



WILL ATTEND THE LATIN SCHOOL—Five of the 12 boys in the eighth grade graduation class at St. Patrick's School, Indianapolis, have enrolled at the Latin School to test their vocation to the priesthood. Three of the five are shown above chatting with Father James Wilmoth of the Latin School faculty. From left are: Steve Jay, Jim Kelley and Steve Fidler. The other two boys registered from St. Patrick's are Howard Guerrieri and John Hussar.

RENOVATING BENET HALL

Construction program begun at St. Meinrad

ST. MEINRAD, Ind. — A significant milestone was reached on July 3 at St. Meinrad Archabbey and Seminary with the signing of a \$1,700,000 construction contract.

Contractor for the work is the Carl M. Geupel Construction Company of Indianapolis. Being renovated is Benet Hall, a major facility containing classrooms and living accommodations for college students.

The architectural design incorporates a new concept of

High school deficit at \$536,658

Seven Archdiocesan high schools ended the past fiscal year with a deficit of \$536,658, an all-time high. Five of the seven schools, located in Marion County, accounted for \$422,558 of the total, to be shared by all parishes served by the schools.

The individual school enrollments and deficits are as follows:

Chartland High School, 753 students, \$99,500; Chatard High School, 786 students, \$78,000; Kennedy Memorial High School, 301 students, \$84,058; Ritter High School, 584 students, \$84,000; and Secena Memorial High School, 855 students, \$77,000.

Also, Schulte High School, Terre Haute, 330 students, \$100,100; and Shawe Memorial High School, Madison, 189 students, \$14,000.

The per student deficit in Marion County ranges from a low of \$90 at Secena Memorial to a high of \$280 at Kennedy Memorial, with the average for the five schools at \$129 per student. Schulte's deficit was \$189 per student, while Shawe Memorial's was \$73 per student.

Tuition rate for the diocesan schools is \$200 per student with family allowances made.

School officials cite uncollected tuition payments as a major factor for the high deficits. Increased teachers' salaries were also a principal item.

Individual parish assessments for the school subsidy will be made soon. Payment will be made to the Chancery Office over the following ten months.

Sweeping changes

NEW YORK—The Paulist Fathers have announced sweeping changes in their governmental structure to allow members of the community to take part in the decision-making process and directly share in the election of officers.

education which groups students into small community units of eight. This philosophy of community living breaks away from the idea of a single, rather impersonal, mass of students so familiar in the past.

THE COMPLETELY modern design of Benet Hall includes fully furnished housing for 219 men as well as classroom and dining facilities. The entire hall will be air-conditioned.

The rebuilding project is the first part of a master plan developed by Victor Christ-Janer and Associates of New Canaan, Conn., in association with Design Environment Group Architects (DEGA) of Louisville, Kentucky.

The master plan is the physical expression of the basic program at St. Meinrad which combines tradition and change in the Church. The old walls of the impressive sandstone building which have been a landmark for over a century in Southern Indiana, will remain. The interior will change dramatically

to provide the most modern educational facilities for students.

THE REBUILDING program will make it possible to accommodate a growing enrollment of students from 33 dioceses who are studying for the priesthood at St. Meinrad College and School of Theology.

St. Meinrad is the fourth largest Catholic Seminary in the United States and is the alma mater of almost 1,600 Catholic priests serving the church throughout the mid-West and in other parts of the country. Ninety-five per cent of the Indianapolis archdiocesan priests and 97 per cent of the Evansville diocesan clergy were educated here.

Very Rev. Hilary Ottensmeyer, O.S.B., president-rector of the college noted that the contract to rebuild Benet Hall represented an act of faith in the future of the priesthood and expressed confidence that every Catholic, especially in those dioceses now served by the alumni, will want to join in supporting the education of men for the priesthood at St. Meinrad.

NEW FORMAT IN CAPITAL CITY

Annual Carmelite services set in Indianapolis, Terre Haute

Annual summer services sponsored by the Carmelite monasteries in Indianapolis and Terre Haute will open Monday, July 8, at Terre Haute and Wednesday, July 10, in Indianapolis.

In Indianapolis, the novena format in effect for the past 30 years will be replaced by a Prayer for Peace Week July 10 through July 16. Scripture reflections and prayer conducted by Father Brendan McGrath, O.S.B., rector of St. Maur's Seminary, will be held nightly from 8 to 9 p.m. on the grounds of the Carmelite Monastery at 2500 Cold Spring Road.

THE NEW ACCENT on Scripture, participation of Protestant clergy and congregational singing will be innovations at the Indianapolis Carmelite ceremonies. Two short homilies on the Old and New Testaments will be given by Father Brendan at the nightly services. The homilies will be interspersed with prayers and Scripture reading by Protestant clergy.

Archbishop Schulte will give the benediction at the Sunday night scripture services.

A concelebrated outdoor Mass on July 16, the feast of Our Lady of Mount Carmel, will climax the Prayer for Peace Week. At this Mass Indianapolis Mayor Richard Lugar will light the first candle at the traditional candlelight service and the Columbian will sing.



FR. BERNARDINE SHINE ... Terre Haute speaker.

To highlight the ecumenical approach in this year's ceremonies, some 500 announcements have been mailed to Protestant members of the Indianapolis Church Federation inviting their participation.

Special buses to the Monastery will be provided by the Indianapolis Transit System, leaving at 6:40 and 7:30 p.m. from Monument Circle.

THE TERRE HAUTE Carmelites will sponsor the tradi-

Pope Paul VI promulgates 'Credo of People of God'

Message marks end of Year of Faith

By PATRICK RILEY

VATICAN CITY—Pope Paul VI solemnly concluded the Year of Faith by proclaiming a "Credo of the People of God" reasserting the principal tenets of the Catholic faith.

He affirmed many of the doctrines under critical examination or even heavy fire from certain contemporary theologians.

He proclaimed that original sin "is transmitted with human nature," that the Church is "among other things—a visible society instituted with hierarchical organs," that the Pope as St. Peter's successor enjoys infallibility when he teaches ex cathedra, that the Church "is necessary for salvation," that the Mass "is the sacrifice of Calvary rendered sacramentally present on our altars," that the bread and wine "have ceased to exist after the Consecration."

The Pope pronounced this credo during a concelebrated Mass on the steps of St. Peter's Basilica in the presence of a crowd estimated variously at from 20,000 to 50,000.

POPE PAUL also delivered a personal message to his fellow priests, which he described as "a simple outpouring of our heart." It was a four-dimensional vision of the priest in the modern world, exploring the sacred character of the priest, his gift of himself to the community, his ascetical character, and his membership in the Church.

Two dozen cardinals and other prelates celebrated the Mass with the Pope around a vast square altar set up below the giant columns of the porch of the basilica. Among the celebrants was Cardinal John Cody of Chicago.

Pope Paul had opened the Year of Faith 12 months earlier for three declared purposes: "the restoration of a realization of God for the modern world, the protection of the Church from internal dangers to the faith, and Christian unity."

This ceremony marked not only the formal close of that year, but the end of the first five years of Pope Paul's pontificate and the end of the 19th centenary of the martyrdom of St. Peter and Paul.

In the introduction to the profession of faith contained in the Credo of the People of God, Pope Paul spoke of the Church's "duty to carry on the effort to study more deeply and to present in a manner ever better adapted to successive generations the unfathomable mysteries of God." However, he

added that the "greatest care" must be exercised not to harm Christian teachings.

"It is important in this respect to recall that, beyond scientifically verified phenomena the intellect which God has given us reaches that which is, and not merely the subjective expression of the structures and development of consciousness; and on the other hand that task of interpretation—of hermeneutics—is to try to understand and extricate, while respecting the word expressed, the sense conveyed by a text, and not to recreate in some fashion this sense in accordance with arbitrary hypotheses."

HE REFERRED to "the instructions which we regularly give" and added: "But today we are given an opportunity to make a more solemn utterance." Then, after referring to St. Peter's own "true confession, beyond human opinions, of Christ as the Son of the living God," he launched into the profession of Faith.

The profession of faith began: "We believe in only one God, Father, Son and Holy Spirit, Creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, and Creator in each man of his spiritual and immortal soul."

It spoke of God's perfections such as His omnipotence and infinite knowledge, His providence and love. It then moved—or returned—to the mystery of the Trinity: the Father, who eternally begets the Son; the Holy Spirit, "who proceeds from the Father and Son as their eternal Love." It declared Christ to be "one in substance with the Father."

It professed faith that the Son of God "was incarnate of the Virgin Mary by the power of the Holy Spirit and was made man."

The profession of faith turned to Christ's "new commandment to love one another as He loved us," to His sufferings and death on the cross to His resurrection, ascension and future advent, to the judgment He will bring upon all men—"those who have responded to the love and pity of God going to eternal life, those who have refused them to the end going to the fire that is not extinguished."

Mary mother of Christ "re-mained ever a virgin" and was "preserved from all stain of original sin." At the end of her earthly life she was "raised body and soul to heavenly glory." Mary is the "mother of the Church" and "continues in heaven her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed."

OTHER POINTS of the profession of faith:

• **Original sin:** "We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature... to fall to a state in which it bears the consequences of that offense." Original sin "is transmitted with human nature" by propagation. Christ, by His sacrifice on the cross, "redeemed us from original sin and all the personal sins committed by each one of us."

• **Baptism:** It was instituted by Christ "for the remission of sins." It "should be administered even to little children who have not yet been able to be guilty of any personal sin."

• **The Church:** It is "one, holy, Catholic and apostolic," and was "built by Jesus Christ on that rock which is Peter." The Church is "the Mystical" (Continued on page 7)



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RIGHTS OFFICIAL INTERVIEWED

Home ownership seen a factor in Indianapolis race harmony

By BERNICE O'CONNOR

Indianapolis has so far escaped the tragedy of major race rioting because of its high percentage of Negro and white home ownership, a human rights official told The Criterion this week.

Property ownership—even if it's only a shabby house in a rundown neighborhood—brings stability and conservatism to a city, according to J. Griffin Crump, executive director since 1963 of the Mayor's Human Rights Commission.

Negroes have a stake in this community, Crump believes. It's a stake that the Negro renting a tenement apartment in the packed ghettos of Chicago or Harlem doesn't have.

Obviously, something more than home ownership enters into the relatively stable Indianapolis racial picture.

"WE'VE MADE progress here in many areas," Crump points



J. GRIFFIN CRUMP

out. Not too many years ago this "most Southern of Northern cities" (a sociologist's description) segregated its Negro firemen in separate fire stations while Negro policemen patrolled only in Negro neighborhoods.

The desegregation of the Indianapolis fire and police departments, passage of the city's open occupancy ordinance in 1964, improvements in employment opportunities and public accommodations all have been victories for the civil rights movement.

Despite all the progress, Griff Crump agrees that "polarization between the races is sharper now than it was a few years ago." Big city race riots are to blame for this, he admits, and for the growing sense of fear many whites feel toward blacks.

He feels Indianapolis "will be spared a racial blood-bath" because of the stability of the majority of its white and black citizens, and because of the very real progress in hu-

man rights. But other communities may continue to suffer by doing "too little, too late."

Crump reserves his harshest words for the rumor-mongers who periodically "predict" a local race riot and send the gullible into frenzies of fear. Wild tales circulate of money, narcotics and black militants all headed into Indianapolis to stir up trouble.

Crump, police officials and other responsible individuals have done the tortuous work necessary to trace a few of these tales to their source. One originated with a shopping center guard who "heard it straight from a traveling man." Another started with an employee of a northside right-wing book store.

"Right-wingers love to spread these stories," the Human Rights official said. "They think it increases their political credibility, or something."

THE NEED FOR major cities to have "human rights commissions" was recognized some 20 years ago when Chicago, Cincinnati and a few other communities established such agencies. The Indianapolis Human Rights Commission was established in 1953 by city ordinance, but it existed for several years with no budget and no staff.

A full-time minister became its first executive director in 1961, succeeded by Griff Crump two years later. He is an Indianapolis native, attended St. Meinrad and Maryknoll colleges, served three years in an Army counter-intelligence unit and four years as an Indianapolis News reporter.

The Commission operates with a staff of five professional and two clerical employees. Five (Continued on page 7)

Oldenburg Sisters re-elect Superior

OLDENBURG, Ind.—The general chapter of the Sisters of St. Francis convening here has re-elected Mother Marie Dillhoff to a second six-year term as superior-general of the 800-member congregation.

Also re-elected was Sister Helen Catherine Wagner as her assistant. Three members of the Marian College faculty were elected congregation counsellors by the 86-member chapter of elections.

They are: Sister Marie Kathleen Maudlin, secondary education director at Marian; Sister Laurita Kroger, assistant treasurer at the college; and Sister Marina Puke, physics department chairman.

Retiring counsellors were: Sister Mary Eileen Hoffman, assistant principal at Ritter High School, Indianapolis; Sister Mary Edgar Meyers, Spanish department chairman at Marian College; and Sister Mary Alfred Feldkamp, principal of St. Vincent de Paul School, Cincinnati.

AS NINTH superior general of the Sisters of St. Francis, Mother Marie's first six-year administration has been marked by significant changes within the Congregation and by monumental undertakings in behalf of Christian education.

Three canonical hours of the Divine Office, from the Roman breviary, replaced the seven



MOTHER MARIE DILLHOFF

hours from the Short Breviary in English. The Sisters' daily schedule was made more flexible and some experimentation was authorized. The ceremonies of investing and profession and the observance of jubilees were restructured to impart a richer meaning.

Home visits were placed on a regular basis.

Formal inner city work was undertaken as a continuous, year-round service in Cincinnati (Continued on page 6)

On the Inside

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PROFESSOR'S PLEA:

'Permit theologians academic freedom'

By PAUL J. DWYER

WASHINGTON — Catholic theologians must enjoy the same academic freedom as other scholars, a priest-theologian said here.

Father Robert E. Hunt, theology professor at the Catholic University of America, spoke at the 23rd annual Catholic Theological Society of America convention at the Mayflower Hotel here.

The Catholic theologian and theology student, Father Hunt said, must enjoy this academic freedom "without the use of any 'limitation clause' allowed for in regard to a Church-related academic institution."

The priest said he saw "no cogent reason in theory why the Catholic theologian and the student of Catholic theology cannot live by the canons of academic freedom as developed, operative and normative in the United States today."

"I SEE ONE all-embracing reason," he continued, "why they must live by these canons. Otherwise, we are incapable of good Catholic theology, and only good theology serves the Church and all mankind. I see many difficulties in practice, but none which the further development and strict observance of procedural safeguards cannot solve."

Father Hunt defined academic freedom as the "freedom of professionally qualified persons responsibly to inquire into, discover, interpret, publish and teach the truth as they see it within the fields of their competence, and the freedom to do these things without being pressured, penalized or otherwise molested by authorities or other persons within or without their institutions of learning."

It also involves, he continued, "the right of students to be taught by thus unconstrained teachers, and to have access to all the available data pertinent to their subjects of study at an appropriate educational level;

the freedom of students to take reasoned exception to the data or views offered in any course of study, to reserve judgment about matters of opinion without fear of prejudiced or capricious academic evaluations and with protection against improper disclosure; the right of teachers, researchers and students to exercise responsibly the freedoms constitutionally guaranteed to all citizens of this land."

FATHER HUNT said that the Church's magisterium (teaching authority) "in the conventional received understanding of the term" is part of "the total data which the Catholic theologian must integrate into his work. He must be aware of them, evaluate them, and give them their proper weight and place in his work."

"If he does not, the problem is professional qualification and competency, and is duly provided for in the standard working norms accepted in the American academe," he added.



CARDINAL SLIPIYI WELCOMED—Cardinal Josyf Slipyi, seated at right, is welcomed to Toronto by Ukrainian Catholic Bishop Isidore Borecky, left, at a divine liturgy in St. Nicholas Cathedral. The famed Ukrainian prelate, released through the efforts of Pope John XXIII after 15 years' imprisonment in Russia, has begun a two-month tour of North America. (RNS photo)

Seek to thwart exploitation of papal stand on violence

By ROBERT A. GRAHAM, S.J.

VATICAN CITY—The political exploitation of the Los Angeles tragedy is already under way in Europe and the Vatican is bracing itself against the flood.

Pope Paul has no intention of seeing his own statements on violence monopolized unilaterally and twisted to make a trap for fools. Hence, the stress of spokesmen on the fact that when the Pope condemns violence, he means not just one kind of violence but all violence, by whatever side and at whatever level or by whatever means committed.

The Vatican is pleased that its depreciation of violence is of long date. L'Osservatore Romano, with some evidence of complacency, published papal statements on the subject which go back to 1963.

The general theme is the hope that love, not hate, should reign over man's affairs. On August 26, 1964, for example, the Pope stressed respect for human life. This lesson, he insisted, applied to more than one party. He protested not only the use of armed force but also the abuse of pacifist slogans for the purpose of furthering social and political conflict.

BUT WHILE in the United States, war on "violence" connotes banning of guns, in Europe the word is a carrier of broad ideological ideas. It stands for war, capitalism, reaction but not for revolution, communism or tyranny.

Placards in Rome issued by political youth groups ranging from Communists to Catholics are a classic formulation of this approach. One reads: "In a general climate of violence, heightened by the continuance of war in Vietnam, by racism and the arrogance of power, the reactionary American circles have tried to impose a conception of political struggle founded on hate and intolerance. The assassination of Bob Kennedy constitutes a multiple and mad challenge to the reason of the American people, the America of youth, of the colored, of progressivism dedicated to the search for a new dimension of democracy at home and on the international scene."

