

Statement of WCC covers war, racism and Red China

Uppsala assembly will wind up today

UPPSALA, Sweden — Delegates to the fourth general assembly of the World Council of Churches here adopted a report supporting the right of an individual not to participate in a particular war; urging the admission of communist China into the United Nations and tions that perpetuate racism. The assembly is scheduled to close its proceedings today, July 19.

The section on participation in wars stated that the individual has the right to refrain from engaging in some—though not necessarily all—wars on the grounds of conscience.

World, the Second Vatican Council said: "Moreover, it seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community."

"Protection of conscience," the statement said, "demands that the churches should give spiritual care and support not only to those serving in the armed forces but also to those who, especially in the light of the nature of modern warfare, object to participation in particular wars they feel bound in conscience to oppose, or who find themselves unable to bear arms or enter the military service of their nations for reasons of conscience." It added that such support "should include pressure to have the law changed where required."

Another section of the statement called for the strengthening of the United Nations by including all nations as members, "particularly the People's Republic of China."

In its section on war and peace, the statement scored nuclear war as "the greatest affront to the conscience of man," and added that churches should urge their governments "to move away from the balance of terror toward disarmament."

"In no way can the present nuclear stalemate be accepted as a lasting solution or as a justification for maintaining nuclear armaments," the statement said.

On racial segregation, the statement asserted that in the very worship of God "Christians must show that we renounce all forms of racial or class segregation."

The statement urged Christians to study one another's differences in worship and "learn humbly from each other."

"In worship, we enter God's battle against the demonic forces . . . which attack life through racism or class division, war or oppression, famine or disease, poverty or wealth, and which drive him to cynicism, guilt and despair."

Another report, on social and economic development, included an endorsement of family planning and birth control, but recognized that some churches have moral objections to some forms of birth or population control.

Oldest cardinal dies at age 96

VATICAN CITY — Cardinal Francesco Morano, oldest member of the College of Cardinals, died on July 12 in his Vatican City residence at the age of 96.

His death followed closely upon those of Cardinal Enrique Pla y Deniel of Toledo, Spain, 91, and Cardinal Francis Brennan, Pennsylvania-born member of the Roman curia, 74, which occurred on July 5 and July 2, respectively.

Cardinal Morano, a scientist as well as a churchman, had served at the Vatican since the beginning of this century.

(Dr. Coffin, who was convicted (July 10) for counseling evasion of the draft, said: "It is now incumbent on all American church leaders who voted for this resolution to find concrete imaginative ways—even at personal risks—to stand by those refusing induction for reasons demonstrably conscientious.")

(Father Campion said: "This is a very valuable step that the World Council has taken in affirming the right of the individual. I was particularly pleased because it embodies the principle advocated more than a year ago by our late colleague, Father John Courtney Murray, in connection with his work as a member of the national advisory commission on selective service. The statement goes beyond and is more explicit than the statement made at Vatican II on this point.")

(In the Pastoral Constitution on the Church in the Modern

Violence deplored by Vatican

VATICAN CITY—A pontifical letter to the French Social Week in Orleans has warned against seeking reform through violent revolution (July 13).

The letter, signed by Cardinal Amleto Cicognani, Papal Secretary of State, cited Pope Paul VI's assertion in the encyclical, *Populorum Progressio*, that deep social reforms are needed. But, it continued:

These urgent reforms to be undertaken without delay, these daring and innovating transformations to be accomplished, require intelligence and courage. It is at that price that change will be turned into the service of the common good, without engendering fresh injustices, introducing new imbalances, provoking new ruins, installing still greater unhappiness.

"It must be affirmed today without equivocation: the revolution of the Gospel is not that of pagan force and of violence but that of love, according to the example of Christ and in imitation of Him."

The letter, commenting on the theme of the Social Week, "Man in a Changing Society," observed that society has often changed. It cited the eruption of the barbarians into the Greco-Roman world, the Renaissance, the Reformation, the French Revolution, the arrival of the industrial capitalist society, and the pressures from Socialism and Marxism.

In a reference to Marxism, it said that ideologies "that want to substitute the dialectic of contraries for the logic of identity" are unacceptable to the Christian conscience.

However, it asserted that amid today's violence and the risk of disintegration "real questions are posed to the conscience of an entire people."

The present change "does not force man to a blind resignation but to an intelligent decision."

children from her cousin in Chicago.

"THEY OPERATE what they call 'Friendly Town' there and have through the years sent some 2,000 Chicago youths for vacations in cities throughout the midwest," Mrs. Farris said. "I wrote for information last January, but didn't do much about it until June when I brought the idea up at our parish renewal sessions."

"The people were very receptive, so I contacted Father (Patrick) Foster at St. John's in Evansville to see if children there could come to Bloomfield."

Father Foster, the former pastor at Bloomfield, with the help of Protestant ministers in the Evansville inner-city area found some 30 youngsters that wanted to go. Mrs. Farris then called on another ex-pastor of Holy Name parish, Father Eugene Heerdink, now pastor of St. John's parish, Loogootee, to find families in that area to host the children.

As it turned out Bloomfield and Loogootee supplied more than enough families for the 23 children that finally agreed to go.

"It took a lot of trust and con-

fidence on the part of Negro parents in our area to let their children go so far from home—many of them for the first time away from their parents," said Father Foster. "Maybe next year when word gets around that they had a good time up there, we will be able to get a lot more children."

with their three children were among the last to leave Evansville. They were taking two Negro youths back to Bloomfield for a stay at their house. As he watched the five youngsters playing games on the lawn like all youngsters do, he said, "If this racial problem is to be solved, it will be settled by the young."



IT WAS HER IDEA—Mrs. Rolland Farris (with glasses) gives last minute instructions to a mother in a scene Sunday at St. John's Church in Evansville, when 23 Negro Evansvillians left for a two-week vacation in Bloomfield and Loogootee. (Criterion staff photo)



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INDIANAPOLIS, INDIANA, JULY 19, 1968

14TH, PENNSYLVANIA

Set Chancery Office move next Monday

The location of the Archdiocesan Chancery Office will be transferred from historic St. John's parish property on Georgia Street to the former SS. Peter and Paul Cathedral Grade School building at 14th and Pennsylvania Street next Monday, July 22.

Extensive renovation of the former school building has been underway since its close in June of 1967. The structure has been air conditioned and carpeted throughout.

Th Chancery will contain the offices of Archbishop Schulte, Very Rev. Francis Touhy, Chancellor; Father John Kahle, treasurer; Msgr. John J. Doyle, historian and archivist; and the Archdiocesan Purchasing Department, headed by Sal Puntarelli.

No announcement has been made regarding the usage of the former Chancery headquarters, which is part of St. John's rectory. Msgr. Cornelius B. Sweeney, V.G., pastor of St. John's, will retain his office there.

THE CHANCERY Office has been associated with St. John's parish since 1878 when Bishop Francis Silas Chatard became bishop and moved his residence from the old episcopal seat of Vincennes to Indianapolis. St. John's parish has been at its present location since 1857. The parish church, which served later as the diocesan cathedral, was begun in 1867 and completed four years later.

Bishop Chatard petitioned Rome to make Indianapolis the official See of the old Vincennes Diocese and to transfer the name to the Indianapolis Diocese in 1898.

St. John's Church served as the cathedral until 1906 when the present SS. Peter and Paul Cathedral at 14th and Meridian Streets was completed. The Cathedral parish was first established in 1892.

THE NEW Chancery Office was erected in 1912 to serve the growing Cathedral parish as an elementary school. It continued until the conclusion of the 1966-67 school year, when declining enrollment forced its close.

Chancery officials indicate that the present telephone number will remain the same (317) 635-2579 for all Chancery offices. Telephone number of the APD remains the same, 638-2308. The new mailing address will be: Chancery Office, P.O. Box 1776, Indianapolis, Ind. 46206.

A TRIP TO THE COUNTRY

'Tears streamed down the girl's face'

By JEFF HAYS

EVANSVILLE — Tears streamed down the little black girl's face as she walked away from St. John's Church holding a

Additional photos, Page 9

white man's hand. The man's wife and her two children were already at the car waiting.

Across the lawn several black and white children were playing tag. Negro and white parents were busy giving and taking last minute instructions about the special needs of their children.

These unusual happenings occurred last Sunday when families from Bloomfield and Loogootee came to Evansville to pick up 23 Negro children for a two-week vacation in these two southern Indiana communities.

The man consoling the little Negro girl said hopefully, "She'll get over it once we get home." The other children who were playing already seemed to be enjoying their new friends and were looking forward to "two weeks in the country."

"WE SAY we believe certain things but we rarely put belief into action," says Mrs. Rolland Farris, a Bloomfield Holy Name parishioner who pushed the project in her city.

The obvious reason for the two-week vacation for the Evansville Negro children is to give inner-city youths the otherwise impossible opportunity to know rural or suburban environment, says Mrs. Farris.

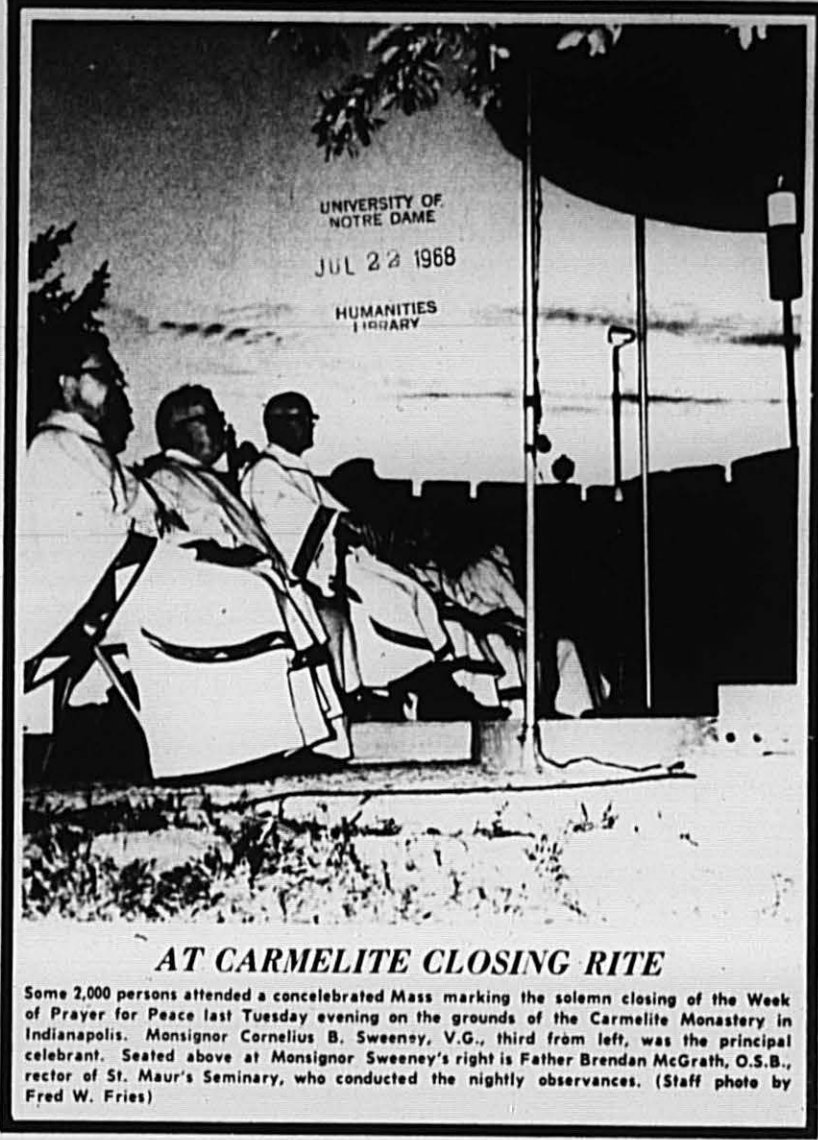
A less obvious but possibly more important reason, according to the Bloomfield mother of eight, is to give children of the rural or suburban ghetto an insight into the traditions and cultures of another race.

There are no Negroes living in either Bloomfield or Loogootee and both towns have unwritten codes that "the sun never sets on a black man here."

Past prejudices of both communities have been swept aside by the city fathers and the black guests will swim and play in the public parks just as their hosts do.

Mrs. Farris, who teaches high school English in Bloomfield and is a member of the Diocesan Education Planning Committee, got the idea of hosting inner-city

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AT CARMELITE CLOSING RITE

Some 2,000 persons attended a concelebrated Mass marking the solemn closing of the Week of Prayer for Peace last Tuesday evening on the grounds of the Carmelite Monastery in Indianapolis. Monsignor Cornelius B. Sweeney, V.G., third from left, was the principal celebrant. Seated above at Monsignor Sweeney's right is Father Brendan McGrath, O.S.B., rector of St. Maur's Seminary, who conducted the nightly observances. (Staff photo by Fred W. Fries)

BOARD CITES DEFICIT

Tighten up the belt, high schools advised

INDIANAPOLIS — Archdiocesan high schools came in for the major share of attention at last week's regular meeting of the Archdiocesan School Board.

A 1967-68 deficit of \$536,658 in the operation of seven Archdiocesan high schools must be met by parish assessments which were announced this week. (The list of individual assessments appears elsewhere in this week's Criterion.) The outlook for next year is equally bleak. School Board budget committee members indicated.

BUDGET committee chairman Lawrence Pfleger estimated it takes approximately \$400 per year to educate each Archdiocesan high school pupil. The present tuition of \$200 with family allowances will not be upped because it is all that the traffic will bear, Pfleger said. Some decrease in the September enrollment is already anticipated.

Combined budgets for the five Indianapolis Archdiocesan high schools next year are estimated at \$1,303,984, an increase of \$87,090 over the 1967-68 budget, Pfleger said. Salary hikes account for approximately 93 percent of the increase, although this remains an estimate since all teachers' contracts are not yet signed.

Inexperienced bachelor's degree teachers will receive a starting salary of \$5,400 next year in Archdiocesan high schools, with annual increments to \$8,300 in 10 years. Beginning master's degree teachers will be paid \$5,700 the first year, with increments to \$10,200 after 15 years' experience. Starting salaries for the two degree levels had been \$5,000 and \$5,200.

Next year's high school deficit will exceed a half-million dollars, Pfleger estimated. Uncollected tuitions are responsible for about one-fourth of the annual deficit totals.

The Board agreed that tightened financial practices will

be urged in the operation of all Archdiocesan high schools. Budget committee members are expected to request a meeting with Archbishop Schulte to this effect in the near future.

Upgrading religious instruction in Archdiocesan high schools was recommended by Father Anthony Etienne, of Ritter High School, who appeared before the Board as a representative of the Archdiocesan Religion Teaching Council. The Council is recommending appointment of at least one full-time religion teacher in each high school to replace the present system of part-time priest-teachers. The Board voted to endorse the goal of strengthened high school religious education in a presentation to Archbishop Schulte.

In other business, Father George Elford, director of the tri-diocesan Catholic Education Study, discussed the possibility

of publishing a booklet on Education Study results to be distributed in all parishes in the fall. Letters to pastors to determine the degree of interest in such a project will go out shortly, Father Elford said.

EXPANDED adult education programs sponsored by the School Office are planned next year. Msgr. James P. Galvin, superintendent, told the Board. Information on the programs to be organized will be announced at a later date.

The Board approved the nomination of John Strange, a member of St. Louis parish in Batesville, to its membership. The new member is a salesman and has taught C.C.D. classes in Batesville. His presence on the Board will bring it to its full 18-member strength. Priest and laity on the School Board are nominated by pastors in their respective areas.

Next Board meeting is set for Thursday, Sept. 12.

BISHOP FULTON SHEEN

Asks new approach to church building

ROCHESTER, N.Y. — Community service and divine worship should be twin principles underlying all church construction, Bishop Fulton J. Sheen of Rochester has declared.

In a policy statement on church construction Bishop Sheen laid down four guidelines for building:

- "The rectory must not exceed in cost that of the average house of the parish."
- "The type of church building to be erected will never depend upon the financial ability of any parish to pay for it."
- "The church buildings will be erected not just for 'Sunday Catholics' or as a place of worship generally one day a week, but as a place for service, mission, and caring for everyone who looks to the Church to prolong the role of Christ the Shepherd."
- "The right of the poor to have a decent home enjoys priority over our right to erect a tax-exempt structure which exceeds the bare minimum."

