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INDIANAPOLIS, INDIANA, JULY 12, 1968

## NEW PROGRAM ANNOUNCED

# St. Meinrad deacons to spend semester in city parish work

ST. MEINRAD, Ind.—The St. Meinrad School of Theology has announced the inauguration of a pastoral semester for fourth-year theology students (Deacons) as a part of its seminary training.

During 1968-1969 the pastoral semester will be conducted in Indianapolis, with 23 deacons participating. They represent the archdioceses of Indianapolis and Louisville, the dioceses of Evansville, Belleville, Joliet, Lafayette, Green Bay, Gary, Oklahoma City-Tulsa, Rockford, and St. Meinrad Archdiocese.

The 23 deacons will be placed in parishes within and around the city of Indianapolis from September 14 until December 20. Under the direction of competent pastors the deacons will be introduced to such pastoral practices as house duty, convert

instructions, interviews for marriage forms, preaching, baptizing, Communion calls, accompanying priest on sick calls, visitation of homes, visitation of hospitals, religion and adult education classes.

DURING THE time the deacons will continue to pursue their academic preparation for the priesthood. Classes will be held in Indianapolis on Tuesday and Wednesday of each week. Msgr. James P. Galvin, will conduct a four-credit course in pastoral psychology; Sister Mary Evelyn Eckert, O.S.B., a two-credit course in catechetics; and Father Kenny C. Sweeney, a two-credit course in communication arts.

Father Camillus Ellspermann, O.S.B., of St. Meinrad, will serve as director of the pastoral semester.

Each month the 23 deacons will return to the St. Meinrad campus for three days. This time will be devoted to a recollection and an intensive seminar in applied pastoral theology in which the entire faculty of the School of Theology will participate.

The St. Meinrad Pastoral Program was discussed at a recent meeting of the Bishops' Committee on Priestly Formation and has met with unqualified approval, according to Father William Coyle, C.S.S.R., executive secretary of the Bishops' Committee.

Father Adrian Fuerst, OSB, academic dean of the School of Theology said that "by introducing this pastoral semester during fourth theology, St. Meinrad is bringing seminary education ever more in harmony with the mind of Vatican II and the U.S. Bishops' Committee on Priestly Formation."

## Solemn closing set for Carmelite rites

An outdoor Mass concelebrated by seven priests will climax the Prayer for Peace Week July 10-16 sponsored by the Carmelite monastery of Indianapolis. The Mass will be celebrated at 8 p.m. Tuesday, July 16, the feast of Our Lady of Mount Carmel, on the monastery grounds at 2500 Cold Spring Road.

Chief celebrant for the Mass will be Msgr. Cornelius B. Sweeney, Archdiocesan Vicar General. Concelebrants will include the following: Msgr. Victor L. Goossens, pastor, St. Mary's parish; Msgr. Francis Reine, pastor, Assumption parish; Father Paul Courtney, pastor, St. Luke's parish; Father Boniface Hardin, O.S.B., assistant pastor, Holy Angels parish; Father Bernard Head, chaplain, Marian College; and Father Brendan McGrath, O.S.B., rector, St. Maur's Seminary.

AN OFFERTORY procession of 14 children will form during the Mass at the monastery chapel door and wend its way to the outdoor altar. At the Post Communion of the concelebrated Mass, the traditional candle lighting ceremony will begin with Indianapolis Mayor Richard Lugar lighting the first candle. The Columbians will

then sing "The Battle Hymn of the Republic," as a closing hymn.

Several Protestant ministers are participating in the nightly services of Prayer for Peace Week. Canon Kenneth E. Nelson, program director of the Episcopal diocese, and Dr. Benjamin Davis, president of the Indianapolis Church Federation, led responses to Scripture lessons Wednesday night. Last night responses were led by Dr. Beauford Norris, president of Christian Theological Seminary, and Rev. Melvin Gorton, pastor of Christ Missionary Baptist Church. Other participants will include:

Friday, July 12, Rev. Vernon Hoecker, pastor of Zion Evangelical United Church of Christ, and Rev. Landrum Shields, pastor of Witherspoon Presbyterian Church; Saturday, July 13, Rev. N. H. Holloway, pastor of Barnes United Methodist Church; and Canon Charles Gibson, Christ Church Episcopal Cathedral; Sunday, July 14, Dr. Isaiah Pogue, associate director of the Presbyterian Metropolitan Mission; Rev. William Huber, pastor of St. Andrew's Presbyterian Church; Pastor Donald (Continued on page 7)

## Nun, priest named to IU Center staff

BLOOMINGTON, Ind.—Sister Luke Crawford of the Sisters of Providence has been named to the full time staff of the Indiana University Catholic Student Center for the coming year, according to Father James P. Higgins, administrative director of the Center. Father Barnabas Kanenberg, O.F.M. Conv., of Mt. St. Francis Seminary, Floyd Knobs, will serve as part-time counselor at the Center.

Father Barnabas, who is studying for a doctorate in classical languages and literature at I.U., was on the faculty of the Mt. St. Francis Seminary from 1960-67.

A native of Terre Haute, Sister Luke is currently attending the Harvard University summer session. During the past year she taught at Mother Theodore Guerin High School in River Grove, Ill.

FATHER Barnabas, who is

## Louisville 'jumps gun' on survey

INDIANAPOLIS—Local reasons were given by the Louisville Catholic School Office this week for its decision to release initial data from the Catholic Education Study. The Louisville Archdiocese had participated in the Education Study with the Evansville diocese and the Indianapolis Archdiocese.

Early release of the largely unanalyzed data is being made against the recommendations of Father George Elford, Catholic Education Study director, and consultants at the Catholic Education Research Center at Boston College.

INFORMATION released at Louisville is based on local replies to the attitudinal survey distributed to Catholics in the three dioceses in March. Only over-all Louisville percentages are being announced, with no analyses of replies based on age of the respondents, income, education and so on.

"I am disappointed at their decision," Father Elford said. "There is a strong possibility that release of such unanalyzed data will be misleading, and that serious conflicts may arise between statements made in Louisville in July and those made in a later and more complete report."

Father Elford also pointed out "the difficulty in describing the characteristics and limitations of this type of attitudinal research in piecemeal releases to the press."

FOR THESE reasons, he stated "there is a strong possibility the Louisville decision will be a genuine disservice to Catholic educational research."

The Catholic Education Study director confirmed that the Indianapolis and Evansville dioceses will go ahead with their original plan to publish a detailed report on the attitudinal survey giving not only percentages but also an in-depth analysis. This report will be released in the fall as scheduled, Father Elford said.

Diocesan steering committees and planning commissions have already been briefed on the initial findings of the survey and are receiving detailed information as it becomes available.

# Uppsala delegates tackle Church, world problems

By JAMES C. O'NEILL

UPPSALA, Sweden—The fourth general assembly of the World Council of Churches (WCC) got down to work in six sessions to study a broad spectrum of problems facing the Church and the world after an opening series of ceremonies and speeches which occupied four days of the 16-day convention.

Six sections began meeting July 8 and were due to continue throughout the week. Following up the work of the sections, reports are to be discussed in committee and in deliberative sessions, with final drafts being prepared for the closing of the assembly by July 19.

The six sessions are: The Holy Spirit and the Catholicity of the Church, dealing especially with the theological basis for Christian unity; Renewal in Mission; World Economic and Social De-

velopment; Toward Justice and Peace in International Affairs; Worship and Liturgy; and Toward a New Style of Living, which takes in ethical and moral problems.

## Pope's message

The presence in Uppsala of 15 delegated observers and several official guests is a sign of our time. It confirms in a most happy way the mutual intention to continue and extend the collaboration which already exists between the WCC and the Catholic Church. It expresses the lively interest which we have in your assembly. We pray the Holy Spirit to inspire your work and to assure its complete success. Everything that you do to advance the cause of the unity of Christians will be blessed by the Lord.

development; Toward Justice and Peace in International Affairs; Worship and Liturgy; and Toward a New Style of Living, which takes in ethical and moral problems.

THE FIRST Sunday (July 7) of the assembly meeting in Uppsala probably could best be described as a day of protest. A Swedish Lutheran high Mass was celebrated in the cathedral with hundreds of Christians from various churches and confessions receiving the Eucharist. Others, because of the teachings of their churches, were not able to receive, and at a nearby Lutheran church a group of Catholics, including some British nuns made a symbolic demonstration deploring the present impossibility of intercommunion.

Italian Jesuit Father Roberto Tucci, editor of the bimonthly magazine Civiltà Cattolica, published by the Jesuits' Rome province, told a press conference the following day (July 8) that he was very sorry that he could not have joined the communions in the cathedral. But he said that if he had, he would not have really contributed to the cause of Christian unity because it would imply that he accepted the Eucharist in a symbolic sense rather than in confessing the Real Presence.

In the afternoon about 100 Swedish students, including Catholics, marched in pouring rain to Uppsala University's main hall from Stockholm, 40 miles away, to present their demands to the assembly. Some of the placards carried by the students read: "The World Council of Clerics," "Christ Is Still Too Revolutionary for the Church"

## Spanish primate dies at age of 91 of cerebral stroke

TOLEDO, Spain — Cardinal Enrique Pla y Deniel of Toledo, Catholic primate of Spain, died at the age of 91 (July 5).

The cardinal, who had been in ill health for some time, died from a cerebral embolism. He was the second cardinal to die within a week. Cardinal Francis Brennan, a native of Shenandoah, Pa., who had served in Vatican administrative posts for nearly 20 years, died at the age of 74 in Philadelphia on July 2.

The cardinal was known as an able administrator interested in building an efficient and strong Church in Spain. He was a close friend and supporter of Chief of State Gen. Francisco Franco, although he took a position of opposition to the government-controlled labor syndicates, the only labor unions legally recognized in Spain.

A major theme emerging from his actions and utterances had been a determination to protect the rights of the Church against infringement from any quarter—government, foreign critics, including Catholics, or any other sources.

and "WCC Condemn U.S. Aggression in Vietnam."

THE FOLLOWING day a statement by the youth assembly on Vietnam was read at a press conference. It was announced that the youth assembly, in planary session had adopted several points by a majority of 73 to 2. There are 150 youth participants who have been brought to the assembly by the WCC.

Among the points demanded was the immediate cessation of bombing in all parts of Vietnam, the withdrawal of all non-indigenous troops and personnel, United Nations control of negotiations, a condemnation of the United States, Australia, New Zealand and Korea for their presence in Vietnam, and support for American soldiers who have deserted in Vietnam.

In the proposals presented by the Youth March on Sunday some of the same demands were included. Also proposed was the immediate admission of Red China into the United Nations, the halting of atomic, biological and chemical weapons' stockpiling, as well as the admission of the Catholic Church into the WCC and the admission of the Catholic Church in Sweden into the Swedish ecumenical movement.

The theme of protest continued later in the evening (July 7) when American black author James Baldwin addressed an overflow audience in the main hall of the university. Baldwin distinguished himself for his restraint, but he charged the assembled clergymen and Christian laymen with the "betrayal" of black Christians.

He said that the "destruction of the Christian church as it is today may not be only necessary but desirable," and he urged that white Christians go back and follow the example of "the Hebrew criminal" who was crucified for all.

BALDWIN told the assembly that what is demanded of it is "not good will, not paper resolutions. The Christian church still rules. It still has the power, if it will, to change the structure of South Africa, to prevent the murder of another Martin Luther King, to force a government to cease dropping bombs on Southeast Asia."

Baldwin described himself as the son of a Baptist minister, and declared:

"Part of the dilemma of the Christian church is that it opted for power and betrayed its own first principles, which are re-sponsible to every living soul. Christianity is based on the principle that all men are the sons of God, all men are free."

He told the assembly that his importance in the Christian world, however, "is not the importance of a living soul... but as a means of making profit, making money." For this reason, he continued, "it becomes necessary for my survival not to listen to what you say but to watch carefully what you do."

Defining black power, Baldwin said that it is simply "a translation into the black idiom of what the English said hundreds of years ago—the self-determination of peoples—that and nothing more."

Baldwin noted that Stokely Carmichael, militant U.S. civil rights leader, began as a sincere Christian but had tired of "petitioning." He described Carmichael as a "petitioner."

(Continued on page 7)

## Priest takes Communion at Lutheran Mass

By RUNE P. THURINGER

UPPSALA, Sweden—A Catholic priest from The Netherlands who received Communion at a Lutheran Mass in the cathedral here (July 7) said later that he had become so inspired by and involved in the form of the Swedish Lutheran liturgy that he simply could not resist the invitation to receive the Eucharist.

The priest, Father Alfred Van de Weijer, O.F.M. Cap., a journalist with a Dutch daily paper, Het Binnenhof, told Svenska Dagbladet, a Stockholm daily, that he had gone to the service with the intention of waiting to see if he could receive Communion or not.

"But the liturgy was so good, and I received such a strong feeling of togetherness in the service," he said, "that I felt it was a real Holy Communion. I shouldn't say it always

would be all right for such intercommunion, but I believe that it is all right on special occasions."

Father Van de Weijer said that one of his Catholic friends had not dared to take such a step but afterwards was envious of the priest for doing so.

Other Catholics in the cathedral, in a symbolic demonstration, went up to the altar rail but did not receive Communion, instead they confessed their sorrow over disunion and promised to pray for full Christian unity.

Many Catholics here are discussing what action might be taken against Father Van de Weijer, and recalled a similar event in 1925 when a well-known German Catholic, Prof. Friedrich Heiler, was excommunicated for having received Communion at an ecumenical meeting here.



## WAR AND TEARS

A South Vietnamese boy, tearful and bewildered, photographed in the Cholon district of Saigon during the recent offensive by Vietcong and North Vietnam forces. (RNS photo)

## Non-Catholic Negro is named parochial school principal

PITTSBURGH—Holy Rosary grade school in a black ghetto here is replacing its nun principal with a black non-Catholic, the first layman to head a parochial school in the diocese.

John Mosley, 33, will succeed Sister Briget as principal in September at the school, whose 225 enrollment is about 80 percent black children.

## Seven cardinals get new posts

VATICAN CITY—Pope Paul VI has named Cardinal Luigi Traglia, Chancellor of the Holy Roman Church; Cardinal Jean Villot, prefect of the Congregation for the Clergy; Cardinal Franjo Seper, pro-prefect of the Doctrinal Congregation, and Cardinal Gabriel Garrone, prefect of the Congregation for Catholic Education, to be members of the Council for Public Affairs.

The Pope also named Cardinal Maximilian de Fuensteberg, prefect of the Congregation for Eastern-rite Churches and Cardinal Giuseppe Beltramo and Cardinal Carlo Grano, both of the Roman Curia, the Church's central administrative offices, to be members of the Congregation for Bishops.

The nuns will continue to administer the religion program. Notice of the change was carried in the parish Sunday bulletin in which the pastor, Msgr. Charles Owen Rice, veteran labor priest also active in peace and civil rights activities, commented:

"It is very important in a volatile neighborhood such as ours that the boys, particularly have a strong male symbol of authority. It is even more important for black children than for white."

MSGR. RICE saw the move bringing the parish "into a more harmonious relationship with our community" and making "for tranquility."

Sister Briget will remain as a teacher and as superior of the convent. It was at the urging of herself and the other Sisters of St. Joseph who teach at Holy Rosary that Mosley was hired.

The nuns believe this is "the only way to go" for sound ghetto education today, she said. Praising Mosley's qualifications as an educator, she said plans are to introduce major new educational approaches under his direction.

Mosley recently received a master's degree in counseling education from the University of Pittsburgh. Previously he taught third and fourth grades

for five years in a Cleveland school.

A native of East Rainelle, West Va., he is a graduate of West Virginia State College where he majored in education and qualified to teach in both grade and high schools. He is married and has two children.

Msgr. Rice declined to reveal Mosley's salary but said it was "competitive." He said Mosley had been "flooded" with offers from other schools. "The very freedom and flexibility of our school is what attracted him," he said.

SISTER BRIGET said the change has the approval of her order's superior and grade school supervisors, and of the diocesan schools office.

Last term the faculty consisted of five nuns and three laymen plus the principal—all white. Sister Briget said two black nuns are being sought to replace two of the laymen who left after the last term.

While Holy Rosary is located in a black neighborhood and has mostly black children enrolled, the majority of its parishioners are white. Most live outside the neighborhood's core ghetto.

## Evansville names 'pastoral team'

EVANSVILLE — Father Charles Meny and Father Earl Rohleder have been named by Bishop Paul Leibold to form the first pastoral team in the Evansville Diocese at St. John's Apostolic Center.

Father Meny, superintendent of Rex Mundi High School since it opened in 1958, and Father Rohleder, assistant pastor at St. Anthony, Evansville, since his ordination in 1963, have both been active in the type of special projects envisioned for the Apostolic Center.

## Visits Argentina

BUENOS AIRES — Catholics Vaiken I, Armenian Patriarch of Etchmiadzin, was welcomed here by Catholic Archbishop Juan Carlos Aramburu, Coadjutor Archbishop of Buenos Aires, and by President Juan Carlos Onganía of Argentina. The Soviet Armenian churchman, who recently visited the U.S., is currently touring Argentinean churches in Argentina.

## On the Inside

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UPPSALA, Sweden—The Catholic Church in Sweden, where the World Council of Churches is holding its convention, can be described as a minority church, slowly growing under difficult conditions in a highly secularized society, which for a long time has had a Protestant and anti-Catholic character.