The manifesto was signed by the Italian Communist Youth, the Christian Democratic Youth, the Republican Youth Federation, the Socialist Youth Federation, the United Proletarian Socialist Youth and, last but not least, the Association of Catholic Workers.

The Vatican has not delayed to head off any possible confusion as to where the Pope stands on the subject of violence, now in danger of being worked into a political instrument.

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Ask end to 'boring' classes in religion

WASHINGTON—A panel of sponsored by the NCEA and the Catholic highschoolers here called for an end to "boring, irrelevant" religion classes and the substitution of courses that meet moral and religious questions head on.

The panelists stopped short of asking an end to religion classes in Catholic schools, a proposal mentioned by some speakers at the workshop.

They were applauded by 400 priests, nuns and lay teachers from U.S. Catholic high schools who met at Georgetown University here for a workshop on the "relevance gap" in Catholic education. The workshop, directed by John Cermak, religion consultant to the National Catholic Educational Association, was co-

Instead, they called for courses in religion which "deal with issues facing the Church—war and peace, civil rights, birth control, and divorce."

"We're tired of simply memorizing traditions that are 2,000 years old," said Elizabeth Robinson, a student at the Academy of the Holy Cross in Kensington, Md. "We did that in grade school. High school religion classes should teach you how to develop as a person."

The students agreed that their teachers "should do more than just repeat the Church's line and teaching on issues. They should lead questioning."

Prelate honored

BONN—Cardinal Eugene Tisserant, dean of the College of Cardinals, was awarded the Order on Ribbon of the Yugoslav Flag by President Josip Broz (Tito) during the cardinal's recent visit to Yugoslavia.

ASK RESEARCH FREEDOM

Norms issued for reform of Catholic universities

VATICAN CITY—The Vatican's Congregation for Catholic Education has published a document outlining the first step in a general reform of the education of the Church's seminarians, priests and laymen, and noted the need for freedom of research in higher studies.

The first step, according to Cardinal Gabriel Garrone, prefect of the Congregation (formerly the Congregation of Universities and Seminaries), deals principally with postgraduate rather than undergraduate studies.

The cardinal gave a press conference at the Vatican press hall (June 27). He said that revision and general reform of the existing laws governing Catholic uni-

versities and Catholic faculties affiliated with the congregation have been under study since the end of the Second Vatican Council. The term Catholic university and faculties in this case is restricted to institutions which have a direct affiliation with the congregation and grant degrees by its authority. They do not include the numerous universities and colleges operated by religious orders or by dioceses.

THE CARDINAL described the document as "the first response to needs called for by the Second Vatican Council." It attempts to respond to present-day requirements in the higher education of the Church's clergy and also to guarantee their free-

dom in studies and their participation in the university community.

The new norms provide that candidates for a licentiate (approximately equivalent to a master's degree) in theology must have seven rather than six years of study, including philosophy for two years. The lowest degree in canon law in the future will require two years of study rather than one; in the licentiate it will require three years rather than two, and the doctorate should include, if possible, the requirement of teaching experience.

The new norms are an updating of the Apostolic Constitution, Deus Scientiarum Dominus, published during the reign of Pope Pius XI in 1931. Cardinal Garrone noted that the new norms are only experimental and that in the future, it is hoped that a new constitution will be issued.

DURING THE press conference, Cardinal Garrone stressed that the new norms were not the result of recent agitations and upheavals in Catholic universities and various Church faculties throughout the world. Instead, he said, the congregation began its renewal efforts in 1966 when it sent out questionnaires to 134 centers of ecclesiastical studies. Every center questioned responded, he said, and four volumes of suggestions, ideas and proposals were amassed and studied.

In 1967, representatives of these centers met in Rome for 10 days, and, after their studies, the first plenary session of the cardinals and bishops who are members of the congregation met in Rome to study the new norms. The Pope approved it on May 16.

In general, the document makes four points. The first is that teaching on the graduate level should be more concentrated on the word of God and that it should be more scientifically taught. The second point is that legitimate freedom of research for those engaged in higher studies is a necessary requirement.

Cardinal Garrone said: "The council stressed the rights of scientific research. It is necessary that the universities or faculties grant the necessary means required. However, this rule is not applied as simply in regards to the word of God as when one speaks of profane (non-sacred) sciences, but scientific research must have its necessary and fundamental role even in the sacred sciences."

A THIRD point, said Cardinal Garrone, was the assurance of the rights of all persons involved in the university community. He made a point of the fact that the document did not confer rights on students but rather recognized rights that already exist.

The last general principle laid down was a strengthening of relations between the universities and faculties affiliated with the congregation. "Finally, the norms call for a strong bond to break isolation so that they may enjoy a closer cooperation between the faculties within the same universities, among ecclesiastical universities, and also among ecclesiastical universities and non-ecclesiastical universities."

Cardinal Garrone concluded by saying: "I add that the cordial trust with which this first post-conciliar step has been taken augurs well for the future."

Number of indulgenced prayers cut by Pope

VATICAN CITY—Pope Paul VI has approved an Enchiridion Indulgentiarum, an official list of indulgences, drastically reducing the number of prayers and acts to which indulgences are attached.

An innovation is the removal of indulgences from various specific prayers, and the attaching of such indulgences to kinds of prayers in specific circumstances.

These are three in number: The first "Coucession"—as the Enchiridion calls it—of indulgences is attached to invocations made to God by a person carrying out his duties or encountering adversity.

THE ENCHIRIDION says that "a partial indulgence is granted to a Christian who, in fulfilling his duties or supporting life's adversities, lifts his soul to God with humble trust and recites, even if only mentally, a pious invocation."

Negro nuns set national parley in Pittsburgh

PITTSBURGH—Some 200 Negro nuns from Catholic communities throughout the country will meet here in August for the first National Black Sisters' Conference.

Scheduled to be held at Mt. Mercy College during the week of August 17-24, the conference has been described by its originator as "the nuns' equivalent to the black clergy caucus held in April."

Sister M. Martin de Porres, the Mercy Sister who initiated the conference, was the only Negro nun to attend the priests' caucus.

In an invitation she sent to all Negro Sisters in the United States via their Mothers General, Sister Martin de Porres said: "The Negro priests strongly advised me to do something to bring all Negro Sisters in the United States together in order to evaluate the role of Negro Sisters within the Church and their respective communities, to deepen their understanding of themselves and their people, and to determine more effective ways to contribute to the solution of America's racial problem."

Invocations under such circumstances are referred to in the Enchiridion as acts of piety.

Similar concessions are granted for acts grouped under general headings of charity and penance.

Msgr. Giovanni Sessolo, regent of the Apostolic Penitentiary, a Vatican office that handles indulgences, observed in presenting the new norms to the press, that the first type of concession "gives value to ordinary life."

THE SECOND — under the heading of charity, has a "social character," he said.

He described the third—under the heading of acts of penance—as having an "educative character."

The Enchiridion contains about 120 pages, of which about one-third are devoted to concessions, one-third to instructions and commentary, and the rest to the apostolic constitution Indulgentiarum Doctrina of January 1, 1967.

A decree of the Apostolic Penitentiary, which declared the new Enchiridion in force, recalled that that apostolic constitution had declared: "The Enchiridion Indulgentiarum will be reviewed in such a way that only the most important prayers and works of piety, of charity and of penance, will have indulgences attached."

Telecast to treat Uppsala theme

NEW YORK—The first of what will be annual television programs produced by the National Broadcasting Company in cooperation with the World Council of Churches will be shown on Sunday, June 30.

To be seen between 1:30 and 2 p.m. (EDT), the program will be entitled "Via Uppsala" and will feature Dr. Eugene Carson Blake, WCC general secretary, in an interview with NBC News correspondent Edwin Newman.

Dr. Blake will discuss the theme of the 4th Assembly of the WCC in Uppsala, Sweden, from July 4-20. That theme is, "Behold, I Make All Things New."

The telecast is produced by the Television Religious Unit of NBC News. Doris Ann is producer for NBC and Frank Nash is director.

Women's Retreat congress slated

NEW ORLEANS — Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis will give the keynote address at the 14th national congress of the National Laywomen's Retreat Movement here October 25-27.

The meeting, sponsored by the Religious of the Cenacle in New Orleans, will have as its theme "Women renewed — World renewed." More than 2,000 persons are expected to attend.

Principal speakers will be Bishop John J. Wright of Pittsburgh, Miss Rosemary Goldie of Australia who was named by Pope Paul VI as associate secretary of the newly created Council of the Laity, and Father Bernard Basset, S.J., who for ten years was National Director of Sodality in England.



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BAPTISM IN NIGERIA—Archbishop John Aggey of Lagos baptizes a baby born in a Catholic church near Lagos. The baptism took place in the same church—Regina Mundi (Queen of the World), and the baby was named for the church—Regina Oluwatosin. (RNS photo)

AT NOTRE DAME

Church-State seminar probes recent High Court decisions

NOTRE DAME, Ind. — Two recent U.S. Supreme Court decisions provided the chief source for discussion in a three-day seminar on "Church and State in American Education" (June 24 to 26) at the University of Notre Dame here.

The decisions were given in the cases of *Flast vs. Gardner* (Cohen) and *Allen vs. Board of Education*. In the *Flast* case, the Supreme Court opened the federal courtroom door to taxpayers' suits under the "no establishment of religion" clause of the First Amendment. In the *Allen* case, the court upheld the constitutionality of use of public funds for purchase of secular texts loaned to children in private schools in New York state.

The *Flast* ruling is an opportunity to seize the litigation initiative from opponents of public aid to private schools, Father Robert F. Drinan, S.J., head of the Boston College law school said.

PERSONS WHO fear the ruling "will open the floodgates" of test cases protesting aid to private education have overlooked the fact that it also can be used for litigation under the First Amendment's clause guaranteeing the "free exercise" of religion, Father Drinan continued.

"I suggest that the courthouse door is now open to citizens who wish to protest government subsidization of non-religion," the priest-lawyer said. "Rather than use the 'pressure, politics and population' tactics which failed to repeal the Blaine Amendment in New York, we can go to court as taxpayers and protest that the Blaine Amendment (which forbids state aid to sectarian institutions) is, in effect, aid to non-religion."

The *Flast* decision means "a whole new ballgame" and can be used positively by proponents of public aid to private education to clarify the whole

Church-State question in many areas, Father Drinan said.

He warned that Catholics ought to be honest about some forms of government subsidies which might well be ruled unconstitutional by the courts. He questioned government salaries for armed service, hospital, and prison chaplains.

DR. LEO W. Pfeffer, chairman of Long Island University's department of political science and a leading legal spokesman for opponents of federal aid to private education, said despite some broad language in the *Allen* decision, it "cannot be interpreted as giving carte blanche to federal or state governments to finance private schools."

"I do not think the decision constitutionally can be read to justify substantial government aid other than auxiliary benefits—buses and textbooks, for example—to private education," he stated.

He challenged those who hailed the decision as "opening up a new era of constitutional government aid." The fact that the *Allen* decision was coupled with the *Flast* ruling he argued, meant that the Court was inviting more cases in order to further spell out guidelines for such aid.

FATHER NEIL J. McCluskey, S.J., visiting professor of education at Notre Dame, responding to Pfeffer, said "there is nothing in the Constitution which prevents complete subsidy of everything in private education except the formal teaching of religion." He said the *Allen* decision advanced the child-benefit theory which was at the heart of the federal Elementary and Secondary Education Act (ESEA) of 1965.

Rep. John Brademas of Indiana, a member of the House Education and Labor Committee and an author of ESEA, said recent congressional attempts to shift the ESEA approach to one of block grants to states rather than one of aid to local districts are dangerous because of "strict local constitutional prohibitions which exist in more than 30 states against the use of any state funds for the support, either direct or indirect, of schools with religious ties."

De Tijd wrote that corrections suggested by Vatican authorities might be so unimportant that later people will say: "Why did Rome make so much fuss about the text of the new Dutch Catechism?"

Another Dutch Catholic daily, *De Volkskrant*, wrote about the conflict of two worlds at Gazzada—the central authority of the Church against one local Church.

The central administration of the Church in Rome tries to maintain its authority in a apasmodic way and it does not understand that its authority was badly damaged by its own mistakes, *De Volkskrant* writes.

Asks fiscal accounting by Orders

MUNDELEIN, Ill.—The permanent secretary of the Conference of Major Superiors of Men (CMSM) has suggested that each religious institute in the nation make a complete accounting of its assets and indebtedness to the public.

Father Boniface L. Wittenbrink, O.M.I., noted that frequent charges of Vatican wealth and the wealth of churches in general has become "a source of malaise and embarrassment to many in the establishment." In the face of this, he said, it might be "prudent" and in harmony with changes in the "more open world society" to make such disclosures.

"THE INDEBTEDNESS of religious orders would, in my judgment, make a significant contribution toward silencing our critics and activating the generosity of our benefactors," the priest stated.

Father Wittenbrink made the comment on fiscal accountability in a report to the 11th annual CMSM assembly held at St. Mary of the Lake Seminary here. The assembly brought together some 200 major religious superiors and bishops to discuss "The Relevance of Religious Life in the Church for Today and Tomorrow."

Father Wittenbrink also said that racial equality is the most crucial issue now facing the U.S. Catholic Church. "It is mockery of the very name of Christian to be more concerned about the color and style of liturgical vestments and religious habits than about the dream of . . . equality before the law and the reality of Christian brotherhood," he stated.

IN HIS REPORT, Father Wittenbrink expressed disappointment over the failure of the CMSM to serve as a "catalyst" in bringing about a solution to the dispute between Cardinal James Francis McIntyre of Los Angeles and the Immaculate Heart of Mary community there over reforms instituted by the order.

A special Pontifical Commission recently authorized traditional-minded and reform-leaning Sisters in the community to split into two groups pending a final decision by the Vatican on the progressive reforms.

Newman parley slated for August

NEW BRUNSWICK, N.J. — Christian humanism, the Christian ethic and the generation gap will be some of the themes explored at the National Newman Congress here August 26-29.

The congress will be held on the Douglass College Campus of Rutgers University. Bishop John J. Wright of Pittsburgh will give the keynote address on the opening day.

Believes Orthodox ready for reunion

NEW YORK—Dr. Charles Malik said here he believes the Orthodox Church is ready for reunion with the Roman Catholic Church.

Lebanon's former foreign minister, who is an Orthodox layman, said he bases his opinion on discussions he has had with Patriarch Athenagoras, Orthodox spiritual leader.

A confidante of Patriarch Athenagoras, Dr. Malik talked at length about the reunion possibility in an interview during a visit here.

"The Orthodox Church is prepared to take the steps to find the kind of relationship that existed with Catholicism in the first thousand years of Christianity," he said.

DR. MALIK, who has served as Lebanese ambassador to the United States and to the United Nations, cited a slowly growing friendship between the half-billion-member Catholic Church and the 145-million-member Orthodox Church.

Rome and Constantinople (now Istanbul) split in 1054 in what Christianity knows historically as the great schism of the East, he recalled. Now, Dr. Malik said, all Christian churches—Catholic, Orthodox, Protestant—are becoming increasingly involved in a unity movement.

Dr. Malik, now professor of philosophy at the American University of Beirut, prefaced his comments by emphasizing he is "only a very humble Orthodox layman" who is a spokesman for no one, but simply voicing his opinion. However, he has in the past carried personal messages between Patriarch Athenagoras in Istanbul and the late Pope John XXIII in Vatican City.

Dr. Malik reviewed events of recent years that have been drawing the Catholics and Orthodox closer. He recalled the meetings between Pope Paul VI and Patriarch Athenagoras in the Holy Land in 1964 and in Istanbul in 1967; the creation of a joint Catholic-Orthodox study commission; the changes in Catholic Church law concerning the reception of sacraments by Orthodox from Catholic priests.

"THERE IS AN ardent desire on both sides," Dr. Malik said, "to work as closely together as possible, to close the gap between them."

He explained that the 11th-century division was a result of a withholding of mutual recognition rather than a doctrinal break.

Dr. Malik said he believes the Orthodox are "quite prepared to have the Pope be a spokesman for us" on specific doctrinal declarations, and added the

Orthodox have always regarded the bishop of Rome (the Pope) as the first of all bishops.

Dr. Malik agreed, in answer to a question, that the reason Patriarch Athenagoras has been traveling to many of the seven autocephalous (independent) Orthodox patriarchates in recent months has been to get prior understanding from his fellow Patriarchs of the Orthodox Church in the Near East on possible common steps toward unity with Rome.

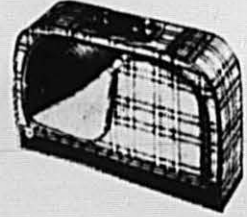
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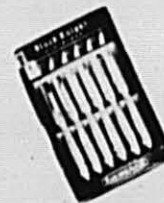
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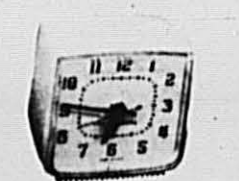


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Comment

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

At Uppsala

"Nobody knows where the dynamite is."

This wry comment by Jesuit Father George H. Dunne referred to the agenda for the World Council of Churches' Fourth General Assembly which began yesterday at the old Swedish university town of Uppsala. It might just as well have referred to the delegates of 223 member churches, plus observers and guests—an estimated 2,300 in all.

Religious leaders from every corner of the world, representing almost every conceivable persuasion, concern and emphasis, have the eyes of the world focused on their discussions, deliberations and their ultimate consensus. What emerges from Uppsala during the next two weeks will have inestimable influence on the course of church unity, action and thought for years to come.