BISHOP SHEEN said it would be "unbiblical" to argue that

there should be no church buildings. "Because some ecclesiastics build lavish churches, forgetting their poor neighbors, it must not be concluded that there should be no churches," he said.

But, he said, new principles are needed to guide church construction.

"Instead . . . of a church building being dedicated solely to liturgical worship, it should also be for the service of the entire community," he declared.

"Because of its enlarged mission, the church will be a center for those who care spiritually for God, but also it will be a center for educational, physical, psychological and medical care for all who came to Christ."

"The church building will, therefore, include moderate facilities not only for the divine (Continued on page 7)

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Asks change in rules on mixed marriage

UPPSALA, Sweden—Anglican Archbishop Michael Ramsey of Canterbury told a news conference here that he will be "uncompromising" in opposing Catholic rules on mixed marriages, which he said were "wrong and must be altered."

The archbishop claimed that "many Roman Catholics—laity, clergy and bishops—are dissatisfied and are looking for a new solution."

Archbishop Ramsey said that he was particularly opposed to "the pressure put by the Roman Catholic Church as a matter of duty on the couple to promise that the offspring would be brought up as Catholics" and "the official Roman Catholic non-recognition of marriages performed outside the Roman Catholic Church."

The Anglican archbishop said that marriage between Catholics and non-Catholics is one of the most pressing problems being discussed by his Church and Catholic leaders.

AN INTERNATIONAL commission between Anglicans and Catholics was established earlier this year to discuss a wide range of problems, including interfaith marriages. Archbishop Ramsey said he helped form the commission as a result of his visit to Pope Paul VI in Rome 1966.

At his news conference Archbishop Ramsey was also critical of Pope Paul VI's Credo of the People of God in which the Pope (June 30) reasserted the principal tenets of the Catholic Church during ceremonies ending the Year of Faith.

Nine Catholic theologians on WCC Commission

UPPSALA, Sweden — Delegates to the fourth general assembly of the World Council of Churches (WCC) approved the nomination of nine Roman Catholic theologians, including two Americans, to the WCC's Faith and Order Commission, which deals with theological questions.

Assembly approval was voted at a full session after the names had been presented by Dr. Lukas Vischer, director of the Faith and Order Commission. It was the first time Catholic theologians have been included officially in a part of the WCC, of which the Catholic Church is not a member.

Nominated are Jesuit Father Walter Burghardt of Woodstock College in Maryland, a specialist in patristic theology; Sulpician Father Raymond E. Brown, a New Testament scholar from St. Mary's seminary, Baltimore, and a member of the Joint WCC-Catholic commission for ecumenical studies; Franciscan Father Umberto Betti, a professor of theology at Rome's Alphonsonian university and a consultant of the Doctrinal Congregation.

Also Father J. Chibangu, rector of the Catholic University at Kinshasa, the Congo; Father Bernard Dupuy, director of the Istina Center for Ecumenical Studies in Paris; Benedictine Father Emmanuel Lanne from Chevetogne, Belgium, a professor of theology at Rome; Father Jorge Medina of the Catholic University at Santiago, Chile; Father Joseph Ratzinger, professor of systematic theology at Tübingen University, Germany, and Prof. Samuel Rayan, professor at the Lumen Institute at Ernakulam, India.

State KC books planning session

INDIANAPOLIS—The annual planning meeting sponsored by the Knights of Columbus State Council will be held July 26-27 at Msgr. Downey Council here. All grand knights, officers and chairmen will attend. State Secretary Larry MacFadden of Jeffersonville will preside in the absence of Arthur V. Philion, who is hospitalized with a serious illness.



SITE OF INTERNATIONAL EUCHARISTIC CONGRESS

This is the site of the main events of the 37th International Eucharistic Congress to be held in Bogotá, Colombia, in August. The capacity of the complex is reported to be 750,000 persons. The congress will be highlighted by the first visit of a reigning pontiff to South America when Pope Paul VI presides at its closing during his August 22-24 stay in Bogotá. (RNS photo)

'WITH ADMIRATION AND AFFECTION'

Pope Paul addresses message to the priests of the world

By PATRICK RILEY

VATICAN CITY — Pope Paul VI has addressed a personal message of encouragement to priests, the "dearest of all our sons."

Writing "with great admiration and great affection," he noted the unrest and uncertainty among priests and urged them to deepen their faith and sharpen their sense of vocation.

Pope Paul delivered this message into the hands of a dozen priests "representing the worldwide fraternity of the priesthood. Among them was Father John J. McCormack, superior general of Maryknoll."

The symbolic delivery of the message came at the end of a concelebrated Mass on the steps of St. Peter's basilica marking the end of Pope Paul's five years in office, the end of the

19th century of the martyrdom of St. Peter and Paul, and the closing of the Year of Faith.

THE POPE emphasized and reemphasized the special character of the priesthood, and threw into relief four dimensions of the priestly vocation: its sacredness, its apostolic character, its asceticism and its communal character.

Entering deeply into this last dimension, Pope Paul observed: "The priest is not a solitary; he is a member of an organized body, of the universal Church, of a diocese, and typically and superlatively of his parish. It is the whole Church which must be adapted to the new needs of the world. Having concluded the (Second Vatican) Council, the Church is completely committed to this spiritual, organizational renewal."

Near the beginning of this

1,800-word message, Pope Paul said:

"Besides the many priests who find joy and serenity in their ministry, and whose voice is not so clamorous as that of others, we know that there are not a few sad situations. Among some of the clergy there is unrest, there is uncertainty regarding their ecclesiastical condition. Many feel they have been thrust aside by modern social developments."

"Undoubtedly, priests have no special shelter from the repercussions of the crisis of transformation which is upsetting the world today. Like all their brothers in the faith, they too experience hours of darkness in their journey toward God. Moreover, they suffer because of the frequently biased way in which certain facts of priestly life are interpreted and unjustly generalized."

"Therefore, we ask priests to remember that the situation of every Christian, and particularly of every priest, will always be a paradoxical and incomprehensible situation to those who have no faith. Hence the present state of things urges the priest to deepen his faith, to realize ever more clearly to whom he belongs, with what powers he is invested, with what mission he is charged."

He then exhorted priests never to doubt the nature of their ministerial priesthood, "for it is not a commonplace office or service exercised for the ecclesial community, but a service which participates in a very special manner, through the sacrament of Orders and with an indelible character, in the power of the priesthood of Christ." Here he referred to the Second Vatican Council's Constitution on the Church (No. 10 and 28).

HE PROCEEDED to "place in relief certain dimensions which are proper to the Catholic priesthood, and first of all, its character of sacredness."

The priest "can perform acts which transcend natural powers because he acts 'in persona Christi.'" However, the priest does not possess this gift for himself, rather for others.

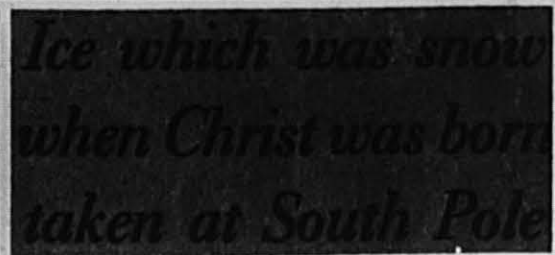
"The sacred dimension is entirely oriented towards the apostolic dimension, that is to the priestly mission and ministry."

"This is evident to all: the priest is a man who does not live for himself, but for others. He is the man of the community. Today this is the aspect of the priesthood which is most easily understood."

"Some find therein a reply to aggressive questions about the survival of the priesthood in the modern world which even interrogate the priest's very raison d'être, the service he renders to society, and in particular to the ecclesial community, which amply justifies the existence of his priesthood. The world needs him. The Church needs him."

After pointing to demands upon priests in the missions, among youth, the sick and workers, he asked: "Can we then entertain any doubt as to our lack of a place, a function, a mission in modern life?"

THE POPE asserted that it is from an awareness of his vocation as Christ's instrument in the service of men that the



ANNAPOLIS, Md.—A column of ice from Antarctica began to melt in a laboratory of the U.S. Naval Academy here and the chief of Navy chaplains prayed: "Lord, we are grateful today for all you have given us . . . as we watch the melting of snow that fell the year Our Lord was born. We know that was a joyful year."

The column of ice was extracted from 850 feet below Byrd Station in Antarctica for a Navy scientific experiment directed by Rear Adm. James L. Abbot.

The experiment will probe the ice cap's depths and composition at the South Pole. Abbot explained that by counting layers of ice formed during summer thaws and by radiation measuring methods it has been determined that one of the layers in the column was "fresh falling snow" in the year when Christ was born.

Rear Adm. James W. Kelly, chief of Navy chaplains, said it is hoped that a vial of the melted ice can be sent to the Vatican. The rest of the water will be kept at the academy.

Drilling operations at Byrd Station were started in 1966. It was reported that drill broke through bedrock in January at a depth of 7,100 feet, which is estimated at 5,000 feet above sea level and indicates the ice cap extends at least 2,100 feet below sea level.

Other samples of the ice show traces of volcanic ice and are estimated to be more than 10,000 years old.

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SERRA PRESIDENT — Louis A. Arru, head of a real estate corporation in Louisville, Ky., has been elected president of Serra International, an organization of Catholic laymen dedicated to the fostering of vocations to the priesthood. His election came at the 30th anniversary convention in Portland, Ore. (RNS photo)

ST. MEINRAD RETREAT SCHEDULE

"Go before me to the high place and . . . I will tell you all that is in your heart." — 1 Samuel, ix, 19.

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27 Providence nuns note Golden Jubilee

ST. MARY-OF-THE-WOODS, Ind. — Twenty-seven Sisters of Providence celebrated the 50th anniversary of their entrance into religious life at two specially planned celebrations this week.

Archbishop Schulte, presided at a concelebrated Mass of Thanksgiving for the jubiliarians, Sunday, July 14, in the Church of the Immaculate Conception.

Father Bernard Beck, O.S.B., of the St. Mary-of-the-Woods College religion department preached the sermon. Father Timothy Doody, of the Gary diocese, the brother of jubiliarian Sister Marie Annette was principal concelebrant.

THE JUBILIARIANS, their relatives and friends were honored guests at a banquet which followed in Foley Dining Room. An afternoon garden party in Providence Park featured entertainment for the jubiliarians prepared by members of the Community.

The jubiliarians wore the new cross recently adopted by the Sisters of Providence as an al-

ternate insignia for the first time Sunday. They received the crosses from Reverend Mother Mary Pius in special ceremonies Saturday evening, July 13.

The Community also honored the jubiliarians again Tuesday, July 16, at a special family-style dinner at the Motherhouse.

THOSE CELEBRATING their Golden Jubilee this year and the cities from which they entered religious life are: Sister Agnes Patrice, Ireland; Sister Mary Aloysie, Olney, Ill.; Sister Marie Joan, Indianapolis; Sister Margaret Lucille, Denver, Colo.; Sister Therese, Chicago; Sister Mary Hilda, St. Mary-of-the-Woods, Ind.; Sister Zoe, East Chicago, Ind.

Sister Mary Bernadette, Malden, Mass.; Sister Gertrude Mary, Monroeville, Ind.; Sister Mary Callista, Chicago; Sister Mary Jane, Daves, Ind.; Sister Rose Xavier, Vincennes, Ind.; Sister Esther, Clinton, Ind.; Sister Margaret Alacoque, Bradford, Pa.; Sister Marie Helen Chelsea, Mass.; Sister Aloysius Therese, Malden, Mass.; Sister Rose Alma, Chelsea, Mass.; Sister Ann, Somerville, Mass.

Sister Marie Dominica, Grand Rapids, Mich.; Sister Rose, Chicago, Ill.; Sister Ann Therese, Chicago, Ill.; Sister Marie Annette, Whiting, Ind.; Sister Marie Magdalen, Leopold, Ind.; Sister Marie Dolores, Brooklyn, N.Y.; Sister Margaret Elizabeth, West Menken, Ontario, Canada; Sister St. Dorothy, Chicago, Ill.

Acceptable

CHIPAJUNG, Indonesia — The Catholic Bible Commission of Indonesia has agreed to accept the Protestant Indonesian version as the official translation for the Catholic Church, it was announced here by Father G. Zegwaard, at a workshop of the Indonesian Bible Society, a Protestant ecumenical group. Father Zegwaard was one of the Catholic observers at the workshop.

'Deacon-interns' in parish work

NEW YORK—Archbishop Terence J. Cooke has assigned 19 "deacon-interns" to parishes in the Archdiocese of New York. The new program is an experiment in pastoral orientation, the archbishop explained, and implements the Second Vatican Council's Decree on Priestly Formation.

Nineteen deacons from St. Joseph Seminary in Yonkers will preach, teach, counsel, administer the sacrament of Baptism, distribute Communion and carry out pastoral duties assigned by the pastor. They cannot say Mass or hear confessions.

The program will run from July 6 to Dec. 25. Throughout this period the program will be evaluated by the deacons themselves, a committee of seminary professors, and the parish priests with whom they serve. Fourteen of the deacons will serve in New York City parishes, five in the suburbs.

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IN COLORADO

Ask for revision of abortion laws

DENVER—An interfaith organization opposing Colorado's new relaxed abortion law has launched a campaign for drastic revision of the statute during the state legislature's 1969 session.

The Colorado Joint Council on Medical and Social Legislation adopted a statement attacking the 1967 law primarily on constitutional and legal grounds.

Denver attorney John A. Archibald, council president, drafted the statement, which challenged Colorado Gov. John Love for saying the statute is "working well." It also challenged the law's chief advocates, Congressmen Richard Lamm and Carl Gustafson, both of Denver, for saying that the law

had produced few problems, that there had been no abuse of its provisions, and that little opposition to the statute exists.

THE COUNCIL statement said: "The policy of the state with respect to abortion is a reflection, and one of utmost gravity, of the type of society we are. It is naive to think that an issue so fundamental to the value system of our society can be regarded as settled in the same manner as a decision as to where a road will be built. Thus, the viewpoint that opposition to abortion has dissolved, and that it is no longer an issue, is just not true.

"There is a substantial body of public opinion which is fundamentally opposed to abortion of any kind. Others who feel

that abortion, in certain carefully delineated circumstances, may be justifiable, nevertheless are seriously disturbed by the Colorado abortion law in its present form and the looseness of its operation.

"Both the foregoing viewpoints," the statement said, "though differing from each other with respect to certain of the theological and moral implications of abortion, are united in the proposition that the present Colorado abortion law must be amended to eliminate its most serious defects."

The Colorado law permits abortion if all three members of a special hospital board judge that continued pregnancy is likely to result in death of the mother or the serious impairment of her physical or mental health, or would likely result in the birth of a child suffering a grave and permanent physical or mental defect.

In addition, abortion is permitted within the first 16 weeks of pregnancy resulting from rape or incest, including statutory rape of a girl younger than 16.

THE COUNCIL statement said medical personnel do not have adequate protection under the law in cases where they might refuse to perform an abortion on medical or legal grounds.

The council said its members are "united in the strong conviction" that the law is in need of immediate revision to:

- "Safeguard and protect the rights of the innocent unborn.
- "Provide protection to all medical personnel and hospitals which object to abortions for any reason—not merely medical or moral ones.
- "Restudy the rape grounds for abortion and the administration thereof.
- "Put a sensible time limit within which abortions may be performed, such as 16 weeks in all cases—not just rape cases."

Czech talks with Rome scheduled

PRAGUE — Formal negotiations between Vatican City and the new Czechoslovakian government will begin early in October, Dr. Jaroslav Hranicka, head of the Catholic Church department in the Czech Ministry of Information and Culture, announced here.

Among the major topics of discussion, he said, will be the filling of vacant dioceses and the relation between Eastern Rite Catholics and Orthodox dioceses in Slovakia.

DR. HRANICKA said that the most important problems in the church-state field were those related to the establishment of a bilateral dialogue.

The rehabilitation of two more Catholic bishops can be expected in the near future, he said, naming Bishop Stepan Trochta of Litoměřice and Auxiliary Bishop Kajetan Matoušek of Prague. Three other bishops have not yet completed the rehabilitation procedure, he added.