Three Catholic beginnings have been made during the centuries: the first in the 9th century with the arrival of Ansgar, then the return made possible by the edict of King Gustavus III in 1781, granting freedom of worship to foreigners—a return after more than two and a half centuries of exile after the Reformation—and lastly the new beginning after the Second Vatican Council.

In comparison with European countries, like France, England and Germany, which were Christianized in the 6th, 7th and 8th centuries, the Christian faith reached Sweden late. In 829-830 Ansgar, a French Benedictine monk, preached the Gospel in Sweden, but the real missions did not take place until the 11th century. Nearly 3,000 rune

stones with their inscriptions bear witness to the slow progress of Christianity.

**ABOUT 1100** the country was divided into six dioceses, and in 1164 Uppsala was made an archbishopric.

The 13th and the 14th centuries are characterized by the extensive work of the Cistercians, the Franciscans and the Dominicans. The Church was vigorous and St. Bridgid of Vadstena meant a spiritual culmination of its activities.

A great many churches were built, which well preserved and restored are still today a conspicuous feature in the Swedish landscape. They now belong to the Lutheran State Church.

The deterioration from which the Catholic Church suffered in some parts of the continent at the end of the Middle Ages does not seem to have reached Sweden.

The Reformation was carried out by Gustavus Vasa after the continental pattern and for economic reasons. All church historians, including Lutheran scholars, agree on this point.

In 1527 came the first rupture with Rome and a State Church was established in Sweden. In 1617 the Catholic faith was forbidden. Transgression incurred a death penalty. Thus in 1624 in the reign of Gustavus Adolphus two Swedish Catholics, Anselmus and Behr, were put to death. A strict Lutheran orthodoxy developed in the State Church. The abdication and conversion of Queen Christina came as a shock to the whole of the monolithic Protestant Scandinavia.

**IT WAS** a long time before the Catholic Church could return to Sweden. This was made possible by Gustavus III, an enlightened monarch, whose edict of "toleration," probably granted for financial reasons, had far-reaching consequences. In 1809 religious liberty was laid down as a principle in the Constitution, even if this principle could not be fully put in practice until the next century.

In 1837 the Catholic Church of St. Eugenia could be built in Stockholm. The initiative was taken by Crown Princess Josephine, daughter of Eugene Beauharnais, Napoleon's stepson, later Queen of Sweden as the wife of King Oscar I. Bishop J. L. Studach, born in Switzerland and the Queen's chaplain, were able to exert an important influence.

The edict of "toleration" was, however only applicable to foreigners, and a notice on the church door informed the inhabitants of Stockholm that visits to the church were prohibited under pain of a fine.

As late as 1858 six Catholic lay people were exiled because of their faith, an event that attracted great attention throughout the country.

**Heads food group**

**NEW DELHI, India**—Francis J. Senz, national program director for U.S. Catholic Relief Services (CRS) here, has been elected president of Action for Food Production (AFFRO), a Catholic-Protestant group working to increase food production through improved farming methods.

In 1866 a number of the Grey Sisters of the Order of St. Elisabeth came from Silesia to Sweden to devote themselves to social work and nursing. They were later followed by French Sisters of the Order of St. Joseph, German Sisters of St. Mary, Sisters of the Orders of St. Dominic and St. Bridgid and Carmelites. Today their number amounts to 194, 24 of whom are Swedish. Vocations are scarce in Sweden and the number is not at all sufficient for the vast Swedish diocese. The fact that two-thirds of the Sisters are occupied in nursing presents another problem: there are not enough Sisters for parish work.

**IN THE** years between the two World Wars, Polish workers began to immigrate into Sweden, and after the Second World War a large number of refugees arrived. Sweden, long isolated, formed new contacts with the world trade; films, television gave a broader outlook.

A group of Swedish intellectuals, headed by the well-known writer, Sven Stolpe, converted to Catholicism.

A new law of 1952, establishing religious liberty, gave the Catholics the right to found convents and to teach religion in the State schools, but was in the first place intended to further the interests of atheists and the non-Lutheran Protestants in opposition to the State Church.

During the years after the Second World War, the State Church was heavily attacked by the most radical of the liberals on the cultural front, in the first place Ingemar Hedenius, professor of Philosophy, and Herbert Tingsten, then chief editor of the liberal Dagens Nyheter. In spite of this, the State Church still counts the majority of the citizens as members (97%).

## BY RUNE P. THURINGER

some very severe conditions on religious communities outside the State Church. Gifts from members are not exempt from taxation. A tax amounting to 25% of the invested capital has to be paid before the permission to build a church is granted.

The continuing inflation aggravates the financial situation and lastly — the Swedish Catholics—only about one-fifth of the total number of members—are not generous givers, not only for the reasons mentioned above, but also because in the welfare state they are accustomed from childhood to receiving without paying.

**THE YEAR 1962** was a turning point in the history of the Catholic Church in Sweden. On September 21, Father John E. Taylor, an American Oblate, was consecrated bishop of Stockholm, and on October 11 the Second Vatican Council opened. The consecration of the bishop, which took place in the Town Hall since the Catholic churches were not spacious enough, was the first in this country since the Reformation.

Under the guidance of Bishop Taylor several important initiatives have been taken, particularly with regard to the Catholic press, the liturgy and the ecumenical movement, which up till then had been unexplored territory for Protestants as well as Catholics in this country.

The Constitution on the Liturgy, which was translated into Swedish shortly after its publication, has deeply influenced the life of the Catholic Church in Sweden. The texts of the Mass, later also the text of the canon, were translated through the liturgical committee of the diocese. The fact that a great number of the priests and the lay people belong to many different nationalities made this reform an exciting venture. Now four years later the change has been carried out in a surprisingly short time.

In 1966 Bishop Taylor set up an ecumenical committee under the guidance of Father Hermann Seiler, S.J., who also became a member of the Swedish Faith and Order commission, led by Professor Persson. When next year a joint committee was instituted by the Roman Catholic and Orthodox Churches, Father Seiler was chosen to represent the Catholics. A folder has now been published with information about Catholic and

Orthodox churches and parishes in the country, and with the permission of the Lutheran bishops this folder is distributed to the immigrants from the Lutheran parish registrar's office. This is the only way in which the Catholic and Orthodox priests can contact those immigrants who do not find their way themselves to the church they belong to.

**THE LUTHERAN** bishops also decided to open their churches to the Catholics for baptism and marriages, though not for the celebration of Mass. Also other communities, for example the Baptists at Tumba, have allowed the "homeless" Catholics to use their churches, although there is often still an anti-Catholic attitude among the non-Lutheran Protestants.

In 1967 another important step in the ecumenical movement was taken. The Swedish ecumenical council, which before had been closed to Catholics, invited the Catholic Church and the Pentecostals to send representatives as observers. The Catholics chose Father J. Dureau, O.P., to represent them in this important task. The ecumenical climate, which was earlier very unfavorable, has on the whole changed for the better after the council.

Other new undertakings, started under the guidance of Bishop Taylor, are the Educational Commission of the Diocese in Stockholm (1966) and the Catholic Council for Adult Education (1968). The latter has joined the State Church organization for adult education, hoping to obtain in that way public grants, which are badly needed for the religious instruction carried out by priests and members of the religious orders.

The isolation of individual Catholics caused by the great distances between the parishes is a hard problem to solve for the Catholic Church in Sweden.

The whole country, 173,745 sq.m., an area more than five times as large as Austria, has only 23 parishes. The corresponding number of the State Church is 1,138. Most of the Catholic parishes are situated in the large towns and have chapels and temporary places of worship in the suburbs and surrounding areas.

Many more priests are needed, and vocations are few. In

northern Sweden, the priest stationed at Lulea must travel three or four days in order to let 20 parishioners at Kiruna share in the sacraments and listen to a sermon.

**BISHOP TAYLOR** has worked hard and not without success to call in priests from the U.S. and western Europe. Above all, he is trying to encourage the study of theology among young Swedes, and the situation looks a little more promising today than it did 10 years ago. In 1967 three Swedes were ordained, and more admissions are expected. The number of priests is now 90, nine of whom are Swedes.

To make the Church "Swedish" is of vital importance for the future of Catholicism in this country. Closely related to this question is the problem of the growing influence and commitment of the lay people. After the Third World Congress for the Lay Apostolate in 1967, attempts to organize their activities have been made. Skane has now a Layman's Council.

The Catholic Church in Sweden has an intellectual as well as a pastoral task. It has to present, to a radically secularized society, Catholic ideas in a form that will make people see that they are both reasonable and indispensable. We are only just now starting such a dialogue. But the required conditions exist, and a very important factor is the relatively great number of authors and artists that are to be found among Catholics in Sweden.

A development scheme for the future is essential for the pastoral mission of the Church: a building up of a Church, unhampered by old traditions, working upon the principles of the council and its conception of the Church and society. In this scheme the large number of "lukewarm Catholics" play an important role. The "Swedification" of these groups—with due consideration for their national characteristics—is one great problem, the financial position of the Church another one.

## Lutherans back war objectors

**ATLANTA, Ga.**—The Lutheran Church in America voted to stand behind conscientious objectors who oppose a particular war.

Delegates attending the church's fourth biennial convention adopted the position statement by a vote of 426-146, with seven abstentions. The statement says the church upholds conscientious objectors whether they oppose war in general or a particular war.

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have not forgotten about retirees between the ages of 62 and 71. The new plan also provides that they, too, can reduce the cost of their Membership Fee or life lease simply by adding a few dollars regularly to their Monthly Life Care Charge. This is not an additional cost but rather an anticipated saving which will reduce the original cost of the life lease on any apartment selected.

The Apartment Community of Our Lady of the Snows on Highway 460 near Belleville, Illinois, is suggested for your consideration. It might be just the place of retirement for which you have been searching.

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In addition to providing the finest living accommodations — large rooms with wall-to-wall carpeting, color-blending draperies and a fully equipped kitchenette — the Apartment Community offers the widest range of cultural, social, educational and recreational facilities.

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charm, beauty and peace of rural living and, at the same time, take advantage of the warmth and friendliness of the neighboring communities or the many exciting activities of a large city—St. Louis, Missouri, just minutes away across the Mississippi River.

Your Membership Fee entitles you to a life-time use of the apartment you select and furnish. Your Monthly Life Care Charge takes care of three meals daily, utilities (light, heat and air conditioning), flat linen service, maid service, apartment and building maintenance, medical, surgical, hospitalization and nursing care.

The Apartment Community is operated on a non-profit, non-sectarian basis by the Oblate Fathers and is located on the 200-acre site of the National Shrine of Our Lady of the Snows. An attractively decorated display apartment is open to the public daily.

If you want to know more about how you can reduce the cost of retirement, clip the coupon and mail it today.

### SLIDE PRESENTATION!

A representative of the Apartment Community will be in Indianapolis on July 23 and will present an illustrated program about the unique retirement center at the Shrine of Our Lady of the Snows.

He will answer all your questions and will have literature available.

Make plans now to attend this presentation July 23 at 2:30 p.m. in the West Caucus Room at the Essex House, 407 N. Pennsylvania.

There will be no charge for this interesting and informative program.

To enable our representative to make satisfactory arrangements for all those desiring to see this presentation we ask you to please check the appropriate space in the adjacent coupon.

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Please send me, without charge or obligation, more information about your plan to reduce the cost of retirement.

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City..... State..... Zip.....

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I will attend the slide presentation on July 23rd ☐





### CHAINS OF 'COMMON BONDAGE'

Barry Johnson, 26, a former student at Union Theological Seminary, answered an order to report for military induction by appearing with his wife and seven other persons chained to him. The protest to the war in Vietnam was sponsored by Clergy and Laymen Concerned About Vietnam, with which Mr. Johnson once worked. He was not admitted to the induction center in New York and went home. In the photo just above he reads a statement on responsibility from the steps of the induction center. "Today my wife and I stand with friends in the chain of common bondage confessing our guilt and responsibility for the injustices at home and abroad which are taking place in our names," he said. From left to right in the chain are: The Rev. John Neuhaus, pastor of Brooklyn's St. John the Evangelist Lutheran church; Dr. George Webber, professor at Union Theological Seminary; Mrs. Robert Ransom, a Bronxville, N.Y., mother of a GI killed in Vietnam; Mr. Johnson; Mrs. Johnson; the Rev. Richard Fernandez, national director of Clergy and Laymen Concerned; Rabbi Balfour Brickner, director of Interfaith Activities of the Union of American Hebrew Congregations; Mark Lundeen, Union seminary student, and Mrs. Irma Zigas of Women Strike for Peace.

### 'OPERATION HOSPITALITY'

## Negro 'guest' pupils will enter Chicago's suburban schools

CHICAGO—Nearly 350 guest pupils from Negro neighborhoods of Chicago will be enrolled in September by 19 Catholic elementary schools in outlying neighborhoods and suburbs, according to Bishop William E. McManus, archdiocesan superintendent of schools.

The 19 schools which have responded to date as host schools in "Operation Hospitality"—a Chicago archdiocesan program to reduce the racial isolation of school children—include 13 which had no Negro pupils last school year and six with only a few Negro children. Host schools

will receive from 10 to 30 guest pupils each. Children participating will be enrolled in fourth, fifth, sixth and seventh grades.

**YOUNGSTERS** engaging in the daily travel venture will be welcomed by a host family of the parish—usually a family with its own children attending their school. Each newcomer is assured he may complete the eighth grade in the school which is receiving him. Host families will welcome the children on their original entrance and will provide for them in case of emergency such as illness during the school day.

The 19 host schools enrolled in "Operation Hospitality" after ascertaining that they have some space for additional children in the fall and that families would enlist to offer hospitality in a continuing way to the incoming children.

The cost of transporting the children from their home school and back each day will be paid from a special fund. The host schools will make the same tuition charge they make to their own parishioners.

Under the plan, nearly 10,000 children who have been enrolled in schools with no Negro pupils will experience some racial diversity at school this fall, through involvement in "Operation Hospitality." Another 3,600 children will see the small fraction of non-white children in their schools increase with the arrival of children from inner city parishes.

Church's censorship procedures which were established as an exercise of vigilance for safeguarding authentic religious teaching. The clearance of words for publication, while it is a guarantee of doctrinal orthodoxy, does not necessarily imply approval of the author's viewpoint or his manner of handling a subject.

**FATHER KUENG** claimed that, in strict accordance with the regulations of Alexander VI, the letters of St. Paul should have been barred from publication.

Father Kueng recently confirmed that he had been summoned to Rome by Cardinal Franjo Seper, pro-prefect of the Doctrinal Congregation, to explain some of his writings.

Father Kueng said, however, that he could not go at this time because of lack of time. He told the Dutch Catholic news agency, KNP, that he is ready for such a discussion but specified certain conditions for such discussion to avoid having talks marked by what he called "the methods of the Inquisition."

**ONE OF** the conditions set by Father Kueng is that he be allowed to read the file on him that he claims Cardinal Alfredo Ottaviani, the former pro-prefect of the Doctrinal Congregation, accumulated over a period of 11 years.

Father Kueng has blamed Cardinal Ottaviani for most of what he calls the censorious "right-wing" attitude toward him among some members of the Roman curia, the Church's central administrative offices.

### Bishop recruiting priests from Eire

ROCHESTER, N.Y. — Bishop Fulton J. Sheen leaves here July 15 for Ireland and an extended visit in the Emerald Isle where he will recruit priests to offset a current and future shortage of clergy in the Diocese of Rochester.

He expects to meet with the heads of 27 Irish archdioceses and dioceses in an effort to obtain priests for parochial work here.

## Fr. Kueng demands end of 'imprimatur'

MUNICH, Germany — Father Hans Kueng, controversial Swiss theologian and professor of fundamental theology at the University of Tuebingen, Germany, has renewed his demand for the abolition of "unworthy and authoritarian pre-censorship of theological books."

Speaking to the Catholic community at Munich University, Father Kueng noted the elimination of the Index of Forbidden Books by Pope Paul VI, but then went on to demand the abolition of the Imprimatur, which he recalled was introduced by Pope Alexander VI.

[The term "Imprimatur" (Let it be printed)] appearing on literary works dealing with matters of faith and morals and related subjects indicates authorization for publication by a particular bishop. It is part of the

### Detroit priest jailed for part in demonstration

WASHINGTON — A Detroit priest received a 90-day jail sentence for his part in a demonstration at the Capitol in support of the Poor Peoples Campaign.

The sentence was double the stiffest previous sentence handed to other participants in the demonstration.

Father Dennis J. Maloney, 27, an assistant at Assumption Grotto parish in Detroit, was one of 87 protesters arrested on the West steps of the Capitol June 28. The marchers were attempting to gain entrance to the House chambers.

Others arrested had received sentences ranging from 10 days to 45 days after pleading no contest to a charge of unlawful assembly.

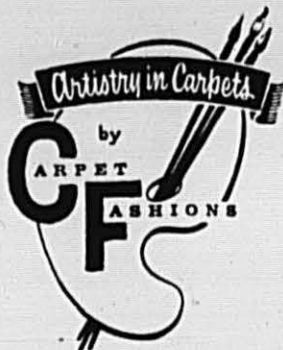
Father Maloney, who wore civilian clothes both at his arrest and in court, told General Sessions Court Judge Tim Murphy that he deliberately violated the law as a matter of conscience.