Six primary issues are being examined, and in themselves they reflect the changes which have marked the role and nature of churches since the last WCC convention in New Delhi in 1961. In capsule form, those issues are:

- The urgent need for honest-to-God unity if the message of Christianity is to be witnessed to energetically and purposefully in a secular world.
- The churches and their work in the mission field, ways of co-operation and co-ordination to eliminate denominational divisiveness and overlapping effort.
- The role of churches in social and economic development.
- Religion in international affairs, with war and peace at the core of debate.
- The problems of meaningful worship of God in a secular age.
- The contemporary quest for a new "style" of religious living, one emphasizing an awakened love of neighbor.

It would be well nigh impossible to get one small group of similarly persuaded Christians to agree unanimously on any one of those topics. How much more diverse will be the views of those speaking for 223 churches on the super-charged six. The struggle among ourselves of renewalists and traditionalists will be multiplied many times over at Uppsala in a proliferation of doctrine and direction.

What has all this to do with Catholics?

In recent years there has been a comprehensive collaboration between the WCC and the Vatican, and there is every reason to believe the trend will become more emphatic as time passes. Just a week ago, the WCC Theological Commission on Faith and Order and the Vatican Secretariat for Promoting Christian Unity jointly announced that henceforth Catholic theologians will be represented on the commission, which is composed not of member churches but of individuals. Among 40 theologians from non-member churches, there will be a generous sprinkling of Catholics.

The accelerated collaboration, the official Catholic observers now at Uppsala, the dynamism of the entire ecumenical movement, make the assembly of definite interest to Catholics. But more than the participative concern, the thrust of world events, the emergence of social and economic ethics once ignored by churches but now almost unanimously embraced, make it imperative that all religiously-oriented structures and peoples seek common grounds of endeavor and purpose. We must know each other's business, if we would do God's.

In the days immediately ahead, we recommend frequent and fervent recital of the following, a prayer issued by Bishop John E. Taylor, O.M.I., of Stockholm, to be said at the Prayer of the Faithful at Mass during the WCC assembly:

"We pray that all who are gathered may seek interior renewal; that they in a deeper way may understand and express Your will to realize throughout the world the unity and catholicity of the Church; that even we Catholics may be willing to understand our separated brethren and be strengthened in our will to pray and co-operate with them for the realization of unity."

Latin crisis

The first visit of a pontiff to Latin America comes at a time when the Church and the poor in that region of the world are literally fighting for survival. Pope Paul arrives in Bogota, Colombia, next month to attend the World Eucharistic Congress and to launch the conference of the Latin American bishops.

The former will stress the spiritual community of the Church in a part of the New World where the roots of the faith run deep and where most of the people are, at least nominally, Catholic. The latter will begin a critical meeting of the Latin episcopacy, one that may well decide whether the Church confronts or shrinks from the turmoil presently challenging almost every social and economic structure operative in that continent.

The conference organizers are minimizing the possible political or controversial aspects of the meeting. But they are there, nevertheless, in bold capital letters which cannot be ignored.

The Church has become the champion of social change in Latin America. No one doubts that changes have to come. The pivotal question is whether they will come peacefully in a victory of justice over exploitation and misery, or in the aftermath of violent revolution.

At a conference of top Latin and North American religious and lay leaders in St. Louis last winter, a "theology of Christian revolution" for Latin America was enunciated which shocked many who think only in (Continued on page 10)

Change of name

We wish we could remember the source, because we'd like to credit him. But here's one of the brightest reactions to the news that Chief Justice Warren had resigned and President Johnson had nominated a replacement:

"All right, now, everybody. Let's get with it: IM-PEACH ABE FORTAS!"

What to wear?

Some time back we took an editorial look at the issue of whether priests should be allowed to wear ordinary street clothes—business suits, psychedelic neckties, button-down shirts, sports jackets and the like.

Our stance was a model of on-the-other-hand neutralism favored by editors who don't like trouble. We cited the advantages of such freedom of dress, among them the fact that it would get rid of a lot of the awkward stand-offishness that clerical attire seems to induce in some folks. But we also pointed out there would be disadvantages, not the least of which would be the loss of the Roman collar's capacity for tempering the wrath of Irish traffic policemen.

We continue to be firmly neutral on the subject.



"IT'LL BE A GREAT PARISH COUNCIL IF THEY CAN STRAIGHTEN OUT THE CONSERVATIVES."

THE PROGRESS OF PEOPLES

Rich nations grab most of the trade

By BARBARA WARD

No one can read Populorum Progressio without being struck by the degree of emphasis which Pope Paul lays upon the lack of equilibrium in world trade, upon all the difficulties that are piled up in front of the poorer countries when they try to increase their share in world commerce. Although they make up two-thirds of the world's peoples, their share in trade is less than a fifth; it is only one twentieth in terms of the trade in manufactures.



But the Pope's preoccupations should not be read as primarily economic. The whole thrust of Populorum Progressio is towards the dignity of peoples, their self respect, their ability to work and prosper by their own efforts. Fully human development, for countries as for families, comes when people have the education, the means and the opportunities to develop their gifts and work for themselves and their fellowmen. They are made in God's image, free and creative and what stunts them, stunts God's plan for His universe.

Behind unstable prices for coffee and cocoa. Christians have to see the farmers' sons in Africa who miss their schooling,

the jobs that are not available, the despairing exodus of country people to the cities, where, because export earnings have fallen, there is no work either.

We talk of abstractions like "terms of trade" or "domestic protection" or "tariff barriers." We mean the hungry faces of children, the confusion of adolescents without work, the quiet misery of parents who are powerless to help. These are the images that haunt the Pope when he places trade barriers at the center of the obstacles to full human development.

We have to know what these barriers are. We have to realize that the developed nations, for all that they command about 80% of the world's resources and account for 80% of the world's trade, do protect themselves very systematically against the entry of manufactured goods from the poorer lands.

The pattern for North America and Western Europe is very similar. The exports of raw materials from the developing lands are allowed in duty free. Semi-processed goods—for instance, cotton yarn instead of raw cotton—acquire a tariff of up to about 10% on the price of the material. Fully processed manufactures—textiles, clothing—may have to cross a barrier some 10 points higher—which, in fact, is higher still since the raw materials are free in any case and all the tariff falls on the element of processing. And

However, we've had some second thoughts since the Nehru suits burst upon the male scene. A piece in one of the dailies said a top-quality men's shop in Indianapolis couldn't keep up with the demand for Nehrus, even at prices ranging up to \$175 for the jackets alone.

Now to the casual observer, a black Nehru suit worn with one of those stiff mock-turtle-collared white shirts that button in the back looks for all the world like a priest's street garb with maybe an extra "sharp" cut here and there. And put one of those fancy-dancy cross-shaped lavalieres around the dude's neck, and you'd swear you were looking at a bishop.

It already has become at least an apocryphal joke that airline stewardesses and WAC sergeants have been mistaken for nuns from one or another of the up-and-at-'em Orders, and vice versa.

JOHN COGLEY'S VIEW

Violence potential greater in America?

By JOHN COGLEY

One of my full-time duties as a Fellow at the Center for the Study of Democratic Institutions in Santa Barbara is to edit a bi-monthly *The Center Magazine*. For the last issue, I submitted a question to five of my colleagues and asked them for fairly brief replies. The question was: "Is there something peculiarly American about resort to violence—or is it simply human?" The replies were already in type when we received word of the assassination of Dr. Martin Luther King. The magazine was distributed when Senator Kennedy fell.

It can be said, then, that the answers supplied by the Center Fellows were not influenced by the tragic events that later pointed up the timeliness of the original assignment.

Here are some excerpts from what they had to say:

From Stringfellow Barr, former president of St. John's College, Annapolis and a distinguished historian: "We Americans get a Scottish verdict—not proven. If we are guilty, it is not that we are the world's most violent race but that we suffer from a peculiar folly, as a result of our national history, our wealth, our success, and the fact that we have never lost a war. . . . We simply have a deep faith in the efficacy of force. If it fails to solve a problem that no force can solve, we do not look for other means of solving it: we escalate."

From Hallock Hoffman, chairman of the board of the Pacifica Foundation, a member of the Society of Friends: "Plato said that what is honored in a country will be cultivated there. In this country we honor violence. We also honor the enterprises connected with violence. Since 1900, Americans have killed more fellow Americans with guns, here at home, than have been killed in all the wars America has fought during the same period. Yet, any suggestion that gun sales should be controlled—or even that guns should be registered—is met with outraged resistance by associations of rifleman, hunters, and 'naturalists' who are front men or dupes

for the manufacturers of arms and ammunition they use. It is typically American that the organization to murder for profit was called 'Murder, Inc.' We honor violence and the corporate form. You can watch us doing both every evening on television, some of it live coverage from our very own war in Vietnam."

Frank K. Kelly, former staff director, Senate Policy Commission, and veteran journalist: "Since American society is one of the most highly industrialized societies in the world—and such a society always holds out more and more possibilities for those who keep pushing—the forces of frustration are intensified from year to year. So the potential of violence keeps growing. However, there are signs that television broadcasts of bloody fighting in Vietnam and the scenes of destruction in the ghetto, may have convinced millions that violence is a self-defeating and futile way to relieve frustration."

John Wilkinson, a philosopher and scientist: "Roger Garaudy has reminded us that those pacifists who did nothing violent during the Nazi era in Germany to oppose Hitler actually aided him. There are violations of omission as well as commission; and those who refused to take up arms against Hitler were in fact making the horrors of the concentration camp possible by inaction. The way of Guevara and Padre Torres may be the best answer to the complicated relations . . . between that which appears to be constructive love and that which appears to be destructive violence. Whether we like it or not, the third world is gradually and inexorably adopting the Torres dialectic rather than adhering to fusty decisions about 'just wars' and the like, which are as impracticable as they are meaningless in coming to terms with the facts of modern life."

Bishop James A. Pike: "We can't have it both ways. As long as the American nation so officially engaged day by day, hour by hour, in violence abroad, which (courtesy of television) is visible to all, we cannot hope to be free of violence at home. . . . An increasing number of American citizens have been feeling alienated from the nation in their inability to find hope for remedying acute evils. Exhorting them to avoid violence will have little effect. Nor will more laws and more police tanks and anti-personnel weapons

set against them solve their problems. As long as those who are involved in arson and assault and battery in the inner-city regard themselves as having a better cause than those involved in 'search and destroy' missions in Vietnam, in defoliation, and the leveling of villages, there will be no hope for security in our cities."

The assassination of Senator Kennedy and Dr. King, like the killing of the President in 1963, has of course brought on a massive reconsideration of the problem of violence in the nation. It is perfectly true, as many leaders, including President Johnson and Archbishop Cooke have pointed out, that 200 million Americans cannot be blamed for the individual acts by which these great men were taken from us. That is so obvious, it might have gone without saying. The point, however, is that these dramatic deaths and the resort to violence by these unhappy killers brought to attention, as nothing else could, the whole problem of violence in the United States. The problem, so to speak, was written large when Dr. King and the Kennedys fell.

If I had been contributing to the Center symposium I think I should have denied that the U.S. was alone in the world in its reliance on violence. At the same time, I don't think violence in any other country is more widespread. I don't believe that anywhere else is there such a glorification of the violence of the past and the present, transmitted to generation after generation by movies and television. Nor is there anywhere else where official, Government-sanctioned violence is more passionately defended or the resort to violence on the part of the poor and oppressed more roundly condemned.

I suspect that our troubles come from the fact that we just can't make up our minds about the morality of violence. We like it when we think its effects have been, or promise to be, good. We are vigorously opposed to it when it seems that it might claim us as its victims. The reason for this, I suspect, is the old idea that Americans, when they are acting under law, are by definition virtuous. Whatever we do legally, we are persuaded, whether it is waging war or carrying out capital punishment, just cannot be bad, not in "God's country."

WHAT OF THE DAY

Death of RFK seen loss to conservatives

By REV. JOHN DORAN

It should be interesting for conservatives to note that in the death of Senator Robert Kennedy they lost an influential supporter. I do not mean that Senator Kennedy was a conservative, for he was not; but rather that he was a rather perceptive liberal, one who was aware of the good deal of the bankruptcy of the liberal program in this country.

In listening to the debate between Senator Kennedy and Senator McCarthy, one could discern the difference between the classic liberalism of McCarthy and the somewhat disillusioned liberalism of Kennedy. Take as examples McCarthy's insistence that the federal government should keep in the home building game, entering larger and larger boondoggles, versus Kennedy's position that the federal government should get out of the housing project game and make it possible for private industry to

do the job, because industry would do it better.

Or, again, Senator Kennedy has been one of the liberals who has come to see that the welfare state, as we have developed it in America, has been destructive of the human being, and was seeking for remedies through an affiliation for those on welfare, remedies which government has been unable to provide.

The Senator seems to have been coming to an agreement with Daniel Moynihan, a former aid of his brother, the President, who said: "In our desire to maintain public confidence in such (government) programs, we have tended to avoid evidence of poor results. Somehow liberals have been unable to acquire from life what conservatives seem to have been endowed with at birth, namely a healthy skepticism of the powers of the government agencies to do good."

I said that conservatives could have found considerable support for many of their views from Senator Kennedy because the

thoughts of a disillusioned liberal against some pet government project carry much more weight to some than do the same thoughts expressed by an avowed conservative.

Consider the different impact upon the general American thinking between Senator Kennedy saying, as he has, that government relief programs are "inefficient and degrading" and that public housing "has conspicuously failed," with the impact of Barry Goldwater saying the same things.

It will take quite some time for the general electorate to see how bankrupt liberalism has become in America. The Johnson formula for extending more government aid to more and more people will have to run its course, and prove itself ineffectual before this vision will become clear. But men like Senator Kennedy, who have studied the trend of things, have come to realize, as many liberals have, how often liberal "solutions" have failed, and have done even worse than that by damaging the human being in (Continued on page 11)

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QUESTION BOX

Stories in the Bible puzzling to reader

By MSGR. R. T. BOSLER

Q. The lack of communication between teen-agers and their parents deepens when the teen-ager tries to explain the Bible stories as presented to them in class. Will you please explain the meaning behind the story of Jonah and the whale, Noah and the ark and the issuing of the Ten Commandments. As the instructor tells it: "Three jeeps would have been needed to carry the tablets down from the mountain." Please explain.



A. When you ask for an explanation of the meaning behind these biblical stories you are asking the right question about the Bible. Many people ask the wrong questions. They want to

know whether such and such an event actually happened or where and when it happened. I received an inquiry from one reader recently who wanted to know how many years it has been since Adam and Eve lived in paradise and whether paradise was on this planet.

The Hebrew writers themselves could not answer this. They were not scientific historians trying to report the past as accurately as they could. Rather, they were religious writers who were interested in explaining God's dealing with men in a way their readers, some two to three thousand years ago, could understand. So when the reader today looks for meaning in the biblical accounts instead of historical reporting, he is approaching the Bible in the way its authors intended it to be approached.

The Jonah story is just that, a story—a long parable, used in the same way Our Blessed Lord Jesus used parables, to teach an important lesson in an interesting fashion. The lesson is about God's will to have his message preached to all men.

God orders Jonah to preach to the Assyrians of Nineveh who were bitter enemies of the Jews. Jonah tries to avoid this command by sailing to Tarshish, but is thrown overboard in a storm, swallowed by a large fish, and coughed up on the shore of Nineveh. Jonah preaches to the Assyrians, who repent and are converted. And so, even though Jonah is unwilling to bring God's message to the enemies of his people and thus shows himself to be a narrow-minded nationalist, God proves himself to be loving and forgiving toward all men by arranging for Jonah to

convert the Ninevites in spite of himself.

The Noah story (Gen. 6:5-17) with its account of the deluge, the ark, the rainbow, etc., is a combination of several stories which the Hebrew author borrowed from popular folklore, again to make a point. It deals with divine justice and providence and God's good will toward mankind in spite of the evil inclinations of the human heart.

The account of the ten commandments being written by the finger of God on tablets of stone (Ex. 34:12) is an imaginative way of saying that Hebrew law came from God and enjoyed the highest authority for that reason.

Q. How does the Church feel about the advice given in the daily horoscopes? Would it be a sin for us to heed the advice? I notice it seems always to be advice for the better, the kind that strengthens a person's character.

A. I presume you refer to the horoscopes often seen in daily newspapers or sold in pamphlet form in drugstores and supermarkets. These are generalized, popularized, mass-produced versions of "readings." They are generally regarded more as fun than forecast.

Horoscopes, of course, are an integral part of astrology, a form of divination based on the theory that the movements of the celestial bodies influence human affairs and determine the course of events. Generally, astrology contends all future events can be determined beforehand by a universal order resulting from the motions of the planets and stars.

The practice was prevalent in the ancient Near East, Asia and Europe, but with the coming of Christianity, which emphasized Divine Providence, Divine Intervention and free will, interest in astrology subsided. It did not die out by any means.

During the Renaissance it regained popularity, due in part to the rekindled interest in science and astronomy. The European astrologer, considered a scholar exploring the mysteries of the universe through reason and science, was highly esteemed for centuries. In the 16th and 17th centuries, however, theologians waged war against them. In 1585 astrology was officially condemned by Pope Sixtus V, and in 1631 Urban VIII reinforced the condemnation. At the same time the astronomical studies of such men as Galileo and Copernicus undermined the tenets of astrology. Even so, many men of

science and philosophy—including Galileo and Descartes—remained practicing astrologers.

Gradually, however, the practice died out in the Western world. It is very much alive today in some Oriental and Asian cultures.