IN THE FIELD of religious education, Dr. Hranicka outlined a plan being developed by his department. Under the plan, opportunities for religious training will be provided on the premises of the public elementary schools.

Applications for religious education will not longer be made to the headmasters of the schools but to religious offices which would organize the instruction in special rooms. If such rooms are not provided on a day-long basis, the religious offices will be free to ask the school to provide a room without charge for the necessary periods.

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Ask canonization of late Pontiff

PHILADELPHIA — The Pope John Guild, an organization pledged to work toward the canonization of the late pontiff, has been formed.

With the approval of Cardinal John Krol of Philadelphia, permission was obtained from the postulator general of Pope John XXIII's cause in Rome for establishing what is described as the first such organization in the United States.

The group, headed by William J. Kelly, has headquarters at Pope John Guild, 300 Valley Rd., Havertown, Pa.



NOTRE DAME HOSTS THEOLOGY SEMINAR—Father Avery R. Dulles, S.J., (right) of Woodstock (Md.) College chats with Father Albert L. Schlitz, C.S.C., (left) and Bishop Alexander M. Zaleski of Lansing, Mich., during a break at a five-day episcopal seminar held at the University of Notre Dame. About 50 archbishops and bishops, approximately a quarter of the U.S. Catholic hierarchy, met with theologians in closed sessions to discuss theological trends. (RNS photo)

Layman-educator given CCD post

PATERSON, N.J. — William Moir, English department chairman and instructor at Neumann Preparatory Seminary, minor seminary of the Paterson diocese, has been named director

of religious instruction for the diocesan confraternity of Christian Doctrine here. Moir, a layman and a veteran

of 19 years of public school teaching, has been involved with CCD work on the parish and diocesan levels for five years, and is the author of teacher-training material for the diocese.

AT NOTRE DAME

50 bishops attend theology seminar

NOTRE DAME, Ind.—A third theology seminar for the U.S. bishops has been scheduled for St. Louis University, July, 1969.

Announcement of next year's seminar was made following a five-day theology conference at the University of Notre Dame attended by some 50 bishops from throughout the nation.

At Notre Dame, the format consisted of lectures, small group discussions, and a general assembly where ideas advanced in the small groups were discussed with the principal speakers.

"THE MEETING was characterized by a cordial, intellectual atmosphere," Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis, who was chairman of a panel which summed up the seminar for its participants. "All of us have been given a valuable window on the theological world," he stated.

The seminar was co-sponsored by the university's department of theology and the Bishops' Committee on Doctrine headed by Bishop Alexander M. Zaleski of Lansing, Mich. Invitations were extended to all members of the U.S. hierarchy with a limit of 50 set.

THE PRINCIPAL seminar lecturers and their topics were: Dr. John J. Nurnberger, a psychiatrist at the Indiana School of Medicine, on "The Present Authority Crisis and Faith"; Father Avery Dulles, S.J., professor of theology at Woodstock College (Md.), who gave three talks on faith; Father Joseph Cahill, S.J., associate professor of theology at Notre Dame, who gave two lectures on faith and Scripture; Father Eugene Malj, Scripture professor at Mount St. Mary's Seminary, Norwood, Ohio, on "The Church as an Institution in the New Testament."

Also, Father Harry McSorley, C.S.P., professor of ecclesiastical studies at St. Paul's College, Washington, D.C., on "Some Historical Aspects of Structures in the Church"; Father Andrew M. Greeley of the National Opinion Research Center, University of Chicago; Father Eugene Kennedy, M.M., a counseling psychologist at Maryknoll College, Glen Ellyn, Ill., on "Sociological and Psychological Aspects of Church Structures"; and the Rev. Dr. Massey Shepherd of the Church Divinity School of the Pacific, Berkeley, Calif., on "The Protestant Experience of Church Structures."

Doctor speaks out against abortion

VIENNA, W. Va.—"There is no doubt that social and economic reasons often disguised as psychiatric indications, are now the prime justification for abortion," according to Dr. Frank J. Ayd.

Speaking at a meeting of Catholic doctors and lawyers at St. Joseph Seminary here, Dr. Ayd asserted that "society sanctions destruction of the fetus so that the mother may have a better life or society may be rid of a potential burden. Thus, the socio-economic abortion is part of a search for happiness by the mother or society to be achieved by denying the fetus the right to life."

DR. AYD NOTED that the Judeo-Christian tradition teaches that man is the custodian of his body—not its owner. The use he makes of his body, the doctor said, is "limited and governed by the natural law." He said that proponents of abortion believe that man is the owner of his body and therefore think that a woman may decide "what should grow within her body and under what conditions."

The physician asserted that if one agrees with this belief—that man is the owner and not the user of his body—then "valid arguments also can be advanced by these people to justify suicide, euthanasia, mutilation of the body, submission to dangerous human experimentation and other human actions which society now condemns."

DR. AYD discussed the re-

laxed Colorado abortion law and said that "wherever abortion laws have been relaxed, it has been found that the return-rate for another abortion is high." He said that women become careless about contraception when abortions are easily obtained, and also asserted that abortions are serious operations. He said that 40 of the 224 abortions performed in Colorado in the nine months following passage of the new law resulted in post-operative complications.

Dr. Ayd discussed the danger that governments will come to make laws forcing compulsory sterilization, abortion or fertility control and said that all citizens must be alert to these questions.

He concluded: "Legislators who are considering liberal abortion laws must be convinced that these laws are not needed for medical or psychiatric reasons. The truth is that it is safer to bear and deliver a child in the United States now than at any time in history. Legislators must be made to realize that by defending the fetus' right to life, they are reaffirming the sanctity of human life and refusing to confer the right to decide who shall live to any individual. They are also preventing further human degradation. If legislators are not made to realize the consequences of enacting liberal abortion laws, we shall witness ultimately one of the worst social, as well as moral, catastrophes that could befall mankind."

Church-State issue bypassed by court

TRENTON, N.J. — The New Jersey State Supreme Court bypassed ruling on church-state questions in upholding the constitutionality of a program to build dormitories and other facilities on college campuses.

The court, in upholding the program, said it would rule on the church-state issue at another time but was acting on the broader question now so construction could begin as soon as possible.

Clergy group asks top candidates to debate issues

STATEN ISLAND, N.Y.—An ad hoc national clergyman's group has called on candidates of the two major political parties to engage in face-to-face debates on national issues.

The appeal was made in a telegram sent to leading candidates by the Committee of Clergy for Open Debate—'68.

"Candidates who seek the presidency... have a moral obligation to engage in open discussions of their views," the clergy group said.

The committee has 58 clergymen as members, including Episcopal Bishop James A. Pike, Santa Barbara, Calif., Methodist Bishop John Wesley Lord, Washington, D.C., and Rabbi Jacob Weinstein, Chicago.

Catholic members of the group include Father James M. Demski, S.J., president of Canisius College in Buffalo, N.Y.; Father Richard McSorley, S.J., of Georgetown University in Washington, D.C., and Father William J. Leonard, S.J., of Boston College.

Its 6-1 decision came in a test case instituted by the State Department of Education and the Treasury Department to get a ruling on a 1966 law establishing the New Jersey Dormitory Authority.

THE AUTHORITY was to issue bonds to build facilities on public, private and church-related college campuses in the state. However, after passage it ran into difficulties with bond brokers who were unwilling to offer the bonds to the public until it was certain that no legal blocks would upset the program.

Student-use fees were to be used to pay of the bonds backing facilities at public institutions. At private institutions, these facilities would be leased, becoming the property of the college after the indebtedness had been paid.

IN ITS 6-1 decision, the Supreme Court declared: "In the light of the statutory goal and the urgent need, it may safely be assumed that the Legislature would wish the authority to proceed with its projects in aid of public and secular colleges and universities even though it were not constitutionally permitted to aid sectarian institutions.

"That being so, the judicial responsibility to enable this highly desirable course would appear to be entirely evident." The court said that just because part of the law may be invalid this would not be sufficient reason to delay work that could be accomplished on other than sectarian campuses.

A dissent was registered by Justice Frederick W. Hall, who said the authority obviously could build facilities at public institutions but that private institutions ought to be required to increase their enrollment if they are to be assisted.



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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.

Waves and ripples

The fourth general assembly of the World Council of Churches at Uppsala draws to a close today. At this moment it is impossible to assess the extent of action and discussion, much less offer any intelligent prediction about the immediate impact and foreseeable influence of the historic convention.

One thing, however, can be noted with satisfaction and gratitude. For the first time, Catholics have become full members of a WCC body, the Faith and Order Commission which pursues a continual study of theology. Hopefully, this unprecedented action presages closer church unity and still another avenue of greater understanding.

This much can be said concerning news which has emanated thus far from Uppsala: the words and actions of the Protestant and Orthodox dignitaries have been thoroughly contemporary, spiritedly diverse and ecumenical. Ecumenical in a wholly practical sense. There is every increasing awareness that only a comprehensive and all-inclusive Christian community can cope with the challenge of today's world, with its limitless problems of hunger, racism, war, religious apathy and moral indifferences.

A great amount of co-operative activity is already underway between the WCC and the Vatican in practical ecumenism. Joint programs in peace, the development of poor nations, social justice and racial discrimination exist. There are many, however, who fear that this secular involvement will not deepen—indeed, is in danger of withering with time—unless there is more spiritual and theological communion.

There are bold advances from both sides that the time is ripe for full Roman membership in WCC. Admittedly, there are just as bold denunciations of the suggestions. But the fact that the advancements are being made is a definite sign of progress. Further, the address of Father Roberto Tucci, S.J.—the first Roman Catholic spokesman ever to address a WCC assembly—placed the ultimate union of the WCC and the Vatican in a hopeful light.

It is premature, at best, to speculate on time and mode, but the possibilities are substantial. Father Tucci, who took great pains to say he spoke as an individual, would nonetheless not have forwarded the hope of even greater co-operation without the approval of the Vatican.

There has been pessimism, both before and during the assembly, about just how much can be achieved. The WCC has no real base of authority from which to implement its findings and resolutions, no matter how enlightened or progressive they might be.

Unlike Vatican II, which assembled more than 2,500 bishops of one church for three years, the Uppsala assembly has brought together 800 representatives from 232 separate churches for three weeks. Without the power of decision, the assembly can only influence. It can speak only for itself, not for any of its member churches and not for the individual members of those churches.

Nonetheless, the WCC deliberations will make waves throughout the Christian world. Its resolutions will be guidelines for thought and action for years ahead.

But perhaps the ultimate test of what is now taking place—and what took place over a three-year period in Rome—is the strength of the ripples which will be made in the world at large, a world which knows no faith and is materially, not spiritually, oriented.

Christians today, be they Catholic, Protestant or Orthodox, encounter not opposition but indifference. The overwhelming challenge to Christianity is to make itself relevant to a world which largely ignores it. It is a work that begs for determination, not pessimism; for hope, not resignation. Moreover, it is a work that calls us all and which cannot be accomplished unless every willing hand is engaged.

We look forward to the final resolutions of the assembly, to their dissemination in the Christian community, and to their effect for good among us all.

S.O.S. to UN

Consumed with the tortuous convolutions of Vietnam, few Americans have recognized or grasped the immensity of the horror that has been taking place in Biafra.

The predictions of massive death by starvation faced by the people of that breakaway state of Nigeria stagger the imagination and beseech the compassionate concern of peoples everywhere. There have been a few governments and a handful of international welfare agencies engaged in trying to find ways to alleviate the suffering of today and to stave off the nightmares of tomorrow.

Some British churchmen and Oxfam, the London-based relief agency, have marshalled supplies and money. Spurred by appeals from Irish missionaries in Nigeria, Irish Catholics have contributed \$90,000 to date and the Irish government has given \$240,000 to the Red Cross, earmarked for Biafra. German Catholics have sent relief supplies and their bishops have appealed to the West German government for funds in addition to the \$250,000 already granted.

The American bishops have sent \$50,000. Caritas, the international Catholic relief agency, and the International Red Cross are seeking desperately to open sea-ports and overland routes so that the trickle of aid now reaching the Biafrans by air might be turned into a meaningful flood and to lay up resources for that day.

Repeatedly in the past three months Pope Paul has sought to dramatize the plight of Biafra, to energize the concern of nations and of international organizations and to alert men everywhere to the unspeakable conditions.

The impasse created by the Nigerian federal government's refusal to permit relief supplies into Biafra except by overland routes from entry points it controls and the Biafran leaders' objections on the basis that such a procedure opens the way to diversion of the supplies, to poisoning of food and sabotaging of supplies, has handcuffed those who are trying to help.

The federal government's most recent threat to shoot down relief planes as enemy aircraft only compounds the anguish.

Only July 11 President Johnson appealed to world humanitarian forces to find some solution to the di-

(Continued on page 10)

Forget it

Cardinal Koenig of Vienna recently advanced the possibility before a group of Nobel Prize winners that the Church may set up a special commission to "retry" Galileo Galilei, who was convicted of heresy by the Inquisition 335 years ago for his theories in astronomy.

We trust nothing further will come of the idea. It seems poor public relations for the Church or any other institution or individual to trot out dead horses of the misty past which long since have lost relevance to the world or to one's friends or neighbors.

No informed person in 1968 has the notion the Church still believes Galileo and Copernicus were wrong in teaching that the sun, not the earth, is the center around which the planets move.

Nonetheless, in this era of vigorous ecumenical promise and instant, all-encompassing communications, just imagine what harm could result from a show trial wherein the prevailing ignorance of the early 17th Century would be placed under the world spotlight in order

properly to reverse a gross error in judgment.

And in such a retrial the Church would have to have a devil's advocate, as it were, to defend the position taken in 1633. Imagine the delight the successors of H. L. Mencken would take in covering such a trial. It would be infinitely more appealing to sophisticated iconoclasts than the notorious Scopes "monkey trial" at Dayton, Tenn., in 1925.

We can see the headlines now "MSGR. SO-AND-SO (counsel for the prosecution) TESTIFIES EARTH IS CENTER OF UNIVERSE." "ARE NEWTON'S LAWS OF MOTION WRONG, TOO, DEMANDS GALILEO'S ATTORNEY AS PROSECUTION SQUIRMS."

Of course, it may be thought in some quarters that such a retrial of Galileo could be held in star chamber and the record books tidied up without public purview of the heretic-hounding Dominicans and Jesuits of the 1633 Inquisition who considered him more dangerous than Luther and Calvin lumped together. But such hopes for secrecy would be in vain. Xavier Rynne, he of the stethoscopic ears, ubiquitous ways and facile pen, would see to that, you can bet.



"AFTER ALL OUR WORK, I'M FRANKLY A LITTLE DISAPPOINTED IN THEIR CONCEPT OF A PARISH PICNIC."

THE PROGRESS OF PEOPLES

Revolution seen in agriculture

By BARBARA WARD

One of the most widespread causes of discouragement about the prospects of developing nations is rooted in the belief that population must run ahead

of resources, particularly in the critical area of food supplies. It may be true that full economic and social development is the chief reason for falling birth rates. But are we not confronted now with a hen and egg dilemma? Development may reduce the rising flood of people. But population pressure prevents development. How can this vicious spiral be overcome?

The short answer is that it looks as though the world may be on the brink of a new economic revolution, as remarkable in its way as the industrial revolution.

Over the last two decades, careful research, carried on in large measure by the Rockefeller Foundation, first in Mexico, then in the Philippines and now increasingly in the Indian subcontinent, has begun to produce and acclimate new kinds of grain, hybrid grains. Wheat, maize—new types are appearing in

all these categories. They are more resistant, stand better and can produce six to ten times the old yields.

This is the really astonishing breakthrough. At last there is the chance of a sort of quantum jump ahead of the old rigidities. In India, production per capita actually fell between 1960 and 1967. For the next decade or so, there was a three percent annual expansion of acreage, but this no more than kept pace with rising population. Now there is the chance of doubling and trebling the rate of agricultural growth, ending grain imports, achieving self-sufficiency, flooding the industrial market with farm demand and setting in motion an upward spiral of general expansion.

Admittedly, the "miracle" seeds need special care. They give their six to ten-fold return only if they get enough fertilizer and water. But a farmer will invest in both if he can see a tripling of his return.