Judge Murphy then imposed the 90-day sentence, the longest permitted for that offense.

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## Comment

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

## The stake

J. Griffin Crump, executive director of the Mayor's Human Rights Commission in Indianapolis, believes that one of the reasons the capital city has thus far escaped a major race riot is the high percentage of Negro and white home ownership.

Owning a home gives a Negro a stake in the community, Crump told Criterion reporter Bernice O'Connor. Logically, that ownership can be translated into a higher degree of co-operative effort toward racial and civil peace. The same is true for the white home owner. It is much more complicated for him, than for a renter, to move to the other side of town or to the suburbs and away from an integrated neighborhood. An owner is more likely to stay and "see what happens." He is even, in ever larger numbers, showing a desire to accept change and make it work for all parties.

But even more than implications about the development of open housing and integrated neighborhoods, Crump's statement pinpoints the compelling effects of ownership itself. A black family owning its own home, wherever that home might be, indeed, has an economic stake in the community. It is a piece of the pie, the same factor that motivates individuals and families regardless of color. Ownership in our society is belonging, being part of the group, being on the inside.

White ownership of black ghettos has been as powerful an irritant in ghetto disorders as ghetto conditions themselves. The frustrating, dead-end system of economic deprivation is referred to repeatedly in the President's riot commission report and in similar studies by reputable social critics.

Being able to purchase his own home is a leg-up that few Negroes are able to achieve. Fortunately for Indianapolis, it is a little easier in the state capital than in many other cities. But it must, for justice as well as racial peace, be made a great deal easier in Indiana and throughout the nation.

That is why there is such promise in the various programs by church groups, foundations and the like and private industry to accelerate home ownership among lower-income groups, particularly Negroes.

In Indianapolis and other cities mortgage financing is beginning to ease for Negroes; structurally-sound residences in the inner-city are being renovated and made available for purchase through private capital and government insurance; new housing which would normally be rental property is being sold for minimal down payments, with the government footing part of the interest cost; labor in building or renovating is being credited toward down payments.

There are a variety of new projects afoot, and hopefully there will be many more. The programs as operated and planned are tentative and limited in scope, to be sure. But they hold the key to a viable, involved future for the economically disenfranchised.

Almost every American family has its own idea of a "dream house." But to many Negro families that dream is any house they can call their own, where they can live in peace and security and be the masters of their own environment, where they can have a tangible stake in what goes on around them.

That seems little enough to ask of life and of an equitable society.

## Trial by farce

The law gives Congress almost unlimited latitude in calling and conducting investigations. The privilege has been richly abused throughout the years and likely will be so in the future.

The latest instruction on how to hold a hearing which creates headlines, pursues prejudices, assassinates character and still skirts the real heart of an issue is being given by Senator John McClellan and the Permanent Investigations Subcommittee of which he is chairman.

Impaled by the hearings is a Presbyterian minister, pastor of a Chicago southside church, who in his three-year service with his parish has had the temerity to become associated with the notorious Blackstone Rangers. The Rangers is not a pretty outfit and its purported 2,000 members are hardly the type of young churchgoers who sing in the choir, attend the annual church picnic and rack up good Sunday school attendance records. They are, in fact, a gang, or a confederation of gangs, of tough hoodlums.

But they live in the vicinity of the church pastored by the Rev. John R. Fry, and they are representative of life as it is lived in that ghetto neighborhood.

Mr. Fry had the good sense to recognize that they could not be reached by the standard preachments and approaches of either church, society or government. But he felt he had the duty to provide options, some alternatives, to the present and the future—to crime, poverty and alienation.

Shortly after taking on his present assignment, he became convinced the gang members, for all their faults, were victims of police harassment. From a fund supported by the Presbytery of Chicago and a generous private benefactor, Mr. Fry began providing legal aid, including bond money. At this point, it might be noted, his personal conflicts with Chicago police began in earnest.

With innovative, imaginative programs he opened his church to the Rangers, decelerated gang violence, disarmed some of the gangs and became associated, in a consultant capacity, with an experimental Office of Economic Opportunity-funded project intended to educate and give job training to the ghetto youths.

Now Senator McClellan's subcommittee is supposed to be trying to find out whether or not the OEO project is doing what it hoped to do: redirect the talents and energies of the youngsters. But it has not bothered to ask the right questions or summon the people who could answer them.

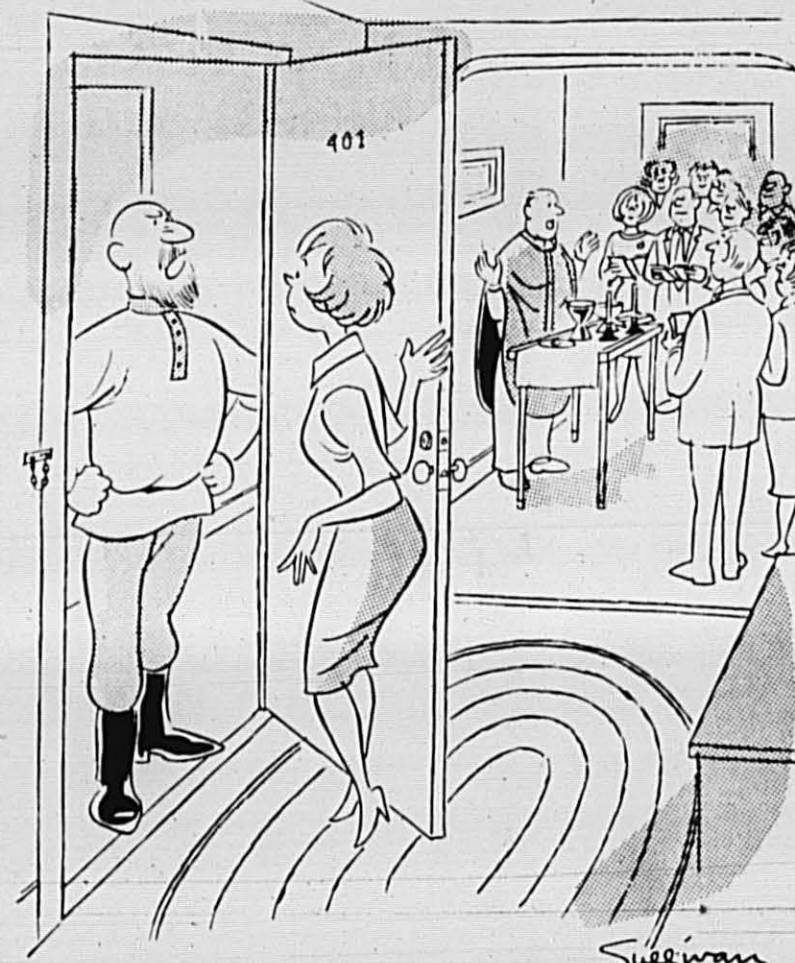
It has become deliberately sidetracked and intrigued with the controversial minister and with the headline-grabbing charges put forward by two questionable witnesses. They allege Mr. Fry's church is a hideout, arsenal and dope-market for the gangs and that he conspired to have a dope-peddler murdered. Mr. Fry has categorically and emphatically denied under oath all

(Continued on page 10)

## Death penalty

Attorney General Ramsey Clark, testifying last week before a congressional committee, strenuously urged the abolishment of capital punishment. He was speaking both as an individual and as the nation's highest legal officer and, by implication, as a spokesman for the present administration.

Clark's blanket statement that the death penalty serves no good purpose is a welcome addition to the mounting demand for an end to the inhuman, self-defeating measure.



"I'M FROM THE NEXT APARTMENT.  
KEEP THOSE HYMNS DOWN!"

## THE PROGRESS OF PEOPLES

# Disturbing factor: population growth

By BARBARA WARD

The developing nations today are not static or stagnant. With an average growth rate of 4.8% a year they are growing more rapidly than did the Atlantic

world in its decades of development a century ago. They are positively leaping forward compared with the full stop to all growth which took place in the depressed '30s.

Yet two heavy anxieties cloud a picture which is, in essence, much more encouraging than popular judgment often supposes. The first we have explored. It is that the 4.8% rate of growth has been sustained by critically important inputs of foreign exchange—of dollars and marks and francs and sterling—made available either by ordinary investment, which however does not reach the poorest lands, or by economic assistance, which shows more and more alarming signs of falling away, or by international trade, which is pretty well rigged in favor of the rich nations while they show few signs of being willing to lessen the bias in their own favor.

The second anxiety lies in the fact that although 4.8% is better than the Atlantic nations' traditional three percent, it is not enough. The reason is well known. In most of the developing countries, population growth, unleashed by the control of epidemics and the beginnings of public health, is driving forward by not much less than

three percent a year. This leaves too small a margin for all the required investment in new technologies and for the food and health and schooling people need to modernize themselves.

Much of the pessimism freely expressed about the prospects of the poor nations springs from the belief that Thomas R. Malthus, who wrote 150 years ago prophesying that rising population would always swallow up the resources needed for investment and growth, may have been wrong in the 1800s but is right now.

Is he? The fact that he was wrong before suggests that he may be wrong again and there is, in fact, reason to suppose that the present situation, though difficult, is not hopeless. We now know from history that peoples as diverse as the Japanese, the French, the Italians, the Scandinavians and the British do in fact have smaller families when their standards of living and education begin to rise.

If no populations had ever become stabilized, if birth rates had always remained at three percent instead of Europe's and Japan's one percent, the despair would be in order. World population—at 3.5 billions today—cannot go on doubling every 25 years without exhausting the resources of our little planet. But the growth rate in developed nations has become more stable and this is precisely because they are developed.

When parents know that most of their children will survive the first five years, when a large family is not the only source of labor on the farm—a tractor

Though the death penalty is rarely invoked any more, the very fact that it remains on the books makes it subject to public opinion and the unpredictable fevers of the times.

There is increasing sentiment for get-tough policies that might reduce crime. Who is to say that overwhelming sentiment will not break out for a return to horrible times past when capital punishment was a commonplace response to crimes?

To those who are dismayed by the Attorney General of the United States and by the rising clamor for an end to all capital punishment, we commend the words of the late Archbishop Paul J. Hallinan taken from an editorial last February in the Georgia Bulletin, official newspaper of the Archdiocese of Atlanta:

"Crime must be deterred, and punishment is an effective way. But it is the bleak finality, the hopelessness, the calloused brutality of the death sentence that gnaws at our minds and hearts. Are we still living in the darkness of 'an eye for an eye, a tooth for a tooth'?"

"... About the only good thing that can be said of state executions is that they are cheap, fast and politically satisfying. These are sordid substitutes for law, order, justice and human dignity. ... It is way past time that a civilized state should start living by civilized law."

## JOHN COGLEY'S VIEW

# McCarthy's ideals may be too lofty

By JOHN COGLEY

Throughout his journey down the primary road, Senator Eugene McCarthy insisted he would not make any efforts to win the support of special groups of Americans. On many occasions he chided the Kennedy forces for organizing some 26 racial, religious, and more or less tribal bodies in support of their candidate.

McCarthy seemed to take pride in the fact that he talked the same way everywhere, made no sectarian appeals, and set as a significant goal a blurring of the differences separating Americans and an accenting of what they have in common.

In theory, the McCarthy approach seemed unassailable. All our problems are ultimately national problems and should concern every segment of the public. In fact, a truly conscientious politician, in an ideal world would talk about civil rights in the white suburbs and emphasize the need for law and order in the black ghettos, in the hope of giving all sides a needed glimpse of the common good.

In the practical order, however, the ideal is probably too lofty. Certainly it is subject to misunderstanding and misinterpretation. What is called a "special appeal" can also be seen as an expression of concern, the kind of understanding that all groups of voters feel they have a right to demand of their political leaders.

The record of the recent Democratic primaries is a good example of how it works. Both Senator Kennedy and Senator McCarthy had an excellent record in the area of civil rights. Through the years, both had used their votes in Congress to improve the lot of the Negro. Senator McCarthy's concern for migrant labor can be traced back 20 years, to his early days in the House. Yet, everywhere

represents quite a sizeable unit of "child power"—when a large family is not the single prop of old age, when women are educated to want something more encouraging than an annual pregnancy with a 50% rate of infant mortality—when all this occurs, then in all kinds of society and culture, the birthrate ceases to go up like a rising flood.

And the reason is the simple one—the parents' own choice. Short of inconceivable interventions by government, reducing citizens to the level of animals in a stud farm, parents' decisions control and will control population growth; and parents, on all historical evidence, exercise what has come to be known as "responsible parenthood" when the pre-conditions of development—health, schools, jobs, hopes—are becoming a reality.

Governments may properly seek to encourage this attitude. In Populorum Progressio, Paul VI refers to such legitimate public concern. But it cannot force or take the place of parental decision and parental conscience. And these, in Europe, in America, in Russia, in Japan, in Australasia, in Taiwan and Korea conform both to personal morality and to the rhythms and hopes of full development.

It follows that the chief hope of securing a workable balance between population and resources lies in stimulating and hastening full scale development. Those who advocate family planning without accepting all the economic assistance, the modifications of trading patterns and the global strategy for full development that are necessary to modernize world society simply mistake band aids for basic cures. Responsible parents regulate their families by means their conscience accepts when their hopes of development, health and schooling encourage a smaller family. Where there is no hope, there is no responsibility.

So the question is: do we have such a hope? Can development get ahead of the population surge? And the answer, which will be examined next week, is a decided "yes."

Civil Rights leader Bayard Rustin has also repeatedly voiced the same opinion during the past two years. Echoing Dr. King, he has called for a Negro-labor coalition. This coalition, whatever differences now exist

they went, Senator Kennedy won a lopsided victory in Negro and Mexican areas. The situation was so hopeless for McCarthy that he practically ceded these votes without a struggle.

Senator Kennedy, by showing himself to the people and expressing his concern for them in a dramatic manner, gained a monopoly on the image necessary to establish not merely his credentials (McCarthy's were just as good) but his credibility as a candidate who really cared.

The impact of "image," in a word, overwhelmed the high-minded logic of McCarthy's proposition. Moreover, it hopelessly blurred his excellent civil rights record as far as voters in the ghettos went. While Robert Kennedy was hailed as a savior in the blacktowns of the cities they visited, McCarthy was reduced to sending out dreary factual reports on his voting record.

Again, Senator Kennedy had a special appeal to Catholic voters. Here, again, the Kennedy vote was all out of proportion to what might be expected, especially with two Catholics in the race. This, to, I believe, can be traced back to "image." The Kennedy family has become a symbol of America's acceptance to millions of American Catholics.

As far as involvement in the life of the Church goes, McCarthy—one time Benedictine novice, professor in several Catholic colleges, and long a leader in lay movements—would not suffer at all by comparison. But his image as a Catholic was not strong. In fact, many Catholics in Indiana, I was told by a well-informed priest there, did not even know he was a co-religionist.

There were other ironies. Senator McCarthy, with his calm manner and penchant for low-key statement, was actually far more radical in what he said than the flamboyant Senator Kennedy. Somehow, though, McCarthy appealed much more to the conservative suburbanite than to a surprising number of Republicans. He consistently

outran Kennedy in white-collar, high income districts.

It was McCarthy, not Kennedy, who urged that Red China be recognized by the United Nations and suggested that the U.S. normalize its relations with that nation. It was McCarthy, not Kennedy, who spoke of the necessity for the Vietcong to be represented in a postwar South Vietnamese government. It was McCarthy, not Kennedy, who advocated the firing of the sacrosanct J. Edgar Hoover and a close watch on, and the curtailment of, the activities of the C.I.A. Still, it was Kennedy, not McCarthy, who managed to raise the blood pressure of conservatives and was charged with being a wild and reckless politician. More "image."

Image, then, can work both ways. It does not seem to be particularly related to any set of facts, the positions a candidate takes, or even a consistent voting record.

McCarthy, for example, by going into New Hampshire, became what Look magazine recently called a "Prime Mover," a man who changed the political facts of life not only in the U.S. but the world.

As a result of his success there, the President pulled out, Senator Kennedy came in, peace negotiations were started, and a hawkish nation became a land of doves. But, knowing this was not the McCarthy image, Senator Kennedy set up billboards in California that pointed out the great tasks ahead and asked people to consider which of the two candidates was the kind of man who got things done, with the clear implication it was he, the activist, not the contemplative Eugene.

With all this in mind, I come to the melancholy conclusion that there is little hope for Senator McCarthy's high-minded, rational approach to politics.

The image-builders will carry the day one way or another. We will have a "new" Hubert Humphrey, as we already have had a "new" Richard Nixon and perhaps a few other reconstructed candidates before November.

## THE YARDSTICK

# What is the future of organized labor?

By MSGR. GEORGE HIGGINS

"The American labor movement, one has been repeatedly told in recent years, is either dead or dying. In fact it may well be stirring to new life."

The unions have indeed organized a decrease in the percentage of the labor force. Yet, in terms of numbers, they are, and will remain, the largest institution in the country committed to domestic social reform." Thus writes Michael Harrington in his new book, "Toward a Democratic Left" (Macmillan, New York, \$5.95).

The late Dr. Martin Luther King, Jr. had made the same point on more than one occasion—and, in fact, had gone even further than Harrington—starting away back in 1961. "The two most dynamic and cohesive liberal forces in the country," he told the 1961 AFL-CIO convention, "are the labor movement and the Negro freedom movement."