The reappearance of the ancient art in capsulized, homogenized form for consumption today cannot be lightly explained as just another fad. It is part of human nature to wonder what the future holds. In times when the world around us moves so fast, changes so rapidly, when old standards, traditions and beliefs are being challenged, the desire to "look beyond" is heightened. Thus the tremendous interest in those who display any degree of success in predicting the future. They become overnight celebrities after one "bull's eye."

The cloudy generalities of the popular horoscopes can be applied to almost any individual in any station or circumstance. When you read them, they may well seem to be relevant or pertinent to your own personal situation.

You should not take them seriously. If, however, "the advice for the better," as you put it, makes you have a greater persistence in the face of some trial, or if it gives you a more cheerful outlook, I see no harm in indulging.

POPE PAUL'S FIRST FIVE YEARS

Present Pontiff was John's own choice

By GARY MacEOIN

No adequate evaluation of Pope Paul VI can omit the fact that he was Pope John XXIII's choice as his successor. It is important as evidence of the kind of man Paul VI was willing to entrust the completion of his agnition to this man, and John excelled as a judge of character.



It is not less important as a reflection of the framework within which Paul would have to operate. What that means is that John's choice of successor was extremely limited. To be

elected, he had to be a cardinal, an Italian, and a man sufficiently marked as a moderate not to alienate the strong conservative bloc in the Conclave. In addition, he had to be sufficiently diplomatic to weld conservatives and progressives into a working team after election.

When they met, the cardinals quickly confirmed John's judgment on the preliminary issues. On the fifth ballot, they elected his "candidate," having beaten down a movement to draft conservative leader Cardinal Ottaviani. Election, it is said, was unanimous, except for Cardinal Montini's own vote, cast by courtesy for the Dean of the College of Cardinals.

Five years later, we still have conservatives and progressives. We still have conflict and uncertainty. But I believe that we have made very gratifying progress towards Pope John's goal of an open Church and an united Christendom. Pope Paul's diplomacy has pleased practically nobody, but it has retained the essential options. The road forward remains open.

An important aspect of the new stance is the freedom within the Church to discuss and evaluate the Pope's personal qualities and actions. The ending of "the cult of personality" was an integral part of Pope John's reform. Up to his time, the pope was denied the feedback of public opinion in his performance of his duties. Like the medieval monarch and the modern dictator, he had to make do with praise, flattery and ambiguities.

Pope John recognized that the entry of the papacy into the modern world involved descent from this pedestal. It is not an easy step for anyone. But for John, an extrovert long immersed in the human mainstream and enjoying a favorable public image, the effort was slight. For his successor to persevere on his path is a daily agony.

Paul's dislike of criticism or even of independent evaluation of his actions results from a combination of his experience and his personality. He was born into the Italian ruling class, a class with an autocratic and paternalistic tradition. Poor health as a boy not only protected him from the rough and tumble of games but kept him home with private tutors for much of his schooling. From the aristocratic Academy of Noble Ecclesiastics in Rome he went direct into the Secretariat of State in 1923. It was his only experience until he was named Archbishop of Milan 31 years later. And

apart from five months in Warsaw in 1923, his services were entirely within the confines of the Vatican itself.

The world of international diplomacy is a highly specialized one. Vatican diplomacy in the 20th century is additionally removed from real life because the Vatican lacks the military or economic power base for a confrontation. The ideal action is one which by its symbolism indicates a position, while its reality avoids a direct challenge. As pope, Paul tends to act within the same formulation.

Jean Guittou, a member of the French Academy and the first lay auditor admitted to the Vatican Council, recently published his "Dialogues with Paul VI." He warns in the Preface that the reader will not find "surprises, indiscretions, anecdotes. . . . No secret is revealed here, no gossip, no off-the-record contemporary history."

The book, nevertheless, reveals much about the Pope. Here one finds a man living still within the intellectual and emotional framework I described above. His reading is substantial. When he left Rome in 1954 to go to Milan as its archbishop, he brought with him 90 cases of books while the rest of his personal belongings fitted in a single suitcase. The day of his election to the papacy, he wrote to Milan to send his books to Rome.

Yet the Guittou "Dialogues" show this intensive reading to be concentrated in a narrow band of the intellectual spectrum. What emerges is the conventional ecclesiastical literary diet as served up in the typical seminary 30 years ago. The Pope here misses the message of Sartre and Camus, as not really carrying us beyond the insights of the Scholastics. He is in consequence disposed to make judgments on the basis of abstract principles rather than of existential situations.

All of this is, however, counterbalanced by an extraordinary tenacity, a dedication to hard work, a nervous energy that makes up for a weak physique, a great patience, a constant pursuit of perfection in his own life as well as in his work. The pseudonymous Xavier Rynne has not spared his criticisms of Pope Paul, but he has also recognized his qualities.

"It is obvious to anyone who studies the record with care," he wrote in 1965, "that Pope Paul remains as dedicated as ever to the ideals of his predecessor. . . . But it is now clear likewise that he is determined to move forward at his own slow pace, and that he expects the Church to follow him 'all in one piece.'" I think this judgment remains valid today. Subsequent articles will indicate how far the deliberate speed has carried us.

(To be continued)



Saints in the Canon

APOSTLE OF THE IMPOSSIBLE . . . St. Jude, also called Thaddeus, is named in the Communicantes of the Mass in connection with St. Simon whose feast day he shares on Oct. 28. He was the brother of St. James the Less, a relative of Christ, and his Epistle forms part of the New Testament. Addressing himself to Christ at the Last Supper, St. Jude asked, "Lord, how is it that you are about to manifest Yourself to us, and not to the world?" Christ answered: "If anyone loves me, he will keep My word, and My Father will love him." And He added: "the Holy Spirit Whom the Father will send in My name, He will teach you all things, and bring to mind whatever I said to you." Once known as "the forgotten saint," St. Jude is now venerated popularly as the patron of "impossible dreams" and "hopeless cases."

Woman's rights?

To the Editor:

With reference to your editorial "Now says NOW" in the June 21 issue of The Criterion:

Considering all the problems in the world today, why do you give your editorial space to the silly rantings of a group of women complaining about "sexual prejudice" in Protestant and Catholic churches? Women who waste their time passing resolutions and demanding "equal rights" should look around them and see hungry children to be fed, old people to be cared for, teen-agers to be guided and a score of other really worthwhile activities to engage in.

There are enough real inequities in the world without paying attention to a lot of frustrated, publicity-seeking biddies raving about women's rights.

The woman who is happy to be a woman and secure in her own role doesn't need organizations like NOW to tell her the churches are neglecting her. I would be willing to bet that not one woman in one thousand feels she is "inherently inferior" because she can't be a deacon or priest, or run the Chancery Office, or the World Council of Churches. That is man's work.

A great part of the trouble in society today is caused by men relinquishing their roles as heads of the family in favor of "the little woman." Let's not let this happen in the churches as well.

Mrs. F. L. W.
Indianapolis

'New hope'

To the Editor:

The third week in June was the most encouraging in the history of Catholics for Educational Freedom. Three significant events suddenly gave new hope to those who are fighting for the preservation of freedom of choice in education and the right of non-public school students to equal treatment by the state in educational aid.

First was the 6-3 decision of the U.S. Supreme Court upholding the right of New York state to loan secular text books to non-public school students. The

Court said in providing textbooks for non-public school students that the state was exercising a legitimate concern for the education of all its children, thereby reinforcing CEF's claim that the state not only can be concerned about the education of all students, but, in fairness, must be concerned about the education of its non-public school students, as well.

Indiana has a textbook law that permits local schools at their discretion to provide free textbooks. Now, under this decision there is no constitutional reason why non-public school students can't be included.

The week's second outstanding event was the passage and signing into law of a Pennsylvania bill whereby that state will purchase secular services from non-public schools. These services include instruction in mathematics, modern foreign language, physical science and physical education.

This is the first state law granting aid to non-public schools, and it recognizes the genuine public service these schools are performing, services which the state would otherwise have to perform if these students were in a public school—and at a considerably higher cost.

The third event that brought encouragement to parents of non-public students and their supporters was the inclusion for the first time in either party, of a plank that said the state should be concerned and support all students in the state "regardless of their affiliation."

While not as explicit as the language in the Federal education acts, it nevertheless does recognize that all students are equally deserving of their states' help in education without requiring that their parents give up their constitutional right to freely choose the type of education they want for their children. All three of these historic events are giant steps towards the recognition of parents' rights and freedom of choice in education, and the preservation of our pluralistic school system which is basic to our American freedom.

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Drug Talk
"HOW TO DESTROY OLD MEDICINES"
by **BERNARD KEENE, Jr., Pharmacist**

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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Hits 'thoughtlessness' in Catholic renewal

DETROIT — Roman Catholic renewal has been beset by fickle theology, simplistic thinking, thoughtlessness and frequent compulsion to abandon a rocking ship, a Lutheran historian-theologian told a national interfaith gathering here.

Speaking to the fifth national workshop for Christian Unity, Dr. Martin E. Marty suggested "some Catholic renewal has not been renewal of the Church, but the manic babble on the part of people with personal problems."

He said some Catholic experimenters have not learned the difference between "being a fool for Christ and a damn fool." The University of Chicago professor gave a "Protestant critique of extremism in Catholic renewal," and said Catholic renewal has to learn more about what he called the "Protestant principle."

DR. MARTY defined this as the tradition which "allows for and insists upon radical criticism of one's own community, one's own forms," but asserted in a spirit of loyalty. "Many Catholic renewalists act as if the choice were blind Catholic loyalty or open rejection," he said.

"Protestantism tries to assert that loyalty to God precedes all other loyalties, but that it can also be directed in love to a community of hope."

Arrested in Spain
MADRID — Two Franciscan worker-priests were among five demonstrators arrested at a Carmelite church and monastery in the town of Elbar in the Basque province of Guipuzcoa. Father Felipe Izaguirre and Father Juan Zulaica were accused of attempting to lead an illegal demonstration. Father Zulaica was treated for injuries suffered while resisting arrest.

which is not yet perfect, but which is open to Christ's future."

Dr. Marty also charged some Catholic renewal has been "extreme" in its embrace of the secular world, and that although "the world is the workshop of God," such renewalists are guilty of pure romanticism of the secular. Other Catholic renewalists, he said, frustrated by political convention, have found it "necessary to link up with revolutionary forces in the world."

"Some of them have been uncritical and extreme in their mere adoption of the new lingo of violence and self-assertion for the sake of change."

Catholic renewal theology, Dr. Marty said, has sometimes been "fickle and nervous," offering experiment as solution and tentative steps as the "last word."

"THE PUBLIC need have no reason for confidence in a theology that listens not at all to the thousands of years and only to the moment, that is as jumpy as a magnetic needle but lacking an axis; that is eager to be known as relevant and as getting society's ear, but as having nothing to say," he stated.

"I look for a more aristocratic—and thus more humble—theology in the future, one which moves more by norms gained from Christian listening to a tradition than from merely being outrageous."

"I share a tear for those who have been crippled by legalism and folly in the unrenowned Church; but I reserve admiration for those who do not enact Oedipal problems on the public stage, who settle matters reserved for the couch or the bedroom in private, and who then bring a vision that can cure others," Dr. Marty stated.

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Swim meet set for Subnovices Monday, July 8

Hundreds of contestants are expected to participate in the fourth annual Junior CYO Subnovice Swim Meet next Monday, July 8, at the Brookside Park Pool. The 20 events will get underway at 6 p.m., while swimmers are asked to be at pool-side by 5:45 p.m.

There are two age categories for the Subnovice meet—13 and 14, and 15 and over. Ribbons will be awarded to the first six place finishers in addition to team trophies.

The CYO Office this week reminded coaches that special eligibility rules are in force for the meet, available at the Office, 1502 W. 16th St.

The following week features the big Archdiocesan Junior CYO Swim Meet, to be held July 15 at Broad Ripple Pool. Twenty-five events are scheduled in novice and open categories. Novices will be divided into age groups.

Co-sponsors of the Archdiocesan Meet for the 15th year is Hoosier Athletics, Inc., which will also provide funds for the awards. Meet director is Wilfred F. (Jake) Seyfried.

The coveted Wilfred F. Seyfried Traveling Trophy will be awarded to the team champions. Defending champion is Immaculate Heart of Mary parish.

Additional adult assistance has been requested for both major swim events by the CYO Office.

Oldenburg

(Continued from page 1) and a summer apostolate was begun in an impoverished area of the Diocese of Mexico, Mexico. Religious instruction, which in 1967-1968 was given at 79 centers by 257 Sisters and 173 lay teachers to more than 10,000 children and young adults, was extended to the Girls' School, Clermont, and to small groups of teen-agers in Holy Angels parish, Indianapolis.

Eight new elementary schools, including a third mission school in Papua, New Guinea, were undertaken, and Sisters were assigned to Ritter High School, Indianapolis; Bishop Flaget High School, Chillicothe, Ohio; and Stephen T. Badin High School, Hamilton, Ohio.

A project for the education of Sisters from India and Peru, previously begun, was completed. Four doctorates were completed by Sisters of the Oldenburg Congregation.

CONSTRUCTION projects at Oldenburg included the erection of a new novitiate building and remodeling of the postulate; the addition of two new academy buildings and the renovation of existing facilities. Assisting in the re-building and re-furnishing of mission houses destroyed by fire in New Guinea and Montana were a special challenge.

Developments at Marian College covered the addition of two neighboring properties, the construction of a men's residence hall, extensive adaptation of facilities, the construction, in progress, of a Sisters' faculty-student residence, and the historic installation of lay members and a priest on the board of trustees and the naming of the first lay president of the college.

CONTRIBUTORS

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

MARY K. THOLA, Osmond
MISS LULA EHRINGER, Sellersburg

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PATRONIZE THE ADVERTISERS



CADET CHAMPIONS AGAIN—For the fourth straight season St. Roch's Southside powerhouse has walked off with the CYO's Cadet League Kickball title. The 1968 Spring League was another St. Roch story, with the girls winning the championship of Division Three then eliminating Our Lady of Lourdes, 27-15, and St. Matthew, 16-9 to wrap up their fourth in a row. As you can see from the size of the group, enough material seems to be available for a "representative" squad next school year, too. The highly successful Head Coach for St. Roch is Jim Dilger (back row, left). Assistant Coach Monica Dilger is second from the right in the back row.



WOULD YOU BELIEVE FIVE-IN-A-ROW?—That happens to be the situation with these St. Roch Junior Kickballers, who captured that coveted fifth straight CYO title in Indianapolis Deane's Spring League competition. As usual, the girls did it with a combination of good defense, good pitching and fine kicking, but they had to go down to the wire in the first round of the play-offs before defeating an excellent Holy Spirit team, 9-8. Then, in the title game, the defending champions defeated St. Christopher to wrap things up. Standing at the right are Head Coach Marvin Northcutt and Assistant Kitty Niehaus. At the left is Harry (Mike) Bowman, veteran kickball umpire who handled the championship game. In addition to their league trophy, the girls won possession of the Louis Benedict Memorial Trophy for another six months. The Benedict Travelling award is named in honor of the late Louis J. Benedict, long-time kickball coach and CYO advisor at St. Catherine.



CADET SPRING BASEBALL CHAMPIONS—Little Flower's Cadet boys made up for an otherwise disappointing Cadet sports year by coming on in the stretch like Silky Sullivan to capture the CYO 1968 Cadet Spring Baseball title for the Indianapolis Deane's. The Eastsiders played five games, including rain-outs, in the final week of the season, and won them all to clinch the title. The championship game was a 5-3 squeaker with St. Bernadette's Division Three champs, who eliminated St. Michael, Division One, in the first round of the play-offs. The new champions also had to break a tie with St. Pius X "A", 8-4, to win the Division Two crown. Now, the lads are entering CYO "C" League competition in the Summer Baseball program, where they hope to add another championship. Shown with the boys are Assistant Coach John Brand (back row, left) and Head Coach Fran Fiddler (back row, right).

Monsignor Goossens Says:

"Where There's A Will,
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Scores

JUNIOR BOYS' SOFTBALL
Games of Wednesday, June 26
Division 1: Christ the King 11, Holy Spirit 10; St. Joan of Arc 2, Little Flower 1; St. Andrew 2, Immaculate Heart 0 (forfeit); St. Simon "B" St. Pius X, postponed; St. Luke, bye.
Division 2: Sacred Heart 21, St. Barnabas 11; St. Catherine 15, St. Jude 13; St. Simon "A" 36, St. James 18; Nativity 7, Our Lady of Lourdes 0; St. Philip Neri 6, St. Roch 5.
Games of Sunday, June 30
Division 1: Holy Cross 30, St. Malachy 3; St. Anthony 20, Cathedral 4; St. Christopher 2, Holy Trinity 0 (forfeit); St. Michael-St. Ann, postponed.
Division 2: St. Joan of Arc 14, St. Pius X 5; St. Andrew 25, St. Simon "B" 8; Christ the King 5, St. Luke 3; Little Flower-Immaculate Heart, postponed; Holy Spirit, bye.
Division 3: St. Catherine 10, St. James 9; Nativity 32, St. Simon "A" 9; St. Philip Neri 30, St. Barnabas 15; Our Lady of Lourdes 17, St. Jude 12; Sacred Heart 17, St. Roch 14.
Standings
Division 1: St. Anthony 4-0; St. Michael 3-0; St. Ann 2-1; St. Malachy 2-1; St. Christopher 1-2; Holy Cross 1-3; Cathedral 1-3; Holy Trinity 0-4.
Division 2: St. Joan of Arc 6-0; St. Andrew 4-0; St. Luke 3-2; Immaculate Heart 2-3; Christ the King 3-3; Little Flower 1-3; Holy Spirit 1-3; St. Simon "B" 1-4; St. Pius X 0-4.
Division 3: Nativity 4-0; Sacred Heart 5-1; St. Catherine 4-2; St. Philip Neri 4-2; St. Simon "A" 3-3; St. James 3-3; St. Jude 2-4; Our Lady of Lourdes 1-3; St. Barnabas 0-5; St. Roch 0-5.