To give a concrete local example, we can take a typical five-acre farmer in India-Japan, incidentally, sets a legal limit of 7 1/2 acres on its farms. His net income at today's prices, using traditional methods and producing about 1.5 tons of grain, would be about \$67.10 a crop. With new methods—water, fer-

tilizer, improved seeds—this output can increase to 7.5 tons.

Even allowing for higher costs, his net income still rises to \$400. If he can double-crop, it may double again. Thus he begins to follow the pattern in Japan where between 1870 and 1914 farm output and income tripled.

Farmers facing these prospects do in fact invest in agricultural modernization. In 1965, India imported \$80 million worth of fertilizer. For 1968, the figure is \$315 millions. The use of fertilizer has increased 300% in four years. In the early Sixties, Indian farmers installed about 8,700 tubewells a year. In 1967-68, the figure was 28,000. Acreage under the new seeds has grown from nothing to 13 million acres in two years. The result this year is a 100 million ton grain harvest compared with 88 million in 1965, the last year with a good monsoon.

The story in Pakistan is no different. Between 1963 and 1967, fertilizer use trebled. Since the early 1960s, tubewells have risen by 8000 a year to 67,000 today. Land under the new seeds has grown from nil to nearly four million acres in two years. The result is a wheat harvest 33% higher than the last good weather peak in 1965 and an overall grain harvest 20% above previous records.

If such results can be achieved in the Indian subcontinent where nearly half the developing peoples (outside China) live and if they can be extended to other areas, we confront a perfectly realistic chance of agricultural growth becoming what it has been in all previous processes of modernization—in Britain, in America, in Japan—a powerful and decisive engine of general growth.

But these vast changes will not occur without large and (Continued on page 10)

JOHN COGLEY'S VIEW THE SYSTEM

By JOHN COGLEY

I first began to think about the hold that systems have on all of us during a hospital stay. The incident was trivial, but I am sure not at all unusual.

It was a matter of being awakened at an ungodly hour in the morning by a nurse who wanted to take my temperature and not only my temperature but everyone else's. Her reason for breaking the patients' sleep was utterly impersonal. The rule was that at that particular hour, temperatures were to be taken, regardless of the particular illness of any individual patient. When I asked why it could not be put off until I had my fill of sleep—after all, the treatment was based on lots of rest—she simply pointed wordlessly to the chart hanging at the foot of the bed. Filling in that chart with the proper notations was all important, much more important than a patient's desires.

Again, I think of it everytime I take an airplane trip. As one arrives at Boston, say, one is told cheerfully by the hostess to be sure and have a pleasant day in the city. Now a traveler might be going to a deathbed, a funeral, or be on some other melancholy business. But the self-conception of the airline, in its friendly skies is such that every-one deplanning must be setting

In both these cases, there is a certain sense of helplessness, an inability to break out of the mold into which as Patient or Traveler one has been cast. The System has taken over, and it makes little or no difference what the patient's disposition or the traveler's particular mission is.

Much of the rebellion now being unleashed in the world, I believe, is due to just such frustration. We have a good example right now in the political realm. It seems that the two political conventions are already

locked up, the candidates chosen, and all that lies ahead are the formalities of counting the votes.

In the Democratic Party, the sure bet is the Vice President, who happens to be the upholder of a policy that was repudiated again and again during the recent primaries. For example, in California Senator Kennedy and Senator McCarthy received 88 per cent of the vote, 12 per cent going to a slate that was generally believed to favor what the Vice President used to call the "Johnson-Humphrey policy." Nevertheless, the winner in Chicago, we are told will be Mr. Humphrey. The System will provide him with votes to spare, whatever the clear sentiments of the people wherever the issues were brought to them by primary candidates.

Turn to the religious world. The Archdiocese of Los Angeles has long been seething with discontent because of the unhappiness of so many priests, nuns, and laity who feel that the officials have frustrated all attempts to make the Church relevant to modern life. Dozens of priests have already left the active ministry; others are wholly dispirited; the potential leaders of the laity have in many cases simply given up. The situation has gone on now for years, as any reporter who has ever given a second look to the Church on the West Coast will verify. But, again, there is a sense of helplessness. Nothing can be done. While faith sputters away, hope vanishes, and charity is tragically overburdened, the System decrees that the Catholics of L.A. have no recourse but prayer.

There is the social scene. How many people, white middle-class people who live in segregated suburbs, truly disapprove of racism and would like to open up housing in their town to families of every race. But they are helpless in the face of The System of which they are a part.

How many people really do not approve of what we are doing, and have already done, to the peasants of Vietnam, but feel that there is nothing they

can do about it. The System—in this case a complex of patriotism, support for one's government, and unwillingness to consider civil disobedience—decrees that one should pay one's taxes as cheerfully as possible and hope for the best.

In the universities, everyone knew that something was wrong when professors were side-tracked into research that supported war-making and students were taken over by graduate instructors. Everyone knew that something was wrong when Big Education lost sight of the individual and the student was reduced to a number. But while The System was worshipped, nothing was done.

That there is, then, a revolt against The System throughout society, from religious orders to Government bureaus, should surprise no one. Frustrated, the victims of systems turn against the shadowy bodies they have labelled the Establishment—or the people who seem to be upholding the hated System. But often enough the people assigned to the Establishment are themselves victims of the self-made System and feel just as helpless as others in the face of its demands.

That nurse in the hospital, I know, agreed that waking me up was silly. The airline stewardess if she gave a thought to it would realize how hollow her cheerfulness sounds to a man setting off for his wife's deathbed. For all I know, the chancery officials frustrating change would repudiate their system if they ever really looked at it and the deadly results it has produced. Since the uprisings in the universities, many who abided conscientiously by The System in the past are now ready to strike their breasts in a mea culpa.

But how do you attack a System head-on rather than turn against those who are thought, sometimes erroneously, to be maintaining it. That is the problem. Once it is grasped by large numbers of people, maybe something can be done. In the meantime, systems are growing more powerful while individuals grow weaker.

WHAT OF THE DAY

'Truth in Lending'

By REV. JOHN DORAN

It seems strange for a conservative to be praising new federal legislation which brings the federal government into a field which was formerly closed to it. However, that's what I'm going to do, and for that I praise it.

The "Truth in Lending" bill, called more correctly the "Consumer Credit Protection Act," has a rather special feature to it. The law does not attempt to limit or control interest or charges on credit (except in the high reaches of credit padding); the law simply demands that the cost to the consumer be spelled out in dollars and percentages of interest.

The cost of interest on money is a variable; it follows the basic law of supply and demand. When money is short in supply or high in demand, or both, the interest rate will rise. When money is plentiful and demand is low, the interest rate will drop in order to stimulate and seek borrowers. The interest on money situations can change with extreme rapidity, and can be manipulated by the government as a stimulant to the economy or as a break on threatening inflation.

Because of the fluidity of the supply and demand situation in money, and the consequent rise and fall of the interest rates, an attempt by the government to control and supervise all rates in money loaning would be bureaucratic madness. This bill does not envision the lunacy of control rates on all loans, but rather the reasonable notion of identifying them.

"Easy credit" has made suckers of the American people. Since a person can buy almost anything with a mere pittance as a down payment, people have lost the habit of trying to find out what easy credit costs them. Indeed, they have lost the habit of trying to live within their means, but that is another story.

Because people can get the use of something they want with very little expenditure of real cash, often with no expenditure of cash, they have come to the habit of believing that "easy payments" are easy, and that they are paying for the purchases of objects for using immediately the object which they think they have bought.

A man needs but a very few dollars at hand to go in and buy a car. He is told that he is paying six per cent interest on the unpaid balance, but is usually paying 12 per cent or better. A woman gaily charges things on her account in department stores, losing sight of the fact that she is paying from 12 to 18

per cent a year interest on the unpaid bill.

The law, unfortunately, does not require the costs of a first mortgage on a home to be spelled out for the purchaser, but it may make people more conscious of interest costs to the point where they will figure out the cost for themselves. If people do, they will be surprised to learn the most long term home purchases cost them double the advertised cost of the house.

If you don't believe this, multiply the amount of your monthly home payment by the number of months you will be paying in your twenty or thirty year loan, and you will find the staggering difference between your final cost and the cost listed in your original purchase agreement.

Having spent all of my pastoral life trying to keep the interest costs on our continuous building program from eating up the parishioners, I am adequately aware of the basic factor that, when you rent money instead of renting a building or an object, you are still paying a high rent.

I guess that's why I'm so glad to see the government force the disclosure to the less wary of just how much they are paying to obtain objects or money immediately and pay for them on time. People need to know that easy credit uses up hard money.

THE CRITERION

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QUESTION BOX

Has Church lifted ban on cremation?

By MSGR. R. T. BOSLER

Q. Some time ago I read that the ban of 1888 against cremation had been lifted by the Pope and that the last sacraments would not be refused to Catholics who asked that their bodies be cremated. Personally, I don't care one way or another, but I'd like to know if this is true.

A. It is. An instruction on cremation sent by the Holy Office to local Ordinaries in July, 1963, relaxed the Church's long standing opposition.

Now a Catholic who chooses cremation may be given the sacraments and receive Church burial unless it is clear that the choice is made from a defiant or irreligious motive. The 19th century ban was a response to such defiance because cremation then was looked upon as a challenge thrown in the face of the Church, a gesture deliberately employed out of contempt for the Christian belief in the resurrection of the body. Now, however, it is so common and accepted a practice that all historical overtones have disappeared.

It is still the position of the Church that burial is preferred; cremation is only "tolerated." Though the choice of cremation is not conditioned by any permission from the local bishop, bishops are encouraged to do all they can to preserve intact the Catholic tradition of inhumation.

Q. I read Playboy magazine every month. In the letters to the editor column I have repeatedly seen letters of praise from clergymen, most recently that of one "Reverend Father." Is the magazine something Catholics should consider laudable?

A. Hardly. Defenders of the magazine are fond of pointing out that it often publishes worthwhile articles or comment on political and social issues. These are incidental or accidental. They have nothing to do with the real purpose or push behind the publication.

I must confess that I speak from second-hand knowledge. I am not a reader of the magazine but its presence, contents and influence have not escaped the attention of clergymen and moralists. A very fine, comprehensive analysis of "Playboyism," written by John McLaughlin, S.J., can be found in the May issue of *St. Anthony Messenger*. To it I am indebted for the following analysis:

Several reputable psychologists have attributed Playboy's appeal to a search for male identity in an age in which the traditional husband-father image has been emasculated. To the rootless, valueless, aimless male the magazine offers glossy guidelines. It tells the reader what to wear, what car to drive, where the smart places are.

Pope Paul goes to summer home

VATICAN CITY—Pope Paul VI was scheduled to go to his summer home in Castelgandolfo during the week beginning Wednesday, July 17.

This was clear from an announcement in the Vatican daily, *L'Osservatore Romano*, that the Pope's weekly general audience of July 17 would be held in the Vatican but that the following general audience would be given one week later in Castelgandolfo.

The Holy See's Press spokesman, Msgr. Fausto Vailanc, said that he could not say exactly when the Pope would leave for Castelgandolfo.

Most importantly, it teaches him how to cultivate the manner of sophisticated detachment which is crucial to the playboy identity.

This detachment pervades the magazine's view of sexuality. A true playboy never commits himself to a permanent alliance or even to any involvement beyond the physical. Woman is considered a plaything, a purely transitory object to be discarded when the season or the mood changes.

For those to whom the "good life" is as yet unattainable, Playboy provides fantasy in the form of nudity. Thus the appeal to the teen-age male. In reality, the whole Playboy "image" is based on protracted immaturity. There is an ill-concealed effeminacy that comes out in the consuming interest in clothes, accessories, scents and surroundings: true virility is denigrated in the overriding concern with a sex dreamland.

Commercially successful, Playboy is. Laudable? No.

Q. Recently I attended the wedding of a widow and widower in their retirement years. When the pastor came to those parts of the nuptial Mass in which the prayers referred to an abundance of children and living to see one's children's children to the third and fourth generation, he carefully reworded the prayers to make them more appropriate for the second marriage of an elderly couple.

As a member of the family, I was told by the pastor afterwards that he had made the changes on his own and that eventually the Church would catch up with this need in its ecumenical revival.

A. The nuptial blessing to which you refer is not essential to the Mass and the priest was not even obliged to read it. Of course, it is traditional, but many feel this blessing needs to be completely revised. As

you, and the celebrant, recognized, the words sometimes can be a source of embarrassment rather than comfort. The pastor was wise, and entirely correct in taking the liberty of adapting the prayers to the circumstances. A great many are doing just that, or are leaving the prayers out altogether.

Personally, I'm hoping that we soon have a completely new marriage ceremony, one which will convey an enlightened and more comprehensive expression of the duties and rights of the married state as they apply to both the groom and bride.

Q. Can a Catholic be married by a priest if the banns are not published three times in the church bulletin? If this is not possible or cannot be done, I would like to know why.

A. For good reasons a dispensation can be granted from the necessity of announcing the banns of marriage. Such is likely if the couple is elderly or if the banns might cause undue embarrassment. Even without a dispensation in the absence of publication a marriage would still be valid.



Saints in the Canon

ST. JOHN THE BAPTIST is invoked after the Consecration in the Mass along with 14 others who shed their blood as witnesses for Christ. His heralding of Christ as the "Lamb of God . . ." echoes in the Eucharistic liturgy. "These words," a spiritual writer noted, "unite the promise of the Old Testament and the fullness of time, the Eucharistic presence and apocalyptic 'parousie.'" The expression binds Isaiah, John the Baptist, John the Evangelist on Patmos and the Mass. The lamb of the Old Testament and the lamb of the Apocalypse stand for the inescapable connection of suffering and glory, for the sacrificial lamb led to the glory of the One adored in heaven.

POPE PAUL'S FIRST FIVE YEARS

Reform of the curia was historic move

By GARY MacEOIN

Pope Paul VI has been called the pope of "buts," a Hamlet-like figure who endlessly weighs the arguments for and against without ever reaching a firm conclusion. The substantial achievements of his first five years as pope show the inadequacy of this analysis. A look at his dealings with his own central administration, the Roman Curia, shows on the other hand that it is not totally devoid of foundation.

Just three months after his election, in September 1963, Paul announced his intention of reforming the Curia. In a speech harshly critical of curial opposition to the council, he proclaimed the objectives of internationalization of the Curia and decentralization of Church government. Then, to the amazement of those familiar with the Curia's long history of self-protection, he added that the updating would be "formulated and propagated by the Curia itself."

A development of the medieval papal government and court, the Curia is a self-perpetuating and self-regulating power structure. Its abuses have been a commonplace of Church history for a thousand years. St. Bernard of Clairvaux devoted to it in the 12th century what Pope Paul VI has called "burning pages." Every council since Basle and Constance has sought to reform it, but no major change has occurred since 1588. Coming as a backlash just after the Protestant Reformation, much of the stimulus for which had come from northern Europe's opposition to the Curia's bureaucratic and centralizing tendencies, this reform tightened the curial grip on the Churches that had remained faithful to Rome.

For more than two years no action followed Pope Paul's 1963 announcement. On December 7, 1965, the day before the council closed, however, the Pope issued a set of directives for the key curial department, the Holy Office. The name was changed to Congregation for the Doctrine of the Faith. The secrecy surrounding its operations was partially lifted. The right of one accused to defend himself and to challenge his accusers was recognized. For Cardinal Frings and the other council Fathers who had publicly condemned the Holy Office, it was a signal victory.

Before long, nevertheless, it became apparent that no substantial change had occurred. Through the system of interlocking directorates which characterizes the operations of the Curia, a handful of men continued to make decisions in the same autocratic spirit as before. By 1967 they were ready to attempt the formal reassertion of

the powers of the Holy Office, a move thwarted only by a direct confrontation of the elected members of the Synod of Bishops.

Pope Paul has answered in two ways. He has placed non-Italians sympathetic to the aggiornamento in high level posts. Cardinal Seper of Yugoslavia and Canon Charles Moeller of Belgium to the Congregation for the Doctrine of the Faith. Cardinal Villot of France to the Congregation of the Council. And slowly but steadily, he is introducing "the technical reforms necessary to facilitate" the Curia's work, as he expressed his purpose to an Italian newspaper in late 1965.