Rustin has also repeatedly voiced the same opinion during the past two years. Echoing Dr. King, he has called for a Negro-labor coalition. This coalition, whatever differences now exist

within and among its constituent forces," he wrote, for example, shortly after King's assassination in Memphis, "must resolve to unite this fall in order to defeat racism and reaction at the polls. Unless we so resolve, we may find ourselves in a decade of vindictive and mean conservative domination."

Harrington and Rustin have been pilloried by the New Left for voicing such a "reactionary" point of view with regard to the liberal or progressive potential of the American labor movement. As Ronald Berman of the University of California, San Diego, points out in his recent book entitled "America in the Sixties: An Intellectual History," the New Left feels that it has been betrayed by those intellectuals "who undertake programmatic rather than ideological action."

At the present time, he said, "the leading candidates for the role of Judas are Bayard Rustin and Michael Harrington. A year ago this would have seemed inconceivable, but the relationship of idea and policy makes it seem in fact natural." (The Free Press, New York, \$7.95).

The New Left is not alone, however, in thinking that the American labor movement is "either dead or dying" and that, "on the part of labor leaders about a Negro-labor coalition is nothing short of hypocritical in view of labor's record in the field of race relations. All sorts

of liberals who stand, in varying degrees, to the right of even Harrington and Rustin—to say nothing of the latter's venomous critics on the New Left—are busy writing uncomplimentary obituaries of organized labor. The most recent examples that have come to my attention appeared within the past month in two Catholic periodicals—The Commonweal and U.S. Catholic—whose economic philosophy, though "liberal" enough by conventional standards, would have to be characterized as conservative by comparison with that of Harrington and Rustin.

The Commonweal, in a May 31 editorial on Walter Reuther's threat to disaffiliate from the AFL-CIO, says, in summary, that the House of Labor has become "merely an adjunct of the State, its leaders having succeeded in their quest to break fast with Presidents and convene in the Fontainebleau." Reuther, we are told, "is probably the last best hope" of a labor movement which is said to be suffering—perhaps fatally—from the dry rot of conservatism and racial discrimination.

The editor of U.S. Catholic goes the Commonweal one better. "Some people won't admit it," he writes, "but there was a time when there was much idealism in labor unions today but apparently very little of it in high places. As the arteries of field of race relations. All sorts

(Continued on page 10)

## THE CRITERION

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## QUESTION BOX

# How is a sense of humor linked with one's faith?

By MSGR. R. T. BOSLER

Q. I have read that the greatest needs in the Church today are a sense of humor and faith, in that order. Isn't that putting the cart before the horse? We have to recognize the necessity of development, but we also have to establish a continuity with the past. Early Christians died for their faith. There is no humor in that. Nor am I amused when I think of two very good Catholic friends who cannot receive the sacraments because they are married after one was divorced, through no fault of her own. How does a sense of humor fit into their religious lives?



A. A sense of humor enables a person to see the incongruities of a situation. It affords a certain relief from strain; it calms and relaxes the mind. Sometimes a person who can see incongruities can also see what is congruous. Such a person can plan what should be, set a goal. This brings a certain sense of peace, the tranquility of ordered thinking.

We need to put a sense of humor before faith because the former engenders the peace that is a fertile field for the latter. The supernatural builds upon the natural, theologians say. A sense of humor is a mighty quality upon which supernatural faith can build.

A sense of history, a continuity with the past can also give us a peace and clarity of vision. We are far enough away from the past to be able to think objectively about it. When we speak of the first century martyrs, for instance, we can emphasize the glory of their acts; we like to think that they would have encouraged them to die, to witness to the world that God's

love and plan for creation are worth agony and death.

When we consider the martyrs of our own country, however, we are often too close to the situation to judge as clearly as we should. When we see a woman deserted by her husband and, therefore, left to live the rest of her life without a partner, we are witnessing a martyrdom. Like the first century martyrs, she is being asked to choose God and suffering rather than deny Him. She is being asked to bear the burden of another's unbelief or injustice. How hard to believe in the glory that God still promises them when we feel the pain with them.

We can certainly sympathize with those, like your friends, who are too weak to face the martyrdom offered them. In many ways what is asked of them is far greater than what was asked of the early martyrs. Let us pray that they and all who have attempted marriage after divorce will themselves pray. The God to whom they pray is not limited as is the Church, and they can take solace from the thought that He is the author of whatever is good in the sense of humor that helps us men to be merciful and forgiving.

Q. Please tell me why something cannot be done to simplify confession. The Church has made so many changes to make life easier for the Catholic and these changes are truly wonderful. The ease of fasting and abstinence takes away so much tension. But why has the Church overlooked one of the hardest rules in the Church, that is, Confession? Before I go to confession I become so ill that it takes me six months to get over it. Hence I stay away six months at a time.

A. If it is any consolation to you, the bishops of Vatican II were on your side. In the Con-

stitution on the Sacred Liturgy they directed that the rites of the Mass and the sacraments should be revised so that their nature and purpose would be clear. In particular, they said that "the rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament." (No. 72)

The sacrament of penance is certainly not intended to cause fear, anxiety, or illness. Rather,

its purpose is to provide a means of joyful and peaceful reconciliation with God and the Christian community for those who have broken or weakened their ties with God and his holy people by sin.

It is no secret that the Catholic people are not approaching the sacrament of penance in anything like the numbers they used to. Some would blame the people for this and accuse them of being materialistic or of selling out to "the world." The

## POPE PAUL'S FIRST FIVE YEARS

# Places initiative in bishops' hands

By GARY MacEOIN

Cardinal John Baptist Montini played a very reserved role during the first session of the Vatican Council. The plausible explanation was later offered that Pope John had urged him to remain uncommitted so as not to create a bloc of solid opposition to his potential candidacy as successor when John should die.



The major departure from this neutralist role occurred on December 5, 1962, when Cardinal Montini intervened to support an initiative of Cardinal Leo Suenens. He urged that the draft document on the Church be drastically rewritten, to develop in particular the teaching on episcopal collegiality and to insist that each bishop was "the image of the father and the image of Christ."

Two years later as Pope Paul VI, Montini caused not a little pain to supporters of collegiality by ordering last-minute changes in the text and attaching an "explanatory note" before the final vote. In retrospect, however, it was generally agreed that the teaching was not substantially affected and that the changes were necessary to achieve a consensus among the Fathers.

The continuing relations of Pope Paul with the bishops of the world have exhibited a like ambiguity. It seems possible, nevertheless, to distinguish a fairly straight line. While great verbal emphasis is placed on the prerogatives and total independence of the pope as head of the Church, the practice is moving irreversibly towards a devolution of authority to episcopal conferences and to individual bishops. The assertion of papal primacy irritates many by being constantly repeated. While it suggests personal insecurity, the motives in Paul's mind are prob-

ably a wish to placate the conservatives and an anxiety to preserve for future popes the full patrimony entrusted to him. The reality of Pope Paul's relations with the bishops came out clearly at last year's Synod of Bishops. The Fathers of the Vatican Council had asked for a continuing body representative of the bishops of the world to participate with the pope in the central government of the Church. The Synod represents a partial and still tentative granting of that request.

The constitution of the Synod leaves everything to the discretion of the pope. He decides if, when and where to summon a Synod. He approves the choice of representatives made by the bishops. He fixes the agenda. He rules what decisions, if any, of the Synod are to be binding. The Synod needs his approval to create a study committee, and he determines how its members will be chosen.

One item on the agenda, however, gave a demonstration of how collegiality works in practice. The Congregation for the Doctrine of the Faith, headed by Cardinal Ottaviani, prepared a position paper on the issue of "Dangers to the Faith." If approved, it would have effectively ended the theological discussion which has characterized the Church since the council, restoring the strict controls previously exercised by the Holy Office.

Instead, the Synod Fathers representing the world's bishops almost unanimously rejected this approach. Not a single spokesman for the Congregation for the Faith figured either among the eight members elected to a committee to draft a new position paper or among the four members named by the Pope.

The committee report agreed that "unwarranted innovations, false opinions and even errors in the faith" had appeared as a result of efforts to implement the council's call to reformulate the truth in terms meaningful to

Council fathers realized that it is the rite rather than the people which is largely responsible for this decline. As Catholics become more educated in the nature of the Christian life and the role of the sacraments in that life, they are taking both much more seriously and find themselves unable to go along with antiquated and inappropriate rituals which do not serve their needs.

The sacraments exist for man, not man for the sacraments. The sooner the sacramental rites are revised so that they can serve man today, the better off we all will be.

Meanwhile, may I point out, there is no obligation to use the sacrament of penance except for those who are certain they have committed a serious sin. Any other confession is a confession of devotion. Obviously, confession is not aiding but hindering your devotion. Unless you are conscious of having sinned seriously, therefore, you might find it more profitable spiritually to abstain from confession.

## PRELATE TELLS NOBEL MEDALISTS

# Church may decide to revise censure of 'heretic' Galileo

BONN—The Church may revise its censure of 17th-century Italian scientist Galileo, who was accused of heresy for his theories in astronomy, Cardinal Franziskus Koenig of Vienna told more than 20 Nobel Prize winners in Lindau, on Lake Constance.

He said "the Church might set up a special commission to 're-try' Galileo."

Clarification of the Galileo case "could heal one of the deepest wounds between religion and science," Cardinal Koenig said. He added "steps to achieve a clear and open solution are already under way."

Cardinal Koenig was the first clergyman, to address this traditional meeting of the Nobel prize winners, but gave the members no advance notice as to what his speech would contain.

THE CARDINAL also emphasized the need for closer cooperation between religion and science to "control and neutralize human aggressiveness."

The cardinal said that the world is still being ruled by "bankers, generals and professional politicians," who have at their disposal "deadly arsenals."

There was no reason, the cardinal said, why theologians should not join forces with scientists whose "misgivings about political developments are generally known."

Galileo, who lived from 1564 to 1642, spent many of his years in skillfully upholding the teachings of Copernicus, a 16th Century scientist who taught that the sun was the center around which the planets moved.

Galileo, by his use of the telescope for astronomical observations, upheld the Copernican theory and refuted Aristotle (384-322 B.C.) who taught that the Earth was the center of the Universe. Aristotle's theory was further advanced in the second century of the Christian era by Ptolemy, an Alexandrian astronomer.

In 1616, Galileo was warned by the Inquisition—the Church office that dealt with the punishment and prevention of heresy—to cease teaching the Copernican theory, which was considered contrary to Scripture. Shortly afterwards, Copernicus's scientific work "The Revolution of the Heavenly Spheres" was put on the Index of Prohibited Books.

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by BERNARD KEENE, Jr., Pharmacist

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

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## Saints in the Canon

MELCHIZEDEK, the Priest-King of Salem, came upon the scene of the Old Testament as a prototype of Christ who Unites in His person all the messianic themes of the Old Testament. The Canon of the Mass invokes the name of Melchizedek in the commemoration of the offerings of the just servant Abel, and the sacrifice of our father Abraham, and that which the great priest Melchizedek offered . . .

leo: First, that he had treated the Copernican system not as a hypothesis, but as an absolute fact; second, that he never really intended to heed the Inquisition's warning not to teach the system.

Galileo, then nearly 70 years, was ordered to come from Florence to Rome and face the charges filed against him. During his trial he was treated with kindness and given comfortable lodgings. But Galileo would not admit that he had tried to prove the Copernican system despite the many passages from the book that could be cited to the contrary.

He was eventually forced to withdraw his theory under the threat of excommunication. He was sentenced to imprisonment but the sentence was never imposed, though he remained under house arrest in his native Florence for the rest of his life.

After the trial there were several Church officials who felt that Galileo had not been dealt with harshly enough, and they were able to get his "Dialogues" placed on the Index, where the work remained until 1822.

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# 1,000 expected to participate in Swim Meet

Nearly 1,000 entrants are expected in the 15th annual Archdiocesan Junior CYO Swim Meet, to be held at the Broad Ripple Park Pool, next Monday and Tuesday evenings, July 15-16.

Twenty-five separate events are scheduled, 12 for boys, 12 for girls and a mixed relay event in the novice division. The meet is divided into novice and open categories.

At stake is the Wilfred Seyfried Traveling Trophy, to be presented to the over-all team champions. Seyfried will serve as meet director for the 15th consecutive year.

Permanent awards will be presented to the first three teams and the top three winners in novice and open competition. All heats in the individual events will be scheduled for Monday evening, with final individual events and relays to be held Tuesday.

Chief starter will be Ailbe Burke, while Mrs. Burke will serve as scorer. Frank Wilson and Major Schnieders will announce the events.

There will be ample spectator area for visitors. The public is invited at no charge.

## Holy Name takes team trophy in Subnovice Meet

INDIANAPOLIS — A record number of 1,027 entries competed in the annual CYO Subnovice Swim Meet, held this past Monday evening at the Brookside Park Pool.

Holy Name parish, Beech Grove, repeated as over-all champions to win its fourth consecutive trophy. The Beech Grove swimmers amassed 98 points, doubling the point total of runners-up Our Lady of Lourdes and St. Philip Neri, who tied for second with 49 points each. St. Luke's finished third with 45 points.

Thirteen new records were set in the 20 events of the swim meet, with Holy Name taking three individual first places and a relay win. All four relay events were new records, established by Holy Name, St. Luke, Our Lady of Lourdes and St. Philip Neri.

Double blue ribbon winners were Helen Langenbacher, of St. Andrew, in girls' 13-14 freestyle and butterfly events, and Dan Dunlap, of St. Barnabas, in the boys' 15 and over breaststroke and freestyle events.

Following are the meet results:

**SUB-NOVICE SWIMMING MEET RESULTS**  
Boys' 13-14 25 meter backstroke: 1. Jeff Campbell, Holy Name; 2. Dave Karp, St. Lawrence; 3. Dan Henthorn, St. Lawrence. Time: 19.6 sec.  
Girls' 13-14 25 meter backstroke: 1. Carla Gunn, Our Lady of Lourdes; 2. Jan Carroll, Little Flower; 3. Mary Loughery, St. Luke. Time: 20.8 sec.

Boys' 15 and over 25 meter backstroke: 1. Dan Dunlap, St. Barnabas; 2. John Eckrich, Holy Name; 3. Steve Roberts, St. Lawrence. Time: 17.4 (Note: Dunlap tied record of 17.3 in trials).  
Girls' 15 and over 25 meter backstroke: 1. Cindy Ursini, St. Philip Neri; 2. Mary Siemer, St. Joan of Arc; 3. Jan Bogard, Holy Name. Time: 22.8.

Boys' 13-14 25 meter freestyle: 1. Tim Akemi, Holy Name; 2. Joe Dowd, St. Luke; 3. Joe Okerson, St. Philip Neri. Time: 14.0 sec. (new record).  
Girls' 13-14 25 meter freestyle: 1. Helen Langenbacher, St. Andrew; 2. Kathy O'Brien, St. Luke; 3. Barb Bogard, Holy Name. Time: 15.4 (new record).  
Boys' 15 and over 25 meter freestyle: 1. Dan Dunlap, St. Barnabas; 2. Ronnie Rans...



**GOLF OUTING TROPHY WINNERS**—Three of the four top trophy winners in the recent Junior CYO Golf Outing are shown above with their hardware. Bob Clayton, left, of St. Andrew's parish, was Freshman-Sophomore Boys' Division Champion. Willa Spencer, center, of St. Mark's parish, won top honors in the Freshman-Sophomore Girls' Division. Dan Reesler, also of St. Mark's, ranked top in the Junior-Senior Boys' Division. Not present for the photo was Maryann Kriner, of St. Mark's, Junior-Senior Girls' Division winner.



**NEW YOUTH COUNCIL OFFICERS**—Shown above are the newly-elected officers of the Indianapolis Deaneries Junior CYO Youth Council. Mark Renie, left, of St. Christopher's parish, is president. Other officers from left are: Ray Reemke, of St. Roch's parish, vice president; Carol Armbruster, of Holy Name parish, secretary; and Bernadette Bewsey, of Our Lady of Lourdes parish, treasurer.

## Deaneries youth group sets dance

INDIANAPOLIS — Little Flower parish will host the annual Summer Dance sponsored by the Indianapolis Deaneries Youth Council on Friday, July 12, from 8 to 11 p.m.

Proceeds of the event will be used for Youth Council summer activities and projects.

Music will be provided by the Sunny Affair combo. Admission will be \$1 and a current CYO membership card, although guest cards will be available. Summer dress rules will apply, according to Mark Renie, Youth Council president.

**Special edition**  
VATICAN CITY—The oldest known manuscript text of the two Epistles of St. Peter has been published here in a special edition to mark the 19th centennial of the saint's martyrdom.

## Monsignor Goossens Says: "Where There's A Will, There's A Way."

Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

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## Few spaces left on camping slate

Very few spaces remain for the balance of the CYO camping season at the two Brown County camps.

At Camp Christina for girls, the final three weeks have openings. The dates are July 28, August 4 and 11.

For boys, a few spots are available the weeks of July 28 and August 11 at Rancho Frumasa.

## Leagues schedule annual playoffs

INDIANAPOLIS—Junior CYO Boys and Girls Softball Leagues play will be completed by July 21, with division champions to begin playoffs that same week.

Championship games will be scheduled in double-header fashion the week of July 28 at the Metropolitan Softball Stadium.

## Trudy King takes new Woods post

ST. MARY-OF-THE WOODS, Ind.—Miss Trudy King has been appointed executive secretary to Sister Mary Gregory Knoele, S.P., president of St. Mary-of-the-Woods College here.

