in the nation's history. It is also sim-

Of course, there are people who live beyond their income, whose desires are larger than their budgets. But the economic ills of

working man about his greed, portation alone, and a single medical emergency wipes out his life savings.

Sullwan 7-28

"AND I SAY HE'S THE BEST SUNDAY SCHOOL TEACHER WE'VE EVER HAD!

K OF C JOURNAL ASKS Renewal in prayer

NEW HAVEN - Calling for a "renewed and primary emphasis" on prayer in the churches, Columbia, the Knights of Columbus journal, declared that the nation's Christians are not finding God in traditional religious channels but are seeking spiritual experiences elsewhere.

Asking the question, "Are the Churches Neglecting God?" an editorial said many reasons have been offered for the in-creasing abandonment of established Christian churches. These include church preoccupation with the "social" gospel, failure to offer "deep spiritual con-solation," sermons echoing political partisanship and a reiteration of the world's problems and discords without other-worldly solutions.

It quoted a spokesman for the Catholic It quoted a spokesman for the Catholic Pentecostal movement as saying: "There is a deep spiritual hunger in the land for a more intimate personal experience—a hunger which is not being satisfied."

THE EDITORIAL noted that "explosion of occult ritualism and the resurgence of Pentecostalism in religion are two phenomena which appear to signal a message for the churches of America." That message, it indicated, is that there has been a revival of religion everywhere,

"The tragic truth of that observation is

membership," Columbia said. "They reveal that the established churches are

reveal that the established churches are reaching an increasingly smaller proportion of the American people." It said the Roman Catholic Church in the U.S. showed a slight membership increase U.S. showed a stight membership increase but failed to keep pace with the normal population rise. The editorial added that the other traditional Christian Churches "did no better," with several reporting substantial leasure.

COLUMBIA NOTED that "blossoming of the occult coincides with the sprouting of the Pentecostal movement—a searching for religious experience outside the structured churches." R added that the Catholics in the tecostal movement are now estimated

renecestal movement are now estimated at 100,000 and have received "official recognition" from their bishops. Asserting that these recent spiritual developments, including phenomena like the "Jesus People" and the "Children of God" sects, is regarded as "springing from a starved religious impulse," the editorial said:

"People are seeking the Infinite Being in His grandeur, His mystery, His power and His understanding. But they are not fin-ding Him in the traditional religious

Fiscal woe faces Church colleges, **NCEA** predicts

WASHINGTON - Unless new funds come soon, many Catholic colleges and universities "cannot hold back the connces of recent and current deficits, much less play a dynamic role on the American educational scene," according to a report issued here by the National Catholic Educational Association (NCEA)

dent Catholic College, published by NCEA's special projects department, estimated at \$3 billion the property value of the 275 Catholic colleges iversities in the country as of June 30, 1971

It is noted that the excess of reven over expenses in the schools' "Curre Fund" averaged \$36,000 last year co pared to \$69,000 in 2908-09-a decline of 45

The Current Fund is unrestricted m which a college uses for operational ex-penses. It excludes gifts, endowments for a specific purpose.

Total indebtedness of the institution creased about 30 per cent since 1968-69, the report said

Father C. W. Friedman, executive secretary of NCEA's college and university department, noted that the report also squelches a "long-standing rumor" that the institutional Church is a

major revenue source for Catholic Support from "official Church sour

ces"—bishops, diocesan offices, parishes, or local associations—"is a negligible factor in Catholic college funding, amounting to only two-tenths of one ing amounting to only two-tenths of one per cent of the total," Father Priedman

LETTER TO EDITOR

Bloomington reader likes photo coverage

To the Editor:

I have been receiving The Criterion for about a year now. In the last several issues I have noticed an increased use of local feature photon which are not stagnant. These types of "action-well-composed" pictures demand my affection, and they get it.

Please extend my congratulations for a

Please extend my congratulations for a job well done to your photography staff. Miss Laines Druskis Bloomington, Ind.

NATIONWIDE POLLING

Adult Catholics to be surveyed on beliefs, values, attitudes

WASHINGTON — A nationwide survey of Catholic beliefs, attitudes and values is planned by the National Catholic Educational Association (NCEA) here. Catholic education leaders, as well as recent Vatican catechetical directives,

recent Vatican catechetical directives, cite adult education as a top priority for the Church, said Dr. George Elford, director of NCEA's research department.

"A severe handicap in adult education programming," he noted, "has been the lack of basic research in adult religious values, attitudes and understanding."

"Lacking this research," Elford continued, "adult education programs have

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always been scattershot or casually designed becoming at times boring and often irrelevant."

TO HELP COMBAT this, Elford said, NCEA plans to adapt the research imstrumentation used in a recent two-year study conducted by a Lutheran Church group. He described the Lutheran project as "the most extensive and carefully designed study on youth and adult beliefs, values and attitudes yet undertaken."

Sponsored by the Lutheran Brotherhood, a church-related insurance company in Minneapolis, the study surveyed nearly 5,000 Lutherans between the ages of 15 and 66. Results were printed recently in a 416-page book titled, "A Study of Generations."

"By building on this massive study," Elford said, "thorough and sophisticated research, the cost of which would otherwise have been prohibitive, now becomes a real possibility." TO HELP COMBAT this, Elford said,

ELFORD SAID NCEA plans to form "a task force of 10 researchers and religious educators" headed by himself and Father Alfred McBride, director of NCEA's religious education division.

"Attached to this task force would be advisory groups representing bishops, pastors and laity," he said.

The task force will conduct a nationwide survey of Catholic beliefs and values which would provide "data of critical importance not only for educational programming but also for larger policy

may preach on some political topics, but they must give opponents equal time, according to guidelines approved by Bishop Floyd Begin and

The guidelines allow priests to use the pulpit to discuss "moral issues with political im-plications" and their own applications of these principles to specific political problems. But in

for discussion after Mass or on another convenient occasion so that persons with differing viewpoints may freely exchange thoughts and understand the reasons

not use the pulpit "to argue personal judgments on partisan politics."

IT WILL BE interesting to see how these new guidelines work out in practice over a period of time. Theoretically they seem to make very good sense—but the proof of the pudding will be in the eating.

The problem the Oakland Senate of Priests was wrestling with—namely, how to preach Christian social principles from the pulpit without seeming to impose particular applications of these principles upon a captive audience—is one that every clergyman is familiar with from his own experience. I say "every" clergyman, for experience. I say "every" clergyman, for it would be a mistake to think that this is a peculiarly or exclusively Catholic

NCEA'S TASK FORCE would also develop "a modified or simplified instrument for parish self-study purposes," he said, and the NCEA religious education division "would take up the continuing work of developing materials and programs related to parish needs as indicated both by the national surveys and the parish self-study surveys."

Planning for the nationwide survey is "in the initial stages," Elford said, and NCEA is currently seeking funds for the project.

Lutheran ministers, for example, are faced with it all the time, as witness the findings of a recent sociological survey of Lutheran attitudes and beliefs entitled "A Study of Generations" (Augsburg Publishing House, Minneapolis, \$12.50).

The authors of this survey asked their sampling of 5,000 respondents a whole series of questions concerning the role of Lutheran pastors in the field of social

THEIR FINDINGS are summarized as ws: "Seven out of 10 Lutherans accept their pastor as a citizen. They do not want to make him a political eunuch. He can support candidates and take stands. support canadates and take stands. However, if he tries this from the pulpit, he is in trouble with seven out of 10 Lutherans. Apparently the pulpit has special meaning for most Lutherans. It is not viewed as a political or social rostrum for preachers."

The authors of the Lutheran survey also report that a high percentage of their respondents take this position: Yes, we are in favor of s it, but "please leave room for the man of free conscience to exercise his compassion as his con-science guides him."

This strikes me as being a reasonable This strikes me as being a reasonable position and one that clergymen are duty bound to respect. The reason for this is clearly stated by sociologist Peter Berger (also a Lutheran) in a book entitled "The Noise of Solemn Assemblies: Christian Commitment and the Religious Establishment in America" (Doubleday, New York,

Socialism solution for Latin America. says Mexican bishop

MEXICO CITY—Bishop Sergio Mendez
Arceo of Cuernavaca told foreign
correspondents here that he sees socialism
as a solution for Latin American problems,
"though it does not have to conform absolutely to Marxism-Leninism."

The bishop, whose views have become a
subject of controversy throughout Latin
America, said that socialism must be
adapted to the particular needs of each
individual nation, always bearing in mind
the overriding goal of achieving a more
equitable distribution of consumer goods.

Recently, a group of about 100 priests
formed a Mexican Movement of Priests
for the People, whose constitution places
them, like Bishop Mendez, in the corner of
those who oppose capitalism.