The introduction of new men and the spotlight of publicity have undoubtedly effected an improvement. I do not see, however, how good men can substitute for institutional reform when the forms have ceased to be viable. This is the error the United States makes when it opposes social change in Latin America and places its reliance on military dictatorships. The curial officials are good men, untouched by any breath of scandal. Cardinals Browne and Ottaviani are benevolent, charming, simple living. Ecclesiastical and secular history, nevertheless, teach the same lesson. The institution is stronger than the man. Cardinal Garrone may momentarily decentralize the Congregation for Christian Education. But if the institution remains untouched, it will in time reassert itself.

Even the much touted updating of the Curia in August 1967, shortly before the Synod of Bishops met, did not attack this problem, being confined strictly to the technical field. Father Edward D. Vogt, of the University of Bergen (Norway), a specialist in the sociology of bureaucracy, has described it as stripping away the facade in order to reveal the real but previously unacknowledged mechanisms of decision. To him it seemed "to give legitimacy to the present oligarchical rule of inner-circle cardinals" and "to come dangerously close to the reduction of the pope to a figure-head constitutional monarch, with the Cardinal Secretary of State as the head of his government, ruling in his majesty's name."

Such technical reform is good, as long as its limitations are clearly understood. It will enable the Curia to do better and more expeditiously what it is doing. It will also help to identify what is still lacking, namely, policy-making body so structured as to involve the governed in the process of government, a representative body

Particpant

VIENNA, Austria—The participation of Rumanian Orthodox Patriarch Justinian in a Catholic ordination ceremony in St. Stephen's cathedral here climaxed the patriarch's 10-day visit to this country.

Disclose Vatican role in efforts for peace

ROME — President Johnson's visit with Pope Paul VI last December sparked a prolonged effort by the Pope to lay foundations for Vietnam peace negotiations, a high ranking Vatican diplomat has disclosed.

Pope Paul's diplomatic moves were a well-kept secret and lasted over a period of months, Msgr. Agostini Casaroli of the Papal Secretariat of State related in a television interview here.

Msgr. Casaroli, the Holy See's principal negotiator in discussions with communist regimes, was taking part in a program reviewing the first five years in office of Pope Paul.

He said he was among those who travelled to capitals both within Europe and outside it "to get things ready for genuine direct talks." He declared that "in recent months especially, the Pope offered the service of the Holy See to foster the beginnings of a preliminary dialogue between the contending parties or at least the sure communication of important information from one side to the other."

AFTER RECALLING the President's brief December 22 visit, Msgr. Casaroli continued: "His Holiness desired that the government of North Vietnam, through its qualified representatives, be informed directly, although in a secret way, of what had resulted from the talks about the possibilities of seeking a peaceful solution to the conflict."

Msgr. Casaroli said the Pope also desired "that the Holy See's readiness to be of service in every way, in its readiness to offer every aid needed on behalf of the populations of North and South Vietnam, be emphasized." Msgr. Casaroli said he himself "was charged with this mission."

(In Washington, White House press secretary George Christian confirmed that President Johnson's call at the Vatican was to try to get the Pope to help in bringing about peace talks with North Vietnam.)

(He was asked at a press conference if the peace objective was the principal reason President Johnson visited the Pope on his return journey to Washington from the funeral of Australian Prime Minister H. E. Holt. Christian replied: "It was.")

(THE PRESS secretary called Pope Paul's actions in this re-

gard "helpful and very constructive." He also said that President Johnson has been in touch with Pope Paul since the December 22 meeting, and that the Pope "has always been extremely helpful.")

(Christian was asked whether Vatican efforts actually played a part in bringing about the current U.S.-North Vietnam talks in Paris. He responded: "I couldn't with certainty tell you why the meeting worked out.")

(Asked whether the Vatican was continuing to be involved in peace efforts, Christian said that question would have to be answered at the Vatican, and then commented "I can say, of course, the President welcomes any efforts the Pope makes in this direction.")

OPINIONS

A Sister writes

To the Editor:

Yes, we must "do something." We cannot continue to rest on our laurels. "We have taught countless and produced generations of 'good,' legalistic, obedient Catholics. We have been flattered by hearing ourselves called 'Angels of Mercy' as we have nursed the sick in our efficient hospitals; but now we must do something so as to realistically meet the needs of today. This we say as we meet in dialogue in our sheltered surroundings."

The result of the Survey recently made by the Sister's Formation should electrify us. Are we being "relevant," are we bearing "witness" when only 31% of our Sisters are in poverty programs, 66% in education of migrants, (please note the position of the decimal point!) and 3% in welfare work?

The founders of our religious orders were men and women of vision, insight and compassion. They met the needs of their day with tools within their grasp. They are the very ones who are now calling out to us to respond to the clear sounding alert of Vatican II.

We can no longer close the door to "the world" as we close our convent doors at the end of a day's work. We cannot detach ourselves as we live the minutiae of our lives laboriously spelled out to us by our Rules. (Continued on page 10)

BUILD A BETTER WORLD

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Train a native priest. He wants to give his life for others. For the next six years he needs \$8.50 a month (\$100 a year, 600 altogether). Write to us.

Send a 'stringless' gift each month to the Holy Father to take care of the countless number of mission emergencies. He will use it where it's needed most.

Give a child a chance. In India, Ethiopia, and the Holy Land you can 'adopt' a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).

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BARELY EDGES ST. JOAN OF ARC

Swim crown captured by Immaculate Heart

Junior CYO swimmers from Immaculate Heart of Mary parish captured their second consecutive team title in the 15th annual Archdiocesan Swim Meet, held this past Monday and Tuesday at the Broad Ripple Pool. As champions they also received another year's possession of the Wilfred J. Seyfried Traveling Trophy.

Second place winners from St. Joan of Arc parish were nosed out in the final point count, 105 to 103. The next three places went to: Our Lady of Lourdes, 70; St. Luke, 43; and St. Christopher, 35. The Speedway team did exceptionally well, according to meet officials, in that they fielded only six swimmers.

Lourdes took the Open Division competition with 53, over Immaculate Heart's 48. St. Joan of Arc and St. Gabriel tied for third with 25 points.

In the Novice Division, St. Joan of Arc emerged with 78, followed by: Immaculate Heart, 57; St. Luke, 39; and St. Christopher, 23.

NINE NEW meet records were set, including two by Lourdes' Pat O'Connor. He established new marks in the Boys' Open 100-meter Backstroke (1:04.7).

Richmond CYO auction raises a total of \$750

RICHMOND, Ind. — The St. Andrew's-parish Junior-CYO unit raised more than \$750 last Friday during an auction of household items, antiques, a car, tools, furniture and appliances.

St. Andrew's captured the deanery volleyball title recently at St. Gabriel's parish, Connersville. The host parish received second-place honors.

Earlham College tennis courts will be the scene of the Richmond Deanery Junior CYO Tennis Tourney, to be held Sunday, July 28. Divisions will include boys' singles and doubles and girls' singles and doubles. The event will be followed by a deanery youth meeting at 7 p.m. and dance at 8 p.m., both to be held at St. Andrew's parish.

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and the Boys' Open 100-meter Breaststroke (1:16.3). O'Connor took a third gold medal in a relay event.

Other double medalists included:

Helen Langenbacher, St. Andrew, Girls Novice 13 and 14.50-meter Backstroke and Girls' Novice 13 and 14.50-meter Freestyle; Georgina Herrick, St. Christopher, Girls' Open 100-meter Freestyle and Girls' Open 100-meter Butterfly (new record 1:10.0); and Roy Parker, Holy Spirit, Boys' Novice 13 and 14.50-meter Freestyle and Boys' Novice 13 and over 50-meter Breaststroke.

Parker edged Dennis Vernick, Holy Name, in the Freestyle event by a tough judges' decision. The loss kept Vernick from becoming a double winner, having previously won in backstroke competition.

OFFICERS of the Indiana Amateur Athletic Union (AAU) on hand to present awards included: Robert Means, president; Roy Whaley, secretary; and Bill Franz, treasurer. Other awards were presented by: Father Donald Schneider, Archdiocesan CYO Director; Wilfred (Jake) Seyfried, meet director; and Albie Burke, an officer of co-sponsoring Hoosier Athletics, Inc.

Arthur Pretti served as clerk of the course. Burke and Ken Herrick were head starters, while Mrs. Burke and Mrs. Charles Murphy were head scorers.

The total number of contestants were 1,005, making more than 2,000 total participants in the two CYO swim meets conducted this summer. The sub-novice meet the previous week was held at Brookside Pool.

FIFTEENTH ANNUAL JUNIOR CYO SWIM MEET

Event No. 1—Boys' Novice 13-14 50 Meter Backstroke: 1. Dennis Vernick, Holy Name, 1:04.7; 2. Walter Beach, St. Joan of Arc; 3. Jeff Campbell, Holy Name.
Event No. 2—Girls' Novice 13-14 50 Meter Backstroke: 1. Helen Langenbacher, St. Andrew, 43.8; 2. Chris Nielson, St. Joan of Arc; 3. Carla Gunn, Our Lady of Lourdes.
Event No. 3—Boys' Open 100 Meter Freestyle: 1. Roy Parker, Holy Spirit, 1:16.3; 2. Dennis Vernick, Holy Name; 3. Bill Coddington, St. Monica.
Event No. 4—Girls' Open 100 Meter Freestyle: 1. Roy Parker, Holy Spirit, 1:16.3; 2. Dennis Vernick, Holy Name; 3. Bill Coddington, St. Monica.
Event No. 5—Boys' Open 100 Meter Backstroke: 1. Pat O'Connor, Our Lady of Lourdes, 1:04.7; 2. Maurice Wolford, St. Joan of Arc; 3. John Tex, Our Lady of Lourdes (new record).
Event No. 6—Girls' Open 100 Meter Backstroke: 1. Stephanie Pratt, Immaculate Heart, 1:15.0; 2. Mary Wolford, St. Joan of Arc; 3. Terry Audia, St. Lawrence (new record).
Event No. 7—Boys' Novice 13 and Over 50 Meter Butterfly: 1. Joe Van Bente, St. Joan of Arc, 35.6; 2. Joe Van Bente, St. Thomas; 3. Ken Herrick, St. Christopher.

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Event No. 8—Girls' Novice 13 and Over 50 Meter Butterfly: 1. Ann Fisher, St. Joan of Arc, 41.2; 2. Jody Bradford, St. Joan of Arc; 3. Nancy Kelley, St. Joan of Arc.
Event No. 9—Boys' Open 100 Meter Butterfly: 1. Tony Weiss, Holy Spirit, 1:02.9; 2. Mike Tackett, Our Lady of Lourdes; 3. Maurice Wolford, St. Joan of Arc (new record).
Event No. 10—Girls' Open 100 Meter Butterfly: 1. Georgina Herrick, St. Christopher, 1:10.0; 2. Mari Madenwald, St. Gabriel; 3. Connie Nunberger, Immaculate Heart.
Event No. 11—Boys' Novice 13-14 50 Meter Freestyle: 1. Roy Parker, Holy Spirit, 1:11.2; 2. Dennis Vernick, Holy Name; 3. Walter Beach, St. Joan of Arc.
Event No. 12—Girls' Novice 13-14 50 Meter Freestyle: 1. Helen Langenbacher, St. Andrew, 35.2; 2. Cathy O'Brien, St. Luke; 3. Janice Hennessey, Immaculate Heart.
Event No. 13—Boys' Novice 13 and Over 50 Meter Freestyle: 1. Joe Van Bente, St. Thomas, 30.3; 2. Terry Steinmetz, Immaculate Heart; 3. Tom Kibler, Immaculate Heart.
Event No. 14—Girls' Novice 13 and Over 50 Meter Freestyle: 1. Helen Langenbacher, St. Andrew, 35.2; 2. Cathy O'Brien, St. Luke; 3. Janice Hennessey, Immaculate Heart.
Event No. 15—Boys' Open 100 Meter Freestyle: 1. Roy Parker, Holy Spirit, 1:11.2; 2. Dennis Vernick, Holy Name; 3. Walter Beach, St. Joan of Arc.
Event No. 16—Girls' Open 100 Meter Freestyle: 1. Georgina Herrick, St. Christopher, 1:10.0; 2. Mari Madenwald, St. Gabriel; 3. Connie Nunberger, Immaculate Heart.
Event No. 17—Boys' Novice 13 and Over 50 Meter Breaststroke: 1. Roy Parker, Holy Spirit, 39.6; 2. Mike Neilson, St. Joan of Arc; 3. Bill Coddington, St. Monica.
Event No. 18—Girls' Novice 13 and Over 50 Meter Breaststroke: 1. Jody Bradford, St. Joan of Arc, 45.4; 2. Debbie Sunier, St. Christopher; 3. Jill Cernaghi, St. Pius X.
Event No. 19—Boys' Open 100 Meter Breaststroke: 1. Pat O'Connor, Our Lady of Lourdes, 1:16.3; 2. Tony Weiss, Holy Spirit; 3. John Parker, Holy Spirit (new record).
Event No. 20—Girls' Open 100 Meter Breaststroke: 1. Terry Audia, St. Lawrence, 1:20.4; 2. Abbe Hohmann, Christ the King; 3. Arleen Madenwald, St. Gabriel (new record).
Event No. 21—Boys' Novice 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 22—Girls' Novice 200 Meter Freestyle Relay: 1. St. Joan of Arc, 4:26.4; 2. St. Luke, 4:26.4; 3. St. Christopher, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 23—Boys' Open 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 24—Girls' Open 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 25—Boys' Novice 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 26—Girls' Open 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 27—Boys' Novice 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 28—Girls' Open 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 29—Boys' Novice 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.
Event No. 30—Girls' Open 200 Meter Freestyle Relay: 1. Immaculate Heart, 4:26.4; 2. St. Lawrence, 4:26.4; 3. St. Luke, 4:26.4; 4. St. Christopher, 4:26.4.

TEAM RESULTS

Open
1. Our Lady of Lourdes 53
2. Immaculate Heart 48
3. St. Joan of Arc 25
4. St. Gabriel 25

Novice

1. St. Joan of Arc 78
2. Immaculate Heart 57
3. St. Luke 39
4. St. Christopher 23

Over-All

1. Immaculate Heart 105
2. St. Joan of Arc 103
3. Our Lady of Lourdes 70
4. St. Luke 43
5. St. Christopher 35

CYO NOTES

Entry blanks for Cadet and 100 Football League play are in the hands of the parishes. Deadline is August 2. Eligibility regulations will be mailed upon receipt of team applications. Practice is scheduled to begin August 21, with a coaches' meeting tentatively slated for August 22.

Cadet and Junior League

Kickball League entry deadline is August 12. The seasons will begin the second week of September.

July 30 is the entry deadline

for the annual Junior Talent Contest, to be held August 18 in the Garfield Park Amphitheatre. Auditions will be conducted August 7 at Our Lady of Lourdes parish.

Deadline for entries in the

annual Junior Tennis Tourney is July 31. The event is scheduled for August 3, 4 and 10. On the opening day, novice boys' singles will be played at Riverside, novice girls' singles at Brookside and all open events are scheduled at Garfield. Remaining events and eliminations will be played at Riverside and Garfield.

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REPEAT AS SUB-NOVICE CHAMPIONS—Despite a stiff challenge from a number of parishes, Holy Name's Sub-Novice Swim team, shown here, still captured the over-all team championship at the recent Junior CYO Sub-Novice Swim Meet, held at Brookside Park. The Beech Groves lost their Girls' title to St. Philip Neri, but retained their Boys' crown in addition to the over-all championship. It was the fourth ever-all title in four meets for Holy Name, which also took three individual first places and a first in one of the four relay events. The team finished with 98 points over-all, with Our Lady of Lourdes and St. Philip Neri tying for the second spot with 49 points. Holding the championship cup at the right in the front row is Carol Armbruster, Secretary of the Indianapolis Deaneries Youth Council, who also handled the coaching chores for the Holy Name squad at Brookside.

Scores

JUNIOR GIRLS' SOFTBALL

Games of Sunday, July 14
Division 1: St. Anthony 22, St. Ann 2
Division 2: Our Lady of Lourdes 7, St. Lawrence 6; Little Flower 9, St. Andrew 3; St. Philip Neri 16, Holy Spirit 8.
Division 3: St. Catherine 2, Holy Name 0 (forfeit); St. Roch 29, Nativity 15.

Standings

Division 1: St. Anthony 5-0; St. Michael 3-1; St. Joan of Arc 3-2; Christ the King 2-2; Holy Trinity 2-2; St. Christopher 1-4; St. Ann 0-5.
Division 2: St. Philip Neri 5-0; St. Lawrence 4-2; Little Flower 4-1; St. Andrew 1-4; St. Pius X 1-4; Holy Spirit 0-5.
Division 3: St. Catherine 3-4; St. Barnabas 3-1; Sacred Heart 3-2; St. Mark 1-3; Nativity 2-3; Holy Name 0-6.

JUNIOR BOYS' SOFTBALL

Games of Sunday, July 14
Division 1: Holy Cross 2, Holy Trinity 0 (forfeit); St. Anthony 6, St. Michael 3; St. Christopher 2, Cathedral 0 (forfeit); St. Malachi 2, Ann 0 (forfeit).
Division 2: St. Joan of Arc 14, Immaculate Heart 8; St. Luke 22, St. Pius X 3; Christ the King 15, St. Andrew 11; Holy Spirit 2, Little Flower 0 (forfeit).
Division 3: Sacred Heart 8, St. Jude 5; Nativity 8, St. Barnabas 4.

Standings

Division 1: St. Anthony 6-0; St. Michael 4-1; St. Malachi 3-3; St. Ann 2-4; Holy Trinity 2-6; St. Joan of Arc 8-0; St. Luke 5-1; Immaculate Heart 3-3; Christ the King 3-4; Holy Spirit 2-4; Little Flower 1-5; St. Pius X 2-4; St. Simon "B" 1-5.
Division 2: Nativity 8-0; St. Philip Neri 5-2; Sacred Heart 6-2; St. James 4-3; St. Simon "A" 3-4; St. Catherine 3-4; Our Lady of Lourdes 2-3; St. Jude 2-4; St. Roch 1-6; St. Barnabas 0-7.

SUMMER BASEBALL—CLASS "B"

Games of Monday, July 15: Little Flower 10, St. Roch 1.
Games of Tuesday, July 16: Our Lady of Lourdes 2, St. Lawrence 1; Little Flower 10, St. Roch 1.
Standings: Little Flower 7-0; St. Lawrence 1-5; St. Roch 0-7; Our Lady of Lourdes 5-2.

SUMMER BASEBALL—CLASS "C"

Games of Tuesday, July 16: Holy Spirit 5, Little Flower 4; Our Lady of Lourdes 7, St. Lawrence 0 (forfeit).
Games of Friday, July 19: Holy Spirit 7, St. Lawrence 0 (forfeit).
Games of Tuesday, July 23: St. Gabriel 13, Holy Name 7; Our Lady of Lourdes 14, Holy Spirit 3; Little Flower 7, St. Lawrence 0 (forfeit).
Standings: St. Gabriel 3-4; Holy Name 3-6; Holy Spirit 2-5; Our Lady of Lourdes 2-5; Little Flower 5-8; St. Lawrence 0-7.

Brooklyn prelate retires at age 75

WASHINGTON — Retirement for reasons of impaired health of Archbishop Bryan J. McEntegart, 75, as bishop of Brooklyn has been approved by Pope Paul VI, who appointed Msgr. Francis J. Mugavero to succeed him as spiritual head of the Brooklyn diocese.

The Pope also appointed Msgr. F. Joseph Gossman as titular bishop of Aguntio to serve as auxiliary bishop to Cardinal Lawrence Shehan, archbishop of Baltimore.

The Pope's actions were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Dance slated

INDIANAPOLIS — "Moon River" will be the theme of the annual outdoor summer dance at St. Lawrence parish, 46th and Shadeland Ave., Saturday, July 22. Music will be provided by the "Blue Tones" dance band. Tickets are \$3 per couple.

Monsignor Goossens Says:

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TIC TACKER

Mooresville parish 'birthday'

By PAUL G. FOX

St. Thomas More parish, Mooresville, which draw its 135 active families from a tri-county area of Morgan, Hendricks and Marion Counties—observed its first anniversary last Sunday.

For the parishioners and pastor, Father Herman Briggeman, it was a time for reviewing and renewing ideas and goals, accomplishments and frustrations.

The first Mass was celebrated in the newly-completed parish hall last July, with parishioners occupying folding chairs. There was no grass on the lawn, the large flower box outside the glass-walled sanctuary was empty and the pastor was residing in a trailer parked alongside the church.

Today, St. Thomas More Church has handsome oak pews and a nice lawn. There are still no flowers in the window box and the pastor is still living in the trailer.

Among the "credits" cited by Father Briggeman for the first year were a "promising" education program, a "working" parish council, and a "joyful" liturgy. He added that he and the new parish have been well received in the Mooresville community, particularly by the clergymen of other denominations.

"Debits" listed by the pastor include the following: "We all don't know each other; we have failed the missions, our youth program never got off the ground, we didn't build the organ and other things, the men are not organized, the sacrament of penance is begging, the pastor hasn't visited everyone yet and the offering comes from too few people."

He pointed to the sterile window box and the unfinished do-it-yourself pipe organ as symbols of projects neglected.

"There is something exciting about building community from the ground up," he said. "Those weeks and months of organization saw people streaming in and out of here at all hours, carrying paint buckets and tools, mops and supplies. It was fun. But I often miss the early enthusiasm as the parish settles into more routine affairs."

NAMES IN THE NEWS—St. Mary's Academy senior Ellen Dugan was chosen permanent convention chairman at the recent Hoosier Girls' State, held at Indiana University. She was also named "best citizen" and received a prize for submitting the winning name of the daily newspaper for the session, Mr. and Mrs. John J. Dugan, of Holy Trinity parish, are her parents. Miss Dugan and Stephanie Wilkerson, members of the St. Mary's newspaper staff, participated in the week-long School of Journalism at Northwood Institute, West Baden, July 7 to 12. Brother Donald Stabrowski, C.S.C., of Cathedral High School, has been named to the board of directors for a newly-formed national History Teachers' Association, with headquarters at the University of Notre Dame. Objectives of the organization are the encouragement of a greater interest in historical scholarship among teachers of history, promotion of the improvement of the teaching of history, and the providing of a forum for the interchange of ideas and techniques among history teachers.

VOLUNTEER TEACHERS NEEDED—Father Joseph Kern, chaplain at Muscatuck State Hospital, is looking for volunteer teachers and teacher aides to help in the religious education classes offered for the mentally retarded residents of the institution. Interested persons should contact Father Kern at Box 77, Butler, Ind. 47223.

Announce assessments for high school deficit

The parish shares of this past year's record \$536,658 deficit for the operation of seven diocesan high schools were released this week in letters to pastors in the Indianapolis, Terre Haute and Madison areas.

The individual assessments ranged from a low of a few hundred dollars to \$29,400 for St. Patrick's parish, Terre Haute, and \$24,200 for Little Flower parish, Indianapolis.

Diocesan schools in Indianapolis accounted for \$422,558 of the total, with the following deficits:

● Chartrand—\$99,500
● Chatham—\$78,000
● Kennedy—\$84,000
● Ritter—\$84,000
● Secina—\$77,000
Also included in the over-all total were:
● Schulte, Terre Haute—\$100,100
● Shawe, Madison—\$14,000

Payment on the deficit will be made by the parishes to the Chancery Office within a ten-month period starting this month.

Following is a breakdown of the parish assessments:
SS. Peter and Paul \$7,000
Assumption 2,100
Holy Angels 3,400
Holy Cross 4,600
Holy Name 19,500
Holy Spirit 16,300
Holy Trinity 8,000
Immaculate Heart of Mary 12,200
Nativity 5,600
Our Lady of Lourdes 16,500
Christ the King 15,300
Sacred Heart 10,900
St. Andrew 16,300
St. Ann 3,300

St. Anthony 3,800
St. Barnabas 6,600
St. Bernadette 5,800
St. Bridget 3,400
St. Catherine 7,700
St. Christopher 8,200
St. Francis of Sales 6,100
St. Gabriel 5,800
St. James the Greater 7,100
St. Joan of Arc 20,600
St. John 2,600
St. Joseph 4,300
St. Jude 14,100
St. Lawrence 12,000
St. Luke 13,500
St. Mark 12,100
St. Mary 3,600
St. Matthew 10,500
St. Michael 18,000
St. Monica 9,000
St. Patrick 6,500
St. Philip Neri 15,000
St. Pius X 12,700
St. Rita 8,500
St. Roch 11,100
St. Simon 10,200
Little Flower 24,200
Brownsburg 5,100
Fortville 600
Greenwood 4,200
Plainfield 3,000
St. Mary-of-the-Woods 1,200
Seelyville 1,600
Sacred Heart of Jesus, Terre Haute 15,500
St. Ann, Terre Haute 8,400
St. Benedict, Terre Haute 11,800
St. Joseph, Terre Haute 9,800
St. Margaret Mary, Terre Haute 10,100
St. Patrick, Terre Haute 29,400
West Terre Haute 1,100
Brazil 3,000
China 500
St. Mary, Madison 4,100
St. Michael, Madison 1,700
St. Patrick, Madison 2,900

Baptism 'problem' solved

EVANSVILLE—Before undergoing surgery for the removal of a lung tumor, a patient at St. Mary's Hospital here decided he'd better "get right with God" and be baptized.

This caused a problem for hospital officials because the patient belonged to a faith that required full immersion for a proper Baptism.

Quick thinking physical therapist, Margaret Kreisle, offered the six-foot deep whirlpool bath in her department, and the problem was solved.

The unusual Baptism was administered by the Church of Christ minister and witnessed by several church elders, relatives and friends—and Miss Kreisle, who remarked, "It was a beautiful ceremony."



NAMED BY MAYOR—Jack Baker, above, athletic director and coach at Brebeuf Preparatory School, Indianapolis, has been named by Mayor Richard G. Lugar to head a year-round program of recreation and informal education activities for the city. Baker has served as administrator director of the Upswing program sponsored by the Mayor's Task Force on Recreation during the summer months. The program is funded, in part, by a grant from Lilly Endowment, Inc.

Layman is named to college post

FERDINAND—A Community Relations director has been appointed for St. Benedict's College, it was announced last week.

Walter B. Bromenschenkel assumed responsibilities for this new post July 1. The director is a native of St. Cloud, Minn., and holds a Master's degree in education administration from St. Thomas College in St. Paul, Minn.

Bromenschenkel, his wife Julietta and two children have moved to Jasper where they are members of St. Joseph parish. St. Benedict College will be moved to Jasper beginning in the fall of 1969.

CAC to meet

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will hold its monthly general meeting at the Marriott Hotel, Wednesday, July 24, at 8 p.m.

Meeting slated

INDIANAPOLIS—The quarterly meeting of the Particular Council of the St. Vincent de Paul Society will be held after the 8 a.m. Mass Sunday, July 21, at St. Roch's parish, 3600 S. Meridian St.

Asks

Little Flower sets Alumni Club sets Luau dance, party German festival party July 27

(Continued from page 1) service, but also for human service."

The bishop said an area of the church building should be reserved for daily Mass, small weddings and funerals and visits to the Blessed Sacrament. "On Sundays and great feast days," he added, "the dividing wall which separates the altar from the rest of the building will be put aside and the entire structure used if necessary."

BISHOP SHEEN said church building of the future "must start with the principle that worship and mission are inseparable because Our Lord's missionary work and His sacrificial death were one. A Sunday Catholic separates worship from mission; an atheist who helps fellowmen divorces mission from worship."

He said "all services of the Church, such as education, healing, housing, changing of attitudes are not means to the Kingdom of God; they are witnesses

INDIANAPOLIS—The new organ fund at Little Flower parish will benefit from the proceeds of a Luau Dance and Party to be held Friday, July 19, from 8 p.m. to 1 a.m. at the Sherwood Country Club, 6500 S. Emerson Ave. On all-Hawaiian theme will be featured.

Chairman of the event is Mrs. John Moorman. Music will be provided by a 10-piece band, The Continentals.

that the reality of the Kingdom is already here."

The bishop urged priests and laymen to "update their thinking" about church building.

"Sometimes one hears a parish is 'going down' because the 'Negroes are moving in,'" he said. "Now let us say whenever we build: 'Something is going up because Christ is moving in.'"

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will sponsor a German-style Mid-Summer Night's Festival Party at 8 p.m. Saturday, July 27. The event will be held at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Guests will include CAC members from Dayton, Cincinnati, Louisville and South Bend. The Indianapolis club is an affiliate of the National Association of Catholic Alumni Clubs. Membership is open to all single Catholics who are college graduates or registered nurses.

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.

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.

Sunday, July 21—St. Mary's Church, Millhouses. A n n u a l Homecoming. Chicken Dinners, served at 11, 12, 1 and 2 p.m. Lunch served from 4 to 7 p.m. Games for all.

Thursday, Friday, Saturday, July 25, 26, 27—St. Christopher's A n n u a l 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 house at 11 a.m., 12 noon, 1 and 2 p.m. Adults \$1.50; children under 10 years, 75c. Booths and entertainment.

Sunday, Aug. 4—St. Cecilia's Annual Picnic, Oak Forest, Franklin County. Chicken Dinner served from 11 a.m. to 2 p.m. Evening lunch from 5 to 8 p.m. Amusements and refreshments for all.

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Bavarians vote to abolish 'denominational' schools

MUNICH, Germany — Voters in the predominantly Catholic state of Bavaria, by a majority of 74.8%, approved the abolition of denominational schools and the establishment of the non-denominational Christian schools as the pattern for state-supported elementary education.

The new system was proposed jointly by the Christian Social Union (CSU), the Social Democratic Party (SPD) and the Free Democratic Party (FDP), but was opposed by the National Democratic Party (NPD), a right-wing group.

The vote was a referendum on amendments to the state constitution's article on schools.

The non-denominational Christian school plan permits religious training to be given by Protestant and Catholic instructors in the same school.

THE ARCHDIOCESE of Mun-

Picnic scheduled at Sellersburg

SELLERSBURG, Ind. — The annual picnic of St. Paul's parish will be held Sunday, July 28, at Rock Lake Park on Hamburg Pike, half way between Sellersburg and Jeffersonville.

An "all-you-can-eat" chicken dinner will be served country-style in the screened dining room overlooking the lake. Serving begins at 11 a.m.

One booth will feature hand-made quilts, some of which were quilted during the winter months by a group of ladies dubbed the "Everybody's Boss Club." Other booths will feature linens, hams, candy, cakes, sandwiches and soft drinks.

Masses at St. Paul's on July 28 are at 6, 7, 8:30 and 10 a.m.

ich hailed the vote (July 8) and said that the new system is a good pre-condition for cooperation for the good of the school children.

The churches have agreed to give up their denominational schools in order to make the new legislation possible. They did so under condition that:

- The right of the Catholic and Lutheran Churches in Bavaria to an "appropriate" influence on the education of children of the respective denominations is guaranteed, with proper consideration given to the rights of the parents;

- In schools where two classes are set up for the same grade, the children can be grouped denominationally for certain subjects (religion is always to be taught in separate classes);

- In all classes attended exclusively by pupils of one denomination, the education is to be based on the principles of that denomination;

- The denomination of the pupils in a school shall be taken into consideration when teachers are assigned to the school.

Since the abolition of denominational schools involves the concordat between Bavaria and the Holy See and a similar treaty between the state and the Lutheran Church, the Vatican and the Lutheran Synod of Bavaria will have to come to an agreement on the proposed changes.

THE SCHOOL controversy in Bavaria is similar to those in several other German states. In the past, state governments have supported separate Catholic and Protestant denominational schools. Several state governments now, however, want to incorporate these schools into non-denominational

Christian schools. The governments claim that maintenance of small, separate schools, especially in sparsely populated areas, weakens the education given students of both faiths.

Bavaria's school law passed early in 1967 permitted the establishment of non-denominational Christian schools, but required that two-thirds of the parents favor such schools. The overwhelming majority of state-supported schools in Bavaria have been Catholic denominational schools.

Tell City K of C schedules picnic

TELL CITY, Ind. — The annual picnic sponsored by Bishop Chartrand Council No. 1172, Knights of Columbus, has been set for Saturday afternoon and evening July 20. The picnic is held in the parking lot at the K of C home in Tell City.

Food attractions consist of delicious turtle soup, charcoal grilled hamburgers and a regular dinner served by the Daughters of Isabella in the air conditioned club dining room. Internationally famous fiddler Sleepy Marlin and his family band will provide entertainment in the beer garden.

Cash prizes in the sum of \$200 will be awarded at the conclusion of the evening.



SCHOLARSHIP WINNER—Miss Jean Pytleski (left) has been awarded a \$150 scholarship by the Daughters of Isabella of St. Lawrence parish, Lawrenceburg. The presentation was made by Mrs. Earl Huebner (center), regent of St. Florentine Circle. The winner's mother, Mrs. John Pytleski (right), attended the presentation. All are members of St. Lawrence parish, Lawrenceburg. The award, based on scholastic achievement, is presented annually to a girl who desires to attend a Catholic high school. Miss Pytleski will attend Immaculate Conception Academy at Oldenburg.

Scandinavia bishop explains Masonic membership approval

LONDON — The Catholic bishops of the Scandinavian countries, who have allowed Catholics to be Masons, acted on their own authority, it was revealed by Bishop John W. Gran, O.C.R., of Oslo, secretary of the Scandinavian Bishops' Conference, in a letter to the London Tablet (June 8).

Bishop Gran wrote: "Much has been written in recent months on the question of Freemasons and the Catholic Church. Your report from Rome (the Church in the World, 18 May 1968) states: 'They (well-informed sources) say that several months ago a Scandinavian bishop wrote to the congregation (for the Doctrine of the Faith) to ask if a Catholic could join the Masons without incurring automatic excommunication. The Congregation replied to the bishop with a private letter stating that if the Masonic organization in a particular country was not anti-Catholic or atheistic it was "possible but not advisable" for a Catholic to join.'

THIS MISSTATEMENT of the facts was first made in an article in Le Monde (a Paris daily); it has since been repeated in many Catholic papers all over the world. May I take the occasion of its appearance in your

Change in retreat system planned

LOUISVILLE, Ky. — The system for lay retreats at the abbey of Our Lady of Gethsemani in Trappist, Ky., will undergo a change beginning next January 1.

Retreat groups will be limited to 20 men or less and the emphasis will be on individual participation in retreats. In the past retreat groups have numbered 50 or 60 men.

Abbot M. Flavin Burns, O.C.S.O., said he feels the private retreat is "more in conformity" with the monks' way of life. He added that facilities available at the monastery were being strained by the influx of large groups of people.

New custodian

ROME — Father Alfonso Calabrese, O.F.M., has been elected Custodian of the Holy Land, succeeding Father Lino Cappiello, O.F.M. He is 158th in a line of Franciscan Custodians—regional superiors—extending back to the time of St. Francis.

pages to explain our situation? "The Scandinavian Bishops' Conference first took up the question several years ago, because would-be converts to Catholicism could see no reason for breaking their association with Freemasonry, which played a considerable part in their lives.

"A most careful investigation was made in the five countries (Denmark, Finland, Iceland, Norway and Sweden) that comprise the Conference. The bishops were satisfied that there was nothing anti-clerical or atheistic in the character of Scandinavian Freemasonry.

"On the contrary, the Swedish system, which is followed in all these countries, demands that a Freemason shall not only believe in God, but be, moreover, a professed Christian. Many priests and a number of bishops of the national (Lutheran) Churches are Freemasons. In Sweden the King is traditionally the Grand Master.

"THE SCANDINAVIAN lodges have very restricted connections abroad, mainly with the Scottish Lodge; they have no connections with organizations such as the 'Grand Orient' which apparently maintains still its hostile attitude toward the Christian religion and the Catholic Church.

"At the close of their investigation, the Scandinavian bishops at their annual meeting in 1967 decided to avail themselves of the proviso in the motu proprio, De Episcoporum Muneri-

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Terre Haute KC holds installation of new officers

TERRE HAUTE, Ind. — William H. Williams, a member of St. Margaret Mary parish, has been installed Grand Knight of Knights of Columbus Council 541 here.

Other new officers include: Bernard J. Bray, Deputy Grand Knight; Clyde M. Hurst, chancellor; Charles E. Dreher, recorder; John F. Dinkel, financial secretary; John W. Katzebeck treasurer; Louis R. Roehm, advocate; James D. Roach, warden; Robert E. Gallagher, Harold Ferguson and James E. Kelly, guards; and Paul J. Kaprak, trustee.

Name catechists to be deacons

DOUALA, Cameroun — Eight candidates to serve as permanent deacons in the Douala diocese have been chosen from married men who are now catechists, Bishop Thomas Mongo of Douala announced here.

Parish priests first selected a number of catechists who, they felt, were qualified for ordination as permanent deacons. The diocesan council then chose the eight from among these.

The training period will be spread over a three-year period.

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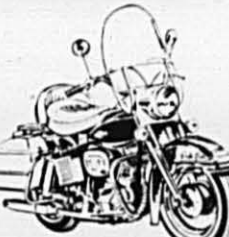
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A TALE OF TWO CITIES—The Criterion camera caught a bundle of emotions this past Sunday at St. John's Church in Evansville as 23 inner-city youths left for a two-week vacation with 23 white families in Bloomfield and Loogootee. In the



photo at the top left, American and African cultures collide briskly as the young Negro with his "peace beads" and stylish shoes chats with two new found friends. In the next photo, the Negro father looks apprehensive as he explains the needs



of his daughter over a two-week period. In the third photo, the little Negro girl seems bewildered by all those "white folks" milling about. In the next photo the two boys are a little standoffish while the full meaning of the Negro boy's



"Sock it to me" shirt is absorbed. The last photo says a lot as the Bloomfield mother clutches the hand of her slightly frightened Negro guest. (Story on page 1)



RENEWAL AT ST. JAMES—Redemptorist Missionary Father Vincent DeBardo will conduct a two-week program of renewal at St. James the Greater parish, Indianapolis, starting July 22. Shown above discussing the renewal with parishioners are Father DeBardo, right, and Father Lawrence Voelker, assistant pastor. The first week will be devoted to the renewal of the person while the renewal of the parish will be analyzed during the second week. Talks are scheduled at 8 p.m.



FAMILY REUNITED—The return of Sister Therese Agnes Lyons of the Little Sisters of the Poor for a brief United States vacation after 17 years on mission in France was celebrated with her family and friends at an open house recently at St. Augustine's Home in Indianapolis. Brothers and sisters shown with Sister Therese Agnes are, standing, left to right: Father Richard Lyons, assistant pastor, St. Mary's parish North Vernon; Father Thomas Lyons, pastor, Immaculate Conception parish, Aurora; Don Lyons, and Joseph C. Lyons. Seated, left to right, are the following: Mrs. Robert Dowling, Sister Therese Agnes; Mrs. A. J. Ullrich, Jr., and Miss Lillian Lyons. Another sister, Mrs. Thomas Beal, lives in California.

Parish slates 'Gay Nineties' party

INDIANAPOLIS—A Gay Nineties Sing-a-Long Beer Party will be held on the St. Andrew's parish grounds, 38th and Forest Manor, on Friday, July 26, from 8 to 12 p.m.

Decorations will follow a turn-of-the-century theme, with antique cars and costumed owners a featured attraction. An old-

3d Order to meet

INDIANAPOLIS—The Third Order of St. Francis will meet at 3 p.m. Sunday, July 28, in Sacred Heart Church.

fashioned garden complete with lemonade stand is also planned along with a "keystone cop."

Sausage sandwiches, with or without sauerkraut, will be available. The sing-a-long music will be provided by Pinky Lavender and his band.

The event is being sponsored by the Athletic and Youth Activities Committee to raise funds for new football equipment and basketball goals. Admission will be \$1.50 per person. General chairmen are Mr. and Mrs. Jim Jackson.

Lecture slated by psychologist

INDIANAPOLIS—Dr. John R. Ench, of Louisville, will present a free public lecture on the principles contained in a new book "Psychic Self Improvement" at 8 p.m. Friday, July 19, in the Marott Hotel.

The book describes a new approach to life and health called "concept therapy," which reveals a new method of concentration that supposedly brings about increased awareness and mental power.

Plan bus trip to Rome City

INDIANAPOLIS—The women of Holy Trinity parish will spend a day at Kneipp Springs, Rome City, Ind., on Saturday, July 27. A bus will leave the parish at 8 a.m. and return by 11 p.m.

Sisters of the Precious Blood, who conduct the Kneipp Springs resort, will serve the meals and visit with the ladies. For information, contact Mrs. Hermina Bruder, 636-3645.

Entertainment set at the Hermitage

BEECH GROVE, Ind. — A group of Irvington dance students will provide the entertainment at St. Paul Hermitage here July 25 during the monthly birthday party for retirement home residents.

Eighteen students from the Irvington School of Dance, directed by Mrs. Lynnette Jordan Schisla, will perform. Piano accompaniment will be provided by Mrs. Garland Burris.

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Wawasee Prep sets institute for adults

SYRACUSE, Ind.—A renewal institute for adults will be held at Wawasee Preparatory on Lake Wawasee, Friday through Sunday, Aug. 9-11. The institute, now in its third year, offers adults the opportunity to take a week-end off and adjust to today's rapid changes.

During the institute, the emphasis is upon "coming to grips" with the current problem of faith. But the institute is also designed to help adults better understand the whole world in which they live and rear their families.

One of the unique features of the institute is the Saturday evening "Adult-Teen-ager Con-

frontation" which brings teenagers and adults into a wide-open discussion of their respective values. Currently popular songs, books and movies are used to spark these discussions.

Other sessions will cover such areas as the traditional presentation of the faith versus modern approaches, marriage and family life, and the role of the Christian in the modern world.

The atmosphere throughout the week-end is informal, and time is available for golf, swimming, boating and general relaxation.

The institute is sponsored by Wawasee Preparatory, a Catholic preparatory school, but is open to both Catholics and non-Catholics. The fee is \$38 a couple. Reservations may be made by calling 457-3033 or by writing Wawasee Prep, Route 1, Syracuse, Ind. 46567.

Ward

(Continued from page 4) systematic investment in the new technologies. Although fertilizer plants are going up, our figures show what massive amounts of fertilizer still have to be imported. Tubewells require electric pumps. A lot of the equipment for generating stations has to be imported. Double cropping requires farm machinery. Much of this has to be imported. The need is, therefore, both for local investment and, as usual, for foreign exchange to bring in vital imports.

Can we say how much? President Johnson's Scientific Advisers made an estimate last year. For seeds, fertilizers, pesticides and machinery, they saw the need for some \$21 billions before 1985.

Since water, power, soil surveys, storage, farm to market roads and farmers' credit are fully as critical, we should probably increase the sum four-fold—say to \$80 to \$90 billions or between \$6 and \$7 billions a year in addition to present investment. And how small a "burden" this is we will examine next week.

To aid in seeking Stahr successor

BLOOMINGTON, Ind.—Dr. Donald J. Gray, assistant chairman of the Indiana University English department, and a member of St. Charles parish here, has been named a member of a committee to assist the IU board of trustees to find a successor to Dr. Elvis J. Stahr as president of Indiana University.

Composed of eight members, this committee will work with the trustees in identifying, investigating, and evaluating nominees for the IU presidency.

Parley date set

WASHINGTON—"Catholic Education: Serving a Troubled Society" will be the theme of the 1969 annual National Catholic Educational Association convention to be held in Detroit from April 7 to 10. Some 15,000 Catholic educators and others are expected to attend.

To aid poorer parishes

BRISBANE, Australia—Well-to-do parishes in the Brisbane archdiocese will share Catholic school costs with poorer ones under a new plan based on the principle that education is a diocesan rather than a parish responsibility.

Any surpluses in parishes that have met their own school costs will go into an overall fund that will help other parishes meet salary expenditures or building payments. A second fund, for school development, has been set up to finance additional classrooms for existing schools or to build new regional schools, and to refinance existing school loans on longer terms.

The new school plan covers all schools except those owned by religious orders. It has been estimated that the Brisbane archdiocese will have to expend \$7,250,000 in the next 10 years to keep up with elementary and secondary school needs.

Remember them in your prayers

EVANSVILLE
†IDA KISSEL, 65, St. Anthony, July 6. Sister of Waldemar.
†SISTER FLORENCE MASON, 82, Seton Manor, 701 S. 1st St., July 6. Sister of Mrs. John Foley, Sanborn, Iowa.
†WILLIAM PAVEY, 57, Burial at St. Paul's, City, July 10. Husband of Barbara. Son of Mrs. Lily Pavey, English, Ind. Father of Mrs. Dolores Pavey, Cincinnati, and Mrs. Sandra Lester, Terre Haute.

GERARD KOWUT, 8, St. Agnes, July 9. Son of Mr. and Mrs. Andrew Kowut. Brother of Theresa, Tony, Philip, Stephanie, Nick, Michele, Denise, Joe, Eric and Jeffrey, all at home.

LEO STEINMEL, 63, St. Philip, July 10. Husband of Mrs. Agnes. Father of William, Richard, Marjorie and Mrs. Wayne Stephens, all of Bruceville, Robert, Charles, Sam, and Mrs. John Clark, all of Bicknell; James and Mrs. Max Cary, both of Vincennes; Jack of Rapidside, and Mrs. John Early of Oakton.

GEORGE SNYDER, 61, St. Joseph, July 7. Husband of Pauline. Father of Gerald of Booneville, Kenneth of Indianapolis, and Mrs. James Gentry of Dale.

MARTIN DILGER, 91, St. Ferdinand, July 5. Brother of Carl of Phoenix, Ariz.; Sister M. Matilda of Denver, Sister Elizabeth of Dubuque, Iowa, and Mrs. John Moellers of San Bruno, Calif.

GEORGE SNYDER, 61, St. Joseph, July 10. Husband of Pauline; father of Mrs. James Gentry of Dale, Gerald Snyder of Bruceville, Kenneth Snyder of Indianapolis; brother of John Snyder of Moline, Ill.; Gilmore Snyder of San Antonio, Tex.; Charles and Jack Snyder, both of Dale; Louise Schultz of Jasper and Dorothy Winkler of Lynville.

MELINDA TUCKER, infant, St. Mary's, July 5. Daughter of Mr. and Mrs. Jerome Tucker.

ANGELUS J. BATT, Holy Trinity, July 19. Husband of Mary; father of Ronald, Ronald, Carol Jean, William, Stephen, Charles, Joseph, Mrs. Charles Brown, son of Mrs. Antonia Batt; brother of Philip, William, Lyle, Herbert, Sylvester, Anthony, Theresa, Kuzicki, Mrs. Mary Lambert, Mrs. Theresa Lambert.

ELEONORE E. MANNER, 85, St. Barnabas, July 17. Mother of Mary E. McElfresh.

ERNEST W. CLARK, 48, St. Joseph, July 11. Brother of Everett, Frank, Earl and Leonard Clark; all of Teal City; John Clark of Hartford, Ky.; Louis Clark of Lanesboro, Mrs. Mary Davy, Mrs. Amy Gerlach and Mrs. Clara Peters, all of Teal City.

MARGARET SHERLOCK, 36, Sacred Heart Church, July 11. Sister of Miss Anna Sherlock, Mrs. Helen Beidler, John Sherlock, and Mike Sherlock, all of Chicago; Miss Lillian Sherlock, Miss Susan Sherlock, Joseph Sherlock and George Sherlock, all of Terre Haute.

JOSEPH K. KALEN, 54, Sacred Heart Church, July 16. Son of Mr. and Mrs. Joseph Kaleen, of Terre Haute; brother of Arthur Kaleen, of St. Paul, Minn.; Mrs. Lillian Sweet and Mrs. Freda Nation, both of Terre Haute, and Mrs. Laura Wink, of Plainfield, Ind.

ANNA B. SCHEIDEL, 76, St. Benedict's Church, July 16. Sister of Miss Marie F. Scheidel, of Terre Haute.

EDNA SCHNYDER, 78, St. Mary-of-the-Woods Village Church, July 16. Wife of Julius; mother of Herbert Schnyder, of Richmond, Wash.; Delbert Schnyder, of Los Angeles, Calif.; Julius Schnyder, Jr., of Phoenix, Ariz.; Mrs. Marcella Newport and Mrs. Edna Wheatley, both of Terre Haute; Gibson, and Everett Black, all of Terre Haute.

MARION HAMMATT, 56, St. Augustine Church, July 11. Mother of Mrs. L. L. mother of Thomas; sister of Chester Uitz, of Pompano Beach, Fla.

MARY W. PADDER, 80, St. Augustine Church, July 9.

PAUL VOGELGESANG, 59, Holy Family Church, July 11.

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S.O.S. to UN

(Continued from page 4) lemma. This delayed, but formal, plea from the U.S. hopefully will bear some weight. It might even propel some action on the part of the United Nations which until now has answered all pleas for intervention with the argument that the situation is one of internal concern for Nigeria.

But can 100,000 or more genocides, 3,000 deaths a day from starvation and the prospect of 2 million dead from hunger by the end of August be passed off as a matter of "internal" conflict? The United Nations' polite blandness in the face of death and destruction on the scale now perpetrated in Biafra is enough to make one weep. What in the name of Heaven is the Universal Declaration of Human Rights all about?

True, the secessionist state of Biafra, although it has been recognized by four other African states, is not a member of the UN and—technically—does not exist so far as the UN is concerned. But there are nearly 5 million homeless refugees in a total population of under 10 million living on approximately 10,000 square miles of Eastern Nigeria. They are surrounded and victimized in a bloody war of tribal fratricide; they are dying at a rate of 3,000 a day, and that rate is accelerating rapidly.

Though a few foreign correspondents and the missionaries of Nigeria have tried to depict the hell that is Biafra today, the world till now has been little moved. But it is beginning to respond and civilized men are acknowledging that such a situation cannot be allowed to persist.

The logical organization to implement this burgeoning awareness and concern is the United Nations.

It is sheer idiocy or moral paralysis to reduce the Biafra-Nigeria impasse to diplomatic equations. The lives of millions are at stake. The UN simply must bring itself to move boldly and swiftly in the face of this gigantic human debacle.

Breakthrough

NEW YORK—For what is believed to be the first time in its history, the Catholic Bishops Conference of Latin America (CELAM) has invited Protestant "delegate-observers" to attend its meeting and "to participate with an active voice" in its deliberations. It was learned here that the Rev. Dana S. Green, executive director of the Latin American Department of the National Council of Churches will attend the next meeting of the Latin American hierarchy as the official delegate-observer of the NCC.

Priest named

JERSEY CITY—Father Victor R. Yanitelli, S.J., president of St. Peter's College, has accepted appointment to the Jersey City Board of Education.

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St. Meinrad Board adds two members

ST. MEINRAD, Ind.—St. Meinrad College and School of Theology has announced the appointment of two new members to the Board of Overseers. Appointed were: Glenn H. Gramelspacher, vice-president of Jasper Wood Products Co., Inc., Jasper, and Charles N. Borders, manager of William Tell Woodcrafters, Inc., of Tell City.

Gramelspacher will serve on the Development and Public Relations Committee and Borders will work with the Committee on Finance.

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VIEWING WITH ARNOLD

'Petulia': a new twist for an old plot

By JAMES W. ARNOLD

"Petulia" is the sort of story people used to get choked up about in Merle Oberon and George Brent movies. The ships-that-pass-in-the-night romance. She loves him, he loves her, but they are both married to somebody else. They can't be mean to poor old Henry and Isabel, so they part, with one last heart-breaking drink for auld lang syne.

Well, maybe in the old days

Donate \$50,000 to Biafra relief

NEW YORK — The Catholic bishops of the United States have given a grant of \$50,000 to Catholic Relief Services to help alleviate widespread starvation in Biafra, the separated eastern region of Nigeria.

Bishop Edward S. Swannstrom, executive director of CRS, said (July 3) the funds would be channeled to Biafra through Caritas Internationalis, international Catholic charity organization.

CRS, the overseas aid agency of American Catholics, has previously sent more than \$35,000 for Biafran relief to the Catholic hierarchy in the area, the International Committee of the Red Cross, and Caritas.

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they weren't married to somebody else. Merle either had a fatal disease or was a duchess en route to a political marriage. Lovers weren't usually married to anybody but each other in films until a tenderly realistic 1940's English movie called "Brief Encounter." (For plot, see above.)

The story may be old, but in "Petulia" it is hardly recognizable. The heroine is Julie Christie, which means a lovely amoral kook (typecasting a la mod), and if I were Miss Christie's agent I'd take time out from counting my money to advise her to look for more swinging, offbeat roles like Lara in "Dr. Zhivago." Julie fits nicely into screwball parts, but one day she may have to play the mother in "Yours, Mine and Ours," and she won't make it.

The director is Richard Lester ("The Knack," the Beatles films), which means that the old story is told backwards, or rather backwards and forwards at the same time, or part of it is or may be a dream, or something like that. It's like a gloriously produced TV commercial (which Lester used to make) with the product left out.

This is just kidding, because

Layman to head school system

NEW ORLEANS — A layman will assume full charge of the new Orleans, La., diocese's school system.

Richard T. Corrado, assistant superintendent of schools for the New Orleans archdiocese has been named by Bishop William D. Borders of Orlando to take over the office August 1. Corrado will be in charge of setting up an office of education for a system that encompasses 13 counties, and includes 27 elementary and five high schools. He is a native of Bayside, N.Y., and has been working in the New Orleans archdiocese school office since 1966. Prior to that time, he was on the staff of Holy Cross high school here.

The Orlando office of education also will handle all Confraternity of Christian Doctrine and other catechetical programs; develop and direct programs in adult, preschool, and special education, and Newman programs at the college and university levels.

Lester is a good man, and in "Petulia" he has devoted at least as much footage to immensely detailed satire of the mores of American natives as he has to messing up the story. The only valid complaint is that little of the social criticism or technique seems fresh. The target is battered old American materialism, with a few fresh twists on violence, and many of the specifics indicate only that Lester has been seeing a lot of movies lately (cf. even the stretcher-carrying out sequence in "Valley of the Dolls").

In theme, mood and style, "Petulia" is the closest thing we've had to an American Fellini movie, especially in its serio-comic handling of adultery and character in relation to urban setting. The technique of scrambling past and imagined events with the present is interesting but heavy-handed and an affectation irrelevant to the story; e.g., not as smooth or meaningful as in Donen's "Two for the Road."

OPPOSES WORKER-PRIESTS

Archbishop's actions in Spain draw challenge from clergy

PAMPLONA, Spain — Eighty-year-old Archbishop Enrique Delgado y Gomez of Pamplona is being challenged by his priests on his stand against manual work by them and his refusal to make changes in seminary life.

Pamplona, known in Spain for outstanding religious activity, is the site of the only Church-operated institution of higher learning in Spain, the University of Navarre. It also leads the country in vocations for the priesthood.

"If Christ, supreme priest of the Church, did not diminish His dignity during the many years he was a manual laborer," the Pamplona priests wrote to the archbishop, "we see no theological problem in accepting worker-priests."

Archbishop Delgado had issued a pastoral letter forbidding all priests to engage in manual labor, and adding that they should use all their time in pastoral duties. He did so after learning that two priests and a seminarian had jobs as laborers in city projects.

IN ANOTHER move, 33 of 40 professors at the Pamplona seminary resigned on the issue of academic and administrative reforms they consider overdue. About a year ago the rector, Father Jesus Lezaun, was dismissed because he asked for the same changes. Archbishop Delgado became acting rector.

The professors have been joined by another 125 priests who protested a new survey launched by the archbishop on the seminary, taken without consulting them. This action, they contended, ignored a formal program of reforms drafted by the faculty in line with directives approved by the Spanish Bishops Conference.

The seminary has 780 students, many of whom have joined their professors in the protest movement.

ARCHBISHOP Delgado said that the program of reforms "is totally different from what

It all seems calculated to produce a shock effect when about halfway through an apparent sex-comedy, the hero (George C. Scott) suddenly finds Miss Christie bloody and battered nearly to death. This is a surprise only because the flashbacks up to here haven't given enough information about her problems with her spoiled rich-boy husband (Richard Chamberlain), and the contrived effect is not really worth all the time-sequence chaos.

Scott plays a San Francisco doctor going through the middle-aged syndrome. He has divorced his wife (Shirley Knight gives amazing warmth and individuality to this stock character) because the "feeling" has gone out of the marriage. The nutty Petulia latches on to him as a kind of hero-figure after an auto accident operation. Love blossoms, but for mixed motives she returns to her husband, and George again is left alone.

If the implications seem immoral, it is only in the skimpy

telling. The context matters, and everything about the film urges one to judge, if not the characters, then their effects on others, and the effects of society on them. (Scott, by the way, is marvelous again—intelligent, wry, competent—a man of depth and sensitivity in a world of dim-witted juveniles).

The main action goes on in the background: the perils of personal happiness in a society that is amoral, mechanistic, violent. The message is ironic and satirical rather than preachy, and even the treatment of adultery is more wittily realistic than rancorous.

The opening shot is symptomatic: crippled auto crash victims being wheeled into a loud rock charity ball which is raising money for traffic safety. When Miss Christie brazenly drags Scott to a motel, it is a mechanized monstrosity where the registration is by TV and the key electronically lights up the proper door.

Must apply for state aid

HARRISBURG, Pa.—Parochial schools in Pennsylvania will have to request aid applications from the State Department of Public Instruction, Dr. David H. Kurtzman, superintendent, announced here.

"We are not going to solicit applications" under the Pennsylvania "purchase of educational services" law, he declared. He said he expected that application blanks would be ready for those who ask for them by mid-August, along with guidelines for the unique and controversial aid plan.

Although the program is expected to be contested in court, Dr. Kurtzman is going ahead with the organization of an agency in his department to handle non-public school aid project under the direction of Vincent J. McCool, who will head the Office of Non-Public School Aid.

Dr. Kurtzman said private schools, to qualify for aid, must offer the same state-approved courses and comply with the compulsory attendance law.

He has asked Pennsylvania's Justice Department how far he should go with the program in view of certain court appeals testing the constitutionality of the law. He was told to go ahead until a court injunction halts the program.

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A male friend discusses fidelity with Scott as they are surrounded by nudes in a topless restaurant; the friend's wife also makes a pitch for virtue, then concedes, "I wish I had your guts." Just before a love scene we see a lonely Negro smoking in a parking lot basement and a careful joy-riders screech by; afterward, we go to a supermarket where a hippie tries to con the cashier out of a can of sardines, and a joyless clown stands outside advertising the friendliness of the store.

Elsewhere we see nosy bystanders trying to pick up bits of juicy conversation; a suburban subdivision as an endless line of identical boxes; a TV crew making a cigarette commercial in a grove of redwoods; Lesbians drifting uselessly by; a guide nagging people to hurry along through a Japanese garden exhibit, and workmen installing a complete garden in an apartment wall ("Be sure to keep the sun out"). There is also a pretty-sweet nun, Loretta Young-type, smugly reassuring Scott that prayers will work everything out.

Violence, implicit and explicit, is pervasive: Vietnam is always on TV. Spectators roar at roller derby mayhem, and rush to the scene of a beating. The erratic husband, apologizing for his battery of Petulia, gives her a gun to stop him from doing it again; his capitalist-ogre father (Joseph Cotten), speaks approvingly of woodshed punishment, then in a rage almost

tears down the dusty curtains in Petulia's hospital room.

The film is, like the flashbacks, made up of a hundred bits and pieces which seem irrelevant, but in helter-skelter Lester fashion, they do add up to significance. The crucial question is whether it is quite significant enough. (Rating: A-3—unobjectionable for adults).

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by BERNARD KEENE, Jr., Pharmacist

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Radio and Television

BLOOMINGTON AREA Radio 6:00 a.m.—Sacred Heart Hour.....WITS Sunday Radio 11:30 a.m.—Hour of the Crucified.....WCNB 12:00 p.m.—Sacred Heart Hour.....WNCI	7:00 a.m.—Hour of the Crucified.....WITS 7:15 a.m.—The Christophers.....WITS 7:15 a.m.—The Christophers.....WITS 9:00 a.m.—Church World News.....WITS 9:15 a.m.—Hour of St. Francis.....WITS 9:30 a.m.—Ave Maria Hour.....WITS
CONNEYSVILLE AREA Sunday Radio 11:30 a.m.—Hour of the Crucified.....WCNB 12:00 p.m.—Sacred Heart Hour.....WNCI	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.—Lamp Unto My Feet.....(10) 9:30 a.m.—Look Up and Live.....(10) 10:00 a.m.—Camera Three.....(10) 10:30 a.m.—This Is the Life.....(10) 11:00 a.m.—Faith for the 20th Century.....(10) 9:00 p.m.—What Is Happening to America.....(2) 12:30 p.m.—Of Black America.....(10)
EVANSVILLE AREA Saturday Television 8:00 a.m.—Christophers.....(14) 12:00 noon—This Is the Answer.....(14) 12:30 p.m.—This Is the Answer.....(14)	Tuesday 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 Hour.....(7) 11:00 a.m.—Shut In Mass.....(7) 12:00 noon—Moral View.....(7) 11:30 a.m.—Insight.....(7) 12:30 p.m.—Frontiers of Faith.....(14)
Friday TV 9:00 p.m.—What Is Happening to America.....(14) Sunday Radio 6:30 a.m.—Sacred Heart Hour.....WCBF 9:05 a.m.—Hour of St. Francis.....WCBF 9:05 p.m.—Catholic Hour.....WCBF 9:30 p.m.—Georgetown University.....WIKY	Indianapolis Area Sunday Television 12:15 a.m.—Cross Exam.....(13) 6:30 a.m.—This Is the Answer.....(6) 7:00 a.m.—This Is the Answer.....(6) 7:45 a.m.—The Christophers.....(13) 7:45 a.m.—Sacred Heart Hour.....(8) 8:30 a.m.—Sacred Heart Hour.....(8) 8:45 a.m.—Religion in News.....(8) 9:00 a.m.—Lamp Unto My Feet.....(8) 9:30 a.m.—Look Up and Live.....(8) 10:00 a.m.—Challenge.....(6) 11:30 a.m.—Focus of Faith.....(13) 11:30 a.m.—Cross Exam.....(13) 12:00 noon—The American Negro.....(13) 12:30 p.m.—Dialogue.....(4)
Sunday-Saturday TV 11:30 a.m.—Insight.....(7) 6:25 a.m.—"Deviations".....(6) 12:30 a.m.—"Deviations".....(6) 9:00 p.m.—Of Black America.....(8) 9:00 p.m.—What Is Happening to America.....(6)	Sunday Radio 4:00 a.m.—Ave Maria Hour.....WIBC 6:30 a.m.—Hour of the Crucified.....WIBC 8:30 a.m.—Sacred Heart Hour.....WABC 2:00 p.m.—Great Music of the Church.....WFMS 9:35 p.m.—Catholic Hour.....WFBM 10:45 p.m.—Hour of St. Francis.....WFBM
Monday thru Friday Radio 10:30 p.m.—Right Call.....WIBC Sunday Radio 7:15 a.m.—Hour of St. Francis.....WOR	NEW ALBANY AREA Sunday Television 11:30 a.m.—Christophers.....(2) 4:30 p.m.—Catholic Hour.....(11) 4:30 p.m.—Lamp Unto My Feet.....(11)
Monday thru Saturday 6:45 p.m.—Rosary Hour.....WLRP 7:10 a.m.—Moral Side of News.....WHA3	NORTH VERNON AREA Sunday Radio 11:30 a.m.—Religious News.....WOCM
RICHMOND AREA Sunday Radio 6:15 a.m.—Hour of St. Francis.....WESV	SALEM AREA Sunday Radio 9:30 a.m.—Hour of St. Francis.....WSLM
SHREVEPORT AREA Sunday Radio 12:15 p.m.—Hour of St. Francis.....WSVI	TALL CITY AREA Bully Radio 6:00 p.m.—The Rosary.....WTCJ 11:00 a.m.—Sacred Heart.....WITS

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SPECIAL LIMITED ENROLLMENT FOR EXTRA CASH BENEFITS EXPIRES MIDNIGHT, AUGUST 18, 1968

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 upset to your budget, your reserves and your family life?

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

"salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire 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 are 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 sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months of age 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—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$50 weekly (\$7.14 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

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. 88 50420

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

ADDRESS Street

City State Zip No.

City State Zip No.

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