JUNIOR GIRLS' SOFTBALL
Games of Sunday, June 30
Division 1: Christ the King 21, St. Christopher 7; St. Joan of Arc 2, Holy Trinity 0 (forfeit); St. Anthony 15, St. Michael 8; St. Ann, bye.
Division 2: St. Lawrence 13, Little Flower 4; St. Andrew 8, St. Pius X 7; Our Lady of Lourdes 33, Holy Spirit 5; St. Philip Neri, bye.
Division 3: St. Mark 2, Holy Name 0 (forfeit); St. Barnabas 17, Sacred Heart 14; St. Roch 15, St. Catherine 8; Nativity, bye.

Standings
Division 1: St. Anthony 3-0; St. Joan of Arc 3-1; St. Michael 2-1; Holy Trinity 2-2; Christ the King 1-2; St. Christopher 1-3; St. Ann 0-3.
Division 2: St. Philip Neri 3-0; St. Lawrence 3-1; Little Flower 2-1; Our Lady of Lourdes 2-1; St. Catherine 2-1; St. Christopher 1-3; Holy Spirit 0-3.
Division 3: St. Roch 3-0; St. Barnabas 3-1; St. Catherine 2-1; Sacred Heart 2-2; St. Mark 2-2; Nativity 1-2; Holy Name 0-4.

JUNIOR BASEBALL—"B" LEAGUE
Games of Monday, June 24
St. Lawrence 5, St. Roch 1; Little Flower 4, Our Lady of Lourdes 2.
Games of Thursday, June 27
Our Lady of Lourdes 3, St. Lawrence 2; Little Flower-St. Roch, postponed.

JUNIOR BASEBALL—"C" LEAGUE
Little Flower 5, Holy Name 1; St. Bernadette 7, St. Lawrence 0 (forfeit); St. Gabriel-Holy Spirit, postponed; Our Lady of Lourdes, bye.

Standings
Division 1: St. Anthony 3-0; St. Joan of Arc 3-1; St. Michael 2-1; Holy Trinity 2-2; Christ the King 1-2; St. Christopher 1-3; St. Ann 0-3.
Division 2: St. Philip Neri 3-0; St. Lawrence 3-1; Little Flower 2-1; Our Lady of Lourdes 2-1; St. Catherine 2-1; St. Christopher 1-3; Holy Spirit 0-3.
Division 3: St. Roch 3-0; St. Barnabas 3-1; St. Catherine 2-1; Sacred Heart 2-2; St. Mark 2-2; Nativity 1-2; Holy Name 0-4.

St. Rita pastor to lead tour
INDIANAPOLIS—Father Bernard L. Strange, pastor of St. Rita's parish, will lead a tour to Africa and the Holy Land late this summer from August 22 to September 7.

Highlight of the tour will be the dedication of the new cathedral of Cardinal Laurian Rugambwa in Bukoba. Cardinal Rugambwa was a visitor to Indianapolis several years ago and received contributions for the construction of his cathedral from the Knights of St. Peter Claver and other individuals.

Other stops on the tour include Athens, Jerusalem, Rome and Lourdes.

Brebeuf honors three seniors
INDIANAPOLIS—The Dads' Club at Brebeuf Preparatory School recently presented the Tomahawk Awards to three outstanding seniors exemplifying best school spirit, leadership and community service.

Recipients were: Len Axelrod, the Spirit Award; Sammy Carter, the Leadership Award; and Mike Hogan, the Community Service Award.

Flash fry set
INDIANAPOLIS—A fish fry is slated at St. Roch's parish, 3603 S. Meridian on Saturday, July 6. Fish sandwiches, tenderloins, french fries, slaw and potato salad will be served in the picnic area from 4 to 8:30 p.m., with carryout service available. Proceeds will be used for the youth activities of the parish.

Charity social
INDIANAPOLIS—The Community Service Committee of the Catholic Alumni Club of Indianapolis will sponsor a charity social at 8:30 p.m. Friday, July 12 at the Stratford Place club-house, Kessler Blvd. and Carvel Ave. Proceeds will benefit the Bethlehem Catholic Orphanage near Saigon, Vietnam. For additional information call Lee Adam, 244-8833.

Few spots open on camp slate

The camping situation this week remains about the same as last, the CYO Office has disclosed.

For girls (minimum age nine) there are few spaces open at Camp Christina the week of July 21. The next three consecutive weeks there have numerous openings.

At Camp Rancho Framasa for boys, nine spaces remain for the week of July 28, and 15 spots the week of August 11. And that is all.

CYO NOTES

Entry blanks are in the hands of parish officials for the Cadet and 100-lb Football Leagues. Deadline for team entries is August 2.

The Junior CYO Talent Contest, to be held August 18 in Garfield Park, will have entry deadline July 30. Auditions will be given August 7 at Our Lady of Lourdes parish.

Blanks have been mailed from the CYO Office for the annual Junior CYO Tennis Tourney, to start August 3. Deadline is July 31.

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TIC TACKER

Ursulines schedule Chapter

By PAUL G. FOX

URSULINES HOLD GENERAL CHAPTER — Along with other major religious communities, the Ursuline Sisters who staff Shawe Memorial High School and John XXIII School in Madison, this week are in the final preparatory stage for their General Chapter which opens on Monday, July 8. The supreme legislative body of a religious community, the membership of the General Chapter consists of delegates chosen by the community. The Ursuline Chapter is made up of 50 elected delegates and four ex-officio members. Among the items of business for the Chapter is the election of the superior general, members of the council and other officials of the institute. Elections are tentatively scheduled for July 16. Major areas of discussion and action will center on the community's government, community life, apostolate, formation and retirement. The Ursuline Sisters of Louisville has a membership of about 540 and serve in college, secondary, elementary and special education, principally in Louisville, but also in seven other states and in Lima, Peru.

PERRY COUNTY NONAGENARIANS — While we don't ordinarily cite birthday anniversaries in this column, an item caught our eye last week in the Tell City News. Mr. and

Mrs. Constine Richard, of Tell City, are observing their birthdays this year with a special party. Both residents of a convalescent center. Mrs. Richard was 93 on June 28 and her husband will be 97 on July 7. They marked their 72nd Wedding Anniversary this past April. Best wishes.

NAMES IN THE NEWS—Father Michael Bradley, associate pastor of St. Mary's parish, Rushville, has been elected vice president of the Rush County Mental Health Association. He has been active in the affairs of the association for the past year. . . . Father Roger Bartman, O.F.M. Conv., of St. Joseph's parish, Terre Haute, recently observed his 25th Anniversary of Ordination in a community celebration held at St. Anthony Novitiate, Auburn, Ind.

SCHOLARSHIP FUND LAUNCHED — The \$50,000 Robert F. Kennedy Memorial Scholarship Fund, recently inaugurated to aid qualified but financially disadvantaged students to attend Marian College, received a \$2,000 gift this past Tuesday evening at a kick-off meeting held at the college. The donation was made by retired industrialist Miklos Sperling, a longtime friend of the Kennedy family. An opening gift of \$100 was announced by the Sisters of St. Francis, who conduct the college, and Episcopal Bishop John P. Craine offered \$100.

DEPARTMENTS CONSOLIDATED

U.S. Catholic Conference reorganization implemented

WASHINGTON — Implementation of a new plan of organization for the United States Catholic Conference (USCC) has been announced (July 5) by Archbishop John F. Dearden of Detroit, president of USCC.

The plan, developed by the firm of Booz, Allen and Hamilton and approved by the general body of bishops at its April meeting in St. Louis, becomes effective immediately.

The plan provides for greater clarification of the roles of the United States Catholic Conference and the National Council of Catholic Bishops (NCCB); streamlining and coordinating of the work of the USCC; and providing a greater voice for priests, Religious and laity in the work of the USCC.

Under the plan, the NCCB, reorganized and strengthened since Vatican II, will continue to be primarily responsible for matters of a purely ecclesiastical nature. The USCC will act as the legally incorporated agency through which the bishops will work with priests, Religious and laity in the many activities of the Church relating to social, economic, educational and public policy matters.

THE NEW PLAN consolidates the 24 existing offices of USCC as divisions under five major departments: Communications, Christian Formation, Health Affairs, International Affairs and Social Development.

The five departments will be supervised by five departmental committees composed of an equal number of episcopal and non-episcopal members including laymen. Committee chairmen, already named, are: Archbishop Philip M. Hannan of New Orleans — Communications; Bishop Ernest J. Primeau of Manchester, N.H. — Christian Formation; Archbishop William E. Cousins of Milwaukee — Health Affairs; Archbishop Joseph T. McGucken of San Francisco — International Affairs; and Bishop John J. Wright of Pittsburgh — Social Development.



NEW RETREAT MASTER—Father Maury Smith, O.F.M., above, has recently been assigned retreat master at Alverno Retreat House, conducted by the Franciscan Fathers in Indianapolis. Ordained in 1965, Father Smith recently completed studies at the Divine Word International Centre of Religious Education in London, Ontario. He has also studied at the University of Detroit, Northwestern University and Catholic University in addition to his regular seminary studies.

Other episcopal members of the committees have also been named and they are expected to choose non-episcopal members shortly. The committees will then appoint directors for the new departments. The heads of existing offices will serve as heads of the new divisions.

In addition to the departmental committees, a National Advisory Council of priests, Religious and laity will be named to advise the USCC administrative board of bishops on overall plans and operations.

Also to be appointed is a special bishops' committee for liaison with organizations of priests, Religious and laity.

THE NEW PLAN of organization also calls for strengthening of the central administrative staff of the USCC. The staff is headed by Bishop Joseph L. Bernardin, general secretary of both the USCC and the NCCB.

A new post of associate general secretary has been established, to be filled by Msgr. Francis Hurley, formerly assistant general secretary. Another new post, assistant general secretary for NCCB, will be filled by Father Edwin B. Neill, formerly secretary to the general secretary. The position of assistant general secretary for the USCC has not yet been named.

Also on the staff level, under the immediate supervision of the general secretary, there will be six offices which will serve all departments and divisions of USCC as well as committees of NCCB. These include Administrative Services, Financial Services, General Counsel, Governmental Liaison, Public Information, and Research, Plans and Program.

IN ANNOUNCING the reorganization plan, Archbishop Dearden said:

"Our objectives are to clarify responsibilities, to insure better coordination of the diverse programs of the Conference so that its work will be more effective, and to provide new structures for collaborative planning and action among bishops, priests, Religious and laity."

Existing bureaus and offices become divisions under the new departments as follows:

Communications: Press Department, to be known as NC News Service; Bureau of Information, to become Division for Press Relations; National Catholic Office for Motion Pictures; National Catholic Office for Radio and Television.

Christian Formation: Confraternity of Christian Doctrine; Department of Education, to become Division of Elementary and Secondary Education; Youth Department, to become Division of Youth Activities.

New Divisions: Division of Religious Education; Division of Higher Education; Division of Continuing (Adult) Education with the Newman Apostolate included in the Division of Higher Education.

Health Affairs: Bureau of Health and Hospitals; National Association of Catholic Chaplains.

International Affairs: Immigration Department, to become Division of Migration and Refugee Service; Foreign Visitors Office, to become Division for Latin America; Office for UN Affairs, to become Division for UN Affairs; Secretariat for World Justice and Peace, to become Division for World Justice and Peace.

Social Development: Social Action Department, to become Division for Urban Life; National Catholic Rural Life Conference, to become Division for Rural Life; Family Life Bureau, to become Division for Family Life; Committee for Spanish Speaking, to become Division for Spanish Speaking; Division for Poverty Programs.

Home

(Continued from page 1) major areas of racial discrimination are investigated: employment practices, public accommodations, law enforcement, education and housing.

In housing cases, the Commission is a law enforcement agency administering the city's open occupancy ordinance. But in some other matters, the Commission's only weapon is moral persuasion.

A current complaint involves two Negro sisters at a local high school who allege a racialized prejudiced teacher roughed them up. Although supported in their claims by onlookers, the girls were suspended from school after a disciplinary hearing in the assistant principal's office. The parents filed a formal complaint of discrimination with the Human Rights Commission, and a staff member assisted them when the case was referred "downtown" — to the Board of School Commissioners. Evidence was introduced in the girls' favor by the Commission, and they were reinstated in school.

ANOTHER complaint still pending was brought by a Negro girl enrolled in a predominately white hairdressers' school. Instructors ignore her presence in class and refuse to refer customers to her while assigning her to work on "mannequins." Acting upon the advice of the Commission, the young Negro student who invested tuition in the course and was assured equal treatment is sticking it out.

Often a firm's manager or personnel official is unaware discrimination is being practiced.

"When we receive a formal complaint, we don't go charging into a plant or office yelling 'discrimination,'" a staff worker says. "First we investigate the facts, then we urge conciliation."

The Human Rights staff has also worked with such groups as the Marion County Builder's Association setting up equitable apprenticeship programs and with the Indianapolis Housing Authority. Staff members serve on various municipal "task forces" and a vigorous educational program is conducted before church and civic groups.

GRIFF CRUMP points willingly to progress in housing and employment practices in Indianapolis. In education and law enforcement, he feels the city still has a long way to go. A new procedure by which complaints of police discrimination or brutality will first come to the Human Rights Commission he feels is a great forward step.

In education, he is encouraged by the recent U.S. Justice Department suit forcing the Indianapolis Public Schools to take more vigorous action to integrate pupils and teachers.

Pope Paul VI

(Continued from page 1) Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community." The Church is "holy, though she has sinners in her bosom, because she herself has no other life but that of grace; it is by living by her life that her members are sanctified; it is by removing themselves from her life that they fall into sins and disorders that prevent the radiation of her sanctity."

• **Authority:** "We believe all that is contained in the word of God, written or handed down, and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal Magisterium (the Church's teaching authority)."

• **Infallibility:** "We believe in the infallibility enjoyed by the successor of Peter when he teaches ex cathedra as pastor and teacher of all the faithful." This infallibility "is assured also to the episcopal body when it exercises with him the supreme magisterium."

• **Christian unity:** "Recognizing the existence outside the organism of the Church of Christ of numerous elements of truth and sanctification which belong to her as her own and tend to Catholic unity . . . we entertain the hope that Christians who are not yet in full communion of the one and only Church will one day be returned in one flock with only one shepherd."

• **Salvation of non-Catholics:** "We believe that the Church is necessary for salvation because

Christ, who is the sole mediator and the way of salvation, renders Himself present for us in His body which is the Church. But the divine design of salvation embraces all men. And those who without fault on their part do not know Christ's Gospel and His Church, but seek God sincerely, and under the influence of grace endeavor to do His will as recognized through the promptings of their conscience, they, in a number known only to God, can obtain salvation."

• **The Eucharist:** In the Mass the priest is "representing the person of Christ by virtue of the power received through the sacrament of Orders." The Mass "is the sacrifice of Calvary rendered sacramentally present on our altar." Bread and wine, when consecrated by the priest, "are changed into the body and blood of Christ enthroned gloriously in heaven." This "mysterious presence of the Lord . . . is a true, real and substantial presence." This change "is very appropriately called by the Church transubstantiation." It leaves unchanged "only the properties of the bread and wine which our senses perceive." Every theological attempt at some understanding of this mystery "must, in order to be in accord with the Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the consecration."

• **Eschatology:** "We believe in the life eternal. We believe that the souls of all who die in

the grace of Christ, whether they must still be purified in purgatory, or whether from the moment they leave their bodies Jesus takes them to paradise as he did for the Good Thief, are the people of God in eternity beyond death, which will be finally conquered on the day of resurrection when these souls will be reunited with their bodies."

THE PROFESSION of faith asserted that the Church is not of this world. It warned that the proper growth of the Church "cannot be confounded with the progress of civilization, of science or of human technology," but in the deeper knowledge of God and greater love of God.

"But it is this same love which induces the Church to concern herself constantly about the true temporal welfare of men. Without ceasing to recall to her children that they have not here a lasting dwelling, she also urges them to contribute, each according to his vocation and means, to the welfare of their earthly city, to promote justice, peace and brotherhood among men, to give their aid freely to their brothers, especially to the poorest and most unfortunate."

Papal message

VATICAN CITY—Pope Paul VI has sent a message to St. Louis University congratulating the Jesuit institution on the 150th anniversary of its foundation. Established in 1818, the university has been directed by the Jesuits since 1829.

Pupils' parents support school

ROSEVILLE, Mich. — Sacred Heart parish here has worked out a financial arrangement by which only parishioners who have children in the parochial schools support the school system.

The plan, in operation since March, stipulates that contributions to the parish from parents of school children are used solely for maintenance of the parish schools. Contributions from other parishioners are used to meet all other parish expenses.

The school system in the parish consists of high, junior high and elementary schools and costs \$500,000 annually.

Priests labeled bridge to future

MAYNOOTH, Ireland—Priests must serve as a link between the present and the year 2000 if the world is to avoid slipping into chaos, Cardinal William Conway, Archbishop of Armagh said at St. Patrick's College here.

Speaking at the annual distribution of prizes at Ireland's national seminary, Cardinal Conway said that the need of priests will be greater than ever in the decades ahead.

In his function at Mass, the cardinal insisted, the priest is not merely the "president of the Eucharistic assembly" but the one whose powers transform bread and wine into the body and blood of Christ.

Cardinal Brennan dies at age 74; cancer victim

PHILADELPHIA — Cardinal Francis Brennan, 74, who served in comparative obscurity for 48 years in some of the Church's most exacting authoritative positions, was accorded final home here (July 5) in St. Peter and Paul cathedral.

Cardinal John Krol of Philadelphia was the principal celebrant of a requiem Mass at which a dozen priests were concelebrants. One of the officers of the Mass was Francis J. Brennan, a seminarian at St. Charles Borromeo Seminary in suburban Overbrook, nephew and namesake of the "quiet American" cardinal.

Bishop Francis J. Furey of San Diego, Calif., a native of Summit Hill, Pa., and longtime friend of the cardinal, preached the eulogy.

Cardinal Brennan died (July 2) of cancer in Misericordia Hospital here. He had been a patient at the hospital since June 17, when he was brought here from Rome by two of his brothers, Dr. Russell J. Brennan, a physician, and Dr. John F. Brennan, a dentist, both of this city.

The cardinal, who was prefect of the Vatican Congregation for the Discipline of the Sacraments, had been ill and hospitalized in Rome, before making the final trip here. He was made a cardinal in May, 1967.

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Announce KC nominees to state committees

Ralph Gartner, Sr. and Wilbur V. Shanks head the list of appointments to state committees announced this week by Arthur V. Phillion, Mishawaka, state deputy-elect of the Knights of Columbus in Indiana.

Gartner, a Mishawaka resident, will serve as general program chairman, and Shanks, who resides in Indianapolis, was renamed administrative assistant to the state deputy. Gartner was formerly district deputy in district five, which includes councils in Mishawaka, Granger and South Bend.

Other appointments include Donald Berkowski, Valparaiso, Catholic Activity; Thomas F. O'Rourke, Highland, Decent Literature; Thomas E. McLaughlin, Indianapolis, State Fair Booth; Frank Celarek, Fort Wayne, Fraternal Affairs and Speakers bureau; Dr. Emerson J. Soland, Indianapolis, membership; Kenneth W. Underhill, Indianapolis, Conservation; Fred M. Priester, Terre Haute, New Council Development and Newman Apostolate; John R. Logan, Marion, Public Relations; Olin G. Klein, Indianapolis, Oratorical Contest; Richard F. Dolato, Gary, Athletics and Council Affairs; Jacob E. Timmons, Logansport, co-chairman with Dolato; William J. Baecher, Indianapolis, Editor, Indiana Bulletin; Winfred Foy, Indianapolis, Youth and Squires; Maurice Kochert, Lanesville, co-chairman with Foy; Paul N. Schroeder, Indianapolis, tours; and Francis F. Gallagher, Indianapolis, Ecumenical Activities.

Alvin B. Holland, Logansport; John W. Plummer, Lafayette, and David Shea Thompson, Aurora, have been named to the Gubault Building and Reserve Fund committee.

District Deputy appointments include Irvin Beyer, No. 1; Richard Havlin, No. 2; John R. Hritz, No. 4; Loys B. Juday, No. 5; Harry W. Malstaff, No. 6; James Kortner, No. 7; Earl R. Lester, No. 8; Donald Reed, No. 9; Paul T. Brooks, No. 10; Hugh Davey, Jr., No. 11; James Kennedy, No. 12; Walter J. Crowell, No. 13; Cosmas A. Mascari, No. 14; Robert J. Michaelis, No. 15; Leon Fritsch, No. 16; Leo Kesterman, No. 17; Edward H. Enneking, No. 18; Robert M. Sutton, No. 19; Don Weinheim, No. 20; Joseph G. Reih, No. 21; Fred R. Wright, No. 22; and Capt. Thomas M. Medland, College Councils.



THE 'NOODLE BRIGADE' AT CORYDON—Home-made noodles are a favorite at the famous Chicken Dinner to be served Sunday, July 14, at the Harrison County Fairgrounds in Corydon. Sponsored by Most Precious Blood and St. Peter's parishes in Harrison County, proceeds of the 19th annual picnic will help support St. Joseph's School in Corydon. Dinners will be served from 10:30 a.m. to 7 p.m. Handmade quilts will be among the many prizes awarded. Shown above with Mrs. Pauline Hoehn (standing left), chairman of the kitchen helpers, are from left: Mrs. Flossie Brown, Mrs. Ada Backhorns, Theresa Thieneman, Mrs. Ethel Hayden and Mrs. Norma Smith.

Ruling bars wearing of religious garb

NEW ORLEANS — Catholic leaders here have rapped a ruling which requires a nun to wear secular clothing when employed in a program conducted in a public school building.

The controversy centers around Sister Maria Andre who has been employed for the past two years by the Orleans Parish (county) public schools in a federally-financed program. Archbishop Philip M. Hannan of New Orleans called the decision "clearly an act of unjust discrimination."

"I have often expressed my condemnation of all types of discrimination and I consider this kind to be particularly harmful," the prelate declared.

ALTHOUGH Sister Marie had been given a verbal commitment from the school board about employment this summer, she was later told she could not be employed if she wore religious garb while working in a public school building.

Sister, who teaches calculus courses at Loyola University here, worked in a Reading-Enrichment-Recreation (RER) program in her summer employment in the public school.

"Sisters have been active in every field of service and welfare benefiting every group of our citizens but especially the poor," the archbishop noted. "For the sake of the students in our public schools and for the sake of our community, I fervently hope that this discriminatory policy is revoked."

FATHER LOUIS F. Genere, archdiocesan superintendent of schools, said public school officials "would have the people believe that this is a public school program. It is not. These special projects are entirely federally financed. By law, non-public school educators and students are required to share equally in the planning and implementation of these programs."

Sister Marie commented: "I do not think it is expedient or advisable for nuns to lay aside their religious garb to teach in public school buildings. The conservative dress of the nun is in my experience a symbol of peace and order, both needed in today's classroom."

Saturday Masses

GREEN BAY, Wis. — Bishop Aloysius J. Wycislo of Green Bay has authorized celebration of Saturday evening Masses at which participants may fulfill Sunday Mass obligations in 38 tourist area parishes of the diocese.

Hospital nuns throw in towel

CAMPBELLSVILLE, Ky. — Dominican Sisters will leave Rosary Hospital here on December 1 because of their community's inability to provide enough Sisters to fill staff needs.

The 33-bed facility, which opened in 1948, is the only general hospital located in this area and is presently staffed by six Sisters.

Steps are underway to have the entire community assume operation of the hospital while plans continue to build a new and larger facility.



EARLY LIBRARIAN RETURNS—One of the first volunteer librarians in the early days of the St. Thomas Aquinas Library in New Albany some 18 years ago was a young woman who is now a Maryknoll Missioner. Sister Rose Lauren Earl, the daughter of Mr. and Mrs. Frank Earl of St. Mary's parish, New Albany, was a recent guest speaker at the library. She is shown above with Miss Louise Speth, left, librarian, and Miss Edith Tighe, president of the library. The most recent assignment of Sister Rose Lauren was the Marshall Islands.

Hopes Uppsala meeting will aid unity cause

STOCKHOLM, Sweden—In a letter sent to the presidents of the World Council of Churches (WCC) on the first day of its general assembly at Uppsala, Sweden (July 4), Catholic Bishop John E. Taylor, O.M.I., of Stockholm expressed the hope that the assembly might "lead us all further on the road shown to us by Christ our Lord."

The text of the letter follows: "At this moment when the delegates of the World Council of Churches are coming together for their fourth general assembly, I consider it a joy as well as a duty to send you these lines as an expression of the deep unity our Roman Catholics here in Sweden feel with you and the delegates in these days of prayerful deliberation. It is our fervent prayer that Almighty God, source of all light, may

enlighten your deliberations as we move towards full Christian unity and the collaboration of all churches. During the course of your deliberations all our Catholics, priests and faithful, will say special prayers at every service throughout the country for the success of your very momentous conference towards which the eyes of the world are drawn.

"We are well aware, that the problems connected with Christian reunion surpass human force and capacity. In the spirit of the Second Vatican Council and in close union with you we therefore put our hope in the prayer of Christ for the Church, in the love of the Father for us and in the power of the Holy Spirit.

"Your general assembly is, at the same time, a pressing re-

minder to the Catholics in this country to deepen and vivify their belief in that unity which we already possess in Christ. We shall strive to practice this unity and bear witness to it in our daily lives when we encounter our brothers and sisters of different denominations.

"It is in this sense that I express a fervent wish that this general assembly may be the occasion to bring about a true renewal of hearts everywhere. May it lead us all further on the road shown to us by Christ our Lord. May it become a sign of Christian hope to all the world and a guide in the midst of the misery and the problems of our times."

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HOSPITAL EMPLOYEES SHOW THE WAY—More than 200 employees of St. Vincent's Hospital, Indianapolis, have responded to the critical need for blood donations to the Community Blood Bank. A special "drawing" was held recently at the hospital during which time 40 pints were donated. The donor employees became members of the blood bank's "assurance plan" which entitles the donors and their families to free "emergency" blood for a year. Dr. Victor H. Muller, above left, medical director for the Community Blood Bank, checks on the progress as Sister Almeda, D.C., offers her blood. In the second photo, Father Francis B. Dooley, hospital chaplain, has his blood pressure checked by Nancy Fels, hospital lab technician.



ARCHBISHOP AND YOUNG BENEDICTINES—Archbishop Schulte is shown above with two new novices and four Benedictine Sisters who had just recited their final profession of vows at Our Lady of Grace Convent, Beech Grove. From left are: Sister Marian East, of Indianapolis; Sister Veronica Bierman, of Starlight; Sister Cynthia Marie Nellis, of Indianapolis; Sister Sharon Byerley, of Floyds Knobs; Sister Pauline Will, of Evansville; and Sister Mary Margaret Funk, of Earl Park. The novices are Sister Cynthia Marie and Sister Sharon.



NEW ASSISTANT PRINCIPAL—Karl V. Hertz, chairman of the Brebeuf Preparatory School English department since 1962, has been named assistant principal of the Indianapolis Jesuit high school. A graduate of Cathedral High School, Hertz attended Xavier University, and received his undergraduate degree from Marian College and his master's degree from Butler University. He has been assistant director of the Brebeuf Summer School in addition to his duties as English department head.



FRANCISCAN PRIEST HONORED—Father Conan Mitchell, O.F.M., pastor of Sacred Heart parish, Indianapolis, the past eight years, was feted by the parish on the occasion of his 25th Jubilee of Ordination recently. Later in the same week he was transferred by his religious superiors to St. Peter's Church in the Chicago Loop. His successor at Sacred Heart is Father Brian Kirm, O.F.M.

10 Oldenburg nuns given study grants

OLDENBURG, Ind. — Grants for graduate study this summer have been awarded to ten Sisters of St. Francis, Oldenburg, including four from schools of the Indianapolis Archdiocese.

Sister Judith Ann, of St. Michael's School, Indianapolis, received a National Science Foundation grant in mathematics for the University of Maryland; Sister Lucia, librarian at Secena Memorial High School, a National Defense Education Act grant in audio-visual media, Purdue University; and Sister Marian, of St. Mary's School, Lanesville, a grant in communications media, WAVE, Bellarmine-Ursuline College, Louisville.

A full scholarship for a workshop in family finance, University of Maryland, was awarded to Sister Stella Marie, a St. Mary Academy business teacher.

THREE Evansville teachers, all of Rex Mundi High School, received NSF grants: Sister Jean Gabriel in radiation biophysics, University of Kansas; Sister Margaret Cortona, radiation biology, St. Mary's College, Winona, Minn.; and Sister Mary de Sales, mathematics, Miami University, Oxford, Ohio.

Sister Mary Audrey, pursuing doctoral study in history at Indiana University, has been awarded a 10-month teaching assistantship there for 1968-1969.

AN ADDITIONAL 85 Sisters are engaged in graduate study at 25 universities and colleges. Universities include: Notre Dame, Ball State, and Indiana; Xavier, University of Cincinnati; John Carroll, University of Dayton; and Western Reserve; Fordham; Murray State University, Kentucky; University of Illinois;

St. Louis University; Creighton; University of Michigan, Eastern Michigan, and University of Detroit; and Marquette.

Eight Sisters are enrolled in graduate programs in special education and related reading at Cardinal Stritch College, Milwaukee; St. Louis University; and Purdue.

INDIANAPOLIS

Calendar of Events

FRIDAY, JULY 5

Nocturnal Adoration Members are reminded of the customary watch.

SATURDAY, JULY 6

D-J Dance, sponsored by the Young Married Couples of Little Flower parish at 8 p.m. in the parish hall.

SUNDAY, JULY 7

St. Catherine's Card Party will NOT be held today.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

Back bus aid

ST. PAUL, Minn.—Bus transportation should be provided pupils of private and parochial schools on the same basis as for public school students, the Minnesota South District of the Lutheran Church-Missouri Synod said here.



AND THERE IS MARIAN COLLEGE—Marian College representative Alberta Hensley (above left) pinpoints the campus on an aerial photograph for Mr. and Mrs. Leo McNulty, Christian Family Movement area president couple. The McNultys are helping to finalize arrangements for the CFM area convention to be held on the Marian campus August 23-24-25. More than 200 couples from Indiana, Ohio, and Kentucky are expected at the event which will have as its theme "The Development of People." The general public is invited to attend the convention with registrations being handled by Mr. and Mrs. William Welch, 816 E. 42nd St., Indianapolis.



PREACHERS' WORKSHOP PARTICIPANTS—The three priests, shown above, will conduct a Preachers' Workshop at Mt. St. Francis Seminary July 8-12. The event is co-sponsored by the Archdiocese and the Catholic Homiletic Society. Workshop staff members will include, from left: Father Anthony Scannell, O.F.M., Cap., of Marathon City, Wis.; Father Oscar Miller, C.M., of St. Louis; and Father Plus A. Leabel, C.P., of Sierra Madre, Cal. Additional information may be obtained from Father Gordon Harpring, St. Mary's Church, Floyds Knobs, Ind. 46119. Attendance will be limited.

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Rite of investiture conducted at Woods

ST. MARY-OF-THE-WOODS, Ind.—Eleven young women from the Indianapolis Archdiocese and two from the Evansville diocese were among 23 postulants from five states and the Republic of Taiwan who received the habit of the Sisters of Providence in private investiture ceremonies at the Motherhouse on Monday, June 24.

Father Bernard Beck, O.S.B., officiated at the ceremonies which were held just prior to the Offertory of the Mass which he celebrated with Father Raymond Kuper of St. Ferdinand parish, Ferdinand, Ind.

Father Kuper was retreat master for the postulants' retreat prior to investiture.

NEW NOVICES from the Indianapolis Archdiocese are: Sister Anne Matthew, formerly Roseanne Abriani, Sacred

Heart parish, Clinton, daughter of Mr. and Mrs. Clarence Abriani; Sister Joyce, formerly Carol Griffin, St. Mary parish, Richmond, daughter of Mr. and Mrs. William Griffin; Sister James Michele, formerly Patricia Hornberger, St. Catherine parish, Indianapolis, daughter of Mr. and Mrs. Ambrose Hornberger; Sister Corja, formerly Cynthia Kantner, St. Simon parish, Indianapolis, daughter of Mr. and Mrs. John H. Kantner; Sister Ann Eugene, formerly Marianne Mader, St. Philip Neri parish, Indianapolis, daughter of Mr. and Mrs. Eugene Mader; Sister Susan Michele, formerly Carol Maze, St. Patrick parish, Indianapolis, daughter of Mrs. James Guffey; Sister Mary Barbara, formerly Barbara McClelland, Holy Name parish, Beech Grove, daughter of Mr. and Mrs. Douglas McClelland.

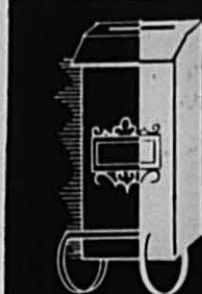
Also Sister Kennan, formerly Joan Semmler, St. Gabriel, Indianapolis, daughter of Mr. and Mrs. Raymond Semmler; Sister Killian, formerly Edith Stoops, St. Philip Neri parish, Indianapolis, daughter of Mr. and Mrs. Charles Stoops; Sister Susan, formerly Karen Swayze, St. Andrew parish, Indianapolis, daughter of Mr. and Mrs. Earl Swayze; Sister Melissa, formerly Melissa Winzenread, St. Roch parish, Indianapolis, daughter of Mr. and Mrs. Melvin Winzenread.

Layman named college head

PITTSBURGH — Dr. Ralph Klinefelter, assistant to the president of La Roche College, Allison Park, Pa., has been elected president by the college board of trustees.

Dr. Klinefelter is the first layman to hold this position at the college, which is conducted by the Sisters of Divine Providence. He succeeds Sister M. Annunziata Sohl, who has been named president emerita.

The new president has worked with the Sisters of Divine Providence since 1958, when the four-year liberal arts college for women was established, and as director of development and public relations when the school was chartered in June, 1963.



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EVANSVILLE

† LOUISE BERTOLUCCI, 70, St. Mary's, June 26, Sister of Mrs. Rose Sweeney, Chicago.

† KELLY SUE EPLEY, 3 days old, St. Anthony, June 24, Daughter of Mr. and Mrs. David Epley, sister of Scott.

† CLETUS W. SCHMITZ, 44, St. Joseph, June 22, Son of Mrs. E. M. Schmitz, brother of Clements of Cocoa, Fla. and Paul of Evansville, and Misses Leona and Lucille Schmitz, both of Evansville.

† MISS FRANCIS KIRCHOFF, 81, St. Boniface, June 24, Sister of Frank and Conrad, both of St. Philip's, George and Henry, both of Evansville, Mrs. Henry Wolf of St. Philip's, Mrs. Mary Dekin of Evansville, Sister Aurelia Kirchhoff, O.S.B., of St. Smith, Ark., and Miss Veronica Kirchhoff of Huntington.

† MICHELLE LEE TIENEN, infant, St. John's, Eberfeld, June 26, Daughter of Mr. and Mrs. David Tienen and sister of Carol Jean at home.

† BEATRICE WILSHACKER, 64, St. John's, June 25, Wife of Louis, mother of Charles of Parkersburg, W.Va., and Mrs. Mary Ann Theriot of Franklin, La.

† NICK J. MEHRINGER, 85, St. Joseph, June 22, Husband of Rose Klumpp, father of Mrs. Ed Begle.

† FRED STENTENHAGEN, 55, Precious Blood, June 23, Husband of Georgine (Wark), father of Sister M. Alicia, O.S.B., Sister Benedict, O.S.B., both of Ferdinand; Mrs. George, Augusta and Mrs. Stanley Bamber, both of Miami, Fla.; Mrs. William Lowe of Arlington, Va., and Miss Charlotte at home; Silas and Hubert of Jasper and Michael of Ft. Knox, Ky.

† VINCENTES
† MABEL CLENDENIN MILLER, 95, Old Cathedral, June 21, Mother of Minard of Lakeland, Fla.

† CEDAR GROVE
† MARY ANN FLEHMAN, 20, Guardian Angel, July 2, Daughter of Mr. and Mrs. William Flehman, sister of Mrs. Betty Berkley of Cedar Grove; Mrs. Joan Berkley of Harrison, Ohio; Shirley, Patty, Janet and Carol, Flehman, all of Cedar Grove; granddaughter of Mrs. Rose Meiers and P. W. Flehman, both of Cedar Grove.

† HUNTINGBURG
† PRESTON LAMKIN, 59, St. Mary's, June 26, Father of Frank Lamkin of Ferdinand; Mrs. Gertrude Addis and Mrs. Odessa Hones, both of Hollywood, Calif.

† INDIANAPOLIS
† LILLIAN KOONZE, 81, 55, Peter and Paul Cathedral, June 27, Aunt of Dorothy Frisch.

† DOROTHY V. SMITH, 48, Little Flower, June 28, Wife of Thomas G. Smith, sister of Mrs. Francis Pennis, Gladys Healy, Mrs. Joseph Seng and Mrs. Vernice Spalding.

† ANNA M. BARRETT, 58, St. Andrew's, June 29, Mother of Patrick E., Daniel J., and Mary L. Barrett, sister of Edward Ferek, Lucille Ferek, Mary Wright and Wanda Duncan.

† HELEN F. STEGEMEIER, 66, Christ the King, June 29, Mother of Richard F. Stegemeier.

† ALVIE H. JACKSON, 81, Holy Angels, July 2, Mother of Florine Bates.

† MARY E. STEVENS, 80, St. Paul Hermitage Chapel, July 2, Aunt of Mildred Collins.

† MARY S. CURRY, 72, St. Joan of Arc, July 3, Mother of Helen Holland and Martha Morey; sister of Vincent Shea, Martina Kinney and Mrs. A. J. Pola.

† PAUL A. NOE, 70, Sacred Heart, July 3, Brother of Sister M. Clarice, O.S.F., of Evansville; Sister M. Norbert, O.S.F., stationed at St. Mary Academy, Indianapolis; Mrs. Walter E. Stumpf of Indianapolis.

† RICHMOND
† RICHARD BUSSEM, 56, St. Andrew's, June 27, Brother of Jack Bussem of Boca Raton, Fla.; Mrs. Anthony Raabe of Cincinnati and Mrs. Gene Perry of Coronado, Calif.

† LOUIS C. CHAMBERLAIN, 67, St. Andrew's, July 2, Father of James Chamberlain of Iowa City, Iowa; William and David Chamberlain and Mrs. Thomas Koorsen, all of Richmond; brother of Mrs. John Behen, Conrad and John Chamberlain, all of Richmond; Edward Chamberlain of Lapel; Paul Chamberlain of Dayton, Ohio; Walter Chamberlain of Indianapolis and Mrs. Margaret Stonebreaker of Huntington.

† FLOYD KNOPS
† IRMA LIPS COOKE, 58, St. Mary-of-the-Knobs, June 27, A brother and two sisters survive.

† JEFFERSONVILLE
† HELEN L. RESCHAR, 63, St. Augustine, June 29, Wife of Carl J. mother of Mrs. Carol Ann Combs, Mrs. Helen McBride; sister of James M. Lancaster.

† DEANNA FAY WILKINS, 27, St. Augustine, June 27, Wife of William R., mother of David W. and Kristi Lee Wilkins; daughter of Mr. and Mrs. Floyd Stevens of Louisville; five brothers and a sister also survive.

† MARY LILLIAN LOVE, 58, St. Augustine, June 26, Wife of Darrell; mother of Mrs. John Markovitch and Mrs. William Rice, both of Florida; sister of Mrs. Richard Ross of Moline, Ill.; Mrs. John Fulmer, Robert, Jerome, Leo and Raymond Matheis, all of Shively.

† NEW ALBANY
† GERTRUDE E. HALL, 73, Holy Trinity, July 1, Wife of Thomas; stepmother of Jarvis Hall of Jeffersonville; Mrs. Charles Foster of Clarksville; Mrs. Francis Contrill, Mrs. Lonnie Winders and Mrs. Clive Moore, all of Jeffersonville; sister of William, Albert and Charles Zeller, all of New Albany; Henry Zeller of St. Matthews and Herman Zeller of Jeffersonville.

† TERRE HAUTE
† MARY MAMIE SNOW, 64, St. Joseph's, G. Hair, Edward, James, Maurice and Michael Snow, all of Terre Haute; William Snow of Farmersburg; Jack L. Snow of Fullerton, Calif.; and Robert Price of New York City.

† MARY E. REEDY, 86, Sacred Heart, June 26, Mother of Joe Adams of West Terre Haute; Raymond Reedy of North Terre Haute; John Reedy, Mrs. Jessie Meneely and Mrs. Mary Ann Mann, all of Terre Haute.

† MARIE VENDEL BERNHARDT, former of Terre Haute, St. Benedict's, June 26, Calvary Cemetery, Mother of John Bernhardt of Chicago, Ill.; sister of Mrs. Helen Casper of Terre Haute.

† CHARLES EDWARD YOCUM, St. Joseph's Church, June 26, Calvary Cemetery, Husband of Edna M., father of Mrs. Byron Adams of Detroit, Mich.; Mrs. James Coyle of Sharpesville, and Mrs. Harry VonEute of Terre Haute.

Latin crisis

(Continued from page 4)

traditional terms of aid to the poor and persuasion and preaching to the rich. It is a theology that says there is only one hope for substantive change: the organization of armed movements of national liberation. In other words, guerilla warfare.

It is a theology which has as its martyr the late Colombian priest, Father Camilo Torres, and which claims as adherents such clerics as the three Maryknoll priests who were recently forced out of Guatemala.

The so-called radical priest is no longer a curiosity in Latin America. Among younger members of the clergy, he may well be in the majority. It is the radicals who have taken center stage in the present social debate. Their mood has grown out of despair of accomplishing change by orderly means. The Alliance for Progress, which promised so much a few short years ago, has been exposed as largely an experiment in futility. It has meant almost nothing to the poor and, in too many cases, it has solidified the hold of dictatorships and made the rich richer.

Conditions among the poor are worsening in many countries: illiteracy, subhuman living conditions, even starvation, are on the rise. The sentiment grows that action of any kind is better than just sitting idly by and watching the nightmare deepen. The emerging guerilla psychology reasons that the Church has often used violence—a priest began Mexico's independence wars—that violence is already institutionalized in most Latin societies and that a discriminatory, creative counter-violence could bring about a stable, equitable, peaceful social structure.

Pope Paul's encyclical, "The Development of Peoples," has played a key role in the shift to the left. The encyclical indicted "exploitative capitalism" and the social and economic injustices and suffering which it creates. That indictment was received with gratitude and enthusiasm in Latin America and fueled the radical movement. The brakes which the Pope and others have since tried to apply to slow the movement have not worked.

How the Latin American hierarchy and Rome will react when and if the theology of revolution passes beyond persuasion to practical, prevalent action cannot be predicted. But the episcopal conference may give some broad hints. It may even be that the conference will opt to deal openly and fully not only with the crisis of Latin America, but with those who espouse a "necessary" violence as the only solution.

If they do so, the bishops will be making history of many kinds.

Fargo diocese to aid ex-priest financially

FARGO, N.D.—The diocese of Fargo will underwrite two-thirds of the salary of a former priest who has been named to a post in the University of North Dakota's department of religion.

Dr. George Frein, formerly a priest of the St. Louis archdiocese, was selected by UND officials to fill the vacancy created when Sister Ann Patrick left to take a post with the National Council of Churches. Dr. Frein has married since leaving the active ministry.

Father Gerard L. Potter, chairman of the department of religion, said that Dr. Frein's application was accepted by university officials and that the institution agreed to underwrite one-third of his salary as a resource person. The Fargo diocese was asked to pay the remainder. The financial arrangement is in accordance with the present policy of having different religious bodies underwrite salaries of instructors in the department of religion at the university.

A STATEMENT by Bishop Leo F. Dworschak of Fargo stressed that Dr. Frein's academic background is impressive "and it is on this basis he was hired by the university. He recently completed his doctoral program at the Catholic University of America in Washington, D.C."

Commenting on Dr. Frein's appointment, Bishop Dworschak said:

"Should our concern be only distress and punitive measures, or should we exercise some leadership in using the talents and experience of these men who can no longer live as members of a celibate clergy?"

"The answer seems obvious. 'We shall know that we are Christians by our love,' goes a hymn we are singing these days. Our understanding and compassion for those who have made this very difficult decision should be obvious to all.

"If the Church writes these men off as defectors, we will be hard-pressed to close the 'credibility gap' which is one of the crises of our time. They have been mothered and taught by the Church. There is still the willingness to serve," Bishop Dworschak said.

"WE SHOULD make it possible for them to do so with dignity. Though many facets of this problem may go unresolved for some time, our Christian response to those caught in this difficulty must be clear.

"I can not be persuaded that we do wrong if we give help and encouragement to a fellow priest who is in difficulty.

"At the same time, I wish to make it clear that I do not condone the action of priests who repudiate the commitment to celibacy which they made at the time of their ordination," the bishop stated.

All-elected clergy senate is formed

TALLAHASSEE, Fla.—Father Patrick M. Madden, pastor of Blessed Sacrament parish here, was elected chairman of the 15-member Priests' Senate of the St. Augustine diocese.

Bishop Paul F. Tanner, shortly after his installation in March, called for an all-elected senate. The election, delayed by a realignment of the Church in Florida in May, was held in the Catholic Student Center of Florida State University here.

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Priest seeks books for island library

BLOOMINGTON, Ind.—Jesuit Father Rafael Borromeo, who was one of the last priests to be ordained before West Baden College was closed and moved to North Aurora, Ill., has been visiting the Indiana University campus to collect books and funds to increase the size of the library at Xavier University on Mindanao Island in the Philippines. Father Borromeo is director of the library.

Father Borromeo is making a three-month tour of libraries in the United States. While in Bloomington, he visited the IU libraries with Philippine students attending the university.

According to Father Borromeo one of the biggest problems of

Annuario issued six months late

VATICAN CITY—The Annuario Pontificio, annual directory of Vatican officials and the Roman Catholic hierarchy, has been issued in its 1968 edition after a delay of more than six months.

Presenting the yearbook at a conference in the Vatican Press Office, Msgr. Fausto Vallaine, Vatican press officer, said that the delay in publication had been caused by the extensive reform of the Roman Curia this year.

Shipment of the first printing to all parts of the world has begun, Msgr. Vallaine said, and a second printing has been undertaken because of the increasing demand for the book.

Besides giving details on all the members of the hierarchy at the time of publication, the Annuario contains data on the Roman Curia and other offices and agencies of the Vatican, religious orders, pontifical institutions, the Vatican diplomatic corps, residential and titular sees.

higher education in his country is the obtaining of books for libraries. "There are few book publishers in the Philippines, and most books must be imported from the U.S." he said.

HIS OWN college library has but 25,000 volumes, while 50,000 is a bare minimum for any college library. Books are so scarce that they are checked out over the noon hour when the library is closed for lunch. The school newspaper recently wrote a critical editorial when officials said the library could remain open until 10:30 p.m. if 25 students would donate 50 centavos each (25c) to pay for the electricity.

The young Jesuit priest said although tuition is only \$2 an hour in the Philippines, the price of books is about the same as in the U.S. A paperback book costs \$1, but it takes at least a day to earn that much money. He said that hard covers are put on paperback books by his staff to make them last longer. "A librarian with a bachelor's degree earns about \$50 a month," he said. "Students are paid 15 cents an hour for work and even less in Manila."

BUILDING space also is at a premium with high school students using the school's facilities during the daytime and college students taking over at night.

Father Borromeo said Philippine education is still patterned to a great extent after the U.S., although only 10 years of school is offered for high school graduation instead of the 12 in the U.S.

He said in general, the United States is still highly respected in the Philippines. He admits his country is worried about Vietnam since it is but 500 miles away. He feels the Peace Corps volunteers to his country have had a good influence, but he believes American movies have a poor and conflicting influence on his people.

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VIEWING WITH ARNOLD

'Thomas Crown Affair' could win an Oscar

By JAMES W. ARNOLD

"The Thomas Crown Affair" is what might have happened if "A Man and a Woman" had met "Rififi" at "Labyrinth." It is the most stylish American feature in years, perhaps ever, but it is also a depressing reflection of the rapidity of the times.

"Crown" is the first film by the director-cameraman team of Norman Jewison and Haskell Wexler since their eminently successful "In the Heat of the Night." Technically, it makes that "best film" of 1967 look like a home movie. Clearly these men have shed their commercial inhibitions, and the result is dazzling.



It may cost them at the box office, because although we may have entered the McLuhan era of total communication, most audiences are still used to being told stories one sequence at a time. Mass viewers may not dig "Crown" anymore than last year's somewhat exonerated "Two for the Road." However, the charisma of Faye Dunaway and Steve McQueen, plus a lot of sex and crime-suspense, may help draw the crowds.

More crucially, all this artistic virtuosity has been lavished on what is basically a caper film, i.e., one whose main drift is a will-the-crooks-pull-off-their-ingenious-crime. But instead of the normal caper emphasis on plot, "Crown" concentrates on developing two characters and their love, suspicion and betrayal. The people are much too nasty and shallow to carry this load. The resulting contrast between content and form is as if Michelangelo had been commissioned to paint his impression of "Bonnie and Clyde" on the ceiling of the Astrodome.

McQueen is a talented brahmin who indulges in crime apparently because he has achieved every other material success. He is a cold cookie who understands few of life's real values, and it is hard to believe in his love for Miss Dunaway, a "modern" chick who is all Revlon glow, a female Narcissus in terms of sex, clothes, what she will do for a dollar, etc.

While Paul Burke is around as a good-natured detective who passes moral judgment on them, it is the Steve-Faye glory that is supposed to hold us. The most objectionable exploitation of their sheer physical gloss is an erotic chess game (a distant relative of the "Tom Jones" eating sequence) which is capped by a whirling montage of closeup kissing. It's amusing, then beautiful—but also juvenile and phony.

The story (essentially a sex-switch on countless old Bogart movies) sounds uninspiring, the form, make no mistake about

it, is Something Else. Most striking is the multiple image projection, McLuhan's "mosaic of simultaneous imagery," undoubtedly the film form of the future, which finally recognizes that movies need not proceed one shot at a time, as writers must with words. (Cf. "Labyrinth" and similar experiments at Expo '67, also "Grand Prix" and others, like "2001" and "Bedazzled," which achieve related effects with banks of TV screens.)

The screen is divided into panels, constantly changing in content and size, ranging in number from three to over a hundred. Sometimes the panels are black or blurred, switched on and off, focused in and out, like neon signs. The sound may be music, or come from one dominant image. The aim is to show related events happening at the same time, different angles of the same event, or even repetitions of the same shot

for aesthetic purposes (e.g., a charging polo pony).

Even when director Jewison sticks to the conventional single screen-size image, he has cameraman Wexler playing with low angles, focus and slow motion. The camera rattles along a marble floor behind a red smoke bomb; it soars dizzily with McQueen in a glider or roars about a beach in a skidding sports car. When Dunaway first sees a photo of McQueen, we don't know it is his face until we see it magnified through her hand-held glasses.

Jewison's editing is equally nervy—After a phone call a girl gets out of bed in a skimpy non-costume. The soundtrack suddenly chirps with whistles, and we see a screenful of slowly moving blurs which focus into the headlights of cars being whistled down by police at a roadblock. There are constant shock cuts either into or out of noise: jets, bells, screeching

tires, even the wet plunk of garbage on newspaper. When Dunaway is first introduced, Jewison lets the speaker get only as far as the surprising pronoun "she"—cut in mid-sentence to her arrival at the airport.

Of many "Man and Woman" influences, the most obvious are the lyric montages of romantic walks and talks in picturesque locales (backed by Michael Legrand's lovely music), and the subtle, understated amours, gags and conflicts. ("Tomorrow?" "What about it?" "Us, Dinner." "Marvelous." "Perfect.") The film also deserves an Oscar for sheer ingenuity in picking locations for conversations: the actors stand practically everywhere in Boston but the steeple of Old North Church.