PROFESSOR BERGER, who argues very strongly for greater Christian invement or engagement in the political and social order, says that there are four major possibilities of such engagement: (1) Christian diaconate—the helping outreach of the Christian community to individuals in distress.

(2) Christian action—any attempt to deal not only with individuals but also to try to modify the social structure itself. (3) Christian presence—the erection of Christian signs in the world.
(4) Christian dialogue—the attempt to

ngage the Christian faith in conversa with the world.

Professor Berger argues that the last of "these four types of Christian social in-volvement "offers one of the best possibilities for social engagement and relevance in our own situation." Dialogue, in other words, is aptly suited to a comple situation in which "most of our social problems are so immensely complex that it is very difficult to locate evils in the first

"Our social problems," Professor Berger points out, "today typically consist of the clash of highly organized interests with well-meaning individuals caught on both sides in the logic and sometimes the idealogy of their reportion partitions ideology of their respective positions. . . . In many such instances, the classical approaches of 'social action' fail even to get off the ground. One may not even know where one's action could begin."

MAKING ALL THE necessary distinc-tions, I would say that the same thing holds tions, I would say that the same thing holds true of almost all of today's social and political problems, including the war in Vietnam. They involve highly complicated factors which it is very difficult to separate in terms of what is morally desirable or undesirable. And yet these problems must be analyzed and confronted from the point of view of religious principles. But how?

Professor Berger recommends as a possible model the German Academy

Professor Berger recommends as a possible model the German Academy Movement which strives to bring people together to dialogue about social and political problems in an atmosphere of freedom. It is startling, he says, how few places there are in our society where people can gather for this purpose. The churches, he thinks, should regard it as a Christian service to society to provide such places.

places.

This, in effect, is what the Latherans who were surveyed in the above-mentioned study also seem to be saying, and I take it that the Oakland Senate of Priests is also saying preity much the same thing.

auto safety legislation. the average working man and his family are not of his own making. Rather than lecturing the

bureaucrats should tell him how he can live within his \$10,000 income-automatically reduced 25 per cent by taxes of all kinds-in an economy in which "low cost" homes sell for \$20,000, the demise of decent mass transit forces him to spend \$1,000 a year on trans-

-B. H. ACKELMIRE

Equal time for pulpit politics

THE YARDSTICK

BY MSGR. GEORGE G. HIGGINS The NC News Service reports that priests in the Oakland, Calif

the Senate of Priests.

such cases, the guidelines say, the priest should "provide a forum

The guidelines say that while priests should preach the social doctrine of the Church clearly and forcefully, they must

IT WILL BE interesting to see how these

questions facing the American Church," Elford said. The study could be updated every four or five years, he added.

DIALOGUE IN PRINT

Does it do any good to pray today?

(Donald J. Thorman was graduated

from DePaul University in Chicago and holds a master's degree from Loyola

University. After service in the U.S.

Loyola for five years, then turned to editing. He was managing editor of several

periodicals before joining National Catholic Reporter in 1965 as publisher. Thorman is author of "Emerging Laymen," "Christian Vision," "American

Catholics Face the Future" and "Power to

And at the same time there is intense in-

terest because of the question behind the

question-what kind of God is out there to

whom we should pray?
Also, we must weigh the obvious results

of a transitional period in which there often is a vacuum while individuals are

moving from one point in their lives to

This is demonstrated in the Canadian

priests' survey which found that while the

priests were not very enthusiastic about traditional prayer habits, "we do not know

if he has attempted to replace them with

BUT ONE THING seems certain, and is

most interesting-from many viewpoints: namely, that the Mass continues to occupy

a position of centrality in the priest's life. The survey found that about 83 per cent

continue to see their daily Mass as the

most meaningful spiritual practice in their

This seems to be true also of many lay

persons and the reason for it seems reasonably apparent. Eucharistic prayer

is communal and supportive. It is easier to

the People of God.")

Marine Corps in World War II, he taught at

(Editor's Note: Too often polarization develops in the Church, and elsewhere because people simply stop talking to each other. In an effort to bring all sides together. We have presents this dialogue on an issue now under debate in the Church. The writers are Donald Thorman, publisher of the National Catholic Reporter, a liberal weekly; and Christopher Derrick, a British writer and critic and a contributor to Triumph, the con-

A liberal view

BY DONALD J. THORMAN

Prayer is likely the most bothersome of the difficulties confronting Catholies today suse it is so intimately related more fundamental, gut issue. And that issue, in its most intimate depths, is how a

n conceives of God. today is a question primarily due to the incredibly accelerated conciliar and post-conciliar developments in theology and scriptural studies. These developments have made many contemporary

Catholics re-examine some of their basic beliefs-or at least put them in a new

It is, I believe, easily demonstrable that significant Catholic segments-possibly even the majority of Catholics todayhave at least given new thought to their old, traditional beliefs. And, in doing so, they have found it necessary to consider the possibility of a new theology of prayer.

FOR EXAMPLE, there is the survey by two Canadian priests of the prayer life of their colleagues. The two Laval University sociologists found, for instance, that only 38 per cent of the English-speaking priests recite their daily office—the official prayer they are still obligated to recite and that they have ceased to follow many traditional pious practices that were considered quite common only a few years

ago.

In addition, the survey revealed that private reading of the Bible, silent thanksgiving after Mass, and meditation before the Eucharist are not practiced by many priests. The rosary, according to the survey, is the least practiced of traditional

prayers; some 32 per cent of the priests recite it only irregularly.

Why is this so? I believe it is so for the Canadian priests and for most laity because of the transitional period in which most of us find ourselves today: thinking through the relationship of the traditional faith in which we were reared and the dramatic increase in theological and scriptural information and scholarly study which currently confronts us.

IN PARTICULAR, it is the God or faith em which so many persons are wrestling with that accounts for both the in personal prayer and the remarkable public interest in it. As per-sons consider and think through the God problem, it is not unexpected that their actice of prayer should diminish. After practice of prayer should diminish. After all, if you are asking whether there is really Someone out there listening, it becomes increasingly difficult to pray.

conservative view

BY CHRISTOPHER DERRICK

If we are to consider this question If we are to consider this question usefully, we must begin by ignoring and forgetting that final word "today." The question of prayer is a timeless one: it arises from the fact of God and the facts of

our own condition, and these things don't alter. As with most other religious questions, we religious questions, we shall only generate confusion if we let ourselves imagine that "modern man"—and the post-conciliar Catholic in particular—is some kind of radicular per some kind

of radically new animal, wonderfully or terribly different from his ancestors, faced with a radically new situation. This illusion is flattering to ourselves, and it makes religious jour-nalism a good deal easier and more colorful. But it is an almost total illusion.

As for prayer—well, if you're driving a car, does it "do any good" to keep your eye on the road ahead and your mind upon your destination? God is our destination: towards him-along the road of our pilgrimage and through the gate of death-

pray together and publicly in a transitional period in one's life. You are, in effect, publicly affirming your faith in the Christian community while privately you seek to affirm your own personal faith in a transcendental, supernatural being. It allows you to keep in touch with a body of believers without demanding too much of yourself personally.

So it is meaningful and helpful to pray

today for many reasons. For all the old traditional reasons. But also for the special reasons associated with the uniqueness of the situation of many Catholics today. For through their struggle with developing a new kind of meaningful prayer life, they are also searching out a more meaningful God to whom they can pray.

the Benedictine Abbey in Doual, France. and at Magdalen College. Oxford. He was a pilot in the R.A.F. in World War II. has pursued a career as a writer, critic, editor and lecturer. He is former editor of Good Work, publication of the Catholic Art Association in the U.S. His books include 'Honest Love and Human Life' and 'Trimming the Ark," as well as several edited volumes. He is a contributor conservative magazines, including

we must proceed whether we like it or not, and with the outcome of that final en-counter in doubt until the end. Prayer—the attention of our heart and mind to Him—is thus the merest practical prudence. We need to look where we're going.

BUT. IN THE shorter term, does prayer "do any good"?

Living in a technological society, we shall probably tend—at some level of consciousness—to interpret that question in cause and effect terms. And in that kind of sense, given what we currently are, we all know that prayer is a somewhat unreliable way of causing our wishes to

It seems likely, for example, that in the summer of 1939, the entire Christian world was praying for peace with all the faith and all the intensity at its command. A major war followed. And in private life, we have all had comparable experiences: the job that we didn't get, the growth that did urn out to be cancerous although we had prayed with all we'd had.

AUTOBIOGRAPHICAL writings suggest that a great many people have lost all faith after some such disappointment in childhood. They had been brought up on a crudely cause and effect understanding of certain New Testament texts which always needed some much subtler kind of understanding, Whatever "faith" means. whatever Christ gave to his followers, it cannot be a technique or formula for the easy immediate fulfillment of all desires. His own prayer in Gethsemane can hardly be supposed to have been imperfect; but the Father's "answer" was of the hard and

No; the utility of prayer cannot be seen in simple short-term cause and effect terms. It may make us feel better: it may give us pleasant feelings of upint and integration. But such effects as these can be achieved by other means—by psychosomatic techniques of no religious content, for example, or even by a good cocktail.