She has served the college as director of public relations since 1962. Prior to that she was employed at WTHI radio and television in Terre Haute.

Among Miss King's memberships are the Wabash Valley Press Club, American College Public Relations Association, Gamma Gamma Sorority and the St. Anthony Hospital Guild.

## Nun joins staff

### of Church Council

NEW YORK—The National Council of Churches has announced the appointment of Sister Ann Patrick Ware to its permanent staff. The Sister of Loretto becomes the first Catholic nun in a permanent staff position for the federation of Protestant and Orthodox denominations.

She will work during the summer as a theological consultant to Church Women United under the NCC Department of Women's Relations. In the fall she will transfer to the NCC Department of Faith and Order where she will specialize in theological research and study.

Sister Ann has been an assistant professor of religion at the University of North Dakota since 1966.

## Bishop resigns

VATICAN CITY—Pope Paul VI has accepted the resignation of Bishop Carlo Allorio of Pavia, Italy, which the prelate submitted because of age. He is 77.

## Scores

### JUNIOR GIRLS' SOFTBALL

Games of Sunday, July 7  
Division 1: St. Anthony 28, St. Christopher 2; Christ the King 2, St. Joan of Arc 0 (forfeit); St. Michael 12, St. Ann 6; Holy Trinity, bye.  
Division 2: St. Lawrence 2, Holy Spirit 0 (forfeit); St. Philip Neri 6, Lourdes 5; Little Flower 36, St. Plus X 3; St. Andrew, bye.  
Division 3: St. Roch 2, Holy Name 0 (forfeit); Sacred Heart 12, St. Mark 7; St. Catherine 14, Nativity 7; St. Barnabas, bye.

Standings  
Division 1: St. Anthony 4-0; St. Michael 4-0; St. Luke 2-2; St. Christopher 2-2; St. Ann 0-4.  
Division 2: St. Philip Neri 4-0; St. Lawrence 4-1; Little Flower 3-1; St. Andrew 1-3; St. Plus X 1-4; Holy Spirit 0-4.  
Division 3: St. Roch 4-0; St. Catherine 3-1; St. Barnabas 3-1; Sacred Heart 3-2; St. Mark 1-3; Nativity 1-3; Holy Name 0-5.

### JUNIOR BOYS' SOFTBALL

Games of Sunday, July 7  
Division 1: St. Christopher 26, Holy Cross 2; St. Michael 2, Holy Trinity 0 (forfeit); Cathedral 2, St. Ann 0 (forfeit); St. Anthony 16, St. Malachy 2.  
Division 2: St. Joan of Arc 20, St. Andrew 8; St. Roch 4-0; Immaculate Heart 3-2; Christ the King 2-4; Holy Spirit 1-4; Little Flower 1-4; St. Plus X 1-4; St. Simon "B" 1-5.  
Division 3: Nativity 2, St. Catherine 0 (forfeit); Lourdes 20, St. Simon "A" 16; St. Philip Neri 8, St. Jude 7; St. James 11, Sacred Heart 7; St. Roch 13, St. Barnabas 6.

Standings  
Division 1: St. Anthony 5-0; St. Michael 4-0; St. Malachy 2-2; St. Christopher 2-2; St. Ann 2-2; Cathedral 2-3; Holy Cross 1-4; Holy Trinity 0-5.  
Division 2: St. Joan of Arc 7-0; St. Luke 5-1; St. Andrew 4-1; Immaculate Heart 3-2; Christ the King 2-4; Holy Spirit 1-4; Little Flower 1-4; St. Plus X 1-4; St. Simon "B" 1-5.  
Division 3: Nativity 7-0; St. Philip 5-2; Sacred Heart 5-2; St. James 4-3; St. Simon "A" 3-4; St. Catherine 3-4; Lourdes 3-3; St. Jude 2-5; St. Roch 1-6; St. Barnabas 0-6.

**OPERATION YOUTH**—Michael Callahan, Our Lady of Providence High School senior, Clarksville, participated in the week-long Operation Youth program recently on the campus of Xavier University. The son of Mr. and Mrs. William R. Callahan, New Albany, Michael was sponsored by the Father Badin General Assembly Fourth Degree, Knights of Columbus.

## REASSURANCE

• ONE OF THE regrettable things about modern living is the erosion of personal contact between professional people and those they serve. Today, the emergency call so often is from a stranger who has to put his trust in a funeral director he knows nothing about. If those we do know need reassurance that their plight will evoke a sincere personal interest, how much more does this apply to the unknown, living far from the town where he was born and raised? We show that we care by the service we render:

## Marian appoints new track coach

INDIANAPOLIS — George I. Dickson, a seven-year veteran of the Indianapolis school system, has been named track coach at Marian College.

Dickson will assume his new duties, which include physical education instruction, on September 3, replacing Larry Bridges, who is returning to graduate school.

The Indianapolis native is a graduate of Ben Davis High School and Purdue University and holds a graduate degree from Indiana State University. He has coached at Kennedy Memorial, Ben Davis and Lawrence Central high schools and has taught physical education and biology.

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## CYO NOTES

Deadline for applications for the Cadet and 100-lb. Football Leagues this fall is August 2. Schedules will be made and announced after that date.

Cadet and Junior Kickball Leagues entry blanks have been mailed. They must be returned to the CYO Office by August 12.

July 31 is the last day for entering the Junior Tennis Tourney, which is scheduled to begin August 3. More information later.

Garfield Park Amphitheatre will be the scene of the annual Junior CYO Talent Contest on August 18. Auditions will be held at Our Lady of Lourdes parish on August 7. Deadline for entries is July 30.

## Men's Softball

St. Lawrence	1	W
Christ the King	0	L
St. Andrew's	5	W
St. Joan of Arc	5	W
Little Flower	4	W
St. Christopher	4	W
St. Malachy	2	L
St. Matthew	0	L
St. Gabriel	0	L

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## TIC TACKER

## Outlines steps to achievement

By PAUL G. FOX

Much is being said today about motivating young people, especially Negro youth, to achieve the maximum that life has to offer. Down in Bloomington, a Negro faculty member at Indiana University has outlined four prerequisites for youngsters to follow that seem to us noteworthy.

Major Harvey Welch, assistant professor of Aerospace Studies and commandant of Cadets for the Air Force ROTC, told The Criterion that these necessary steps are: preparation, self-discipline, desire and faith.

On desire, Major Welch said this was instilled in him by Negro teachers while attending an all-Negro school. "This is something each one of us who went to an all-Negro school knows—the teachers motivated us," stated Major Welch, who is a former president of the St. Charles parish PTA.

He explained that this is one of the disadvantages of the system now. Until integration was complete and white teachers learned to identify with black youngsters, this motivation would be lacking, he emphasized.

Major Welch explained that the first thing youngsters should do is to establish a goal. "We can't do this for you; you have to do it yourself," he said.

"Then, if you are going to accomplish anything, it's imperative that you start preparation—education, training, whatever—but be prepared when the opportunity presents itself.

"You must have control of yourself. You must train yourself to do not just what you enjoy but also what must be done."

Major Welch emphasized the need for faith in God. "The country is based on this," he stated. "But not only faith in God, you must have this in your fellow man if this country is going to prosper. However, this is not a one-way street. It must work both ways."

Major Welch pointed out that there is nothing wrong with youth enjoying life, saying that when they get older this chance would be lost.

"However, you must have a sense of direction," he added, "but it is not necessary to go through this period like a Greek philosopher."

In his own case, Major Welch said that athletics provided the vehicle to a college educa-

tion but admitted that originally his "motivation was not as it should have been."

"Use athletics as a means and not as an end," he said.

A graduate of Southern Illinois University, with both the B.S. and M.S. degrees, Major Welch will leave later this summer to assume the duties of Chief of Student Programs at the Air Force Institute of Technology, Wright-Patterson AFB, Dayton, Ohio.

**FILM CRITICISM SERIES SET**—Three award-winning feature films will be screened and discussed during a three-day film criticism series next Monday, Tuesday and Wednesday at St. Mary-of-the-Woods College. The evening series, scheduled at 7 p.m., is open to the public for a nominal charge. Films to be shown include: "Sundays and Cybele" on Monday, "David and Lisa" on Tuesday, and "Woman in the Dunes" on Wednesday. Discussion will be led by Father Timothy Reilly, O. Praem., guest lecturer at the college, and Sister Luke Crawford, series director. The films are to be shown in the air-conditioned screening room on the third floor of the college's new library.

**NAMES IN THE NEWS**—Best wishes to Mr. and Mrs. Gifford Helmsing, members of St. Elizabeth parish, Cambridge City, who observed their 25th Wedding Anniversary on July 6.

Three members of the Santa Maria Circle, Daughters of Isabella, New Albany, will attend the national D of I convention to be held next month in St. Paul, Minn. They are Miss Alma Fischer, Miss Rose Mary Liest and Miss Dorothy Beck. . . Sister Catherine Marie Bradshaw, O.S.F., daughter of Mr. and Mrs. J. I. Bradshaw of Little Flower parish, Indianapolis, has received a grant this summer to study at the University of San Jose (Calif.). A doctoral student, Sister Catherine Marie recently received her master's degree from Xavier University, Cincinnati, and teaches at Archbishop Carroll High School in Dayton. . . Clara P. Falkner, a member of St. Luke's parish and past president of the Indianapolis Serra Club, was recently elected secretary of the Rotary Club of Indianapolis. . . Msgr. Clement Bosler, pastor of St. Joan of Arc parish, Indianapolis, is in St. Vincent's Hospital, following a mild coronary. He will be hospitalized three weeks and recuperate for three months, according to his doctors.



**ELECTED TO OFFICE**—Frank S. Wuensch, Past Grand Knight of Msgr. Downey Council, Knights of Columbus, was elected second vice-president of the K of C National Bowling Association at the group's annual directors' meeting held recently in Chicago. He is a member of St. James the Greater parish in Indianapolis.

## 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:

MISS LULA ENRINGER, Sellersburg  
MARTHA KIEFFER, Holton  
MOLLY R. MEYERS, Louisville, Ky.

## Czech bishops seen optimistic about the future

BERLIN—Cardinal Franziskus Koenig of Vienna told a press conference here that Czechoslovakia's bishops view the Church's situation in that country with optimism if there is not interference from outside.

The cardinal said that the bishops have become much freer since the liberalization of the government and that policemen have been withdrawn from bishops' houses.

The Austrian prelate, who is chairman of the Vatican Secretariat for Relations with Non-Believers, said, however, that he would not be able to accept an invitation to visit Bishop Frantisek Tomasek, apostolic administrator of Prague, because such a visit might be misunderstood.

Cardinal Koenig also spoke of his admiration for the Church in Poland and lauded the vitality and strength of Polish Catholicism.

Asked by reporters about the possibility that Pope Paul VI will visit Moscow, Cardinal Koenig called such reports unfounded rumors.

Cardinal Koenig was in Berlin to address the 8th World Congress of the International Union of the Catholic Press.

## Priests ask voice

COLOGNE, Germany—Some 72 priests of the Cologne archdiocese have asked for a voice in the nomination of candidates for archbishop when the time comes for a successor to the present incumbent, Cardinal Joseph Frings, to be named.

## Calls off picketing because of violence

COACHELLA, Calif.—Cesar Chavez, director of the United Farm Workers Organizing Committee, AFL-CIO, has withdrawn pickets from grape ranches in the Coachella Valley because of increasing violence connected with his farm workers' strike against the grape growers.

The farm workers' strike against the 12 major grape ranches in the valley some 125 miles east of Los Angeles began June 19 at the peak of the harvest season. The strikers are demanding union recognition.

Announcing withdrawal of the pickets, Chavez said, that the action was taken with full knowledge that it might look like a defeat for the union. He said that the union's "commitment to non-violence left it no other choice."

Chavez charged that there have been many incidents of violence by non-strikers against the union pickets, and that the local law enforcement office has been unable to provide protection.

He said that William Richardson, a seminarian at Notre Dame University and a summer volunteer with the union, was beaten by supervisors at the

## Set paper drive

INDIANAPOLIS—The St. Jude Guild of Holy Angels parish is sponsoring a paper drive to send a boy to summer camp. Crates will be placed on the school grounds, 27th and Northwestern Ave., July 15 and 16.

Lionel Steinberg ranch in Thermall.

Chavez charged that Richardson was severely beaten and underwent surgery at Bakersfield Hospital for a broken nose.

The union leader said that the withdrawn pickets may be sent East to promote the California boycott of grapes produced by non-union growers.

## Bishop is lauded for his treatment of former priest

ST. PAUL—The priests' senate of the St. Paul-Minneapolis archdiocese has commended Bishop Leo F. Dworschak of Fargo, N.D., for his support of a former priest who is now teaching at the University of North Dakota.

Bishop Dworschak agreed to have the Fargo diocese underwrite two-thirds of Dr. George Frein's salary in the department of religion at the state university. The financial arrangement is in accordance with the present policy of having different religious bodies underwrite the salaries of instructors in the university's department of religion.

Dr. Frein, formerly a priest of the St. Louis archdiocese has married since leaving the active ministry.

Bishop Dworschak issued a statement when Dr. Frein was

## INDIANAPOLIS

## Calendar of Events

## FRIDAY, JULY 12

Social, for the benefit of St. Joseph's Athletic Fund, in the school hall, 1401 S. Mickley Ave., at 7:30 p.m.

Charity Social, sponsored by the Catholic Alumni Club of Indianapolis at 8:30 p.m. at the Stratford Place clubhouse, Kessler Blvd., and Carvel Ave.

## SATURDAY, JULY 27

"Moon River" dance, sponsored by St. Lawrence parishioners on the newly surfaced parish parking lot. "Blue Tones" will play from 9 p.m. to 1 a.m. Admission \$4 per couple.

## 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.

hired saying: "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."

Father Joseph Bender proposed the resolution praising the Fargo bishop's stand and said that Bishop Dworschak's decision was "made with enlightenment, courage and perhaps some loneliness."

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## Uppsala

(Continued from page 1)  
Michael as perhaps a racist but "not nearly so dangerous as the government of South Africa or as some of the people governing my country," notably former Gov. George Wallace of Alabama.

BRITISH diplomat Lord Caradon, who represents his country at the UN declared: "The race

issue is one which everyone can understand. No one can escape from making their personal decision concerning it all over the world. Here is a campaign in which peoples of all nationalities can work together."

He called on the WCC to give leadership in three ways: To encourage all to hate racial domination and other forms of racism; to resolve never to accept or tolerate racism, but to use every method open to oppose it; to mobilize the support of the new generation in an international campaign to rid the world of the evil of racism in all its manifestations.

Cardinal Alfrink said that the Dutch bishops and laymen want the papacy to function as well as possible for the salvation of the universal Church. With many others, he added, they believe that the inspiration of local churches can help the papacy to function efficiently.

"Pope Paul," he said, "is the loyal successor of Pope John XXIII, who, in, (the encyclical) Pacem in Terris, offered the world new hope and new confidence. What John launched, Paul tries to realize."

The cardinal added: "There is no doubt that the crisis in the world and in humanity touches Pope Paul deeply. His fatherly care is for everyone. But what presses most heavily on the shoulders of the Holy Father is the task that the Lord of the Church gave him to carry out, that is, the task of preserving undamaged in the whole community of Christians the authentic faith of the Church. . . . His moving speech of Sunday, June 30 is the convincing proof of that."

In that speech Pope Paul proclaimed his Credo of the People of God, in which he reasserted the principal tenets of the Catholic faith.

The papal nuncio to The Netherlands, Archbishop Angelo Felici, was present in the auditorium as Cardinal Alfrink spoke.

## Says Dutch recognize papal role

THE HAGUE, The Netherlands—"The bishops and faithful of The Netherlands, without any reservation, recognize and respect the primacy of the bishop of Rome," Cardinal Bernard Alfrink of Utrecht said at a celebration here marking the fifth anniversary of the coronation of Pope Paul VI.

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**MARYDALE PROPERTY IS SOLD**—The Sisters of the Good Shepherd, located in Indianapolis since 1871, have sold their convent and adjoining Marydale School (above) to an undisclosed buyer. A spokesman for the W. A. Brennan Co., realtors, indicated that the new owner would be identified pending completion of title search and other final transactions. It was not disclosed what possible use would be made of the 8.8-acre tract and buildings, located at 111 W. Raymond St. Marydale School was closed early in June and a public auction was held to distribute the equipment. The Sisters of the Good Shepherd announced the closing of their only Indiana protective institution for girls last summer, citing a vocation shortage within their Cincinnati Province as the principal reason for the decision. The Province operates schools and convents in Ohio, Kentucky and Michigan.

## Marian College says aid grants still available

INDIANAPOLIS—About 50 Indianapolis area high school graduates, qualified to attend college but financially unable to do so, may be in for some good fortune.

Officials at Marian College have announced that financial aid is still available for students who meet two criteria: they must be qualified for admission and possess true financial need.

According to Edward Rathz, financial aid director at Marian, at least 50 high school graduates could still be admitted to Marian College this fall and receive Educational Opportunity Grants of from \$200 to \$800 for the year. In many cases they could qualify for additional aid, he added.

Marian is one of several hundred colleges and universities in the United States which provide aid to students through the federal government's Educational Opportunity Grant (EOG) program.

Rathz said that Marian also takes part in the federal work-study program, which provides campus jobs for needy students.