"Crown" is like a visual ride on a roller coaster: it's fascinating, but the final gut-feeling is of queasy hollowness and frivolous indulgence. (Rating not available).

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The content: an improbably glamorous insurance investigator (Miss Dunaway, kind of a Mary Quant version of Sam Spade) falls for a tycoon-criminal mastermind (McQueen) while trying to nail him for the \$2.6 million heist of a Boston bank. Which is stronger, her greed (she'll get 10 percent of the loot if it's recovered) or her female chemistry? All the implications of this breathtaking question are not resolved until the movie's final shot.

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VARIETY IN BOOKS

"Vision and Tactics," by Gabriel Moran, P.S.C. Herder and Herder, New York. 158 pp. \$3.95.

A recent Gallup poll found that 67% of the persons interviewed think that the influence of religion in American life is rapidly declining. This finding may be relevant to Brother Gabriel's, "Vision and Tactics" in two ways.

A decline in the influence of religion indicates flaws in religious education, and such flaws are one of the author's concerns.

But the results of the survey may also indicate an abandonment of misconceptions of religion, and Brother Gabriel points to what he describes as a misconception of revelation.

Revelation, he maintains, is not primarily a body of truths to be inserted somehow into people's minds. Revelation is the act of God revealing himself. And all things speak of God to man. "If all creation speaks of God; then God is revealed in the 'letting be of being,' that is, in things simply being themselves." (p. 24)

"There is no revelation," he says, "except in God revealing himself in personal experience." From this, he concludes that Catholic educators would do better to awaken intellectual enthusiasm than to say a great many things about "revealed truths."

WHAT BROTHER Gabriel says seems true insofar as a person's knowing is an experience. God reveals himself to anyone insofar as that person knows God.

But it is not clear how the personal experience of anger, envy, vindictiveness, greed and others are revelatory of God. Nor is it clear how the slave trade, the Nazi persecution of the Jews, or the expropriation of the American Indian spoke to those for whom they were personal experiences or to us for whom they are some among the many past events of this world.

There is ambiguity too in Brother Gabriel's discussion of the Christian conception of God in a chapter on "Crises of Faith." He says, "The God of Christian faith, according to Aquinas, is supra-natural, not one of the objects of this world but the presupposition of them all. God does not exist; he does not have existence because he is 'subsistent to be,' the source and origin of all acts of existing." (p. 91)

THAT GOD does not exist in the same way that the things of this world do, with their limited existences, is not equivalent to his non-existence. Unity in God, as "subsistent to be," of essence and existence does not mean that God does not exist. If it were true that God in no way stands out from nothingness, then there would be no one to whom man could say "Our Father."

However, Brother Gabriel's discussion of revelation, Christianity, and the education of Christians is provocative. The essays in the book contain a number of novel suggestions, based on reasoned positions, for restructuring religious education. Parents, teachers, the clergy and concerned Catholics generally should find the book stimulating.

(Reviewed by John J. Maher, NC News Service, Washington, D.C.)

"A Penny a Copy: Readings from The Catholic Worker," edited by Thomas C. Cornell and James H. Forest, Macmillan, New York. 271 pp. \$4.95.

This is a delightful, moving, disturbing book. The editors point out that it includes articles printed in The Catholic Worker since 1933, when it was first sold on Union Square for a penny a copy, and "the price of the paper has remained the same to this day." They express the hope that it "catches some of the pervasive atmosphere of the Catholic Worker, the feel and smell

of the recurring spring, working its way into the streets and dank slum apartments of our Lower East Side."

It does. It works, as the Catholic Worker always has, on the conscience of people, on the fact that, as Msgr. Paul Hanly Furey says in the introduction, "it is not enough to give money or vote for social legislation; one must do something in person. This is an old story with the Catholic Worker group."

The book is divided into four parts: Depression Years 1933-1939; A World at War 1940-1945; People and Problems 1946-1955; and Radicals in Action 1956-. It would be difficult to pick out special articles to note; there are many fine columns by Dorothy Day, of course, a few Easy Essays by Peter Maurin, and a host of others which call for reading as one leafs through the volume. John Cogley has a particularly good one on "House of Hospitality," pointing out that "Even the crudest kind of hospitality can work miracles. It is no wonder the wisdom of the Bible tells us to practice it in season and out of season and adds 'without grumbling.'"

All in all, "A Penny a Copy" is well worth having, and reading; it is a book you can spend 175 minutes with, or an hour or two, with particular benefit.

(Reviewed by Floyd Anderson, Director, NC News Service, Washington, D.C.)

CDA parley set

CLEVELAND — The Catholic Daughters of America's 32nd biennial national convention will be held here from July 14 to 18 with Bishop Clarence G. Isenmann of Cleveland as host. Bishop Bernard J. Flanagan of Worcester, Mass., national chaplain for the CDA, will preside. The convention theme is "Christian Love—Key to Unity."

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(Continued from page 4)

the process.

Just consider for a moment what one of Robert Kennedy's advisers, Richard Goodwin, wrote last year: (Commentary June, 1967): "The most troubling political fact of our age that the growth in central power has been accompanied by a swift and continual diminution in the significance of the individual citizen, transforming him from a welder to an object of power . . . centralized bureaucracies tend to become increasingly ineffective and coercive in direct proportion to the scope and intricacy of the problem they are established to solve . . . One need only look at the fantastic labyrinth of welfare programs, the monstrous incapacities of the Department of Health, Education and Welfare—operated by some of the best teams of executives in the gov-

ernment—as well as the foreseeable fatalities of the new Department of Housing and Urban Development and Transportation, to realize that something is wrong with the old approach."

Yes, I think it reasonable to say that conservatives, too, suffered a loss in the death of Senator Kennedy, for much of his research resulted in his arriving at conclusions very near the traditional conservative thinking.

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DAVIS VS. McKENZIE

Theologians debate relevancy of Church to modern world

By MARGARET M. CARLAN

CHICAGO — "Is the Roman Catholic Church relevant to the contemporary world?"

More than 3,000 people heard a former Catholic priest and a practicing Catholic priest debate the question at the opening general session (June 28) here of the second convention of the national lay association.

Charles Davis, English theologian and author who is currently working in Canada, answered, "no." Father John L. McKenzie, S.J., author and professor of scripture at Notre Dame University, answered, "yes."

As the two debated in classical style, their answers were somewhat qualified.

Davis spoke more against the "corruption" of the Church than its irrelevancy and Father McKenzie talked more of the

Church's constant "developing" than its relevancy.

THE FORMER priest who renounced membership in the Roman Catholic Church in 1966 (and later incurred automatic excommunication by marrying) said that he had done so because he found the Church "corrupt and un-Christian."

He stressed that the corruption was in the structure, rather than in the members. "I have left," not because it is a church of sinners, married by sins and failure," he said, but rather because it is "an obsolete structure contradicting the conscience of Christians and distorting and impeding Christian action."

The corruption of the sociological structure of the Church is based, he said, on its doctrines of ecclesiastical jurisdiction, papal primacy and papal infallibility.

These doctrines, he noted, were explicitly defined by Vatican Council I. These definitions were "erroneous statements," he said, and thus he could not agree with Vatican Council II's principles that they simply needed "development" and "re-interpretation."

Davis said he renounced Catholicism to "give plain witness to my convictions." But, he continued, "there is a church I have not left." (This church he defined as a new "Christian movement" which is a "very viable social reality" and is breaking up the Church. It is found in all denominations, not just the Roman Church," he added.

"As a social reality," Davis stressed, "the Christian Church is primarily a movement within the human community uniting men with a common set of meanings and values, and actions based on those meanings and values."

He maintained that such a movement takes its "structural form from the surrounding culture," and that such structures "should come and go."

Most, he noted however, "remain well beyond their age of usefulness. . . . When they become obstacles to Christian faith and life they should be opposed."

"The Roman Church," he argued, "is clinging to an outmoded institution" and justifying this by doctrine, while the Christian movement is struggling toward new forms."

FATHER McKENZIE praised his opponent by stating that in his book, "A Question of Con-

science," Davis "has presented a much more reasoned explanation of why he has left the Roman Church than anyone else has of why they have remained."

The Jesuit scholar argued, however, that "the Church is relevant to mankind" because it is "the prolonged Incarnation in space and time."

The Church, he said, may not appear credible, but in His lifetime Christ "did not compel credibility. . . . Most of these who saw Him did not believe in Him."

He admitted that "prolonged reading in Church history leaves one with more doubts about the credibility of the Church than if one didn't read anything. . . . Membership is a risk and it cannot be anything else."

But Church history also reveals, Father McKenzie said, that the Church has a great capacity for development. "The reason the Church has developed in the past and will develop in the future is because the Church is always in search of its identity."

"The Church is a human institution. . . . The Church can only fulfill its mission through its humanity, strengthened and inspired by the Spirit that dwells in it," he said.

FATHER McKENZIE said he did not want "to accept the failures of the Church, and I certainly don't want to praise them, but I am ready for them."

Expressing his belief in the "viability" of the Church, Father McKenzie admitted the failure of apologetics in the matter, but compared it to the inability of a man to explain why "there are people whom you trust and people whom you do not trust."

Despite its failures, the Church has retained an identity with Christ, he said. "There were certain things that because He was human Jesus could not do. There are certain things that the Church because it is a church cannot do."

The Church will never be perfect, he said, but it can continue to remain relevant. "There is a power within the Church that is greater than the power of those within the Church who would hold it back."

FATHER McKENZIE took specific objection to Davis' emphasis on present corruption in the Church and the importance he attached to doctrine.

"I don't know," Father McKenzie said, "if the Church as a social structure was ever anything but corrupt, but it has developed, it has changed its structure through the years."

Davis countered that there is no use "being vague and saying the Church has always been corrupt." Christians, he added, must "analyze why it is corrupt" and not be participants in the corruption.

He said the present corruption is "not in fact the evilness of the people in charge" who are "victims of the system . . . from top to bottom."

He said he was "quite prepared to say the Church is developing," but said that at the present the "logical course" of such developments is "abolition of the present institutional structure."

Speaking on doctrinal disagreement, Father McKenzie said he does not place as much importance on it as does Davis. He admitted that the Catholic Church has "more doctrine pound for pound than all the other churches put together," but emphasized that the "Church is a way of life, not a body of doctrine."

The Catholic Church, he maintained, "does communicate this way of life" although "not equally well to all its members."

Davis rebutted that a Christian "cannot dismiss" the fact that the doctrine of the Church has a very practical influence. He noted that the doctrine of papal infallibility is "a development of collegiality" and doctrinal formulations such as those on birth control influence "many millions of people."

He criticized Father McKenzie and other liberal Catholic theologians for using such words as "harmless," "unfortunate" and "inopportune" to dismiss doctrines they do not agree with.

CITING Father McKenzie's use of the word "unfortunate"

New provincial

VILLANOVA, Pa.—Father Edward L. Daley, O.S.A., has been elected superior of the Augustinian Fathers' province of St. Thomas of Villanova, which includes most of the territorial United States, it was announced (June 26) at provincial headquarters here.

in speaking of the doctrinal statements of the Vatican council, he added: "Can I say they were wrong?"

"Christ is truth or Christ is nothing," Davis said. "Christian faith is entry into the truth of God or it is nothing."

Enthusiastically responding to both the debaters were some 900 participants in the NAL convention from around the country who together with the public greatly overflowed a 2,400-seat hall at the Palmer House here.

The debate set the stage for other discussions on the convention theme "The Option for the Church." The NAL was founded in June, 1967, in St. Paul and currently has 11,000 members, most of whom are in 14 affiliated local independent lay groups around the country.

MR. AND MRS. DOYLE GRAY

Parents of 11 foster children take 'emergencies' in stride

By ANN REIN

"When you have 11 foster children, you don't let anything panic you," is Mrs. Doyle (Bert) Gray's comment on life as a veteran foster parent for Catholic Social Services, Indianapolis.

In 15 years the Grays have learned to take in their stride emergencies that range from a St. Thomas Aquinas pupil calling with "Mom, bring me a pair of pants—I've ripped these" to a \$19,500 fire this year that destroyed much of the interior of their home at 5190 Clarendon.

Being prepared for emergencies helps in avoiding panic. In half a garage at the back of their property, Mrs. Gray has enough food on shelves and in freezers to warrant calling it her "grocery store"—and to assure her that there will be a meal on the table no matter what comes up.

She has enough clothes stored in closets and the attic to answer a call for an extra pair of pants or a call from Catholic Social Services that another child is on the way to their home.

THEY EVEN HAD extra housing available when fire forced them out of their 10-room home for two-and-a-half months in the middle of the winter. Mrs. Gray's son, Edward G. Schaub, who lives across the street, and other relatives in the neighborhood housed the foster children for a week. Then they were able to move into a house a few blocks away that Bert Gray had been building as a rental property and hastily put into habitable shape.

Staying on top of the situation also is basic to the Grays' effective handling of children—over 75 in 15 years—who often have far more problems than children in average families.

Most important is setting realistic and consistent controls. "When you say 'no,' mean 'no,'" said Mr. Gray. "But think

before you say 'no.'" When older foster sons arrive at the Grays, he tells them the first day what is expected of them and adds: "I'll back you if you're right but you'll be restricted if you go beyond the limits."

"Children like to mind," stated Mr. Gray, who said he has found this true in the 11 years he has been a Washington Township school bus driver.

Mrs. Gray takes charge of the younger children. She has found the most successful way to punish rule breakers is to have them sit down—right where they are—to "think" about their behavior.

"You need kindness with all this," Mrs. Gray was quick to point out, and she is expert in giving it. She seems to know intuitively when to squeeze and when to lay down the law. She is quick to praise and senses when a child needs special encouragement.

This kindness reflects another basic in helping children with special problems—acceptance. When a new foster child is coming to their home, the Grays honestly want to know what his behavior problems have been and what to expect. They are equally accepting of the normal but sometimes annoying needs of growing children: dirt, noise, anger and freedom from grown-ups.

THE COUPLE is not afraid of professional help with the children in their home. This is essential to being foster parents, since youngsters in foster care receive casework services from Catholic Social Services.

It is unique for so many children to be in one foster home. This means for the Grays that caring for children who are wards of the court under Catholic Social Services' supervision is a fulltime vocation. For the

Eastern Rite back in Czechoslovakia

BONN, Germany—The newly constituted Czechoslovakian communist government has granted permission for the re-establishment of the Eastern Rite Catholic Church in that country.

The government's action is another step in the series of moves to ease the disabilities of the churches in Czechoslovakia and to relax the Church-state conflicts of previous years. It followed the return of four Catholic bishops to their sees 15 years or more after they were ousted by the communists of the Stalinist era.

There was no indication that Auxiliary Bishop Vasil Hopko of the Eastern Rite diocese of Presov has been permitted to resume his official functions.

EARLIER this year a shake-up in the Czechoslovakian regime brought Alexander Dubcek into power as leader of the Communist party in place of old-line Stalinist Antonin Novotny. There followed the liberalizing developments leading to the lessening of many curbs on the Church and religion.

In 1950, Eastern Rite Catholics were ordered to join the Orthodox Church by the communist regime with the disestablishment of the Eastern-rite Church. Eastern Rite bishops

who refuse to join the Orthodox were imprisoned.

Last March, as a result of the first meeting of the country's four active bishops and representatives of the government, the authorities undertook "no longer to impede the functioning of the Eastern-rite diocese of Presov which the government had declared suppressed in 1950."

IN APRIL Bishops Frantisek Tomasek and Ambroz Lazik, apostolic administrators of Prague and Trnava respectively, said in Rome, where they met with Church officials and Pope Paul VI to give the Vatican a report on the changes in their country's religious scene under the new regime, that "the principal change consists in the new atmosphere created by the manner in which Czechoslovakia's new communist leaders have been handling religious problems."

The bishops said in a joint statement that "it seems that they are convinced that the state must not deny basic rights to its honest citizens merely because they believe in God and belong to a religious community."

"Such an atmosphere," the statement said, "offers grounds for hoping that the problems pending between Church and state will soon be resolved and injustices of the preceding period redressed."



MR. AND MRS. DOYLE GRAY

Peace Priests step up activity in Hungary

BONN, Germany — The pro-government Peace Priests' movement in communist-ruled Hungary has been intensifying its activities since its counterpart in Czechoslovakia was disbanded under the new regime in that country, according to reports received here.

Two excommunicated priests who are leaders of the Hungarian Peace Priests—Miklos Beretoczky and Imre Timko—have sounded warnings that nazism is being revived in West Germany and urged Hungarian Catholics to support the "freedom fight" of the Vietnamese people.

IT WAS reported also that the 83-year-old administrator of the Szekesfeharvar diocese in Hungary, Msgr. Imre Potyondi, a member of the Peace Priests, has transferred parish priests on orders from the government's church affairs office and without regard to the regulations of canon law. Priests who took exception to these transfers were retired within 24 hours, even though they were not yet eligible for pensioning because of their age.

The chapter of the Szekesfeharvar diocese elected Msgr. Potyondi, rector of the central seminary in Budapest, to administer the diocese until a successor is named for the late Bishop Lajos Shvoy, who died on January 31.

The Hungarian government has decorated Msgr. Potyondi several times in recent years for his efforts to improve relations between the Church and the

state and for his services to the Peace Priests' movement.

OTHER REPORTS claim that the Communist party in Hungary continues to discourage Catholic parents from sending their children to religion classes in elementary schools. The party has been sending teachers on visits to parents at their homes. The teachers have made threats that the enrollment of children in religion classes would result in "disadvantages."

Church circles in Budapest foresee a great decrease in the number of children enrolled in religion classes as a result of the communist pressure.

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