Even so, a man who does not pray something less than a man: he is out of touch with the basis of his own humanity, he is living in a world of illusion, and he will be most dangerously out of training when he comes up against the ultimate Reality.

HE IS ALSO a lout, a man of no courtesy, guilty of the most horribly bad manners. Here we live, God's guests in a most magnificent world, but tending constantly to complain of His generosity, to ignore Him, to insult Him. We ought to be more grateful; and the least we can do is to thank Him-first of all for being what He is ("We give you thanks for your great glory") and then for all that He has done for us. It is more than we suppose; and unless we turn away and sulk forever, it is a story with a happier ending than we can

And, in the last analysis, our dreams will come true, our wishes will be fully gratified. We therefore need to be careful bout what those dreams and wishes are. We need to subject our imagination and opinion

reaction

analysis

background

our fantasies and our inner life generally to the discipline of prayer.

"Ask and you shall receive," Too easily, we interpret those words as a simple promise. They are also a threat. Consider the inward secrecies of your own mind now. If all those impulses were totally fulfilled, wouldn't you find that you had created a sort of Hell?

Response

BY DONALD J. THORMAN

In dealing with the immeasurable, such as prayer, speculation may run rife if only because there is no way of proving your case one way or another. Within that context, Mr. Derrick and I are both, in a way, tilting at windmills, for any attempt to quantify or even completely explain prayer is quixotic.

Where I would depart from what Mr. Derrick has written is in that which he has not

discussed—namely, that ultimately all prayer becomes a very personal choice and act.

And this it true even in the case of liturgical, public prayer in which the individual must decide personally whether to participate.

What really bothers people today, it seems to me, is that their own personal prayer

needs are so often not answered. And this is disastrous in view of the heavy emphasis, in this century at least, on the prayer of petition and contrition. For the most part, prayer has been presented as a means of getting something or of expressing sorrow.

The result is that in the minds of most older Catholics, at least, prayer has got to

"work." When it does not, they are ill equipped to weather the doubts and dark fears that no one "out there" is listening, or perhaps that there really is not anyone out there at all. What we really need today is a new approach to prayer which will respond to the personal needs of contemporary men.

Response

BY CHRISTOPHER DERRICK

As usual, Mr. Thorman writes with accuracy and incisiveness about a new situation which does indeed seem to prevail.

He is, I think, too sensitive and careful in his choice of language. One shouldn't be abusive and hurt people's feelings: on the other hand, facts need to be faced. And to my ruder and cruder mind, it seems obvious that the situation which he describeswherever it prevails in fact—is a simple loss of Christian faith. It isn't a question of new concepts of God. All such concepts are grossly inadequate anyway; and when it comes to prayer, children and illiterates and fools are at no kind of disadvantage, as against the nceptually clever people, the philosophers and theologians.

Where there is faith and love, prayer will come naturally, though not always easily.

But faith and love have taken a terrible beating, just lately, from wildcat theology.

In this situation, our prime need is to set our teeth and soldier on, not caring much if our prayer doesn't seem "meaningful" to ourselves. All the experts, all the great

spiritual writers, agree on this, that our prayer will often be actually at its highest and best when it seems to us to be most dry, most meaningless, most unrewarding.

We aren't doing it for kicks. We owe God a debt of attention, of prayer, and it isn't always fun to pay one's debts. I simply hate paying my financial debts. But if I don't do it. I shall be behaving badly and will soon be in trouble

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MISSION AID TO THE ORIENTAL CHURCH This column's happiest readers are the men,

SOMETHING MEANINGFUL

women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you - for in-stance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. ... Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world-while you're still alive.

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The real wealth of a parish

BY DR. LAWRENCE LOSONCY

Many people have made the mistake of measuring parish wealth in terms of money or land value. Considering that there are 18,000 parishes, and estimating the national average parish annual budget to be \$200,000, only about \$3½ billion are involved. Most of these dollars go into operating expenses. The little which is left could hardly be considered significant in a country whose gross national product is nearing the trillion mark.

No, the real wealth of a parish lies elsewhere: in its people. If a parish numbers five hundred families, its wealth includes five hundred prime communities, each with a life, a dynamic, a purpose, and a richness. Inside each of these communities young people are being guided by older people; love is bubbling up every day like clear cold water coming up from the springs in a lake. Inside each of these communities relationships are being formed and deepened every day, relationships between husband and wife, parent and child, brother and sister. These relationships are stronger and longer lasting than even the links of forged-steel chains, for these links will last for eternity and cannot be broken even by death itself

AS ONE FAMILY links with another, an energy is created that develops into a force for good or evil almost instantly. Family links with family, group meets group, neighborhoods are formed, friends and enemies emerge, sexual by-play and at-traction abounds, life throbs a little faster with each passing day. People in their myriad relationships, their primal com-munities, and their numerous, evermunities, and their numerous, ever-shifting secondary communal relation-ships of friendship, business, interest, recreation, economic concerns, and convenience form the true wealth of a

A parish is nothing if it is not the larger community of its people. The parish, because it is a slice of life at any present time, is an important and powerful force for the future. Because it's roots lie in the past and its legitimate identity comes from the diocese and church at large, the parish is a link with the past, a source of heritage, tradition, identity, and vision. The parish is the face of the future and the order of the past has been according to the present th edge of the past because it is people who are alive, people living in communities of one sort or another.

The learning resources within a parish, then, are nearly beyond estimate. With several thousand adults, think of the skills and experience which are present in every congregation! Doctors, counselors, teachers, nurses, home economists, lawyers, builders, tradesmen, craftsmen, artists, parents; the list is endless. The parish contains, in it's people, thousands of years of experience in teaching, raising children, caring for the sick, growing in marriage, witnessing in faith

PARISH'S RESOURCES for education and for joint effort of any kind are limited only by the extent to which its resources are kept frozen or locked up through lack of leadership, lack of communication, lack of co-ordination, or lack of an environment or atmosphere which encourages people to work together, to hang together instead of hanging separately.

So strong is the learning impact of a

family, neighborhood, and parish com-munity that the young are forever stamped with the values and beliefs into which they are born and among which they grow up. So strong is the educational impact which people exert upon one another in their communities that adults, no matter what their age, will change their attitudes, alter their convictions, and modify their value if others around them exert day-in and day-out influence to do so.

It is in the parish that accumulated wisdom, storehouses of knowledge, and the fruit of experience can be called forth and shared. The reason for this is because in a parish, people are important.

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JUST WANT A HEARING

As matter of fact, parents DO care

BY DOLORES CURRAN

child. His parents had food but they didn't give it to him. "Father didn't tell us to," they explained.

The parish had food but it didn't give it to him either. "The food is here." they explained. "but if the parents don't care enough to get it, we cannot help the child." So nobody fed him, and

the child died. So it is with spiritual food and today's children, Last week I discussed the need for honesty between parents and parish in order to really help today's child experience Christ, not just learn religion. Last week we slew the scapegoat. This week, let's do away with the first myth that has successfully prevented us from working together.

When I talk with groups of priests and nuns. I often hear, "Our parents don't care." They go on to say that they hold meetings and offer help but they can't get parents to attend.

"I set up a twelve-week sex education course for my parents," says a pastor. "I have up my time to teach them, and do you know how many showed up? Ten."

A Sister echoes, "Yes, we brought in a name speaker, paid a good deal of money

for him and only 20 parents came Conclusion? Their parents don't care.

I CAN'T ACCEPT THAT conclusion. Parents do care today. If they didn't, there would be no dissension, over method, no dissatisfaction with present parish of-ferings and no constant badgering for the parish to come up with or return to another form of religious education.

Parents care but what they are saying is that they do not always care for the programs being offered them. They care but about a different kind of religious growth than we are furnishing. Often we mean that parents do not show interest in what we want them to, when we want them to, and that they show too much interest at other times when we wish they would be

We have simply got to involve the parents in the planning of their own programs. This means listening to them. We have got to stop coaxing them and start educating them to the full implication of that chilling statement in the Greeley-Rossi Report. "If our data from the past are any indication of the present situation. Catholic education is virtually wasted on three-fourths of those in Catholic schools because of the absence of a sufficiently religious family milieu."

We must let parents know the crucial nature of the situation, teaching them that the most successful parish program is ineffective if the home is not a viable Christian community itself.

In order to change parents' outlook, we have to change what we taught them as children. Parents need remedial religious education and it has to come from the pulpit because parents believe what they were taught as children, i.e. that religion consists of a body of truths passed on from Church to child. It takes the parents right out of the process. Today's parents' major crime is that they believe what they were laught; that is why they insist upon in-creased classroom instruction rather than enriched home religion

THEY HAVE NOT BEEN un-taught and re-taught to the need for a broader definition of religion, one which encompasses life outside the classroom. They are not aware of the different levels in a child's moral understanding but they do know that passing on that body of truths alone is not insuring Catholicism in their children.

They are confused and crying for help. They are not attending meetings because too often the ones they have attended in the past did not help them much. They went expecting help with their children and got

information on yesterday's child. Or they got help that was unrealistic.

Parents are in limbo today, torn between a loyalty to their past and a loyalty to their children. It does not help them at all to hear that they do not care. Let us take them where they are and help them to them where they are and help them to become what they should be, "first and foremost religious educators."

(Copyright 1972, NC News Service)





A rich cult produces a rich culture

BY FR. AL McBRIDE, O. PRAEM.

A rich cult or worship produces a rich culture. Money alone simply creates vulgarity. Our industrial nations are rich

in money but poor in culture.

The theater is tired—sometimes too weary to put on clothes, let alone costumes. Films display astonishing technique, but don't have much to say about the richness of the human richness of the human spirit. Our films generally settle for pageantry or skin or

The best sellers speak of man's remorseless loneliness and the savage god of suicide. Artists and poets outdo each other to reveal the scrambled emptiness of our souls. The message is: How can there be culture when the spiritual life of the people is starved?

A NORMAL GROUND for schooling in spiritual values is worship. The act of cult inspires the culture. The cult experience should be a training area for acquiring the spiritual talents needed to create the high quality of life called culture. The secular world needs for its humaneness and nobility the spiritual talents gained in the world of the sacred.

Instead of culture, we have the absurdity of anti-culture. The quality of life should enrapture us; instead we are dazed by the quantity of goods. We eat a stone, smile, nd call it bread. Why be startled that our children ape us and get stoned?

We Catholics ought to know better. For centuries a glowing culture emerged from the Eucharistic gatherings. Every imaginable creative form surged from the spiritual fire ignited at worship. The majesty of the Byzantine, the soaring prayer of the Gothic, the cosmic nobility of prayer of the Gothic, the cosmic nobility of the Romanesque, the ecstasy of the Baroque, the soul expanding chant and heart bursting polyphony, the windows, the paintings, the vestments, the sculpture, the drama—all these erupted from the foaming spiritual energies stirring in the heart of worship.

WHERE TODAY IS OUR Michelangelo, our Palestrina, our Da Vinci? The talents that give rise to such creativity lie deep in the worship event. Is not God the creator still the source of creativity?

Our anti-culture offers us a vision of hell. Our anti-culture offers us a vision of hell. We must initiate a new burst of culture by a vision of heaven that strives to make man reach beyond himself instead of groveling below his nature. Worship teaches five talents or habits that will enable a new culture. These are a love for life, a wild amazement at life's richness, an unquenchable faith in God, a militant

(Continued on Page 7)

Let your light shine

The night is dark and starless. The airport is out of the ray of the city lights. All that can be seen is a beacon-light shining from a tower. This is the only guide for the safe landing of in-coming airplanes.

We might ask ourselves how our lives can compare to the beacon light. How can we be a source of hope in an otherwise dark, starless world? Somewhere, sometime, someone is going to look to us for that kind of guidance.

Maybe we will not have all the answers. All we really need to give is whatever we can. No one expects us to be walking encyclopedias filled with remedies for all ills. All that is expected is that we take some time to become familiar with the problems life poses for others.

The Christopher slogan: "It's better to light one candle than to curse the darkness" can well be applied here. The one candle we light may be a monetary offering to help the hopelessly needy. The one light may be giving a meal to someone who otherwise would not have one. The one light could be to visit the sick or elderly who no one else takes time

Our types of lights can be multiplied over and over. No one needs to do everything. Each one can do something. It is these signs of hope we give to others that make life worth living both for us and for the hopeless.

Christ in speaking of light says: "Let your light shine before men in order that they may see your good works and give glory to your Father in heaven." (Mt. 5:16) If we do, others will see it as their beacon-light to life. The light we give may be the only light shining in others' darkened lives. It seems that to put on Christ means to put on his spirit

Just as the light of Christ is brought in procession into the Church on Holy Saturday, may our light radiate Christ to the world as we walk in the daily procession of life. Then "darkness will no longer have dominion over the world."

(Copyright 1972, NC News Service)

WHAT DIFFERENCE DOES JESUS MAKE?

Sex and the Christian

BY F. J. SHEED

In a best-selling novel—which I may have been old-fashioned in thinking pornographic, but which was certainly laden—a mother told her daughter that an affair outside marriage could be "a very enriching experience." Ten years later I

met the same phrase again, this time also spoken by a mother—a Reverend Mother as it

They were the years of the vanishing of sexual standards. What is most remarkable is the speed of the vanishing. Once the attack on the standards got into its stride there was no serious resistance, the standards went down like ninepins. Even those who deplored pre-marital sex say, or even honosexuality, found they could not put their objections into words even to themselves, much less to their children! People had never ac-tually used their minds on sex; but had

PAUSE ON THAT WORD "dicta"—I had actually written "teaching," then realized that on sex there had been really no teaching from the Churches. There had been from every pulpit the assertion that sex outside marriage was sinful, but the assertion remained only that. There was, in fact there still is, no effort to show what

simply gone along on the conventions of Society or the dicta of their Churches.

is right with sex when it is right, what is wrong when it is wrong. With chastity under attack everywhere, neither I, nor anyone I have asked, has heard a sermon

showing why it is a virtue.

In the new world of anything goes, as in the old world of known standards, the mind is still not brought into action. Sex as a value is simply not questioned. Yet "sex at will" carries two obvious evils with it.

(1) It does not bring freedom but the certainty of servitude. Sex becomes a craving, which does not leave mind or body free of it. You remember the heroine of "Lady in the Dark" who at twelve decides to study foreign languages-

At seventeen to Vassar It was quite a blow That in twenty-seven languages
She couldn't say No.

There is no freedom in being unable to say There is no mastery in being mastered.

(2) One of the most famous of all free love's practioners was Scotland's poet. Robert Burns. He has written its bleakest indictment: "It hardens all within and petrifies the feelings," In the almost agony of the craving for physical release, the other party can all too easily become a mere object, depersonalized into a piece of machinery for the relief of one's own tension.

WHEN JESUS lists fornication among the things that defile, he may well have (Continued on Page 7)



The law is still in the code of canon law, but church laws like civil laws cease to
have effect when customs contrary to
them are established. The women have
concluded that the law on hats is about as

relevant as laws regulating the tethering

Q. Please help me find peace of mind. I lost my husband many years ago; he was

not of my religion. My two sons gave up the Catholic religion. One is dead. The other is

married to a non-Catholic. What can I do?

Will God ever forgive me? I go to Mass and

Communion every day, but find no peace. I

feel that I am the cause of all this and am

so frightened as I am near eighty-years

A. You must trust in the goodness and mercy of God who forgives you whatever mistakes you have made in the raising of

your sons and who surely can find a way to

save them. You should not blame yourself

too much. You had a difficult task rearing

two boys in the Church without the help of a father. Keep on attending Mass and receiving Communion as long as you can,

praying each time for your sons, living and

Q. My husband is a confirmed Anglican and is a good Christian. What happens

when we pass away, could we be buried together in the Catholic cemetery? This

bothers my husband much more than it does me. He'd like to know if he'd have to

A. Unless there is some local law to the

contrary-most unlikely today-your husband does not need to convert to

Catholicism to be buried beside you in a

Catholic cemetery. Check with your

(Copyright 1972)

convert to Catholicism.

of horses in big cities.

Once and for all, ladies, head covering optional

About two years ago there was reflected to go to that women were permitted to go to Q. About two years ago there was a church without a covering on their her Today about ninety per cent of the women are doing just that. According to Hely Scripture: "For a man to pray or prophesy

with his head covered is a sign of disrespect to his head. For a woman, however, it is a sign of disrespect to her head if she prays or prophesies unveiled; she might as well have her hair shaved off. In fact, a woman who will not wear a veil ought to have her hair cut off. If

woman is ashamed to have her hair cut off or shaved, she ought to wear a veil." I

A rich cult

(Continued from Page 6) noral conscience, a high priority on per-

The anti-culture promotes the opposite habits, namely, a pre-occupation with death, boredom with life's marvelous variety, doubt and despair as ideals, the repudiation of moral depth and the substitution of image for substance. It accuses religion of soaring over life like an angel, only to solve the problem by burrowing under it like a mole.

THE BEAUTY OF Catholic worship is that it brings together the divine and the human so that the human may absorb from the divine the talents needed to make life a rich experience—a cultural event. The very sacramental quality of worship trains the community to intermingle the human, the cosmic and the divine as a matter of course. It can hardly be a surprise that the most dazzling culture bubbles up from people who love life, believe passionately in the divine presence, struggle for moral greatness and spell it all out in daily performance.

We did it before. We can do it again. We need not let an anti-culture dry out our spirit. The Spirit of God awaits us at worship to communicate the origin of all creativity and culture. Our problem is not that we are too far away from the sou Rather we are so close we don't see it. Why

(Copyright 1972, NC News Service)

ow do you explain that many women today worship in the Eucharistic comwith heads uncovered?

A. It looks as though women are finally winning a battle they have waged a long time. The ladies of Corinth in St. Paul's time were forerunners of Women's Lib. The veil was the sign of the subordination of women to men. St. Paul heard that some of the Christian women of Corinth were imitating their local sisters who were defying male supremacy by appearing in public without a veil. The flery Apostle felt this was a serious threat to what he considered the divine order in which the female was subject to the male.

Like all the inspired writers of Scripture Paul was a man of his own times, with all the limitations, prejudices and misin-formation common to the culture and civilization of which he was the product. In sign of subjection, and Paul assumed that this is how things ought to be as he assumed the world to be a few thousand years old and flat like a big saucer.

In the past we Christians have presumed that the assumptions of the inspired authors of Scripture and all that they were unchangeable and without error. But this is not so, as we are willing to admit today. Vatican Council II in the Constitution on Revelation teaches that "the books of Scripture must be acknowledged as teaching firmly, faith-fully and without error that truth which God wanted put into the sacred writings for the sake of our salvation." And to make clear what they meant, the Fathers of the Council append as a footnote the following quotation from St. Thomas Aquinas: "Any knowledge which is profitable for salvation may be the object of prophetic inspiration. But things which cannot affect our salvation do not belong to inspiration."

It is hard to see how Paul's rule obliging omen to wear a veil in church to show their subjection to men has anything to do with the salvation of the human race. Especially is this so now that another teaching of St. Paul seems to have brought about a change in the status of women. His insistence that there is neither male nor female, neither Jew nor Gentile, but that we are all one in Christ, little by little, after almost twenty centuries, has begun to have some effect on the thinking of Christians. In most countries where that thinking has penetrated, women no longer consider themselves subject to men, and the law requiring covered heads no longer

Changes up-date tradition

BY FR. JOSEPH M. CHAMPLIN

WORSHIP AND THE WORLD

Those who have seen either the stage or film version of "Fiddler on the Roof" will remember its stirring choral-dance number, "Tradition." In many ways, that song summarizes the total story of this Jewish community in the

heart of Russia-a people bound to the past, yet coping with demands of

As Roman Catholics we must follow a somewhat similar path. We, too, have deep roots in history, a rich tradition

and need to guard jealously those truths which have been handed down to us by our fathers. Yet, like the confused, but loving parent in "Fiddler," we live in contemporary times and should adapt to changing circumstances as long as we can preserve our priceless

Sex

(Continued from Page 6)

been thinking of these two-the self reduced to a craving, the other party reduced to a convenience—which are plainly evil whether or not one believes in Jesus or believes in religion at all. Concerning both, devout Christians can fool themselves. In this field, indeed, the fooling of ourselves is a lifework. Let us

The first fact to consider is that if we had not been meant to have offspring, we would not have been made with sexual powers; the male and female sex mechanisms are made for procreation as the lungs for breathing and the heart for pumping blood. This does not settle every question, but to leave it out of the cussion altogether is not sensible

The second fact it would not be sensible to omit is that procreation is pro-creation, deputy creation, the one act in which not only do we co-operate with God in producing a being destined for im-mortality but an act in which he "needs" our co-operation-if men and wome not unite their bodies they will not have children.

Put these two facts together, and sex has to be seen as sacred: God is, so to speak, directly concerned with the way we use it. There are plenty who will guffaw at the notion that the sex-act is sacred. But if it were not sacred it could not be deservated Yet it carries cravings with it. It can get

completely out of control: anyone who does not know that it can be dynamite had better talk of something else. What help does life in Christ give to life in sex?

(To be continued)

eritage intact.
Our Holy Father, almost at the last maste, added an introduction to the manule, added an introduction to the General Instruction of the revised Roman Missal. This brief preface-like section places in historical and theological per-spective the 1570 Missal of Pius V and the 1970 Missal of Paul VI. It demonstrates how "the Church faithfully fulfills its responsibility as the teacher of truth to guard the 'old,' that is, the deposit of tradition. At the same time, it fulfills another responsibility, that of examining and prudently introducing the 'new' " (cf.

a. A Witness to Unchanging Faith. The Church's rule of prayer (our reformed liturgy) must conform and correspond to the Church's unchanging rule of faith. After the initial publication of the new After the initial publication of the new liturgical rites, especially the Mass, some critics attacked these revisions and claimed they departed from this un-changing rule of faith. Pope Paul, in the first portion of his introduction, refutes

He reviews key doctrines involved (the sacrificial nature of the Mass, the Real Presence of Jesus under the eucharistic species, the distinctive nature of the priestly ministry) and shows how the renewed liturgy strengthens, rather than weakens these beliefs.

The pope does, however, stress what we commonly call the priesthood of the laity, the concept that "all believers share in one royal priesthood." He notes that this truth and the consequences which flow from it "have come to be overlooked in the course of time." It and they must new be brought back into proper perspective so that the cucharistic celebration once more can become the action of the whole Church with each individual taking "his own full part and only his part."

b. A Witness to Unbroken Tradition. The Second Vatican Council, in directing the restoration of our Mass, used the phrase, "to the ancient usage of the holy Fathers," which St. Pius V employed when he promulgated the Tridentine Missal of 1570. Our present Holy Father points out in this preface how his missal of 1970 co ents the older edition and how, although separated by four centuries "both embrace one and the same

Extensive scholarship since the six-teenth century has made it clearer what actually was this ancient usage of the holy Fathers. In addition, peoples' attitudes, which made certain desirable, medifications impossible in 1570, have in many instances changed today. For example introduction of the vernacular during the period of Pius V could have been taken as a denial of the Latin Mass's validity. In our times some might prefer that language, but I think they probably would not judge its replacement with English a matter of doctrinal concern.

c. Adaptation to Modern Conditions. While Our Holy Father takes great care to desend the traditional character of the 1970 Roman Missal, he does not hesitate to assert that "it marks a major step forward in liturgical tradition." The Valican II m sturgical tradition." The Vatican III Fathers, he says, "spoke to a far different age in the world's history." Because of that, their directives for the revised liturgy opened the door for significant reforms which could make Roman Catholic worship more suitable for the satisfied of our time. faithful of our time.

Pope Paul cites, as illustrations, general permission for use of the vernacular, the new norms for Communion under both kinds, the language of ritual prayers, and, interestedly, the ideal that the laity communicate "under elements consecrated at that same sacrifice." I wonder how well this final recommendation has been implemented in the United States. Matters are better than they were a decade ago, to be sure, but I would venture guess that more hosts still are istributed from the tabernacle than from

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CATHOLIC HOME AND MISSIONS

Tennis tourney action to open

INDIANAPOLIS-Nearly 600 entries are expected to participate in the annual Junior CYO Tennis Tourney this week-end at various sites.

Open Division competition is scheduled at Garfield Park. Ellenberger Park will be used by Boys Novice entrants, while Girls Novice play will be at Indiana Central College or Brookside Park. Coaches will be notified Friday of the site.

Sunday's schedule of Boys and Girls Novice Division will be at Ellenberger, while the Open competition will continue at Garfield.

Tourney director is Bill Kuntz, assisted by Dave Oberting and Bill Sylvester.

Clothing workers' strike supported by Ordinary

Sidney M. Metzger of El Paso has given his support to workers on strike at a clothing plant

When you tell me your cause is good, I believe it," Bishop Metzger said in a letter to Antonio Sanchez, manager of the El Paso Joint Board of the Amalgamated Clothing Workers

The strike is at the Farah Manufacturing Co. here, which operates nine plants in Texas and New Mexico. Some 3,000 workers, most of them

CYO NOTES

Auditions for the annual Junior Talent Contest will be held at 7 p.m. Thursday, Aug. 3, in St. Michael's parish hall. The event is scheduled Sunday, Aug. 20, in the Garfield Park Am-

"Why I Believe in Christ and the Church" will be the theme of the Summer Spiritual Activity for Junior CYOers. Directed by Father Larry Crawford and Father Gerald Renn, the event will be held Wednesday, Aug. 23, at Immaculate Heart of Mary parish.

Deadline for entries in the fall football leagues is Wednesday, Aug. 2, and for the four kickball leagues Monday, Aug. 7.

Information on the Junior Boys Touch Football League be made available to parishes next week.