Last year Marian aided 355 students with \$370,000, of which \$175,000 was non-repayable gift aid. During the 1968-69 school year Rath estimates the college will provide more than \$500,000 in aid to 425 students.

## Asks re-evaluation in sex education

WASHINGTON—A clinical psychologist called on sex education teachers here to continuously re-evaluate their programs and to have the courage to scrap or change them when they are obsolete.

Dr. Joseph Bird addressed a workshop on sex education at the Catholic University of America. The workshop was directed by Father James T. McHugh, director of the family life bureau, United States Catholic Conference.

SOME 105 persons—including about 70 nuns—participated in the workshop, which Father McHugh described as the most extensive of its kind ever conducted. All the participants were teachers in sex education programs or connected with their administration, and came from virtually every area of the country.

The workshop included illustrated lectures on the physiology and anatomy of sex by Dr. John C. Wilke of Cincinnati; a discussion on the influence of culture on sexual attitudes by Father John L. Thomas, S.J., of

the Cambridge Center for Social Studies; a summary of trends in moral theology by Father Francis McNulty of Immaculate Conception Seminary, Darlington, N.J., and lectures on the emotional and psychological development of the child and the sexual development of the adolescent by Michael Carluccio, school psychologist from Paramus, N.J.

IN HIS TALK, Dr. Bird said the so-called problems of youth—drugs, alcohol, smoking, sex, and the unwed mother—are reflections of the sickness in adult society. He said studies have shown young people have

fewer problems in these areas than adults do.

Dr. Bird also said that the purpose of sex education programs should be to develop a code of behavior among youth based not on fear but on Christian ideals. He said fear still remains the goal of some educators despite their liberal use of the new jargon about "personalism" and "inter-personal relationships."

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## Named editor

ST. LOUIS—Archbishop John J. Carberry appointed Father Edward J. O'Donnell editor of the St. Louis Review. He becomes the fifth editor of the archdiocesan newspaper, succeeding Father Thomas J. Hederman, who was killed in an automobile accident last Aug. 18.

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(INDIANAPOLIS, INDIANA)

787-7211



**FIRST COMMUNION CLASS HOLDS REUNION**—The 1908 First Communion class of St. Michael's parish, Bradford, celebrated its 60th anniversary recently with a Mass of Thanksgiving. Twenty of the original class of 32 are still living, although only 16 were present for the reunion. Ladies in the above picture from left to right are: Mrs. Robert Duggin, Mrs. Joseph Gettelfinger, Mrs. Joseph Engle, Mrs. Robert Duggin, Mrs. Joseph Kessler, Mrs. Leo Book, Mrs. Elizabeth Gettelfinger and Mrs. Frank Kessler. From left to right, the men are: Vivian McGuirk, George Baker, Dan Ems, Frank McGuirk, Father David Senefeld (pastor of St. Michael's), A. N. Bauer, Charles Gettelfinger, Fred Jacobi and Edward Jacobi.

## Sanders Cleaners

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INDIANAPOLIS, IND.  
786-0484

SOUTHPORT  
GREENWOOD PLAZA  
784-448  
881-1979

## JAMES H. DREW Corporation

Indianapolis, Ind.

## Released time War objectors curbs protested to get counsel

PASADENA, Calif.—Board of Education members in this community have criticized a decision to curtail released time religious education.

The Pasadena Interfaith Committee said it would eliminate 514 fourth grade pupils from its program next fall because of financial difficulty. Some 1,500 pupils in fifth and sixth grades would continue in the program.

"I'm concerned with the possibility of decreasing released time religious education," said Steve Salisian, president of the Board of Education. "This type of religious instruction is very important to our youth. I'm hopeful we can continue operation of this program."

LIMBURG, Germany — The Limburg diocese has undertaken to provide pastoral assistance to conscientious war objectors.

Bishop Wilhelm Kempf of Limburg has instructed the diocesan youth office to set up a counseling service for objectors.

The diocesan bulletin stressed that war objections are basically a matter of conscience and therefore, in such cases, pastoral help is needed. It added that it is the task of the Church to make available help for all its members' needs.

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- PEACH ICE CREAM
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## GOLDEN GUERNSEY MILK

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But if you shock easily, don't browse through some of the books and magazines for sale on many public newstands. Talk about the "morality gap"! And they're there for all to buy—or just as bad, to look at. If this concerns you, why not make your objections known to those who continue to sell them? Still you can always look to Hook's—first of all, family drug stores.



August F. Hook, President

In 1967, Hook Drugs, Inc. was recognized for its clean literature policy with the first award ever presented by the National Citizens for Decent Literature, Inc.





**NUN STUDIES DANCE AT IU**—Sister Marie Carol, a Providence nun who teaches first grade at Good Shepherd School, Evansville, is at Indiana University this summer working on a master's degree in education. She is minoring in dance. She is shown above at one of the IU dancing classes. Sister Marie Carol was preparing for a career in dance when she entered the convent after graduation from high school. She is hopeful of having dance included as part of elementary education.



**RECEIVES POSTHUMOUS AWARD**—Mr. and Mrs. Ralph Gordon, of Catholic Chapel No. 2, Ft. Harrison, recently received posthumous awards of the Bronze Star Medal, Purple Heart and Army Commendation Medal on behalf of their son, Sergeant Wyatt Cecil Gordon, who died January 31 in Vietnam. Col. E. B. Lyle, Deputy Commander USMC, made the presentation to Mrs. Gordon, above, at Ft. Benjamin Harrison. Gordon was graduated from Lawrence Central High School in 1966 and entered the military service the following September. A former member of Boy Scout Troop 488 and Explorer Post 488, he also had received the Catholic Ad Altare Dei Medal, second highest religious award presented by the Boy Scouts of America. Gordon's father is a retired Army Master Sergeant presently employed by the U.S. Postal Service.



**TO NOTE JUBILEE**—Brother Felix Orico, O.F.M., stationed the past 16 years at Sacred Heart parish, Indianapolis, will note the 25th Anniversary of his profession as a Franciscan on Sunday, July 14. A Mass of Thanksgiving will be offered to mark the occasion at 9 a.m. on that day in the parish church. A native of Omaha, Brother Felix entered the Franciscan's Sacred Heart Province in 1939 and recited his first vows in 1943. He was recently notified that he will be transferred to Padua High School in Parma, O., later this summer.

## FESTIVAL CALENDAR

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

**Friday, Saturday and Sunday, July 12, 13, 14**—Holy Angels Summer Festival on the parish grounds at 28th and Northwestern Ave., Indianapolis. Booths, rides and entertainment. \$2,000 grand prize.

**Sunday, July 14**—St. Joseph's parish, Corydon. Chicken Dinner to be held at Harrison County Fairgrounds in Corydon, sponsored for benefit of St. Joseph's School by Most Precious Blood and St. Peter parishes. Dinner served from 10:30 a.m. to 7 p.m.

**Sunday, July 21**—St. John's parish, Osgood. Chicken Dinner in the parish hall, Highway U.S. 421. Dinner served from 11 a.m. until 6 p.m. EST. Adults \$1.50, children under 12, 75c. Fun for all.

**Thursday, Friday, Saturday, July 25, 26, 27**—St. Christopher's Annual Festival, Speedway. Carry-out 4:30 p.m., cafeteria service 5 p.m. Booths, rides and games. \$100 award each evening at 10 p.m. to dining room patron, present on grounds at drawing; \$2,000 given away midnight July 27.

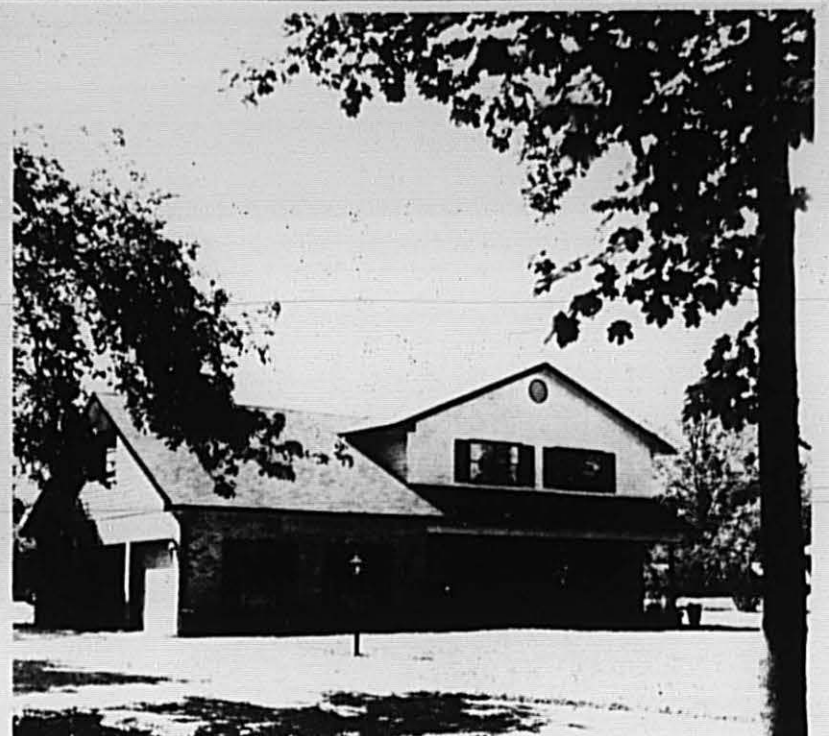
**Friday, Saturday, July 26, 27**—Christ the King Festival on the parish grounds, 1900 Kessler Blvd., East Drive. Serving begins daily at 4 p.m. Festival features: "Bier Garten"—German Band—Sing-A-Long. Grand prize: Trip to Nassau.

**Sunday, July 28**—St. Paul's parish, Sellersburg. Annual Picnic at Rock Lake Park, featuring chicken dinners (all you can eat privileges) at \$1.25 for adults; children 75c and pre-schoolers, free.

**Sunday, July 28**—St. Ann's parish, Hamburg—Star Route, Oldenburg—Annual picnic featuring country style chicken dinner. Serving on the hour at 11 a.m., 12 noon, 1 and 2 p.m. Adults \$1.50; children under 10 years, 75c. Booths and entertainment.



**SUMMER TV SERIES**—A youth television production is absorbing the interest, among others, of several Chartrand High School students, Sister Mary Michaela and Chuck Schisla, both of the Catholic Information Center staff. Sister Mary Michaela is a former Chartrand teacher. The meeting, held in the Christian Theological Seminary Communications Center, called for planning a summer TV series of, by, and for youth. The series is part of the Youth Communications Workshop '68 set for August 11-24 on the seminary campus under the sponsorship of religious, social service and communications groups. Interested youth may contact Chuck Schisla at Catholic Information Center, 136 W. Georgia St., Indianapolis, telephone 635-3877.



**PRESIDENT'S HOME AT MARIAN COLLEGE**—Shown above is the newly-completed residence for Dr. Dominic J. Guzzetta, the first lay president of Marian College. The \$50,000 structure, donated to the college, is located on Marian's South Campus near the music department building. The president's wife and daughter recently moved to Indianapolis from Akron, O., where they resided while he was senior vice president of Akron University.

# Indianapolis Parish Shopping List

## ASSUMPTION

**Brown's Service Station**  
1210 S. HARDING ST.  
632-0980  
Service, Accessories, Car Wash, Road Service  
7 a.m. to 10 p.m. 7 days a week

## CATHEDRAL

109 N. Penn.  
Essex House  
**STOREY'S FOOD SHOPS**  
Everyday and Epicure Foods  
Lowest Possible Prices  
ME 4-9251 ME 5-9478

## MULHERN'S STANDARD SERVICE

1 WEST 16TH ST.  
ME 4-0568  
Expert Lubrication • Tire and Battery Service  
Car Wash

## CHRIST THE KING

"Buy The Best For Less"  
at  
**Richards Market Basket**  
3250 E. 32nd St. at Keystone 251-9263

## HOLY ANGELS

**BRAUN & SCHOTT MARKET**  
1184 W. 30th St.  
★ Fine Meats ★  
Quality Fruits and Vegetables

**Clark's Walgreen Agency**  
Lunchette • Soda Fountain  
Photographic Equipment • Supplies  
CLARK PRESCRIPTION PHARMACY  
Plenty of Parking Space  
1722 Northwestern Ave. WA 5-9225

## HOLY SPIRIT

**Cumberland Radio-TV**  
11415 E. Washington St.  
Cumberland, Indiana 46229  
Phone 894-3114

## IMMACULATE HEART

**SERING SHELL SERVICE**  
8402 E. Westfield Blvd.  
VI 4-0027  
Expert Lubrication and Brake Service  
Motor Tune-up • Road Service

## LADY OF LOURDES

**Sunray D-X Fuel Oil**  
"Serving the Eastside for Over Forty Years"  
**Irvington Coal & Oil Co., Inc.**  
400 S. Ritter Ave. 357-1131

**LA GROTTA'S Village Super Market**  
"We Only Cut USDA Choice or Prime Meats"  
2002 N. Arlington Ave. 357-8377

**PEACHERS DRUGS**  
"PRESCRIPTION SPECIALISTS"  
5048 E. Washington St.  
357-1195

## BICYCLES

**EAST SIDE BIKE STORE**  
808 GRAY, Prop.  
SCHWINN BICYCLES—New and Used  
4232 E. Michigan St. FL 4-0212

## LITTLE FLOWER

**Bruno TV Sales & Service**  
R.C.A. • Zenith  
Specializing on East Side  
FL 7-3884 • FL 7-7565  
5055 E. 14th St.  
DEL FARM FOOD

## LITTLE FLOWER

**Arlington Super Market**  
Choice Meats—Fancy Groceries  
Fresh Produce—Dairy Products  
Try Our Bar-B-Q Chicken and Spare Ribs  
3940 East 10th St. Indianapolis

## DELBO DRUGS

1521 N. Emerson  
FL 9-8265  
PRESCRIPTIONS, Sick, Wound Needs  
Accurately Filled

## NATIVITY

**McKEAND DRUG STORE**  
"Your Parish Shopping Center"  
PRESCRIPTIONS, Sick, Wound Needs  
COSMETICS, TOYS, GREETING CARDS  
1835 Southeastern Ave. FL 4-7971

## SACRED HEART

**MILLER'S REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

## TEETER'S

**South Side Pharmacy**  
"FAMILY HEALTH SUPPLY CENTER"  
1601 S. East St. 632-3583

## ST. ANDREW

**Kelly Furniture Gallery**  
Interior Designs by  
Joy Kelly, NSID and Irene York  
3722 E. 38 St. Cr 547-5488

## ST. ANN

**WALTER'S PHARMACY**  
Cor. Half Rd. at Farnsworth  
CH 4-9000  
QUALITY DRUGS  
EXPERT PRESCRIPTIONISTS

## ST. BARNABAS

**BURK Standard Service**  
MECHANICAL WORK  
On All Type Cars and Trucks  
Step 11 Rd. & Madison Ave.  
Open 8 A.M. to 10 P.M.  
881-0938

## ST. BERNADETTE

**ROSS PHARMACY**  
3809 English Ave.  
357-8200

## ST. BRIDGET

**George M. Miller Mortuary**  
1139 N. WEST STREET  
634-6780

**Courteous, Efficient and Economical Service.**  
• Ambulance Service  
• Headstones and Grave Markers  
• Notary Public

## ST. CATHERINE

**STAN'S Shell Service**  
BRAKE and MOTOR TUNE-UP SERVICE  
GENERATOR and STARTER REPAIR  
WHEEL BALANCE  
Churchman & Raymond ST 4-0040

## ST. CHRISTOPHER

**ROSNER PHARMACY**  
THE RETAIL DRUG STORE  
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PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

## ST. FRANCIS

**ART'S DRUGS**  
ARTHUR J. NEUBER  
"Your Rexall Druggist"  
23th St. at Station St. LI 4-4312  
— Prescriptions —

## ST. JOAN OF ARC

"KNOWN FOR QUALITY"  
**BO-KA FLORIST**  
CUT FLOWERS, PLANTS  
FLORAL ARRANGEMENTS  
5410 N. College CL 3-2375

## WALSH PHARMACY

"FREE PRESCRIPTION DELIVERY"  
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WA 3-1553 WA 3-1554

## 38th & College

**Shell Service**  
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John Steuber

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With All Purchases  
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**HEIDENREICH**  
We Phone Flowers Anywhere  
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"THE TELEPHONE FLORIST"

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LIQUOR—WINE—COLD BEER  
GIFTS—ITEMS—SNACKS—ICE  
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(On Hwy. 431 across from Greenwood Center)—881-8855

## INDIANA CENTRAL PHARMACY

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John A. R. R. Co. Beverly West, R. Ph.  
3993 Shelby 784-2431

## Repair All Makes

SALES and SERVICE •  
Recommended TV  
Madison Ave. at Thompson  
66—State 7-9344

## HEATH'S SUPER MARKET

Our Specialty  
MORE FOOD AT LESS COST!  
Corner Thompson Road and Madison Ave.  
784-7880

## ST. MARK

**Woodcroft Pharmacy**  
PATRICK McARTY, Owner  
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EXPERT PRESCRIPTION SERVICE  
QUALITY DRUGS

## Ray Ross-ENCO Service

SOUTHWEST, IND.  
Brake and Motor Tuning Service •  
Generator and Starter Repair •  
Wheel Balance and Alignment  
7404 Madison Ave. ST 4-0042

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Tu. and Sat. Till 1 A.M.  
**MARVIN'S Third Base Liquor Store**  
MARVIN EDINGTON  
2850 S. Meridian 784-2194

## GILLISPIE TEXACO

24 Hr. Wrecker Service  
Mechanic on Duty 8 to 6 (5 days)  
514 E. Thompson Rd. 783-0046

## ST. MARK

**Meridian Meat Market Bi-Rite Foods**  
7749 S. Meridian 881-9200

## Bay's Carriage House

Catering to the Horseless Carriage Trade  
Electronic Tune Up with Dyna-Vision Scope  
Wheel Alignment—Brake Service—Mufflers and Tail Pipes—Road Service  
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U.S. 31 South at Stop B

## STANDARD

**We Love All Credit Cards**  
ASSOCIATED SERVICE  
Deep Rock Products  
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Open 8 a.m. to 10 p.m.  
Featuring Choice Beef, Fresh Fish from the Coast and Imported Foods

## ST. MICHAEL

**Safeway Quality Foods**  
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Choice "Fresh Cut" Meats

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A COMPLETE BEAUTY SERVICE •  
SALES and SERVICE •  
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Open Wed., Thurs., Fri., Eve. by Appt.

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Ready For Your Permanent Wave?  
YEARS OF EXPERIENCE  
No Disappointment. We Know How! 4 Operators to Serve You  
Open Thurs. and Fri. Even.  
Appointments or Walk-In

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ME 3-5306  
Prescriptions

## Wolfe Shell Service Station

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Exp. Lub. • Tire Battery Serv. • Wash • Simonize  
SERVICE CALLS  
ME 7-0055

## JORDAN Funeral Home

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2428 E. 10th St. ME 4-4304  
Heleen Jordan, Owner ME 4-4305

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**B & L ELECTRONICS**  
Certified Electronic Technicians by National Electronic Assoc.  
Open Mon. thru Sat. 11 a.m. to 9 p.m.  
Terms Avail. • Sales and Service  
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Supplies for All Pets, Tropical Fish, Birds and Puppies  
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**"FRESH CUT MEATS"**  
**PAT DOLLEN'S**  
We buy our own fruits and vegetables from growers. This insures you freshness and good quality.  
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Importer of German  
Grandfather—Cuckoo & other fine clocks  
Watches—Jewelry—Diamonds  
Expert Repairing  
3515 EAST TENTH STREET  
Phone ME 4-9951 Indianapolis 1, Ind.

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2106 E. 10th St.  
AT Hamilton  
NO PACKAGE MEAT — ALL FRESH CUT!  
• Shop by Phone • Free Delivery •  
ME 3-5191

## HASSE'S BAKERY

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• BIRTHDAY CAKES •  
• WEDDING CAKES •  
• HOT DOGS • 30¢ P.  
Open Mon. thru Sat. (Closed Sun.)

## ST. PIUS X

**SCHMIDT PHARMACY**  
1499 E. 8th St. CL 1-2910  
"The Finest in Cosmetics"  
FREE PRESCRIPTION DELIVERY

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The FINEST NAME IN MEATS AND PRODUCE  
Fresh Cut Choice Meats  
7021 N. Keystone Phone CL 3-0707

## ST. RITA

"For The Best In Beef Shop"  
**SHORTY'S FAIRWAY MARKET**  
Guaranteed Satisfaction with  
Personalized Service  
• WEDDING CAKES •  
• HOT DOGS • 30¢ P.  
WE TAKE FOOD STAMPS  
WE DELIVER  
536-7104 1610 Roosevelt Ave. 634-4998

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**ORME'S Carpets and Interiors**  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 6-1421

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"The World's Finest"  
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Wheel Balance—Car Wash—Sat. and Sun.  
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4800 Pendleton Pike (Ayr-Way Center) 544-5207

## Promote 'fair housing'

AURORA, Colo.—Members of a group called Operation Understanding plan to inform real estate brokers in this area they will be glad to welcome minority groups into their neighborhood.

"We know of some Negroes who would like to come into the neighborhood, but are apprehensive about moving here because of the attitude they believe to exist," said Bob Appel, president of Operation Understanding. "We'd like to let them know they are welcome."

Appel said Operation Understanding grew out of an initiative taken by the social action committee of St. Pius church here. Later, a 10-man steering committee representing various religious denominations in the Aurora area decided on a program to help solve fair housing and other problems of minority groups.



## Higgins

(Continued from page 4)  
the American labor chiefs harden, so do their social attitudes. And ironically the most creative, even idealistic leadership for social renewal in the United States is today coming from industry and commerce."

This would be very "ironic," indeed, if it happened to be true—but, with all due respect to my good friend R.E.B., the editor of U.S. Catholic, I wonder if it is really as true as he thinks it is and so dogmatically states it to be.

I have great admiration for the "creative, even idealistic leadership" of many industrialists, but off-hand I can't think of any major piece of social legislation that "industry and commerce" have put through in recent years, whereas I can think of many significant reforms—including several in the field of race relations—which the labor movement has vigorously supported and which never would have been adopted if the leaders of the so-called House of Labor were as conservative as The Commonweal and U.S. Catholics have so blithely made them out to be.

I say this not to praise the labor movement—which, God knows, has more than its share of faults and imperfections—but simply to keep the record straight. And if I am wrong about the record, I trust that R.E.B. and the editors of The Commonweal will put me straight—with a minimum, preferably, of disgruntled liberal rhetoric and a maximum of cold hard facts, including some verifiable information as to precisely which organizations in our society are doing more than organized labor to enact the "unfulfilled New Deal programs" referred to in The Commonweal May 31 editorial.

I also have great admiration for many rank-and-file union members, but I have yet to come across any reliable evidence that union rank-and-files, on the average, are more progressive than the allegedly sclerotic officials who preside over the House of Labor. On the contrary, every available scientific study of rank-and-file attitudes on current social issues—and notably in the field of race relations—clearly indicates that this is definitely not the case.

If these polls are accurate—and I have no reason to think that they are not—it would ap-



**MEDAL COMMEMORATES PONTIFICATE**—This medal commemorates the start of the sixth year of Pope Paul's pontificate on June 30. Designed by Floriano Bodini, the medal shows a dove whispering into the Pope's ear. On the reverse side is a figure of Christ. (RNS photo)

pear that The Commonweal and U.S. Catholic may be oversimplifying a complicated problem by aiming so much of their critical fire at the labor movement's top brass.

Surely the labor movement is too conservative in many respects, but if the rank-and-file are, on the average, more conservative than their elected officers (in the U.A.W., incidentally, as well as in some of the old-line crafts) where do we go from here? I really don't know, but I have a hunch that doctrinaire anti-Meany rhetoric, spiced with peevish little cracks about labor leaders who like to foregather at the Fontainebleau, isn't going to take us very far. (Some of the most "liberal" conventions of recent years have been held in hostelryes every bit as fancy as the Fontainebleau.)

Meanwhile, as I try to figure out, to my own satisfaction, what the labor movement ought to be doing and how it ought to go about doing it, I keep asking myself why such representative democratic "leftists" as Michael Harrington and Bayard Rustin seem to be more optimistic about the future of organized labor than some of our more conservative commentators, including the editors of The Commonweal and U.S. Catholic.

Needless to say, I don't have the answer to that one either, but it's something to think about on a rainy day in Washington—and rainy days in Washington seem to have become the rule this year rather than the exception.

## Serra International broadens purposes

PORTLAND, Ore.—Delegates to the 30th annual convention of Serra International voted to broaden the organization's purposes to conform more adequately to the needs of the Church in the post-Vatican II era, and called for an intensification of programs to attract black seminarians as candidates for the priesthood.

The new purposes approved were:

"To foster and promote vocations to the ministerial priesthood of the Catholic Church as a particular vocation to service and to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church.

"To further Catholicism by encouraging its members, in fellowship, through education, to fulfill their Christian vocation to service."

Formerly, the purposes had been limited to fostering vocations, assisting in the education of seminarians, and furthering Catholicism "through enduring friendship among Catholic men."

**NOTING** the problems of the Church in the ghetto, the delegates also "urged the recognition of the critical need for increased vocations among the black Catholic community and called for an intensification of vocations programs to attract

## Remember them in your prayers

**EVANSVILLE**  
† DORIS BARBAULT, 45, St. John's, Newburgh, July 1. Wife of Harry. Mother of Thomas, Valerie and Cynthia, all at home; and Mrs. Jacqueline Bowe, Alexandria, La.

† CECILIA MACGREGOR, 70, Holy Spirit, July 1. Mother of Melvin, Mrs. Loretta Brannenberger and Mrs. Sherry Sanders, Indianapolis.

† JOSEPHINE DEIG, 87, St. Benedict, July 2. Mother of Clinton, Chicago; and Carl, Evansville.

† LEO KISSEL, 71, St. Wendell, July 2. Husband of Antonette, father of Norman and Adam, both of St. Wendell; Urban, Evansville; Elmer, Hobbsville; and Mrs. Oscar Nurrenberg, Fort Branch.

† JOHN BOLEMAN, 53, Holy Redeemer, July 2. Husband of Mathilda. Brother of Miss Ann Boleman.

**DUBOIS**  
† EMRIE BASCHE, 80, St. Raphael, June 28. Mother of Joseph of Orleans and Edward of French Lick.

**HUNTINGBURG**  
† HERBERT PFAFF, Sr., 71, St. Mary, June 28. Husband of Leona. Father of Herbert Jr., Charles and Mrs. Gerry Long, all of Huntingburg; Jerry of Garden Grove, Calif.; and Mrs. James Farmer, Evansville.

**JASPER**  
† HARRY SHERMERSHEIM, 69, St. Joseph, June 28. Husband of Veronica. Father of Dennis, Mrs. Paul Messner, Mrs. Ambrose Schmitt, Mrs. Anthony Buschkoetter and Mrs. Robert Meiring, all of Jasper; and Sister M. Stephen, S.P. of St. Mary-of-the-Woods.

† RALPH SCHAEFFER, 19, St. Joseph, July 2. Son of Hubert Schaeffer, brother of Clarence, Katherine and Ruth, all at home; and Hubert, who is with the Navy in Alaska.

**LOGANSBORO**  
† JOSEPH MATIAS, 77, St. John, June 28.

Husband of Barbara. Father of Robert, Victor, Ernest, Donald, Delmar and Mrs. Richard Morris, all of Logansboro; Elmer and Mrs. Bernard Burger, both of Jasper; and Mrs. Leo Riney of Washington.

**SCHNELLVILLE**  
† BARBARA SCHUCH, 79, Sacred Heart, July 2. Mother of Isadore and Mrs. William Eckert, both of Jasper; Victor of Garden Grove, N.C.; Ted of Huntington; Mrs. Anthony Berg of Schnellville; Mrs. Anthony Berg of St. Anthony and Mrs. Rosemary Ankenbrook of Indianapolis.

**VINCENNES**  
† AGNES AYES, 79, Sacred Heart, June 30. Mother of Mrs. David Painter and Mrs. John Coulup.

**WASHINGTON**  
† THOMAS LAVELLE, 80, St. Simon's, June 28. Husband of Zita. Brother of Mrs. Mary Bies, Washington.

**INDIANAPOLIS**  
† KEVIN C. WALSH, 48, Holy Name, July 3. Husband of Jean M., father of Mike, Teresa and Mary E. Walsh; son of Genevieve Walsh; brother of Justin Walsh, Juana McNulty and Rosemary Aull.

† PETERIS PRIZEVOITS, 60, St. Mark's, July 3. Peteris K. and Ewald Prizevoits. A brother and sister also survive.

† ERNEST WHITSETT, 84, St. Catherine's, July 3. Father of Joseph, Robert and Mary M. Whitsett; brother of Ethel Dallymple.

† JOHN F. MANIEN, 78, Our Lady of St. Carmel, July 3. Father of John and Robert Manien.

† VICTOR L. HELLMER, 68, Little Flower, July 3. Husband of Mary K.; father of Michael, Joellen and May Helmer; brother of Leo and Joseph Helmer.

† MARCELLA C. CHAMP, 45, St. Francis de Sales, July 3. Wife of Wayne K.; daughter of Mr. and Mrs. Charles J. Champ; sister of John, William, Sam and James Jones, Betty Sears, Thelma Walker, Susan McLaughlin and Mary Luke.

† MARGARET M. DWYER, 87, St. Matthew's, July 3. Mother of Robert E. Dwyer and Rosemary Grossman.

† LEE U. BOLES, 68, Our Lady of Lourdes, July 3. Father of Jack L. and Austin Boles and Alice Barker; brother of Arthur Boles, Geneva Whitte and Jessie Blunk.

† HOMER V. WATSON, 75, St. Catherine's, July 3. Father of H. John, James L. and John K. Watson, Beulan Commeyman, Evelyn Wask and Virginia Davis; brother of Elizabeth Yates.

† MICHAEL J. LEE, 73, St. Patrick's, July 3. Father of Ronald and Kenneth Lee and Mrs. Cyrene Perry; stepfather of Donald J. Okey.

† FRED J. WELSH, Sr., 89, St. Susanna, July 3. Father of Fred J. Welsh, Jr.

**CEDAR GROVE**  
† MARY ANN FLIVELAND, 20, Guardian Angel, June 29. Daughter of Mr. and Mrs. William Fliveland; sister of Mrs. Joan Verley of Harrison, Ohio; Mrs. Betty Verley, Springfield, Pa.; and Loretta Fliveland, all of Cedar Grove.

**FERDINAND**  
† MORTON T. DILGER, 91, St. Ferdinand, July 3. Brother of Carl Dilger of Phoenix, Ariz.; Sister M. Mathilda of Denver, Colo.; Sister M. Englebert of Dubuque, Iowa; and Mrs. John Moellers of San Bruno, Calif.

**FLOYDS KNOBS**  
† ELIZABETH A. ROBERTS, 96, St. Mary-of-the-Knobs, July 3. Mother of Mrs. Babe Lottson of Floyds Knobs; J. D. Roberts of Mt. Prospect, Ill.; and Mrs. Grace Neville of Floyds Knobs.

**NEW ALBANY**  
† THOMAS V. GORMAN, 61, Holy Trinity, July 3. Husband of Ethel; father of Martin T. Gorman, Mrs. Loretta Wytan and Mrs. Margaret M. Spoor, all of New Albany. Two brothers and three sisters also survive.

† THOMAS C. HAND, Sr., 76, Holy Trinity, July 3. Father of Thomas C. Hand Jr. of Louisville; James Hand, Mrs. Dewey Dugan.

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gins, Mrs. James Norwood and Mrs. Jack Dieckman, all of New Albany. Two sisters also survive.

**RICHMOND**  
† LEONARD H. VOSMEIER, 75, St. Andrew's, July 3. Husband of Ruth; father of Mrs. Donald L. Miller of Ellettsville, Ohio; Leonard F. (Bud) Vosmeier, of Fort Wayne; brother of Roman Vosmeier of Richmond and Miss Cecelia Vosmeier of Evansville.

Word has been received here of the death of Richard Shaw, 85, son of Mr. and Mrs. Robert Shaw, formerly of Richmond. Services were held at St. Susanna Church, Madison, Ohio, July 10. Burial in St. Andrew's Cemetery, Richmond. Other survivors include sisters and brothers, Patsy, Janet, Nancy, Sandy, Ronnie and Dennis Shaw, all of Madison, Ohio, and grandparents, Mr. and Mrs. Frank Smith of Richmond.

**ST. MEINRAD**  
† ANDREW WIDERTHEIMER, 85, St. Meinrad, July 3. Father of Ursin Wiedelahr of Evansville; Mrs. Henry Pfeiffer and Mrs. Hugh Lindauer, both of St. Meinrad; Mrs. Pearlina Schmidgessing of Cincinnati; and Mrs. Marietta Vail of Evansville.

**TERRE HAUTE**  
† EDWARD C. VAN ULZEN, 65, St. Margaret Mary's, July 2. Husband of Henrietta.

† ALTA P. BUTTERMAN, 71, St. Joseph's, July 3. Mother of Leroy Butterman of Terre Haute; Mrs. June Vilsbont of Pomeroy; sister of Mrs. Gertrude Smith of Terre Haute; Mrs. Thelma Lee of Detroit, Mich.; Mrs. Lila and Rose Mary Lee, both of South Bend, Ind.; Betty Jean, Lila and Madonna Lee, both at home; grandson of John Gropp of West Terre Haute.

† DAVID L. LIVA, 16, St. Leonard's, July 3. Son of Mr. and Mrs. Robert Liva; brother of Joe Liva of Bismark, N.D.; Theresa Liva and Rose Mary Liva, both of South Bend, Ind.; Betty Jean, Lila and Madonna Lee, both at home; grandson of John Gropp of West Terre Haute.

† MARY DOVE, 86, St. Benedict's, July 6. Mother of David Dove of Chicago, and Bennett Dove, of Terre Haute.

### Papal audience

VATICAN CITY—Pope Paul VI received in audience (July 3) the Catholic observer-delegates about to leave Rome for the fourth general assembly of the World Council of Churches, which opened July 4 at Uppsala, Sweden.