About 20 spaces remain for girls at Camp Christina in Brown County the week of August 13. Room is available for boys at Rancho Framasa the weeks of July 30, August 6 and 13. For information and reservations, contact the CYO Office, 632-9311.

on strike since May 9.

"The Church has to defend demands of social justice, i.e. the dignity of man, the dignity of labor and the right of the worker to a living wage. Any obstacles that may be set up to prevent the workers from receiving a living wage are unjust," the bishop wrote

SANCHEZ SAID the strike is centered around the discharge of about 250 workers since 1969 activities began among the

He said that in 1970 the cut ters' department of the plant held an election in favor of unionizing. He charged that Farah has used harassment and 'delaying tactics" iscourage unionizing.

He said that when striking workers picketed the plant, the management hired police dogs from a private agency. Sanchez insisted that at no time did the workers intend anything but peaceful demonstrations. "There were never any scuffles, never any violence." said Sanchez, who said the workers have protested the use of police

SANCHEZ said Bishop Metzger gave his support after he was assured that "we conducted ourselves according to

The bishop wrote in his letter: "It is true that a time of strike is always a hard one to live through, especially for those who have to support a family."
"But strikes often happen in

our country and in other countries and are sometimes the only way to get a living wage. Every sacrifice is worth it," the bishop wrote.

Ten years ago Lee Walter of St. Andrew's parish. Indianapolis, became the first repeat winner of the annual Junior CYO Golf Tournament, Four hundred high school golfers turned out for the event at Willow Brook Golf Course.

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SUB-NOVICE SWIM MEET, THIRD PLACE—Our Lady of Lourdes has been a factor in most of the eight Junior CYO Sub-Novice Swim Meets, and 1972 was no exception. The Eastsiders finished a close third in the over-all team battle behind St. Plus X, with 62 points, and they tied for second place in the Boys' Team competition with St. Lawrence, with both parishes earning a trophy as a result. As was the case with Immaculate

IN MARCH 1971, a group of

parents of Martin De Porres students occupied a conference

room adjoining Cardinal Dearden's office for about a

week demanding a larger chunk

had set aside for education costs

funds, but financial problems

and an unwillingness on the part

of some parents to support the school financially have per-

Soon after the 15-member St Martin's school board had accepted Dulin's resignation, he

announced parents and students had pressured him into

changing his mind, and he asked for his old job back.

When about 15 demonstrators

appeared at his private residence, Cardinal Dearden

met with them and arranged a meeting with the school board

The board said it would

consider Dulin's name along

with other candidates for the

job. But on July 13 it voted 12-1

to appoint Alvin Zackery, a high

CIRCUIT COURT Judge

Victor J. Baum ruled July 17 that the demonstrators—by now

dwindling to about eight per-sons—should leave the Car

dinal's property by that

Agnes Ogg, housekeeper at Cardinal Dearden's residence,

Creek, Mich., to the post.

administrator in Battle

Dulin's

reconsider

resignation.

in 10 inner city parishes The school got the additional

Lourdes' performance, since the parish came up with only one first place in an individual event, but gathered numerous points middle of the back row, standing next to Assistant Coach Bob

DETROIT - A circuit court school here for five years when judge here has ordered a group of demonstrators to remove themselves and their camping hassle." he resigned the post in April, noting that he was "tired of the hassle." quipment from Cardinal John

The protestors—seeking the reinstatement of Joseph Dulin as principal of St. Martin De Porres High School—had been camped on the cardinal's lawn

Dulin had been principal of the predominantly black high



NEW PATRIARCH - Metro politan Demetrios, Archbishop of Imbros and Tenedos in Turkey, has been elected Ecumenical Patriarch, succeeding to the post long held by Athenagoras I. He will be known as Demetrios I. Only 58 years old, he was named an archbishop in February. (RNS

ANNUAL PICNIC

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athletic staff

INDIANAPOLIS - A new thletic director and basketball coaches were named last week t Ritter High School.

Leo Queisser, guidance director at Ritter, was ap-pointed athletic director. New head basketball coach will be James Jenks, to be assisted by John Wirtz, former freshman

Named to Ritter St. Mark's dance

INDIANAPOLIS - St. Mark's CYO will sponsor a city-wide CYO dance on Thursday, Aug. 3, from 8 to 11 p.m. at the

Club Rd. Music will be provided by the Easy Street Band and by Mike Griffin, disc jockey with Station

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and Joseph Horan, a gardener there, testified that the un-sanitary conditions of the "camping" area were disturbing them and some neighbors in the residential area Judge Baum said the

Judge Baum said the demonstrators would be allowed to picket during daylight hours on the public sidewalk in front of the car-Dulin said the group would

omply with the court request

Two softball · tourneys open

INDIANAPOLIS - First and second round action began this past week in the Junior Boys and Girls Softball Tourneys The quarter-final round is scheduled Sunday. Semi-finals will be played

Tuesday and finals on Wednesday, both at Metropolitan

There are 18 boys teams and 21 girls teams in the tourneys.

St. Maur Brother dies at age 52

Priory, were held at St. Thomas Aquinas Church here on Monday, July 24. Brother Burgette died Friday, July 21, at the age of 52.

Union, Kentucky, shortly after

Ten years ago St. Joan of Arc swimmers won their third straight over-all team title in the Junior CYO

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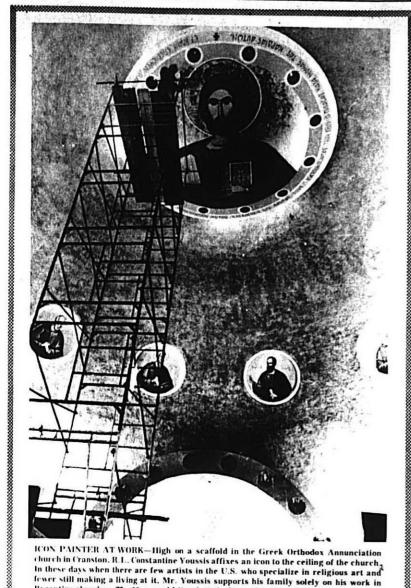
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Pope continues efforts



Byzantine churches. The 56-year-old Greek Orthodox artist, strongly built and a tireless

worker, has about 50 churches to his artistic credit in the U.S. and is currently working on 10 at the same time. He paints his icons in his Manhattan studio, using acrylics on

canvas. He then takes the paintings and affixes them to the church walls himself. The

artist has worked on Syrian, Russian, Greek and Armenian Orthodox churches, as well

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as Byzantine Rite Catholic churches. (RNS photo)

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to draw youth to Christ CASTELGANDOLFO, Italy-Pope Paul VI continued his campaign to call modern youth to Christ, a campaign he began in Australia late in 1970 and which he has

waged unobtrusively each week for the past three months.

The Pope dedicated his entire Sunday talk here July 23 to the youth of the world.

"Perhaps your search for truth is a prophecy of the coming of one voice which says everything and of an encounter which rovides everything. It is Christ.
"Perhaps you do not know you are

turning toward Christ. But we tell you this: He is marching toward you.

BEGINNING LAST MAY at the Vatican the Pope each Wednesday has held an audience exclusively for the young im-mediately following his general audience

At first, the audience was for first communicants. Later, the Pope received those graduating from the various lower schools. More recently, he has greeted young people who are touring or studying

For instance, his last special audience at the Vatican July 12 was devoted to 2,000 American students. The following Wednesday he received 1,000 American students in the courtyard of his villa in Castelgandolfo after the regular general

In essence, the Pope has been repeating what he said to the youth of Australia on December 4, 1970: You are right to be impatient with society for its war and hatred, but be careful not to become its supreme judge, casting off all that is old. Instead, put on Christ.

In this latest talk, dedicated "especially to the young," the Pope said he knew that modern youth was joyously on vacation, encountering the

Youth is too smart, the Pope said, to fall for the lie that doing away with the present civilization will solve the world's

Youth continues its search for truth, the Pope went on, and hopes to find it in friendships and in returning to nature.

SUGGESTING THAT this is not sufficient to answer the needs of youth, he added:

"Let us pray this day to celebrate the new encounter of Christ with the young."

Last December, in his talk to the youth of Sydney, the Pope praised the "values" that youth possessed, a litany he repeated for the American students on July 12.

"The Church knows what values you possess," the Pope said. "Your thusiasm for the future, your strength in numbers, your thirst for what is just and true and your aversion for hatred and its worst expression which is war."

The Pope sounded at Sydney a rallying call of modern youth to Christ, saying that an encounter with Christ "will light the flame of your ideals with the fire of His

Catechetical Guild acquisition made by Sunday Visitor

HUNTINGTON, Ind. - Our Sunday Vistior, Inc., has assumed control of the Catechetical Guild Educational Society, a St. Paul, Minn., corporation which produces audio-visual material for Catholic schools and after chool religion programs.

Guild products include sound film strips, books, records, posters, and plaques. John Fink, executive vice president of Our Sunday Visitor (OSV) said these products will be used to expand OSV's religious education department.

The Guild "will be operated

Madison

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a separate unit" religious education department which now produces the OSV religious textbook series. Fink "The Catechetical Guild audio-visual products will complement the textbooks and serve as the nucleus for further expansion in the field of religious education," he con-

Father Louis A. Gales, founder of the guild, said his purpose in merging the guild with OSV was "to insure its continutation as a service organization for Catholic teachers." The guild had been suffering financial difficulties

Marian hosting nuns' renewal

INDIANAPOLIS - Twentythree Sisters of St. Francis, Oldenburg, are participating in a six-week renewal program this summer at Marian College. The Tertianship Program is being conducted by Father Raymond Hirt, O.F.M., of Washington, D.C.

on the Church, theology and religious life is being provided by a team of three priests and a nun. Research personnel in clude: Sister Ann Doherty, S.P. Father Francis Bryan, Father Bernard Head and the program director.

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Party to honor retiring pastor

RICHMOND, Ind. - Very Rev. Richard Hillman, V.F. pastor of St. Andrew's parish here, will be honored at a party to be given by parishioners on Sunday, Aug. 6, from 6:30 to 8

FESTIVAL

GUIDE

For the convenience of

Criterion readers, following is a listing of summer festival and

picnic dates still remaining on

the calendar. Parishes are

invited to send in the dates of

other festivals and dinners

which they would like included in the calendar.

Sellersburg-July 30

Oak Forest-August 6

Father Hillman, who is a native of Richmond, has been pastor of the church for the past II years and has also been Dean the Richmond Deanery for the past seven years. He will retire on August 11 due to ill health.

Friends and former associates of Father Hillman are invited to attend the party which will be held on the parish grounds. The school children will present a program and refreshments will be served.

Two to say vows at Lady of Grace

BEECH GROVE, Ind. - Two Benedictine Sisters of Our Lady of Grace Convent here will recite their final commitment of during ceremonies scheduled this week-end.

Sister Heidi Marie Krack, daughter of Dr. and Mrs Robert Krack, Bloomington, will pronounce her vows during a 2 p.m. Mass Saturday, July 29 Celebrant will be Father Gerard Herman, O.F.M. Conv. pastor of St. Anthony's parish Clarksville. Homilist will be Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville.

Sister Anna Marie Megel daughter of Mr. and Mrs. John Megel, North Vernon, will recite her vows at 2 p.m. Sun-day, July 30. Father Xavier Maudlin, O.S.B., Evansville, will be both celebrant and homilist

Receptions for families, relatives and friends will follow both events Sister Heidi Marie is assigned

to St. Anthony's School, Clarksville, while Sister Anna Marie will teach at St. Barnabas School, Indianapolis

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CLARKSVILLE DOROTHY REIGEL, St. Anthony, July 17. Wife of George; mother of Mrs. Debbie Hall, Mrs. Pam Glotzbach, Mrs. Cheri Volpert and Stanley Reigel; daughter of Mrs. Lulie Wagner; sister of Albert and Father Urban Wagner, O.F.M.

LEO G. YOCHEM. 74, S1. Anthony, July 22. Husband of Frances; father of Julian, William C. and Patrick Yochem, all of Clarksyill Two brothers and two sisters also

INDIANAPOLIS
JOSEPHINE BRETTHAUER, 87
St Philip Neri, July 21 Mother of
Robert W and Joseph Bretthauer
Margaret McDermet, Frances M
Dwyer and Mary A Cutshall

ANTHONY D. LAURENZANA, 56, St. Joan of Arc, July 21. Son of Mr. and Mrs. Nunzio Laurenzana, father of Fred. Anthony, Joseph and Nina Laurenzana and Mrs. Ronald Kroot, brother of Maria Caselli.

ELNORA C. HIGGINS, 79, SI John's, July 21 Sister of Margare F. Higgins and Mary H. Penman

JOHN E MANNING, 73, Our Lady of Lourdes, July 72 Husband of Mae E. Lather of Dr John Man ning brother of Francis, Mary and Margaret Manning and Ellen Bennett

JOHN A NOLAN, 38, 51 Catherine's, July 22, Father of John C. Gregory P and Suzanne M Nolan, son of Joseph Nolan, brother

FRANCIS P CONNELLY, 67, 51 Thomas Aguinas, July 27 Husband of Mary M. father of Michael Connelly, Joan Albert, Patricia Lyland, Mary J. Vanskyke. brother of Loretta Mitchel

JOHN W CONNER, 71, S1. Christopher, July 24 Husband of Marjorie father of Beth A Conner, brother of Tom Conner

LEO G CLEMENTS, Jr., 5), Little
Flower, July 26 Husband of
Elizabeth, father of Leo G
Clements III and Janice Clements,
brother of William, George, Bob,
Julius and Joe Clements, Mrs. Philip
Seyfried, Mrs. Conrad Zim
mermann, Mrs. Charles Eck and
Mrs. Frances Perkins.

ANNE W. KENNEY, 82, SS. Peter and Paul, July 27. Mother of Dr.

Joseph and Dr. John R. Kenney, Mrs. Mary A. Barth and Mrs. Theresa Battz.

MADISON KATHRYN JOHNSTON, 74, St.

Michael's, July 14.

NEW ALBANY MARY EDGERTON FERGUSON, 71, Holy Trinity, July 17. Mother of Mrs. Jean Kays of New Albany. A brother also survives

LAWRENCE GOHMANN, 82, OUR Lady of Perpetual Help, July 17. Brother of Mrs. Louise Coombs, Bernard, Phillip, Edmund and Anne Gohmann, all of New Albany.

TERRE HAUTE

TERRE HAUTE
MARY ROMANYK, 80. Sacred
Heart, July 24 Mother of Mike
Romanyk of San Mateo, Calif., John
Romanyk of Terre Haute and Steve
Romanyk of Lawrence, Ind

MATILDA PATTON, 85, SI Joseph's, July 24 Wife of Clarre, mother of Mrs. Anne Goforth of Downey, Calif. Mrs. Mary Edington of Casey, Ind., and Helen

DANIEL L. DUBY, 21. St. Margaret DANIEL L. DUBY, 21, 51 Margaret Mary, July 25 Husband of Mrs. Daniel Duby son of Mr and Mrs. Louis Duby of Terre Haute, brother of Jack Duby of San Diego, Calif. Joe Duby of Terre Haute: Mrs. Carolyn Jackson of Fontana, Calif., and Mrs. Barbara Black of Torrance. Calif., grandson of Mrs. Verda Higginbotham of Terre Haute and Mrs. Dessie Duby of Illinois.

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BY TAMES W ARNOLD

Junior Bonner brings director San Peckinpah back to treating the changes wrought the root source of his career the conflict between new and

classiest may story of the old dealine con-

cities triente 3 ie fors masterfully carried as decumentary tidelity to detail from a rodeo setting during the frontier days testical in the

Jumor replay of Peckinpah's first film. the now classic Ride the High prospect for gold in Australia rules of Darwin They are country which concerned two the last frontier Junior (Steve norally superior because the agency cowbies fraguls conby the coming of commerce and

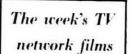
targeth two man sons of a time for a perfect ride on a served roden star. Robert backing built are unreconstructed

Mi Quern has fillowed father into the rodeo life, and is by the coming of commerce and adready a tading champion explication the surrendered to highling loneliness aching the new values and the other muscles and the challenge of chang to be integrally becoming young men he is another This part of the area bronism are coble area bronism. See kingah expands an idea in the earlier film, the old prosmocking their trootier skills by playing in a Wald West show for crossary east. In making the crossary east, by making the crossary east. more one beautiful line of dialog says aborate conservation the same of all. I'm working on my first million Curly tells Jumor while you're still working on AGAIN THE tension is eight seconds.

The old cowboys are tela of the free living past. Peckinpah's good guys, though store latest dream is to they are clearly doomed by the

morally superior because they adhere to a code with higher values than money Jumor is appalled that Curly has bulldozed his father's land and his dilapidated cabin, and set up their mother (veteran Ida Lupino: as a display and saleswomen in a model home. It isn't fitting somehow, and it doesn't matter if the deal was fair or good business

EVEN THE occupation of rodeo rider has a dignity that mere business can never have Junior could never be a salesman. He even resists the allotted retiring to the business side of the toden. Why should this be No one in the film un derstands, so why should the audience": Peckinpah and writer Jeb Rosebrook want to say that the physical challenge of man vs. bronco is more real. more decent, and provides more satisfaction and in dependence than making money. It leaves the soul pure Basically, the film is an anti-



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

AMERICANIZATION EMILY (1964) (NBC Saturday, July 29: Paddy Chavefsky's script changes a literary spoof of wartime public relations nonsense into a sour sardonic, and sometimes cymical comment on the im possibility of virtue heroism. This was one of the first black comedy anti-war films, it was also the first dramatic, non virtuous role for Julie Andrews Mainly of historical interest.

FUNERAL IN BERLIN (1967) (CBS, Sunday, July 30) The disappointing sequel to "The Ipcress File," with realistic secret agent Harry Palmer (Michael Caine) on a cliche mission to Germany to meet a Russian defector Palmer is still more human and interesting than Bond, but subtle character is here flattened out to produce a profitable mainstream spy melodrama. This was the show that ended a promising series

Not recommended. NOTHING BUT THE BEST (1964) (ABC, Monday, July 31) Alan Bates and Denholm Elliott, favorites of fans of English movies, in a sardonic and witty satire of the British class system. Bates is a greedy social climber, and Elliott instructs him in the stylish niceties, until a black comedy murder intervenes. Satisfac tory highbrow comedy, mainly

for adults INTERLUDE (1968) (CBS. Thursday, Aug. 3): A stylish, three-hankie film about a romance between a miniskirted reporter and a symphony conductor with a wife and kids Basically unbelieveable, but has ultra pretty-slick photography and fine acting deep into the cast. Terribly Poignant soap opera, but high class for the genre tear-jerking en tertainment for the not-too

into the opening

eyes remained perfectly dry. In fact they were drier then at any of the three times I had seen and photographed the statue at close range.

After about ten minutes had gone by, the water did not disappear from the opening, above all, the eyes remained completely dry Father Breault then inverted the statue and the drops of water which I had poured in



addle class statement, thing riding the impossible been outstanding. ("Monte and crowd reactions Kids can

18

Walsh

ANDLELIGHT MASS-A colorful evening Mass in a Dubuque. lowa, suburb. Archbishop James J. Byrne of Dubuque, second from left, back to camera, was the chief concelebrant of a concelebrated Candlelight Mass at Dyersville, Iowa. A highlight Religious Heritage Day, which launched a week-long

because Curly is by routine bull is able to provide the cash

affection

man

improbable dream in Australia into the twilight of his years

The 20th century has been beaten off kept at bay. The

touching. This is one film where

family members don't try to

anredeemable father

American standards the better

responsible community piliar

The movie, incidentally, is

solder than it could have been.

since there is no indication that

land exploitation business in the Southwest is a public scandal.

and the profiteers are large corporations rather than free

wheeling entrepreneurs like

Curly, who is almost as passe as

urly is crooked. In reality, the

family

provider

the cowbox

program of activities marking the community's 100th an niversary, the service was held in a local baseball park. Some 2.500 residents. Catholic and non-Catholic, attended the Centennial Mass (RNS photo)

steeped in the reality of the parade and a comedy-western

style

enjoy this film, and to insure it.

bar room brawl in the classic

Typical of the more symbolic

action. Preston and McQueen.

fired of loping along in the

exhaberantly on horseback only

testival parade, ride off

IS IT A MIRACLE?

Priest-editor photographs weeping statue

BY REV TIMOROMAGOSA

(Father Romagosa is executive editor of the Clarion Herald, the newspaper of the New Orleans archdiocese

NEW ORLEANS A voice over the phone said "Father, you told me to let you know if the Pilgrim Virgin statue would weep. Well, it is weeping now

The time was 9 15 p.m. The date was July 17 and the voice was that of Father Joseph Breault, MAP, custodian of the Fatima Pilgrim Virgin statue which was venerated in a number of churches in this area between July 6 and 16

I hastily got my camera and lights, phoned Clarion Herald editor Hal Ledet to come with his camera equipment as well and rushed to see for myself whether the statue was really weeping

was 9 10 p.m. when Father Breault first noticed moisture welling up in the statue's eyes. I joined him about 9 30 p.m. and w for myself that some liquid had gathered in the eyes

HAL LEDET and I shot photos in black and white and in color. We were hardly finished when the eyes seemed suddenly to begin drying out Father Breault invited me to touch the still wet eyes with my finger and upon so doing a droplet of the fluid clung to the tip of my little finger visible to all It was clearly

Within a few minutes, eyes were totally dry. Father Breault told us this was the 13th time he had witnessed this phenomenon On July 2 the same thing occurred on Long Island at the residence of Mrs Valerie Noble, a mother and housewife who acts as secretary for scheduling the Pilgrim Statue's visits in the United States

It was about 10 p.m. when Hal and I bade Father Breault good night. My farewell word was that should the statue weep again, please phone me right away

The following morning, the rang about 6.15 with



the nose of the famed Marian statue. "The Pilgrim Statue of Fatima." as photographed by Father Elmo Romagosa, editor of The Clarion Herald, newsweekly of the Archdiocese of New Orleans. The statue was on display in New Orleans for 10 days. Lather Romagosa took the photograph during that period (RNS

evelid

word that the statue had been arose when Father Breault

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the 6-30 a m. Mass

and upon my arrival at 7.30 a m . I saw an abundance of fluid in the statue's eyes and a

of earlier skepticism which statue's head

CRYING STATUE-Liquid appears in the eyes and at the tip of

weeping since four o'clock And, carried the Pilgrim Virgin could I come out to take some statue to the Clarion for

As I proceeded to shoot the because of a hidden supply

I was then I recalled moments

more photos. I apologized photographs to be made for use saying I could not make it in last week's paper. While the photographs to be made for use because I was scheduled to offer photos were being made Father Breault happened to At 7 a m the phone rang mention that he had seen the again stating that the statue statue weep 12 times. This was still weeping. Once more 1 created more than a stir of gathered my camera and lights - wonderment in all of us who were present

THE UNBELIEVER in me large drop of hquid at the tip of the statue's nose said that maybe this was all a hoax. Maybe the statue weeps pictures. I clearly saw water in the crown sitting on the movement of the fluid as it statue's head. So I removed the water in the crown sitting on the oazed forth under the lower crown and saw that it was held in place by a metal pin inserted into an opening in the top of the

Father Breault said the statue was one of two in existence carved out of cedar wood at Fatima under the guidance of Sister Lucy, the only visionary still alive of the three who saw the Virgin in Fatima in 1917. The other statue, Father Breault said, is now on secret pilgrimage behind the Iron

Tuesday morning, I again thought of the possibility of some mechanical arrangement whereby water could be in-atroduced into the area of the eyes through the opening at the top of the head So I removed the crown and ascertained that it was dry throughout. Next I inserted into the opening a piece of wire around which I had wrapped soft tissue paper, thinking that if someone had contrived a way to run water to the eyes through this opening, I would discover it by the tissue absorbing the water. But when I removed the tissue-wrapped wire, it was as dry as a chip though the liquid was still

FATHER BREAULT consented to one final skeptic's test. Using an eye-dropper I proceeded to put water into the opening at the top of the head, reasoning that if there were any channel between this and the eyes this would certainly expose it. But before eye-dropping the water, I noticed and observed to all present that the statue's eyes

visible in the eyes.

were totally devoid of fluid when I eye-dropped the water

Nothing happened. The

We then knelt and prayed a decade of the Rosary, in honor of Our Lady of Fatima. We asked God to help us to understand the meaning of what we had wit-

were emptied out of the

Every last skeptic's doubt was dispelled by that time. As I packed my camera gear and prepared to leave. Father Breault said: "Father, the Virgin has a message for the world, but so few want to listen."

teform each other, but accept. Bunch them as they are with love if. In to to get entangled in backyard In terms of spectacle, the highlight is the rodeo footage, clotheshines and then sit reminiscing on a bench in the not always understanding superbly shot and edited by "JUNIOR" joins a venerable deserted railroad station, while Robert Wolf into a dazzling his of movie tributes to the montage of action, zooms and their magnificent horse nuzzles passing of the West and its slow motion. There is also an $\frac{1}{2}$ a container of trash $\frac{1}{2}$ No. The point is that Jumor, by passing of the West and its slow motion. There is also an coming home and doing his values, and many of them have honest feel for backstage reality.

"Lonely Are the

so that his father can pursue his - Brave - Peckinpah's fable is - Peckinpah has inserted both a

locale and its people dusty.

sun-baked but neonized, both

comic and tragic in the throes of

transition sensitively pho-tographed by Lucien Ballard

who worked with him on 'High

Country and The Wild

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18 - H. Hoo and Green Shing Nylon
19 - H. Hine Tweed Loop Nylon
19 - H. Hine Tweed Loop Nylon
19 - H. Hed Lweed Shing Nylon
19 - H. Lorquoise and Green Shing Polyester
19 - H. Green Lweed Loop Nylon
19 - H. Sandalwood Pattern Nylon
15 - H. Sandalwood Pattern Nylon
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