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## Trial by farce

(Continued from page 4)  
the charges that have been levied against him.  
But Senator McClellan is hung-up on the allegations. He does not seem a mite concerned about the hard questions raised by the OEO project about poverty, its causes and effects. Nor does he seem swayed by the appeals from the Chicago Presbytery officials, churchmen of other faiths in Chicago and around the country, who know Mr. Fry, know his work and his reputation and have kept themselves informed on his innovative approaches to the vast range of ghetto problems.

No, all that the senator and his colleagues seem concerned with is the noise they are making and the attention they are getting in their free-style, free-swinging investigation. What they are doing is not illegal. But it is indecent, and Senator McClellan ought to summon up the integrity to call a halt to the farce.

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## Hospital chapel plans revised

RICHMOND — Revised plans for the



## VIEWING WITH ARNOLD

## Rosemary's Baby' stirs up a ruckus

By JAMES W. ARNOLD

Move over, "Bonnie and Clyde," and make room for "Rosemary's Baby" as the movie everyone is either excited or shocked about. This month the question is: what does "Rosemary's Baby" really mean?

The "Baby" debate means a neat profit for producer William Castle, the David Merrick of the cheap horror epic ("Hush," "Strait-Jacket"), who has finally got people to talk about one of his movies without rolling on the rug in laughter. But patrons are missing to see "Baby" as if it were James Bond or "The Dirty Dozen" (a clue there?), so let Mr. Castle do the laughing this time.

In the film, as everybody must know, Mia Farrow falls under the spell of a coven of modern Manhattan witches and gives birth to the son of Satan. The Catholic Film Office, unhappy about a nude sequence as well as "mockery" in obvious parallels to the birth of Christ and

Catholic rituals, started the debate with a resounding condemnation.

Was NCMP right? Is "Baby" more than just a horror thriller, and if so, is it on the side of the bad guys? or good guys? Here are a few opinions (coming at the start that a work of art never has only one interpretation):

1—The film is a complete and faithful reproduction of Ira Levin's book. Writer-director Roman Polanski has used the text almost as a scenario, down to minute details of gesture, decor and "stage positions" of

the actors. (The chief exception: in the book, Rosemary's final actions are more motivated, less abrupt.) There is no theme or idea in the film that did not originate in the novel.

2—The difference in media accounts for some problems. It is obviously one thing to be told about a half-dreamed, naked, satanic orgy (wowie), and another to see it. Yet if anything, Polanski's version of the diabolic rape is more delicate, less traumatic to the imagination, than Levin's.

In the book, Levin writes simply that the Woodhousens "stripped and made love." In

the movie, Miss Farrow and John Cassavetes have to take about five minutes to animate those four words. Images in a film draw more attention to themselves. The fact that bad news always comes via telephone or that characters always seem to be watching TV seems significant, while in print these same actions are lost in a welter of other trivia.

There are perhaps a dozen instances in the book of black humor (e.g., Rosemary, noting the friendliness of the sinister couple next door, says, "It's nice to know there are people

like that, when you hear so much about apathy . . ."). There is no more irony in the film, but it obtrudes more and sets a tone. When we finally get to the "adorned" of the devil-baby in its black bassinet, surrounded by perverted Christmas symbols, it seems grimly funny (read "mockery"); film uncovers the absurdity in a situation meant to be horrifying.

3—The devil-worshippers are deliberately aping the Incarnation. They, not the author, force the comparison. They do it not for glee or blasphemy, but because the Evil One is their messiah. The book-film does not sympathize with them, nor by satirizing them does it attack the Christian Incarnation indirectly. For that, the witches would have to be shown as fools or maniacs. But the whole point is they are not: the "nuts" are possessors of real supernatural powers. Satan is real. He is God-in-reverse, and one gets at his nature only by dark comparisons with the divine. This is not mockery, but insight.

Levin's only offset device is describing the satanists as "just folks" (Ruth Gordon and Patsy Kelly as nosy neighbors in Capri pants), thus doing for witches what "Bonnie and Clyde" did for bank-robbers. The point is similar: the wicked dwell not in distant places but in the apartment next door. Perhaps even in our own skins. Being "just folks" does not make us good.

4—The story may be seen as a left-handed assertion that a good and personal God exists (perhaps the only assertion possible in an age when the existence of pure Evil sometimes seems more credible). The "normal" characters are all lapsed believers, agnostics, amoral urban moderns. They discuss "God is dead" at their parties and read about it in Time. It is also a favorite cry of the

witches. But if Satan lives, doesn't God live? If someone is imitated, He exists, and the imitation is a kind of reverence. If those clumsy, human, neighborly witches are right, maybe the folks who believe in religion are also right.

5—If the book-film provides its basic jolt by confronting Rosemary, a typically vapid modern girl, with the reality of the supernatural, it also suggests that without a meaningful faith she (like her husband) is easily corrupted. Satanism fills the vacuum. The ingenious final horror is that she accepts and goes along. The natural mother-love we have been rooting for suddenly stand revealed, not only as inadequate, but as a motive for atrocious evil. (The Beast will be loved and nurtured. He is One that only a mother could love).

To establish the character of Rosemary, we need those unpleasant images of Catholicism. Raised shallowly and superstitiously in the faith, she has lost even that, retaining only hazy visions of cruel nuns, irrational guilt and a childish awe for the magical powers of the Pope. The Church's image is not ours; it need not be Levin's or Polanski's; it is definitely Rosemary's. She is empty. Like the modern world, she is ready to give birth to a Satan.

All this makes the film sound like the most profound art since



**NEW WOODS' APPOINTEES**—Two new appointments to the administrative staff of St. Mary-of-the-Woods College have been announced by the college's new president, Sister Mary Gregory Kneier, S.P. Myron J. Busby, Jr., above left, was named director of admissions and financial aids. Fred J. Nation, right, was appointed director of public relations. Both are Terre Haute natives and graduates of Schulte High School. Busby was graduated from the University of Notre Dame, while Nation was graduated from Indiana State University.

"War and Peace." It is only a slick (in the contrived Hitchcockian manner) and quite grim horror story, with interesting theological implications. It may not be perverted travesty, but it is for very special tastes. And

(Rating: C—condemned.)

## We have nothing to say

WASHINGTON, D.C.—The president-emeritus of the Catholic Theological Society of America charged here that the scandal of American Catholic theology "is that we have nothing to say."

In an address to the Society's 23rd annual convention, Father Walter J. Burghardt, S.J., said: "We each do our little thing, from Adam to Zeno; we somehow find the few dollars to keep our private projects breathing; we skirmish with Roman congregations as elusive as the Vietcong; and the world passes us by because we have so little to say."

"AT THIS challenging, frightening moment in American history," he declared, "there is not a single gut issue of human existence that has summoned our theological fraternity to a systematic effort, to bring its many splendors resources to focus in creative agony."

"No scholar is an island," Father Burghardt exclaimed, "except the Catholic theologian."

"The closest approximation to collaboration happens every fifty years, a Catholic Encyclopedia," he continued.

"But even there," he added, "the only genuine collaboration

is among a handful of editorial heroes, while a thousand scholars labor alone, each in his private foxhole."

FATHER Burghardt suggested a radical evaluation of the theological society with a view to developing closer collaboration with other scholarly organizations and the promotion of interdisciplinary methods of research.

Dr. Martin R.P. McGuire, the recipient of the award is an historian and was cited for his contribution to theology in the area of "interdisciplinary cooperation."

Observers, at the meeting noted that this year's Cardinal Spellman Award for outstanding contributions in the field of theology went to a layman who is not a theologian.

The scholarships were offered to qualified applicants on a national competitive basis, and were designed to attract the interest of candidates for the priesthood who possess outstanding qualities of intellectual ability and Christian leadership.

## Scholarships awarded by School of Theology

ST. MEINRAD, Ind.—Father Adrian Fuerst, O.S.B., academic dean of the St. Meinrad School of Theology, has announced the awarding of five scholarships to incoming first-year theology students.

Winner of the top \$6,000 scholarship is Raymond Hanson of Lincoln, Rhode Island, a student for the Diocese of Providence.

Winners of the four \$2,500 scholarships are: Gerald Lawless, Springfield, Ill., Diocese of Tucson; Thomas Mattison, Burlington, Vt., Diocese of Burlington; Richard Stauder, Energy, Ill., Diocese of Belleville; and Frater Emmanuel Scott, O.S.B.,

a monk of St. Martin's Abbey in Olympia, Wash.

The scholarships were made possible through the generosity of the St. Meinrad Lay Alumni Association, the late Catherine Schroeder of Jasper, Ind., the late Philomena Osterling of Evansville, and the late Msgr. Joseph E. Hamill, pastor of Holy Trinity parish, New Albany.

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Sunday Radio  
11:30 a.m.—Hour of the Crucified . . . . . WNCB  
12:00 p.m.—Sacred Heart . . . . . WNCB  
EVANSVILLE AREA  
Saturday Television  
8:00 a.m.—Christophers . . . . . (14)  
12:00 noon—This Is the Life . . . . . (14)  
12:30 p.m.—This Is the Answer . . . . . (14)  
Sunday TV  
9:00 p.m.—Of Black America . . . . . (25)  
Sunday Television  
9:00 a.m.—Lamp Unto My Feet . . . . . (25)  
9:30 a.m.—Look Up and Live . . . . . (25)  
10:00 a.m.—Camera Three . . . . . (25)  
10:30 a.m.—Sacred Heart . . . . . (25)  
11:00 a.m.—Shut In Mass . . . . . (25)  
12:00 noon—Moral View . . . . . (25)  
11:30 p.m.—Night . . . . . (25)  
12:30 p.m.—Frontiers of Faith . . . . . (25)  
3:00 p.m.—Time for Americans . . . . . (25)  
Monday TV  
6:30 p.m.—Time for Americans . . . . . (25)  
Sunday Radio  
6:30 a.m.—Sacred Heart Hour . . . . . WGBF  
9:45 a.m.—Hour of St. Francis . . . . . WGBF  
9:05 p.m.—Catholic Hour . . . . . WGBF  
9:30 p.m.—Georgetown University Forum . . . . . WIKY

**TELL CITY AREA**  
Daily Radio  
6:00 p.m.—The Rosary . . . . . WTCI  
Sunday Radio  
11:00 a.m.—Sacred Heart . . . . . WITZ  
7:00 a.m.—Hour of the Crucified . . . . . WITZ  
7:15 a.m.—The Christophers . . . . . WITZ  
7:15 a.m.—The Christophers . . . . . WITZ  
9:00 a.m.—Church World News . . . . . WITZ  
9:15 a.m.—Hour of St. Francis . . . . . WITZ  
9:30 a.m.—Ave Maria Hour . . . . . WITZ  
TERRE HAUTE AREA  
Sunday Television  
8:00 a.m.—Herald of Truth . . . . . (10)  
8:30 a.m.—Faith for Today . . . . . (10)  
9:00 a.m.—Look Up and Live . . . . . (10)  
9:30 a.m.—Camera Three . . . . . (10)  
10:00 a.m.—This Is the Life . . . . . (10)  
11:00 a.m.—Faith for the 20th Century . . . . . (10)  
12:30 p.m.—Catholic Hour . . . . . (10)  
Tuesday TV  
9:00 p.m.—Of Black America . . . . . (10)  
Sunday Radio  
9:45 a.m.—Religion . . . . . WTHI  
Monday-Friday Radio  
1:45 p.m.—Sacred Heart . . . . . WTHI  
6:02 a.m.—Be Still and Know . . . . . WAAC

**INDIANAPOLIS AREA**  
Sunday Television  
6:30 a.m.—This Is the Answer . . . . . (6)  
7:00 a.m.—This Is the Life . . . . . (6)  
7:45 a.m.—The Christophers . . . . . (6)  
8:30 a.m.—Sacred Heart . . . . . (6)  
8:45 a.m.—Religion in News . . . . . (6)  
9:00 a.m.—Lamp Unto My Feet . . . . . (6)  
9:30 a.m.—Look Up and Live . . . . . (6)  
10:00 a.m.—Challenge . . . . . (6)  
11:30 a.m.—Focus on Faith . . . . . (6)  
11:30 a.m.—Cross Exam . . . . . (6)  
12:00 noon—The American Negro . . . . . (6)  
12:30 p.m.—Dialogue for Americans . . . . . (6)  
11:45 p.m.—Cross Exam . . . . . (6)  
Sunday-Saturday TV  
11:30 p.m.—"Night" . . . . . (7)  
6:25 a.m.—"Devotions" . . . . . (6)  
12:30 a.m.—"Devotions" . . . . . (6)  
Monday TV  
6:30 p.m.—Time for Americans . . . . . (13)  
Tuesday TV  
9:00 p.m.—Of Black America . . . . . (8)  
Sunday Radio  
6:00 a.m.—Ave Maria Hour . . . . . WIBC  
6:30 a.m.—Hour of the Crucified . . . . . WIBC  
8:30 a.m.—Sacred Heart . . . . . WABC  
2:00 p.m.—Great Music of the Church . . . . . WFMS  
9:35 p.m.—Catholic Hour . . . . . WFMS  
10:45 p.m.—Hour of St. Francis . . . . . WFMS

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Adults \$1.50 Children 75c

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Plenty of Shade and Shelter  
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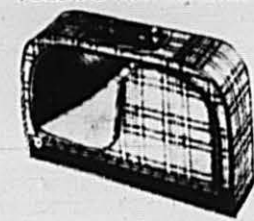
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Why not take time off amid the cares of today's rush-rush world for the physical as well as spiritual benefits that come as a result of a week-end retreat?  
We invite you to be our week-end guest on one of the following retreats:  
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July 26-28 Married Couples  
Aug. 2-4 Married Couples  
Aug. 9-11 Women  
Sept. 6-8 Men  
Sept. 27-29 Men  
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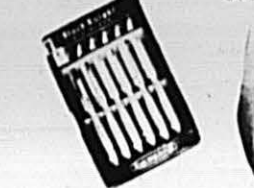
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# NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

**New Hospital Plan for Catholics pays extra cash direct to you—in addition to any other insurance—group, individual or Medicare—tax-free extra cash to use as you please!**

**\$100 a week while you are hospitalized**

(See all plans at right)

**\$75 a week while your wife is hospitalized**

(See All-Family and Husband-Wife plans at right)

**\$50 a week for each eligible child hospitalized**

(See All-Family and One-Parent Family plans at right)

**\$500 accidental death benefit**

(Payable on all plans. See details at right)

**REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00**

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, August 18, 1968!**

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

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics—the HOSPITAL PLAN FOR CATHOLICS.

#### "Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

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

#### Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

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

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

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

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of

"salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

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

#### How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

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

#### How Your "Health-Bank Account" Grows

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

#### Peace of Mind and Security

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

#### Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

#### Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box at right for low rate.

#### How Can We Do It?

How can we offer so much for so little? The answer is simple: We have lower total sales costs! The Hospital Plan for Catholics is a mass enrollment plan—and all business is conducted directly between you and the company by mail. No salesmen are used. No costly investigations or extra fees. It all adds up to real savings we share with you by giving you top protection at lower cost.

#### A Respected Company

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

#### No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly.

Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

#### CHOOSE THE PLAN THAT SUITS YOU BEST



**ALL-FAMILY PLAN**  
\$10,000 MAXIMUM

**PAYS YOU:** \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



**HUSBAND-WIFE PLAN**  
\$7,500 MAXIMUM

**PAYS YOU:** \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



**ONE-PARENT FAMILY PLAN**  
\$7,500 MAXIMUM

**PAYS YOU:** \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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

You pay only \$5.95 a month and you get your first month for only \$1.00!



**INDIVIDUAL PLAN**  
\$5,000 MAXIMUM

**PAYS YOU:** \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you're living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

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

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

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

#### Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ..... ADD: \$2.25

Female on One-Parent Family or Individual Plan ..... ADD: \$3.00  
Male on Any Plan ..... ADD: \$3.00

#### Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

#### Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under this policy, \$500 will be paid to any beneficiary

you name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

Enrollment Form? Then mail it with only \$1.00—"introductory" cost for your first month's coverage.

#### Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But please don't wait until then! The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force! Mail your form today.

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

### 18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

#### 1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.

5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin? On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital? Each plan has its own "Aggregate of Benefits," what we call the maximum.

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

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) while your wife is hospitalized. \$25 weekly (\$3.57 daily) for each eligible child hospitalized.

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

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

#### 9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again? Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

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

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

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"? When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

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

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

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

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

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

#### SPECIAL LIMITED ENROLLMENT! EXPIRES AUGUST 18, 1968

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

#### HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 8850410

INSURED'S NAME (Please Print) First Middle Initial Last  
ADDRESS Street  
City State Zip No.

**IMPORTANT:**  
This enrollment form must be mailed no later than midnight of:

**August 18, 1968**

SEX: ☐ Male ☐ Female AGE \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_ Month Day Year

SELECT PLAN DESIRED: (Check One Only) If All-Family or Husband-Wife Plan is selected, give following information on wife:

☐ All-Family Plan ☐ Husband-Wife Plan ☐ One-Parent Family Plan ☐ Individual Plan

Wife's First Name Middle Initial  
DATE OF WIFE'S BIRTH \_\_\_\_\_ Month Day Year

Do you carry other insurance in this Company? ☐ No ☐ Yes

(If "yes," please list policy number(s).)

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ Name of Beneficiary \_\_\_\_\_ Address \_\_\_\_\_

☐ The Catholic parish in which the covered person resides at the time of his death.

Date \_\_\_\_\_ Signed \_\_\_\_\_ Insured's Signature SIGN—DO NOT PRINT

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE