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RULED CONSTITUTIONAL

Minnesota court backs fair bus law

ST. PAUL, Minn.—The Minnesota Supreme court unanimously upheld the constitutionality of the state's 1969 fair bus law.

The court's opinion, however, handed down Aug. 7, included strongly-worded indications that further state aid to nonpublic education would require a constitutional amendment.

In holding the law valid, the high court's opinion, written by Associate Justice James Otis, said, "We do so with the conviction that this legislation brings us to the brink of unconstitutionality."

The busing law, which becomes mandatory Aug. 15, requires school districts that receive state busing aid to provide transportation to nonpublic school students.

St. Paul and Minneapolis are among several school districts that do not receive state transportation aid and, as a result are not affected by the court's decision.

THE 20-PAGE OPINION said if the state further supports parochial schools "the danger of a breach of the impregnable wall between church and state is sufficiently real to suggest the necessity of a constitutional amendment."

While not wanting to "prejudge" the constitutionality of any other form of aid, the court said the bus law brings the state to the "verge of unconstitutionality."

The high court tested Minnesota's bus law against both the federal and state constitutions.

The "most troublesome issue" was to determine if the law violated the church-state section of the Minnesota constitution.

The problem for the high court centered around whether the law directly supported religion or whether religious institutions were only incidentally benefited by a law relating to the public welfare. The court's opinion relied heavily on a landmark decision in the 1947 Everson case. In that suit the U.S. Supreme Court found that any state authorizing public funds for sectarian busing did not violate the first amendment.

REVIEWING CASES from appellate courts in other states as well as several U.S. Supreme Court cases, Minnesota's opinion said, "the thrust of these decisions is that whatever support is given to sectarian schools is incidental and that the children and their parents are the real beneficiaries of public funds."

Although, according to the court, the law may encourage parochial school attendance, its "purpose and primary effect" is not to benefit religion.

"There can be little question that school-age children are transported more efficiently, expeditiously and safely by public buses than they would be if left to their own resources."

"On this basis, and to the extent that busing does not directly involve support for the educational process, we find that statute valid," the court said.

Tax-exempt structures face levy?

INDIANAPOLIS—The City-County Council has begun a feasibility study of a special fire and police service charge to be levied against all tax-exempt structures. All church-owned property, including schools, would be affected.

Letters were to be mailed today from the department of Public Safety asking tax-exempt organizations to furnish the following information: the square footage of each structure located on tax-exempt property and the fire rating on each structure used in determining insurance.

"Prompt cooperation" was asked. The service charge proposal was made during a recent public hearing on the 1971 police budget. Those testifying in favor of an increase in pay for police were asked if they would also favor tax-exempt groups helping to pay for police and fire protection.

As the letter going to 475 tax-exempt groups today notes, such a service charge would necessitate a public hearing and the passage of a city ordinance.

The Indianapolis Sanitary District has, since 1953, collected a service charge from nontaxable groups for sewer service. The state legislature early that year empowered the Board of Sanitary Commissioners to establish "just and equitable rates or charges" for real estate partially or entirely exempt from taxation.

Dateline: U.S.A.

WATCH FOR THE SECOND IN THIS NEW SERIES IN NEXT WEEK'S CRITERION.

U.S. Catholic drive against poverty set

WASHINGTON—Detroit's Cardinal John F. Dearden, president of the U.S. Catholic Conference and the National Conference of Catholic Bishops, announced here that plans are underway for a major Catholic effort aimed at wiping out the root causes of poverty in America.

Writing to the nation's bishops, the cardinal reported that he would serve as national chairman of the "Campaign for Human Development." Auxiliary Bishop Michael R. Dempsey of Chicago will serve as campaign director.

PLANS FOR THE campaign were originally approved at the bishops' semiannual meeting here last November. Further discussion took place when the prelates met in San Francisco in April.

Cardinal Dearden noted in his letter that the bishops' original resolution and their subsequent discussions indicated the effort should be directed towards two goals.

"One," the cardinal said, "is a fund-raising campaign to provide funds at both the national and local levels for self-help projects which otherwise might not be possible."

"THE OTHER IS AN educational program to help our people acquire a new knowledge of today's problems, a deeper understanding of the intricate forces that lead to group conflict and a perception of some new and promising approaches that we might take in promoting a greater spirit of solidarity."

Actual date for the collection that will fund the campaign is Sunday, November 22.

Fr. Berrigan captured by FBI agents

WASHINGTON—A spokesman for the Federal Bureau of Investigation announced here (Aug. 11) that FBI agents had arrested Father Daniel Berrigan, S.J., at the summer home of friends on Block Island in Long Island Sound.

The priest, who had evaded federal agents for four months after failing to

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report to begin serving a federal prison sentence, was later taken to the prison at Danbury, Conn., for incarceration.

He is under a six-year prison sentence for his part in destroying Selective Service records in a draft office in the Baltimore suburb of Catonsville, May 17, 1968. Eight other persons—including the hunted priest's brother, Father Philip Berrigan, S.J.—also took part in the draft board raid.

Father Philip Berrigan and six of the Catonsville Nine are presently in federal prisons. One defendant, Brother David Darst, F.S.C., was killed in an auto accident before sentencing. With Father Daniel Berrigan's capture, only one member of the group, Miss Mary Moyle, remains at large.

The Jesuit priest surfaced occasionally while eluding federal agents. In addition to a handful of public appearances at churches and schools, he also published articles in several magazines.

His apparent success at escaping capture had made him into a short-term legend among many members of the U.S. peace movement.

Marriage Court in Evansville adds attorneys

EVANSVILLE, Ind.—Three lay attorneys have been appointed to the Marriage Court in the Diocese of Evansville, it was announced this week by Bishop Francis R. Shea. They are John Carroll, J. William Davidson and James Flynn. All will serve as Advocates. An advocate represents the petitioner before the court and pursues the case.

Appointment of lay persons on Church courts is a recent innovation in keeping with the Church's urging to use lay skills wherever possible. The Diocese of Pittsburgh has lay judges and a laywoman serves as assistant chief judge in the Diocese of Kansas City.

Carroll, 48, has been practicing law in Evansville since 1948 and is currently president of the Evansville Bar Association. Davidson, 66, is a former mayor of Evansville. Flynn, 29, received his law degree from the University of Notre Dame in 1965.

Monsignor Thomas J. Clarke, chancellor and chief judge of the Marriage Court, announced simplification in court procedure that should permit the completion of a case within eight months. Most formal marriage cases in the past have taken years to settle.

Another recent innovation in the Diocese permits laymen and Sisters to distribute Communion in those circumstances which warrant the mandating of an extraordinary minister.



BIT OF PEACE IN TROUBLED LAND—Catholic and Protestant youngsters enjoy an evening of singing together at an experimental camp in Northern Ireland's County Londonderry. Ninety boys from the riot-scarred areas of Belfast have been given a chance to live and play together at the camp, which is

sponsored by a group of Belfast churches. Under the supervision of youth leaders from their own churches, the boys hike, canoe and play sports side by side, learning what life could be like in a trouble-free Northern Ireland. (RNS photo)

Dip in papal 'authority' grieves Blake

BY JEANNE M. OSBORNE

ALBANY, N.Y.—World Council of Churches' secretary general, the Rev. Eugene Carson Blake, commented here that the apparent loss of papal authority is a threat to the unity of the Church.

"I am fearful because of this, since I do not think it is good to lose the value of the unity which the Pope symbolizes to the Roman Catholic Church."

But Dr. Blake added that he places the blame for the ecumenical lag on sin.

"The position of the Pope is a problem for the ecumenical movement," he admitted, adding that "both sides are equally guilty of the sins of apathy and antagonism to change."

The WCC official added: "The real division in the Church is not denominational, but a division between those who think the Church should transcend the culture and those who think the Church is still a blessing of the establishment."

Dr. Blake mentioned injustice, discrimination, violence and other problems of American and world society as possible factors interfering with ecumenical progress.

"HUMAN PROBLEMS," he explained, "make people fear each other. Therefore, they make people hesitate to commit themselves as they must commit themselves to a visible community following Jesus Christ. Nothing that is good in the world does not take great risk."

Commenting on Pope Paul VI's attitude toward ecumenism, Dr. Blake admitted that at first he saw the Pope as a progressive only in so far as his social, economic and political interests were concerned, but "out of touch with reality regarding the ecumenical movement."

"But, more than a year ago Pope Paul made clear his ecumenical position when he visited the offices of the World Council of Churches in Geneva, Switzerland. I could see that he was greatly moved by the ecumenical relationship of the Protestant, Anglican, Old Catholic, and Orthodox Churches."

ACCORDING TO THE secretary general, the question of Catholic membership in the World Council of Churches is on the agenda for study.

"This is a theological question which the Catholic Church must face, and I hope over the next four or five years it will be widely studied by Catholics to determine what their position should be organizationally toward the other Churches," explained Dr. Blake.

"I am not in a hurry about Catholic membership," the WCC chief explained. "I would like that membership if it is ever voted to have been decided by the Pope after strong advice from a bishops' synod. This decision, therefore, must arise as a result of discussions in the national conferences of bishops all over the world."

HOW DOES HE VIEW the Pope's attitude toward the discussion of the issue of celibacy?

"Frankly, I think the Roman Catholic Church is in a mess over the celibacy issue because it does not hold the position that it is impossible for a priest to be married or else it would have a problem with the unite churches who allow clergy to marry and enjoy full communion with Rome."

However, Dr. Blake, who emphatically stated that his Protestant background had taught him that celibacy was a mistake both theoretically and practically, said that he believes the Catholic Church, the Pope and cardinals, will meet this crisis before it is too late.

IRISH AT HILTON

View from top: AOH needs transfusion

BY B. H. ACKELMIRE

INDIANAPOLIS—Outside the new Hilton hotel last week flew the largest flag of the Republic of Ireland ever made, 36 feet by 24 feet and fashioned to order for the occasion. Inside were delegates from one of the nation's oldest fraternal and ethnic organizations, gathered for the 75th biennial national convention of the Ancient Order of Hibernians in America.

By the time delegates began packing for home last Friday, James R. Sullivan, Indianapolis druggist and a member of St. Joan of Arc parish, had been re-elected national secretary and Father Thomas Carey, pastor of Christ the King, had been elected national chaplain by vote of all 12,000 members.

And because the secretary's home city determines the headquarters site, the Hoosier capital remains the focal point of an organization founded in 1836 as a religious, cultural and social bond for the East Coast's sprawling immigrant Irish population.

WHAT KIND OF A future does an ethnic society have today when the Irish have all but been absorbed in the mainstream of American life and immigration, by law and circumstance, is reduced to a mere trickle? Sullivan believes it can be a promising future, for a number of reasons. He cites, first, the fact that last year, for the first time in 50 years, membership increased instead of continuing a downhill slide. Today there are roughly 18,500 Hibernians. That's nothing like the 120,000 enrolled in 1912, but it's more than last year's total. In addition, there are 12,000 members in the Ladies Auxiliary.

A proposal from the convention floor to give the ladies full membership in the AOH was beaten down. The ladies didn't even get to vote on the next convention site—Dublin. Sullivan regrets both exclusionary tactics.

He believes the organization must begin opening up and relaxing requirements for membership. Members are now required to be male practicing Catholics of Irish birth or lineage. In particular, he wants the Hibernians, whose members have a median age of more than 45, to develop an appeal to the young. This effort could be successful, he believes, because there is enough evidence to show that third and fourth generation Irish are prone to have a heritage interest in the old country and its peoples.

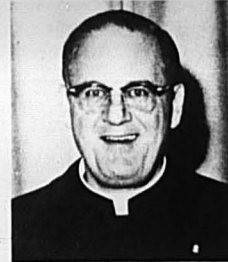
IN SULLIVAN'S VIEW a great many Irish determined from the start to become "more American than the Americans" and very often, as a defensive gesture, disdained ethnic associations. Their grandchildren and great-grandchildren, culturally and socially secure, feel at ease probing the bogs and brambles of a tortured history. But it is more for reasons of religion, rather than blood or culture, that Sullivan is convinced that the AOH must actively seek out the young. He sees the gradual erosion, perhaps the eventual dissolution, of the parish as it is known today. As that change in Catholic life progresses, the ethnic organization-based in large measure on religious ties—could well become an important and necessary vehicle for promoting Church activity and affiliation.

Moreover, Sullivan believes a continuing national project is essential. An on-going program, perhaps something on the order of the Shrine's hospital, would not only perpetuate activity but might also generate family involvement that would keep the sons and daughters of today's members.

THOUGH SULLIVAN commented



JAMES R. SULLIVAN



FR. THOMAS CAREY

wryly that "the Irish can't take success" and insist on fracturing themselves into smaller local divisions and clubs, the Hibernians can get together when necessary. More than \$110,000 has been raised since last October for the Northern Ireland Relief Fund. John Hume, leading Catholic member of the Ulster Parliament, spoke to convention delegates last week and thanked them for what has been the most substantial relief gift to date to North Ireland Catholics. It is being used primarily to construct housing and feed small industries.

The fund and a concerted campaign to change the restrictive immigration quotas placed on Irish nationals in 1965 have revived a lagging interest in the AOH. But Sullivan believes there is more to the increased membership than new activity. He thinks government, religious leaders and Irishmen themselves may be taking a hard second look at ethnic organizations. And they may be arriving at the same conclusion reached by some of the "new breed" of Hibernians: those organizations may be the cement needed to bind a pluralistic society and a polarized Church.

Religion teachers to attend parley

INDIANAPOLIS—Ladywood-St. Agnes will host a two-day religious education conference for teachers of religion August 26-27. "Another Dimension in Religious Education" is the workshop theme, sponsored by the Holt, Rinehart and Winston, Inc., textbook publishers.

Serving as consultant will be Del Bene, of Minneapolis, an experienced teacher and administrator who holds a graduate degree in theology from Marquette University.

A \$2 fee will be charged each day for the program, which will begin at 9 a.m. Additional information may be obtained from Sister Evelyn Eckert, O.S.B., Catholic Office of Education, 131 S. Capitol Ave., 634-4453.

SCRIPTURE TODAY

THE CONVERSION OF A PERSECUTOR

BY FR. WALTER M. ABBOTT, S.J.

In Chapter 9 of the Acts of the Apostles we have the account of the remarkable conversion of Saul, a learned Jew, a member of the very devout group known as Pharisees, who "kept up his violent threats of murder" and who at least had letters from the High Priest certifying that he was either authorized to arrest Christians, "both men and women," or was recommended to the Jewish authorities in Damascus as a capable man for doing the job there.

Luke's account says it was the risen Christ Himself who intervened and changed this young persecutor of the Christians into first a beaten and baffled man, then after only "a few days" a bold preacher asserting Jesus "is the Son of God," and then, apparently within another very short time, a man able to use "proofs that Jesus was the Messiah" which "were so strong that the Jews who lived in Damascus could not answer him."

I think many people have the impression that Saul, who became St. Paul, went within a few days from being an all-out persecutor of the Christians to being the deep and brilliant teacher of the Christian faith whom we know from the Epistles of the New Testament. In the analysis I have just given there certainly is a remarkable development, but I do not think it goes that far. Even this very specially chosen soul, Paul, has a long way to go before he would know about some of the mysteries of the faith.

I REMEMBER AN article written by the late Cardinal Bea in 1960, on the occasion of the 19th centenary of St. Paul's arrival in Rome. The cardinal wrote that it took the young Saul a long time to understand the true significance of the first words he heard Jesus speak, "Why do you persecute ME?" The cardinal said it was only later, when Paul penetrated more deeply into the mysteries of the faith and had been illuminated by the Holy Spirit, could he write to the Corinthians, "You are the body of Christ" (1 Cor. 15:27).

It seems to me that Luke, the author of the Acts of the Apostles, understood Paul's first preaching to be just what the

preaching of the Apostles and their seven apostolic helpers was, namely, the presentation to Jewish people that Jesus' life, work, and doctrine was the fulfillment of a divine plan foretold by Moses, the prophets, and the Psalms.

PAUL COULD HAVE been given all he needed for such preaching in the few days when he talked with the Christians in Damascus, or he could have been given it in a flash by Christ Himself on the road to Damascus, or he could already have had quite a knowledge of what the Christians were saying before he headed for Damascus, or his knowledge of this whole subject when he began to preach might have been the result of all these possibilities combined. You will have good scholarly company whatever you decide on this matter.

There are three accounts of Paul's conversion in the Acts of the Apostles, in Chapters 9, 22, and 26. Some discrepancies have been noted between the accounts, especially the fact that in Chapter 9 Paul's companions on his trip to Damascus are said to have heard Christ's voice when Paul fell from his horse, but in the account of Chapter 22 they do not hear. I like the explanation that the Greek text uses one construction for Paul's "hearing" and another for the companions' "hearing" to indicate that Luke distinguished the companions' experience from Paul's, meaning that they heard but without understanding.

I LIKE, TOO, the theory that Luke has three accounts of Paul's conversion to emphasize its importance and to bring out different aspects of it. Thus, the account in Chapter 9 shows Paul as a true Apostle in the same sense as the Twelve; the account in Chapter 22 shows that Paul's vision made him a witness to Christ and the teaching of Christ; and the account in Chapter 26 shows he was called to be a prophet. You are free, of course, to see some other design in Luke's use of the three accounts.

Commentators these days make a great deal of the fact that Luke's first account of Paul's conversion, in Chapter 9, presents Paul returning from Damascus to Jerusalem. They say Luke wants to show that the preaching of the Gospel by Paul, who will be the principal agent for it among the Gentiles, begins like the others from Jerusalem and he is always closely connected with the college of the Twelve in Jerusalem. Do you agree?

WORSHIP AND THE WORLD

The night funeral

BY FR. JOSEPH M. CHAMPLIN

"The time to give witness to resurrection theology is the time of the death of a Christian. The way to give this witness is through the memorial rite, the Mass, which was given to us by Christ for the purpose of celebrating his death, resurrection and entrance into glory—as well as our own. Because of the rhythm of life and work today it is becoming increasingly more difficult for friends and parishioners to assist at a funeral Mass during the day."

These words from guidelines of the Harrisburg liturgical commission give the theological base and practical reason for its encouragement of evening funeral services. We described last week how well this new policy served one parish after the tragic death of a young girl. Today I would like to outline recommendations for night funerals contained in the document from that South Central Pennsylvania diocese.

A change like this affects many persons besides the bereaved. Undertakers, florists, priests, organists—these and other must alter long established habits when a family chooses to celebrate the funeral at night. We should expect a natural reluctance on their part and perhaps some heated opposition to the suggestion. The Harrisburg commission, particularly through its executive secretary, Father James LaCroce and the diocesan chancellor, Msgr. William Keeler, attempted to anticipate these objections by advance discussions, especially with area funeral directors.

THESE MEN DISPLAYED some hesitation at the outset and mentioned the increased costs in terms of transportation, lighting, personnel.

However, they proved most cooperative and realized that cultural patterns affecting burial of the dead will change very slowly indeed. This has been the experience in Harrisburg and in the nearby diocese of Camden, N.J. Msgr. Keating of the liturgy department in the latter diocese reports that only two parishes sought permission for funerals at night, even though priests in both churches found the innovation extremely successful. In Father LaCroce's own Holy Family Church a few, but not many, have requested an evening service since the burial of young Judith Wilson.

An item by item account of details in the Harrisburg directive will quickly reveal its content.

1. The evening funeral service is optional, left to the wishes of the deceased's family.

2. No evening funerals are to take place on Saturday or Sunday.

3. Burial would in most cases take place the next morning from the funeral parlor.

4. Viewing of the body may be held in the church lobby, a room or hall adjacent to the church, or in the church proper. A book for signing by visitors would be in order. Any reservations a family has concerning the viewing should be respected.

5. "Flower cards," much like gift certificates, can be purchased from the florist and given to the parish. These will be redeemed for flowers at some future date for use in church in memory of the

deceased. This resolves in a practical way the legitimate desires of friends and the understandable anxiety of florists.

6. A priest should be available for confessions a half hour before time of the funeral Mass.

7. Some type of simple reception for the congregation afterwards in a parish hall is very desirable when circumstances permit.

8. The viewing in church is limited to one night. Priests may object that evening hours are always crowded with appointments. However, some of this time in the past has been spent in travel to funeral parlors for devotional prayers and calls of condolence. Moreover, the impact on many people of a well-attended, fully-participated evening funeral rite like Judy Wilson's and the great solace such a service supplies the mourning family would seem to outweigh any inconvenience this new arrangement causes parish priests.

THE INTRODUCTORY catechesis of these Harrisburg guidelines offers further doctrinal support for evening funeral Masses.

"In its renewal of the funeral rite the Church will be stressing the victorious character of Christian death through its selection of ceremonies, readings, prayers, music and color of vestments. True, we will always experience the need to lament and weep for our departed loved ones, as did Jesus. But it is surely appropriate that some time before burial the Christian COMMUNITY should CELEBRATE, with some signs of joy, the 'belief' that a brother or sister has entered the newness of eternal life. Otherwise it would be difficult to see how our affirmation of the resurrection could have any real or honest meaning."

"If our belief in resurrection has no way of being adequately expressed by the community on the occasion of death, of what 'Christian' value is our sentimental tribute to the one who has fallen asleep in Christ. If friends and parishioners are limited to viewing a dead body, accompanied with some private devotions, are we not failing in giving full witness to our faith's most cherished belief at a time when witness could be most effective?"

When a loved one dies we need two things more than anything else: faith in the Resurrection and the support of friends. Evening funerals may make it easier in a busy society for friends to strengthen our faith and offer that support when we feel crushed by the death of a person near and dear to us.

Religious education: the parents' role

BY LAWRENCE D. RILLA, S.T.L.

(Lawrence Rilla is a member of the staff of Father James McHugh, Director of the Family Life Bureau, United States Catholic Conference. He is also a Parish Director of Religious Education.)

It has been said that Christianity is ultimately a religious teaching for adults and sinners. It is not only a faith commitment difficult for adults to understand and accept, but it is also one of the world's most advanced religions. Nevertheless, the social sciences, the experience of parents and Catholic teaching itself reveal that children are religious by nature. Long before learning skills are developed, children become fascinated by and seek to participate in the mysteries of God and of the world around them. In his book, "Readiness for Religion," Ronald Goldman reports that children "display real insights into spiritual matters from time to time and appear to involve themselves in prayer, religious services, and other activities with great seriousness."

The teaching of religion outside of the parochial school has undergone a definite evolution. The current emphasis on "home-centered religion," adult education, and increasing parental responsibility actually began in 1939, when the first home visitor or "father" division of the Confraternity of Christian Doctrine was established in Milan, Italy. Today, parishes are encouraged over their success in conducting high school classes in the home and in some areas parents report this approach to be working effectively with elementary grade students as well.

FORMAL RELIGIOUS instruction for one hour a week can hardly be considered adequate today. CCD classes can only offer what might be called the "minimal religious requirement." As a result, this home-centered approach with its new flexible texts and life-centered methods can be viewed as a valuable development in catechesis and in family spirituality.

But unfortunately, this is not always the case. Many parents who realize their essential role in the religious formation of their children are unsure of themselves and even more skeptical of the rapid changes surrounding religious education. Whether enthusiastic or outraged over the "new approach," parents are asking, "What ever happened to the prayers and religious devotions which I learned, grew up with and lived by?" Frankly, many of these devotional practices no longer enjoy the support of contemporary theological thought in the Church. Older forms of piety may no longer satisfy the religious needs of modern man.

Nevertheless, these prayers and practices continue to help parents to realize the activity of God in their lives; they aid them in communicating this mystery to others; they keep alive a "living faith" amid times of violence, confusion and despair. These parental values should not be passed over lightly in spite of the fact that teachers and the new texts may be placing the emphasis elsewhere.

WE ALL MUST BEGIN to realize that there need not be a repetition of ideas, prayers or even content in the home and in the classroom. Classroom instruction can only help to complement in a formal way what has already begun in the home. But the rub comes when the parental attitude toward and understanding of

"religion" is decidedly different from those presented in the class and found (or not found) in the modern texts. This is not an uncommon parochial reality today. What is even more disturbing is the lack of Christian charity which sometimes characterizes the debate.

Parents as well as priests have a grave obligation to be informed and to rethink their own religious understanding in the light of the Second Vatican Council. On the other hand, those involved in setting up programs and selecting texts must be sensitive to more than just child psychology and theological symbolism. Ronald Goldman suggests that a child may indeed be able to understand complicated points of doctrine if he has had certain personal experiences which he can place alongside what he is taught.

ONE VERY IMPORTANT source of "personal experience" for the child is the religious practices, personal devotions and types of prayer which his parents rely on and practice in the home. Far from being in opposition to the modern texts, an experience of faith and prayer "in action" will greatly enhance the total process of religious education. In fact, it is what makes religious instruction—a catechesis—an introduction to a "living faith."

Nor should parents be alarmed when in older childhood and adolescence, the prayers and practices once learned are seemingly cast aside. Childhood ideas and convictions need rejecting, need a second, more mature scrutiny—that's simply part of growing up. In the final analysis, the adolescent may still question the religious practices which enlivened the faith of his parents. Again, no need for concern; for the foundation has been laid; the lessons of faith were not merely learned but lived; the essential process of praying and worshipping together was experienced back in those early formative years with the two most influential teachers the child will ever meet—Mom and Dad.



A grandfather may describe himself as "just an old man," but with the awareness of his position as a whole being he can be wise and at peace with himself, despite his position on the edge of life. (NC photo by Bob Smith.)

OLD MAN AND GRANDFATHER

BY EUGENE S. GEISSLER

If you think of the human being as composed of concentric circles . . . The last of the circles is the old man, age, of peace and of wisdom, and only the child listens.

Understanding the whole of one man he is finally able to love all men of all ages.

Now that he is one, they are one.

Now that he is open to himself from top to bottom and from the center out to the surface, now that he is in communication with his whole and complete self, all the ages of the family life of man are transparent before him.

Now he comes close to knowing who he is and what he is by seeing all the circles of his life at once and at any given time.

Now he is wise and at peace.

This is life more than anything before it—not the old man in his second childhood, not the dying old man—but the old man of self-awareness and self-knowledge.

He might describe himself correctly as "just an old man" because the "what" of him is less and less.

But he might also say of himself as he refines the personal identification by which he shall forever be known that the "who" of him is more and more.

The old man is poor in the things of this world but he is rich in imminent being.

There is a way of saying it in which it is true that old men and children were made for each other.

An old man has much to say to mankind about man. Not in the way of facts and figures but in the way of human priorities.

Maybe it is not so much a matter of saying it in words as saying it by his presence: the presence of a human being, useless but valuable, deserving of love as a child deserves it, because he is human.

What he had to say he used to be able to say to children because a child will listen to an old man and because children and an old man might be in the same house together, or close by enough to visit often.

I spent many hours with my grandparents in the far part of the house where they had their two rooms. They always had time for me.

I used to watch my grandmother read her prayerbook and I noted how the bottom of pages were worn through by the pressure of her fingers holding it.

I watched my grandfather, blind through his eyes, fumble around filling, lighting and smoking his curved and stinky pipe. He didn't talk much but he knew he was loved.

And when one of the old women from the valley came to visit they would talk all day among themselves while I listened and joined them in eating pastries.

It is different now. Old men and children don't get together very much. In America the grandfather is not the grand old man. In other countries, like France he is held in honor, venerated and has his place in the family.

In America we build our houses so there is no room for him. We are so mobile that he is left behind.

If God's delight is to be with the children of men then so is an old man's. Not all the time perhaps but often.

We are so practical, never knowing that on the subtle plain of humanity we deprive ourselves each time we deprive another. That much less wise, that much less human.

Only a grandfather knows all of it first hand, what it means to succeed or fail in the human art of living.

A man in his youth tends to think that life is simple and God is complicated. But an old man knows that God is simple and life is not.

This is part of his wisdom. And he has other secrets.

KNOW
YOUR
FATHER



Father in the Resurrection, like the overpowering light of the sun, can sustain both the one who has died and those left to mourn. (NC photo)

NO OBSERVANCE HELD

'Infallibility' centenary is Vatican 'non-event'

BY EDDYTHE WESTENHAVER
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ROME—For the Vatican and Pope Paul VI, the 100th anniversary of the promulgation of the dogma of papal infallibility was a "non-event."

Not only was there no ceremony to mark the centenary of the controversial decree approved by Vatican Council I, L'Osservatore Romano, which ordinarily runs special sections or pages for any anniversary connected with the papacy, did not mention this one in its edition for the actual anniversary date, July 18.

Nor was the omission due to the anniversary having been crowded out by other religious news. The front page of that day's L'Osservatore carried only one church-related item: a story with a large picture of the Holy Father arriving at Castel Gandolfo to begin his summer vacation. The rest of the page was devoted to secular news—Nasser in Moscow, the British dock strike, etc.

THE VATICAN newspaper, which each day publishes a dozen or more special features on theological or ecclesiastical topics, did publish two articles on infallibility during July. They were of average length and appeared on different days.

Pope Paul did not mention infallibility in any of his speeches that month. Instead he talked about the pastoral problems of the Church, the need for a balanced attitude toward present-day disturbances in the Church and the importance of summer vacations.

The decision to all but ignore this anniversary of probably the best known decree ever approved by an ecumenical council—one often considered to be the major obstacle to the reunion of Christians—can obviously have been made only by the Pontiff himself. It came as something of a surprise here, since for months there have been rumors that traditionalists within the Roman Curia were beseeching Paul to let them have a commemorative ceremony at which they could praise the First Vatican Council's doctrine of the infallibility of the Pope to offset the constant efforts of progressives outside Rome to emphasize Vatican II's doctrine of collegiality, that is, the companion authority of the bishops.

Pope Paul's attitude on the mutual relationship between these two councils was made clear last December at a ceremony marking the 100th anniversary of the start of Vatican I, a ceremony held, not in St. Peter's as had been expected, but in an auditorium outside Vatican City territory.

The Holy Father in a brief, serene speech stressed the connection between the two doctrines which, he stressed, "do not contradict one another nor are they detached from one another. Rather do they complement and support each other in one doctrinal whole."

ASIDE FROM THIS ceremony, the only way in which the Holy See has marked the centenary of Vatican I is the publication of a book, containing 17 scholarly articles on the two decrees—

infallibility and on the faith—which the short-lived council was able to approve before being forced to adjourn by the outbreak of the Franco-Prussian War.

Significantly, the Vatican chose as the book's editor Roger Aubert, professor at the University of Louvain, chairman of the historical section of the theological review, Consilium, and one of the signers of Consilium's famed open letter to the Pope, which, as an aftermath to Humanae Vitae, demanded greater freedom of research for its scholars. The authors Aubert chose to contribute to the Vatican's history are all men noted for their open minds and ecumenical spirit.

Current studies of infallibility emphasize the complementarity between the thought of the two councils, as well as other aspects heretofore given less publicity, such as the way in which participants at Vatican I interpreted their decree.

The council Fathers were far more strict in their interpretation of the newly-acknowledged papal power than were many theologians, pastors and ardent faithful of pre-Vatican II days. The decree states that papal infallibility is limited to texts where the Pope acting as head of the Church formally defines a doctrine concerning faith and morals.

Bishop Josef Fessler, the general secretary of Vatican I—a post held by Pirelli Felici at Vatican II—held further that infallibility extends only to that portion of a text which is expressly designated as "the definition." Pope Pius IX, who had called Vatican I, praised Fessler for "having brought out the true meaning of the dogma."

THE TEXT OF THE decree was framed in the face of a specific situation. Vatican I marked the end of a 1,000-year period in which the Popes held temporal power over a part of Italy, and did so, for one reason, because they believed that only by dealing with other sovereigns on some basis of equality could they be able to demand freedom for the Church in those countries.

Henceforth, Pius knew, the independence of the Church would have to be defended by spiritual power alone. As an aftermath of medieval theological battles concerning the power of the popes as opposed to that of the councils, there were still some theologians who felt that the bishops could reverse a decision of the Pope.

It was this thesis Pope Pius feared, because in Catholic nations a century ago bishops had close ties with civil governments. Many nations had the right to veto the Pope's choice of bishops, as Spain still has. The Austrian emperor even had the right to veto the cardinals' choice for pope and used that veto as recently as 1903.

Pope Pius asked for (in private if not in public) and received a decree which would free the papacy from such indirect pressures. This is why proponents of the dogma refused adamantly to allow into the text a phrase stating that the Pope must consult his bishops—a lack frequently criticized and misunderstood today when bishops in the majority of countries are free from such secular ties.

serenaded by several groups of foreigners. These included German singers and 30 Polish youths garbed in their native costumes playing musical instruments.

But the most unusual offering of the day (Aug. 5) and the one most appreciated by the Pope and, judging from the applause, by the crowd of tourists, was the rendition of the Ave Maria by a Lutheran choir group from Stockholm. They were personally introduced by the Pope, unusual in itself, and later he thanked them as "our brothers whom we love although we do not share as yet full communion."

ST. LOUIS—The Catholic archdiocese here received permission from the Vatican's Congregation on the Sacraments to begin a three-year trial period of distribution of the Eucharist by selected lay persons and nuns.

Advocates of divorce for Italy are shown demonstrating in Rome's Piazza Navona. Bill legalizing divorce, already passed the Chamber of Deputies, must be acted upon by the Senate but supporters of the legislation fear that a shift in governments may kill the measure. One poster, depicting a priest and a Fascist together, says, "The Couple That Will Never Divorce." The other calls for "A Lay Government for Divorce." (RNS photo)



SISTER FREIDA

Nun to observe Silver Jubilee in Evansville

EVANSVILLE, Ind.—A special Jubilee Mass of Thanksgiving will be offered at the Monastery of St. Clare, August 15, at 6:30 a.m. to mark the 25th anniversary of Sister Freida Scheesele, O.S.B. Sister Freida, a member of the Benedictine Convent of Our Lady of Grace, Indianapolis has a sister, Sister Mary Leonarda who is a member of the Poor Clares.

On Sunday, August 16, another Mass will be offered for relatives and friends at St. John's in Newburgh. Following this Mass there will be an open house at the home of Mr. and Mrs. Edward Scheesele. Mr. Scheesele is the jubilarian's brother.

Sister Freida (formerly known as Sister Mary Clement) entered the religious life at Ferdinand where she was invested on June 1, 1944. She transferred to Beech Grove in August of 1956 and is a teacher at the Lady of Grace Academy. She holds a B.S. in elementary education and a master's degree in home economics from the University of St. Louis. She is the daughter of Fred Scheesele with his wife, resides at St. Paul's Hermitage, Beech Grove.

Sister Freida has taught at St. Benedict, Evansville, and St. Mary, Washington, besides assignments at Indianapolis and Tell City in the Archdiocese. Sister Freida is a native of Red Brush and was a member of St. Rupert's parish.

Parents of deaf children to meet

INDIANAPOLIS, Ind.—A conference for parents of deaf children entering school for the first time will be held at the Indiana School for the Deaf, 1200 East 42nd St., on August 21, 22 and 23. Registrations by parents and children will be taken at the school between 3 and 5 on Friday, August 21.

The conferences will be headed by Dr. Andrew C. Offutt, state health commissioner and staffed by members of professions associated with deafness. There will be panel and group discussions conducted by deaf adults, parents of deaf children and members of the staff of the Indiana School for the Deaf.

PERMISSION GIVEN

ST. LOUIS—The Catholic archdiocese here received permission from the Vatican's Congregation on the Sacraments to begin a three-year trial period of distribution of the Eucharist by selected lay persons and nuns.



BACKING DIVORCE FOR ITALY—Advocates of divorce for Italy are shown demonstrating in Rome's Piazza Navona. Bill legalizing divorce, already passed the Chamber of Deputies, must be acted upon by the Senate but supporters of the legislation fear that a shift in governments may kill the measure. One poster, depicting a priest and a Fascist together, says, "The Couple That Will Never Divorce." The other calls for "A Lay Government for Divorce." (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Work takes Denver post

IN WASHINGTON, Martin H. Work, executive director of the National Council of Catholic Men (NCCM) the past 20 years, resigned to become planning and programming consultant of the Denver archdiocese. His new position was described as one of the highest ever assigned a layman within official diocesan structures in the United States. Work, 55, will serve as a right-hand man for Archbishop James V. Casey of Denver. Announcing his resignation Aug. 6, the NCCM executive said he would continue as a member of the council's board of directors and chairman of its national committee on planning and development.

Seeks role as mediator

IN MONTEVIDEO Uruguay, the apostolic nuncio offered to serve as mediator in negotiations between the Uruguayan government and the Tupamaro terrorists who had kidnapped a U.S. Agency for International Development (AID) official and a Brazilian diplomat here. "If in any way, in any circumstances, at any time I can be of help, I am here," declared Archbishop Agustin Sepinski. He said he was speaking in the name of Pope Paul IV.

Hold protest march in Manila

IN MANILA, 10,000 youths led by priests and nuns marched to protest political terrorism in the Philippines and an alleged break down in the administration of justice by the government of President Ferdinand Marcos. The march was climaxed by a rally at Plaza Miranda. Riot troops and national constabulary ringed the vicinity of Malacanang Palace, the presidential residence. The protesting students, half of them girls in school uniforms, came from schools run by religious orders. They boycotted classes to join the march. They are regarded as "moderates" as opposed to another student movement of the radical left.

Hail Spanish education law

IN MADRID, the Spanish Bishops' Conference applauded a new educational reform law but expressed "deep concern" that it might never be enforced due to lack of funds. The law, passed in late July by the Cortes (parliament), decrees that a free basic education shall be available to all children and calls for compulsory school attendance until age 14. The law applies not only to Spaniards, but also to foreign children residing here; and not only to public but also to Catholic and other private schools.

Father Berrigan speaks

IN PHILADELPHIA, Father Daniel Berrigan, S.J., anti-war activist and fugitive from justice, made one of his rare public appearances when he spoke from the pulpit of the First United Methodist Church in nearby Germantown (Aug. 2). Introduced by Rev. John H. Rice, associate pastor of the church, Father Berrigan spoke to some 200 worshippers for about 10 minutes. When he finished his remarks, he left the church and disappeared. Sporting a small beard in an apparent effort to disguise his appearance, Father Berrigan has seldom surfaced since his failure to report for a jail term put federal agents on his trail.

Convocations of conscience

IN LOS ANGELES, convocations of conscience aimed at protecting the beliefs and rights of hospital personnel unwilling to participate in abortions have been organized by the Los Angeles archdiocese's department of health and hospitals. Three-man panels composed of a priest, a lawyer and a moral theologian address each convocation. Team members outline the problems created by changed abortion laws and the options available to hospital personnel opposed to abortions.

Expect ruling on school aid

IN WASHINGTON, the U.S. Supreme Court reportedly may soon issue a liberal ruling on the thorny issue of nonpublic school aid to church-related education, a conference of Lutheran education was told here. That prediction was made by Howard E. Holcomb, associate executive secretary of the educational services division of the Lutheran Council in the U.S.A., as he addressed synod and district executives of the Lutheran Church-Missouri Synod. He said that the Supreme Court would rule on the issue at all levels, perhaps handing down a series of decisions late this fall or soon after the start of the new year. Holcomb said the probability of an early ruling was increased when U.S. Solicitor General Erwin N. Griswold filed a legal memorandum with the Supreme Court late in May stating that the federal government would welcome a decision on the constitutionality of using public funds at church-related colleges.

May order chapel attendance

IN WASHINGTON, U.S. District Court Judge Howard F. Corcoran ruled that military authorities may order cadets and midshipmen at U.S. service academies to attend chapel services. The judge commented that chapel services "are not aimed at the cultivation of religious faith or devotion but are aimed at the cultivation of religious faith of future officers who, in combat, will shoulder awesome responsibilities." Cadets at the U.S. Air Force Academy, West Point and the Naval Academy had worked with the American Civil Liberties Union to seek a permanent injunction against mandatory chapel attendance.

Approval needed for abortion

IN ATLANTA, a hospital committee and three doctors still have to give their approval before a Georgia woman can get an abortion despite a three-judge federal court ruling knocking out limiting reasons for the operation. The court ruled unconstitutional a portion of the state law allowing an abortion only when the mother's or fetus' health was endangered or when the mother had been raped. However, it rejected the contention that a woman has the right "to use her body as she wishes."

Urge liaison with atheists

IN MADRID, contemporary atheism was described as "a reality that we cannot ignore or judge in a simplistic manner," by the bishops of communist-ruled Cuba in a joint pastoral letter published here. Christians should not refuse to cooperate with a man simply because he does not believe in God, and cooperation between Christian and atheists could be very productive in areas such as industrial development and social justice, the eight bishops added. "Men of good will have many things in common, be they atheists or believers," they said.

Sisters of Providence give views at Chapter

ST. MARY-OF-THE-WOODS, Nicholson, Sister Joan Tekulve Ind.—The 56 delegates to the St. Mary's, Sister Imane Kohn, second session of the Special Jasper: Sister Mary Frances General Chapter of Affairs of the Sisters of Providence, Layetteville, N.C., the Sisters of Providence, Sister Imane Kohn, Sister Imane Kohn, to the ideas of the Community Longwood: Sister Judith at large on the crucial issues of Shanahan, Spokane, Wash., the Congregation last week-end at the motherhouse where the Chapter is currently in session.

During a communications week-end, which combined communication, dialogue, and confrontation for Chapter delegates and the Community at large, panels and general discussions were used to present the views of the Sisters on prayer, apostolic services, formation, government, community living. Ten panels, each made up of three Sisters, presented position papers on the five topics on Saturday.

During a general session, Sunday afternoon, the chairman of each panel gave a resume of the panel discussion, after which the assembly further discussed the reports.

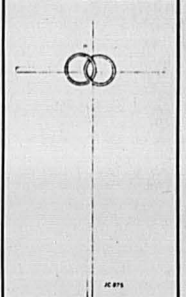
AT THE CLOSE OF the afternoon meeting, Sister Mary Pius Regnier, Superior General of the Congregation, pleaded with the Sisters not to allow their vision of their service to the universal Church to be boxed in either by their respective schools or by the United States.

"If we can stop this fear from thinking too much and worrying too much about our own little problems and our own conveniences, if we could only stop to think about the world, maybe that missionary spirit that the Sisters of Providence had at one time would return," she said.

In asking the Sisters to make the 1970-71 school year one of outward rather than inward thrust, she concluded: "We must make our students aware of all the needs of the Church, over television they see people starving in India. They know about Cambodia and Vietnam and Laos. But what have we done bringing love to them? Each child can do something about the poverty that exists in the world?"

GENERAL CHAIRMAN for the week-end was Sister Maureen Looman, principal of St. Simon School, Indianapolis. Panel chairman included: Sister Marie

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Comment

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

The end of the beginning

The agreement signed July 29 in Delano, Calif., by Cesar Chavez's United Farm Workers Organizing Committee (AFL-CIO) and 26 major California table-grape growers marked the virtual end of the historic five-year struggle. The hearteningly amicable ceremonies in the dusty little San Joaquin Valley town where Chavez began his then-seemingly impossible "la Causa" in 1965 meant that about 85 per cent of California growers now are organized.

There is so little doubt that remaining holdouts will soon fall into line that the exceptionally effective world-wide consumers' boycott has, in effect, been called off. Dedicated churchmen whose support was a decisive factor in the victory of the doughy Mexican-American campesinos, fashionable "limousine liberals" who went along for the ride with fashionable bumper stickers, and all others who aided in making the boycott an unbeatable coalition now can eat their fill of California table grapes with gusto and clear conscience.

But if the Delano pact signaled the end of one landmark union struggle, it also served to usher in the beginning of an immeasurably larger and more ambitious one. Last week George Meany, President of the mighty AFL-CIO, announced that the full force of his union will be joined with Chavez's UFWOC in a campaign to organize all farm workers in the nation.

"We are determined," Meany said after a meeting of the AFL-CIO's Executive Council in Chicago, "to bring the benefits and rights of collective bargaining to other farm workers around the country." Meany said the campaign strategy will be to concentrate on one crop at a time until all farm workers everywhere are organized.

Thus, at long last, the AFL-CIO is embarking on a crusade to gain social justice for the largest remaining group of deprived workers in America—those who work for pay, miserable pay, in the fields and orchards and vineyards of the abundant land where absentee corporate owners have grown rich off of government handouts for NOT growing food and other bounty of the good earth while at the same time screaming blasphemously to heaven's deaf ears against the "socialistic evil" of

being forced to pay living wages in a "free enterprise" economy.

It will be, to put it mildly, an epic struggle. Here in Indiana the American Farm Bureau Federation and its agri-business affiliate, the Indiana Farm Bureau, will marshal their considerable forces. There will be much wailing and gnashing of teeth about how the unionization of farm workers will "destroy the family farm," with the "family farm" in turn being falsely pictured as the backbone of rural America. The same lament was sung in California when Chavez began his grape pickers' organizing drive. The pickers there were perfectly happy and didn't want to be organized. We were told. It was all a Communist plot authored by Chavez. Most of the growers were "marginal farmers" who would be ruined by the "exorbitant" demands of UFWOC.

The truth was something else. The pickers weren't at all happy; they were merely numb and helpless in their bondage. They did want to be organized. Cesar Chavez is no more a Communist than Ronald Reagan is. And 77% of California's massive output of table grapes is produced in vineyards owned by seven per cent of the growers.

And when the long, non-violent consumers' boycott, made effective by peaceful but imaginative mobilization of public opinion, finally caused the major growers to see the light, John Giumarra, Jr., a major grower and spokesman for the others, came to the table of conciliation in Delano in a spirit of graciousness and told the cheering workers how happy he was that the long struggle was over.

Much credit for the California settlement is due the U.S. Bishops' Ad Hoc Committee on the Farm Labor Dispute, and also their Protestant and Jewish counterparts. All of them played decisive roles in conciliating the grape growers and the pickers. They helped mightily to show, in a time when senseless anarchists are trying to destroy America to achieve ill-defined goals, that patient, non-violent protest still can work wonders in producing monumental social improvements within the framework of democratic process.

We hope these churchmen keep their organizations intact for the

(Continued on Page 5)

The angry Seventies

Addressing United Nations members last year, Secretary-General U Thant told them they had perhaps 10 years in which "to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to world development efforts."

The same note of urgency underscores "The Angry 70s," a book-length version of a paper commissioned by the Vatican and written by British economist Barbara Ward. Miss Ward did even less quibbling with disaster than U Thant. She said time is running out for the rich nations to help the poor and predicted the world will

be torn to shambles during this decade unless justice and decency become the modus operandi of the haves.

The imbalance between the haves and the have-nots in the world, she states, is behind "student unrest, revival of Leninism, the race war and general revolutionary tremors." She sees the combined explosive force of the poor and the impatient young ripping apart the present commercial and industrial complex unless every government and every citizen adopt a strategy of social aims to curb and redirect economic policies. In her view it will take nothing less than a global commitment to provide each human being with the chance for decent food, decent care and decent employment.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I am 17, have shoulder-length hair and a beard, and am radical politically. Just because I am not part of the mainstream of America, does this mean that I cannot be part of the Catholic Church? I consider myself a Catholic and I live my life according to the Bible rather than the laws of America. People seem to forget that in His time Jesus was an outcast and an outlaw. The Church is supposed to encourage allegiance to a higher law than the laws of man.



As a radical, I am alienated not only from the American government, but also from its means of obtaining its goals, namely violence. In these days of hatred and violence the Catholic Church should promote peace and brotherhood between men of all types and not brand one group as universal scapegoats on the basis of their political beliefs. Love and Peace.

A. Love and peace to you, too. Squeeze into the Church; there is room for you. There had better be. You have a very important part to play in it. You express with unusual perception and clarity for one so young the thinking of much of the younger generation so feared by its elders. If the likes of you cannot help your peers find in the Church the inspiration and support needed to build a better world, then the future of the Church in the immediate years to come is bleak indeed.

Swing away at the weaknesses and corruption in Church and country, but don't let the flaws keep you from seeing what great institutions both of them are. There would be no Bible without the Church, and the Bible directs us to observe and respect all civil laws not contrary to what you rightly call "a higher law."

The Bible alone will not afford you the laws you need to live in today's world. The Bible reflects the laws and customs of a people who accepted slavery as an essential part of life, who had not the slightest notion of what an industrialized, technological civilization would be like.

However, God's revelation in the Bible about what is and what his destiny is to be helped the human race to a understanding of the dignity of man, the

evil of slavery, tyranny and war, and the need of laws to protect human rights. The basic laws of our country and many of its more recent laws concerning civil rights and welfare reflect the development in the understanding of Biblical revelation that goes on continually. And the Church has an indispensable role in that development.

Q. Why do you, like so many of your fellow clergymen, exhibit so much ignorance when it comes to the subject of Jews? You exhibit a lot of courage when you speak out against Pilate, but you are very careful (because of your deep rooted fear of the Jews) not to speak out against those Jews who are the real force behind the de-Christianizing influence in our society. Incidentally do you realize that about 85% of the Jews are agnostics?

A. Did it ever occur to you that clergymen, who spend a good part of their lives studying religion, might know a little more about the Jews than you do? You are the victim of anti-semitic literature or teachers if you believe there is some Jewish plot to de-Christianize society or that 85% of Jews are agnostics.

THE BLACK VOICE

The Office for Black Catholics

BY REV. LAWRENCE E. LUCAS

On June 25 past, the Executive Committee of the National Conference of Catholic Bishops (NCCB) met with representatives of the National Office for Black Catholics (NOBC). At the meeting, the bishops accepted and appropriated a sum of \$45,716 as an interim budget for the black office until December 31, 1970.

This week's columns and next will be devoted to a brief explanation of NOBC. This is especially necessary since so many of us possess the knack of speaking most eloquently and emphatically of things or persons we know the least about.



Specifically, Miss Ward cited the need for massive research and technological deployment in food production, for reversing migration to the cities to new urban centers located on the fringes of farm areas and the development within these centers of medium-scale enterprise.

Miss Ward, whose credentials as an economist and a compassionate, caring human being are above reproach, is a member of the Pontifical Commission for World Justice and Peace, sponsors of the paper-book. As such, her stinging appraisal of present inequities, her gloomy prognosis and her prescription for world health deserve a thoughtful hearing. And, if only part of her forecast has a chance of coming to pass, the instinct for self-preservation alone should goad the haves into action.

But for all its perceptive clarity, the Ward report is no shocker. Its message is not new. It has been delivered time and again by Pope Paul, whose view of the world's inequities is as anguished and as instructed as Miss Ward's. In encyclicals and addresses and in papal visits to underprivileged nations, the Pontiff has demonstrated the imperative of establishing true international justice and promoting the solidarity of the human family.

Through the ages good men have lived by the belief that they are, indeed, their brother's keeper. Today there is need of an army of such good men with the ability to influence governments to do what citizens individually and in groups cannot do. A coalition of nations bound in fraternity and charity and in common purpose could achieve the visions of a Pope Paul or a Barbara Ward. Will it take the shambles of the angry '70s to realize such a coalition?

Q. It is sinful for a married couple to permit a love-making climax without the marital act? We do not want any more children, but have never used artificial means of birth control.

A. This is something that you alone can decide. You are in a difficult situation, for you have decided not to have more children and yet are determined to follow the Church's official teaching against the use of artificial contraceptives. At the same time you must maintain the intimacy of married life and foster love for one another. If your expression of love sometimes leads into something you did not intend, you may decide you were guilty of no sin. If it should happen that you decide from the beginning to procure a climax, you may conclude that you acted sinfully.

Whatever happens, it seems to me that persons such as you, determined to live up to an ideal, are not going to sin seriously if occasionally you fail.

In the first place, the idea of a national office for particular groups in the Catholic Church in America is nothing new. Herman, Bishop of the Catholic Church in America, has all had such a tool when circumstances deemed it necessary or feasible.

The specific idea for a national office for black Catholics in America was raised as early as 25 years ago by certain religious communities like the Josephites who were especially involved in the then Negro Apostolate. Then and afterwards, it was proposed by white priests who would control, administer, and direct it (maybe with a few token colored faces on the staff). Nobody talked "separatism" nonsense then. It seems that only when the BLACK PRIESTS opted for a national office for black Catholics to be controlled, administered, and directed by black people do certain white commentators become worried about "separatism." You'd never suspect that separation of the races in the Church and in the country has long been a fact of life. A fact of the white man's doing.

FROM THE TIME the National Black Catholic Clergy Caucus met in November 1968 in Washington, D.C. and discussed and approved the idea of a national office, the rationale and purpose of the office was quite clear.

The proposal for the office submitted to the bishops was entitled "A Plan for Action." Action is to be the name of the game.

Quoting from Paul VI's ON THE DEVELOPMENT OF PEOPLES, it stated:

"... The present situation must be faced with courage and the injustices linked with it must be fought against and overcome.... Urgent reforms should be undertaken without delay. It is for each

one to take his share in them with generosity. Particularly those whose education, position and opportunities afford them wide scope for action. It is the work of the gospel which has aroused and continues to arouse in man's heart the irresistible requirements of his dignity."

The essential reason for the national black office was seen in the Church's past and present relation to black people in this country. In its introduction, the proposal stated:

"Despite a long history of Catholicism's involvement with black people, it has not developed significant roots or established a tradition that marks the difference between vitality and growth and a lingering existence. By and large, it has involved itself with and related to black people just as white society in general.

"ESSENTIALLY, THE CHURCH'S approach to the black community has been to see it as an outlet for practicing the works of mercy and for the heroic dedication of clerics and religious who found it necessary to go even a step above the sacrifice called for in the normal vocation...."

"Black clergy and Religious were second-class citizens relegated to positions of little importance and influence, with little opportunity for the development of their potential and human resources.

"In the light of abundant available facts, 'racist' is an epithet which can aptly be applied to the United States Catholic Church at every level. Black Catholics believe we have a responsibility to work constructively in the Church we love, to bring that Church to its maturity as 'the suffering servant' of all communities, including the black community."

It CAN happen here

"We woke up too late. Please don't let it be too late in your country."

Speaking was a woman member of the British Parliament, addressing the 33rd biennial convention of the Catholic Daughters of America held recently in Seattle. She was relating some of the sad and seamy consequences of the abortion-on-demand law adopted in England approximately 15 months ago.

Mrs. Jill Knight, a member of the House of Commons, told the CDA that drastic changes in the loose law are being demanded by many members of Parliament and by a large segment of the public. The reasons are numerous: a 300 percent rise in deaths attributed to abortion operations; a 500 percent rise in the cost of abortion over a year's period; the proliferation of clinics staffed by doctors performing as many as 30 abortions a day; blatant advertising to lure overseas "trade"; lack of personnel in other areas of gynecological care; growing rebellion among nurses;

general downgrading of the medical profession and scandals surrounding traffic in fetal research. Not a very pretty picture for what was heralded only a few months ago as the great experiment in personal freedom and medical advancement.

Mrs. Knight doesn't doubt that stringent restrictions, perhaps even repeal, will be enacted soon. But the gist of her message to the CDA was that the U. S. can profit from what has happened in England in the past year by avoiding the social and economic grief of easy abortion. She urged that no effort be spared in clamping the brakes on the abortion bandwagon to keep it from rolling into more state legislatures or into the Congress.

Such are the views of one who has seen first hand the havoc wrought by abortion-on-demand. They need shouting in every legislative assembly in this nation that seriously debates the monstrous proposition that convenience and comfort take precedence over human life.



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COMPUTER-LIKE PLANNING PRECEDES PAPAL TRIPS

BY FR. LEO E. McFADDEN

VATICAN CITY—Getting Pope Paul to the church on time in Manila and Sydney next November is already being planned by a small task force in the Vatican.

In fact, every last detail of the 20,000-mile jaunt—Pope Paul's ninth trip out of Italy since 1964—will be agreed on before he leaves the Vatican and will be followed almost down to the minute he arrives back in his top-floor apartment overlooking St. Peter's Square.

To find out how a papal trip is planned, NC News talked with Bishop Paul Marcinkus, whose main job is at the Vatican bank but whose sideline specialty is coordinating with host countries every move the Pope makes and working with the airlines involved. He makes several advance trips himself before the actual papal visit.

"Pope Paul has a simple, ordinary priest who has the responsibility of the papacy," the bishop said from behind a glowing pipe and a pair of hornrimmed mini-glasses.

"I think it was before his trip to Bogota that he said the mission of a Pope is no longer confined to the Vatican, but now he should move out to the world in this age of the jet."

BISHOP MARCINKUS, a 48-year-old native of Cicero, Ill., said that every trip Pope Paul has made has been for a religious reason, one that will demonstrate he is first a priest and a bishop. Accordingly, the Pope will not make a trip merely as a tourist, or just because he has not been somewhere, or just as simply as a head of state, but to emphasize that he is a religious man with a mission.

"Look at the trips he has made," said the American prelate. "He went to the Holy Land to get to the sources of our religion, to be where Christ suffered and died. Sure, there was a eucharistic congress going on in India when he went there, but the Holy Father also wanted to underscore mission work all over the world. It was there he ordained bishops, one from every continent, to illustrate the presence of the Church universally."

"Other trips and their motives were: to Geneva to speak for the small nations and for the working man in today's society; to the United Nations to encourage creation of a peaceful world order; to Turkey to advance ecumenism among Christians by visiting the Orthodox patriarch there."

The Pope also has visited Fatima, Portugal, and both South America (Bogota, Colombia) and Africa (Kampala, Uganda).

BEHIND THE PAPAL trip to the Philippines and Australia is the idea of demonstrating Pope Paul's desire to work hand in hand with bishops. He will talk with the bishops of 13 nations at a Pan-Asian episcopal meeting in Manila and with the bishops of four other nations at a Sydney meeting.

Selection of an airline is usually simple: the Pope flies the most convenient airline. This has often been the national airline of the country being visited, such as on his trips to Colombia, Portugal, Switzerland and Africa. Going to the United Nations, he left on Alitalia and came back on Trans World (TWA).

For the trip in November, it is almost certain he will stay with one line to avoid the inconvenience of changing planes.

"The pope is a paying passenger just like anyone else," Bishop Marcinkus explained. "I have most of the original tickets and copies of the notes to show that the passenger, Pope Paul VI, is charged the same fare, including taxes, as anyone else."

By removing panels and taking out a few seats, the forward section of the plane is made into a small salon where the Pope can receive visitors, read, or just relax. If it is a long flight, a bed is put in the room for him. Although some airlines add little niceties or souvenirs, neither the Pope nor his representatives ask for anything special.

Seats in the rest of the plane are made available primarily to news correspondents, whose organizations pay



Pope Paul VI waves to cheering crowds from his open top automobile.

their fare. The crew is chosen by the airline and, according to the bishop, "they have always been the best crew the line had."

While airborne, the Pope radios messages to heads of the nations he flies over, even to tiny sheikdoms. This also is part of the pre-planning done in the Vatican. During the flight he also visits the reporters in the rear section, moving from row to row and keeping everything simple and low-keyed. He does not grant interviews with the reporters.

ONCE THE THEME of any trip is set and the destination known, Bishop Marcinkus makes his first advance trip to

the host country as the Vatican's liaison man. There he coordinates with civic and church authorities what the Pope wants to accomplish.

He also listens to what the local people would like to have the Pope do. Later, he returns with a more detailed plan. Then, just before the papal departure, he goes to Turkey, he had only two weeks' notice—even less for Portugal. Still, he made two advance trips to each.

The advance task force will have gone along the exact route the motorcade is to take, noting such small items as possible delay by a passing train. It studies the route to afford the Pope maximum exposure without, for instance, tying up traffic. The task force will know what he will do at a certain point, now long he will talk, and whom he will see. An elasticity is built into the schedule, to allow for delays, but seldom has the Pope been late for an appointment.

The bishop readily admits that all is not smoothness and light. There are problems to be coped with. One is moving the Pope through crowds. "Our experience has shown that the visit of a Pope is unlike that of any other leader," he said. "There is no way to define it, nor is there any way to gauge the emotion of a crowd. Even experienced security men in a host country underestimate this."

"I have said before that I would rather go through the line against the Green Bay Packers for two hours than face the onslaught of priests and seminarians such as at the cathedral in Bogota. I am sure

the Pope did not touch the ground for meters at a time."

BISHOP MARCINKUS, who is close to 6 feet 3 inches tall and has the square build of a football lineman himself, had to brace himself like a defensive guard near the Pope in the hot and jam-packed Bogota cathedral. Policemen had swung the heavy doors shut after every possible inch of space was filled by onlookers.

The mob scene at Bogota was brought about by that "something" which makes everyone want to reach out to touch the Pope. Bishop Marcinkus admits that "you can't keep the presence of a Pope under a blanket." Further, Pope Paul wants to see as many people as he can. So the logistical problem for the task force is that delicate balance of exposure with adequate security, permitting the Pope to go where he pleases.

Still another problem is convincing the host country that the Pope is there as a religious leader and not as head of a state. "Sometimes they want him to sit down to a banquet, something he never does at home, or they want him to go sight-seeing, whereas he is there for a religious purpose," said the American prelate. "So without trying to hurt anyone's feelings, we try to tell them he is a priest who wants to be with his people."

As a "priest with his people," Pope Paul has given First Communion to children in India, baptized, confirmed and ordained in Africa, visited homes and sat down with the people in Colombia.

To emphasize the visit as a family life, he had breakfast with the fathers of first communists in South America. To focus attention on the good work of the medical world, he visited a blood bank in India and a paraplegic hospital in Africa.

Since the theme or purpose of the trip in November is cooperation of the Holy See with bishops of the world, Bishop Marcinkus indicated that some of the planned events would highlight the place of a bishop in the Church.

HOW DOES THE Pope stand the long journeys and the action-packed schedules?

"Oh, he is wily and strong enough, especially if he gets that little siesta in the afternoon," the bishop said. "He bounces right back, more so than anyone else in the party."

"I remember, coming back from New York, everyone was asleep—and there was the Pope sitting there reading his breviary. To get to his seat, he had to climb over his secretary, who was in the aisle seat, all wrapped up in a blanket, snoring away."

"He could have disturbed the man, but he must have felt it was better just to climb over. It was a poignant scene, but it illustrates the kind of man he is."



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Abba Gusa is getting old now. (Abba means "Father"). He has labored for many years in Ethiopia. He should be retired. But he refuses, he says, until he can sing his "swan song." He wishes to bring the Faith to the Coalt district, virgin territory for the Catholic Faith. Also, it was from here that his mother came. Abba Gusa needs a simple chapel, some kind of house for himself, and a small school in which to give instructions. He can erect all this for \$2,972. Will you help him sing his "swan song"? At least please send as much as you can right now (\$200, \$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1).

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IN NORTH CAROLINA

Walsh family founds new house of prayer

FERDINAND, Ind.—"A Many Splendored Life," might be the title for a future biography of Mrs. Herbert Walsh, who at 84 is beginning a new life as a contemplative in North Carolina.

Mrs. Walsh, widowed mother of six professed Benedictines, is being accompanied into her new venture by three of her children: Father Frederick, O.S.B., St. Meinrad Archabbey; Sister Virginia, O.S.B. and Sister Marion, O.S.B., both of the Immaculate Conception Convent here.

The four left on August 4 in order to reach their new home near Durham on the feast of Our Lady of the Snows. The fledgling foundation has dedicated its service under the patronage of Mary. Permission to establish the new community was granted on the Feast of the Queenship of Mary, May 31.

THE INVITATION to establish the house of contemplation was extended by Bishop Vincent Waters of Raleigh. The Walsh headquarters were once occupied by an order of Carmelites but during the past several years membership declined so much that the remaining nuns returned to their original motherhouse and the buildings, which accommodate 15, were left vacant. There is a house for the nuns, separate quarters for the priest-chaplain, and a chapel.

The end

(Continued from Page 4)
coming struggle of the AFL-CIO to achieve social justice for all farm workers everywhere. As a force for goodwill in potentially explosive situations, they have proved themselves almost indispensable. Their good offices will be much needed when the titans of American labor collide head-on with the titans of American agribusiness. But we have no doubt that, if the California example of sophisticated, non-violent, dedicated effort is pursued elsewhere in the land, both farm workers and farm owners in the end will find that justice has been well served.

Bishop Waters felt that his diocese should have contemplatives living within its area and wrote to the Ferdinand Benedictines to ask if they would consider sponsoring such an apostolate. The Walsh family furnished an immediate response.

Father Frederick has been living a hermit's life for many years. Both Sister Marion and Sister Virginia have expressed the desire for a number of years to take up a more secluded life than that offered by the teaching profession. Mrs. Walsh has been housekeeping for Father Frederick and, as one of the Sisters remarked, "Has been a contemplative for a long time already."

MR. AND MRS. HERBERT Walsh moved to Ferdinand from Connersville, Ind., when Mr. Walsh retired from the postal service more than 20 years ago. All their children had entered religious life; both the parents were already Benedictine Oblates. The couple decided to move near their children, chose Ferdinand and were given a small cottage adjoining the Convent property.

Upon Mr. Walsh's death, permission was given Father Frederick to take up residence in his mother's home. He had been living a hermit's life in a Benedictine house in Florida although a member of St. Meinrad's community. During the 13 years he has lived in Ferdinand he has been infirm chaplain for the Convent.

The other three Walsh children are Father Joachim, O.S.B., currently teaching at St. Meinrad College and pastor of St. John Chrysostom parish, New Boston; Sister Mary Herbert, of the Ferdinand community; and Father Marion, who is guest master at St. Meinrad.

THE NEW FOUNDATION will be an experimental one in that it has been commissioned for one year, after which time there will be a careful evaluation. The life will be communal and will include only that manual work necessary for the upkeep of the convent and personal needs. The sponsoring diocese and nearby parish will contribute material support.

As with other contemplatives, the new foundation will have as its main work prayer, study, meditation and the Liturgy.

FROM THE OTHER SIDE

How wide the gap?

BY ALVIN F. KLOTZ

There are a couple of sides, strangely, to the discussion about the generation gap just as all other good arguments. I really feel that it is naive to say that there isn't such a thing as a generation gap.

Some do contend this. And I have already indicated that at this point in history (which they tell me is the age of Aquarius) there is a kind of unique setting which exaggerates the gap beyond any other era.

So, while we can look at the kids plight with a degree of empathy, we must recognize candidly that their style does not yet herald the arrival of the millennium. In short, there are some things about the under-thirty crowd that I, for all my sympathetic bent, cannot yet absorb. There is this utopian promise of drugs as the harbinger of the new age. This, obviously, is such a lead-pipe cinch (a little imagery from an earlier day there) that the delays of careful research can be forestalled. It is such a proven joy, we are told, that research is unnecessary. We will just do that ourselves as we go along—and total up the averages. Well, this is happening, and not many of us like the answers.

DRUGS TOO, WE ARE told, are a kind of benign successor to alcohol. My generation has had its alcohol for kicks and the new age will rely on drugs. You do your thing, and we will do ours. Of course, I have never been impressed enough by alcohol as a contributor to society to argue for either it or for drugs. In fact, we have done so poorly at taming the liquor traffic to date that the prospect of having the drug traffic added to it is stupefying. And this whether it be legitimate or illegitimate traffic.

Nor can I buy the idea that the promiscuous use of drugs can contribute to a type of creativity that we have never before experienced. Under controlled

circumstances this might be possible, and it will have to be reckoned with in years to come in the education and re-education process. But the possibility of a great movie emerging from the group now "at work" in the Andes where drugs are used to stimulate creativity is very much a tongue-in-cheek affair.

An addict told me some months ago about his great creative urges while he was under the influence of drugs. He would start for his instrument on the other side of the room but would be so distracted by the bombardment of his hopes-up world that it would be hours before he would get to the instrument. By that time he forgot what he had in mind in the first place. It sounds like the flashes of great insight that come to one in the middle of the night. Ever try writing "the dawn"? They make meaningless reading for the next day.

ONE OTHER AREA in which I take real issue with the emerging generation is their almost suicidal bent. Perhaps the drug scene is one of the best examples of this. There seems to be a kind of fierce lemming instinct that leads them to rush headlong into their own destruction once they get depressed about the system, the establishment or whatever. Yet, for all its hate of capitalism, I have heard of no group, representing the present youth culture to turn down fat profits from recordings, publishing and movie contracts. In fact, we find ourselves having to deal with many of them very directly since they are so filthy rich.

Yes, we all know that the ecological crisis, the population and copulation explosion and the Indo-China war leave some grave questions about what is to be left for them to man. But two world wars in the first half of the century did not leave the brightest of legacies to those coming up. This is not to say that we did what should have been done.

The point is simply that a bright new world just may be dawning. The new youth culture has much to commend it. But it can only arrive with the creative efforts of the living.

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ST. ANDREW, ST. ROCH

Crown kings and queens in softball

INDIANAPOLIS—Summer softball championships were won last week by St. Andrew's and St. Roch's in the respective boys' and girls' title games.

St. Andrew's captured its trophy by dropping St. Joan of Arc in the final, played Wednesday, August 5, in the Metropolitan Softball Stadium. They came from behind in the bottom of the sixth with four runs to win the championship.

St. Joan of Arc advanced to the final game by winning over Nativity 8 to 6, while St. Andrew's exploded over Our Lady of Greenwood 20 to 5 in the semifinal round.

St. Andrew's coaching staff included Mike and Dick Russell, Ron Baker and Mark Adamson. In the girls' league, St. Roch's tough southsiders, coached by R.J. (Dutch) Roembke and Ray Strack, beat St. Lawrence in the

Pope to intervene

for U.S. POW's,

Lodge hints

WASHINGTON—Henry Cabot Lodge, President Nixon's personal envoy to the Vatican, hinted at a White House press conference here that Pope Paul VI may intervene on behalf of American prisoners of war in North Vietnam.

Lodge, just back from 30 days of talks with the Pope and other Vatican officials, told newsmen that the Vatican displayed "a very strong, very sympathetic response" to the prisoners' plight.

"I think you're going to see some things as time goes on," he commented, remarking that he thought Vatican help on the prisoner issue would "in the future be very significant."

*During this week 10 years ago, John J. McManus of Holy Family parish, Richmond, was elected president of the Richmond Deaneary CYO Youth Council.

final game 11 to 8. With the score tied in the fifth, St. Roch's pushed three runs across to make the margin.

St. Roch's advanced to the championship berth by dropping St. Rita's 9 to 5, while St. Lawrence eliminated St. Mark's by 13 to 8.

The girls' final game was played Thursday, August 6, in Metropolitan Stadium.

Richmond slates softball tourneys

RICHMOND, Ind.—Twenty-one teams are entered in two softball tourneys to be held here this week-end. Sponsored by the State "nights of Columbus," separate fast and slo-pitch tourneys are scheduled at Clear Creek.

Indianapolis K of C enters include: St. Pius X Council, St. Joseph Council, Mgr. Downey Council and Our Lady of Fatima Council.

Other Archdiocesan Councils to be represented are from Richmond, Lawrenceburg, Connersville, Greensburg, Corydon, Rushville and New Albany.

CYO NOTES

Thirty-one acts have been entered in the annual CYO Talent Contest to be held at 7:30 p.m. Sunday, August 23, in the Garfield Park Amphitheater, Indianapolis.

The annual football coaches' meeting will be held at 7:30 p.m. on Tuesday, August 25, at Secunia High School. Rules will be discussed and schedules for the coming season.

The annual Summer Spiritual Activity will be held Sunday, August 24, at the Indianapolis Northside Council, Knights of Columbus.



BOYS' SOFTBALL CHAMPIONS—St. Andrew's captured the championship in the Junior Boys Softball League last week by dropping St. Joan of Arc 20 to 5. The northeastiders came from behind to score four runs in the bottom of the sixth to take the trophy. Coaches shown in the back row above include Mike and Dick Russell, Ron Baker and Mark Adamson.



SOUTHSIDERS TAKE SOFTBALL CROWN—The championship trophy in the Junior Girls' Softball League was won by this smiling crew from traditional feminine powerhouse St. Roch's. Coached by R. J. (Dutch) Roembke, right, and Ray Strack, left, the southsiders defeated St. Lawrence 11 to 8 with the winning runs coming in the fifth inning.

Junior CYO sets Ice Cream Social

INDIANAPOLIS—The third annual Home-made Ice Cream Social will be sponsored by St. Ann's parish Junior CYO on Sunday, August 16, from 4 to 8 p.m.

Activities will include games for all ages, food and refreshments.

Proceeds of the event will be represented at the parish CYO clubhouse and youth budget.



WIN SECOND PLACE—This softball team from St. Joan of Arc parish, Indianapolis, took the second place trophy in Junior Boys' competition. They defeated Nativity, Indianapolis, 8 to 6, to reach the finals against St. Andrew's. Coaches are John Ehle, right, and Tom Feske, left, in the back row.

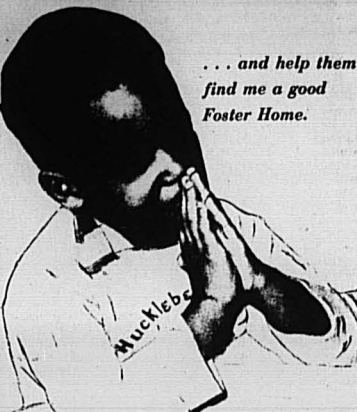


RUNNERSUP—Second place in Junior Girls' Softball went to this smiling aggregation from St. Lawrence parish, Indianapolis, who lost in the championship game to St. Roch's, Indianapolis, 11 to 8. They defeated St. Mark's, Indianapolis, 13 to 8, in the semi-finals. At the left in the back row are Father Patrick Commons and Father Patrick Harpeanu and at the right Coaches Linda Straw and Larry Dillman.

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TIC TACKER

A missionary pays us a visit

BY PAUL G. FOX

Members of Archdiocesan parishes each summer have the opportunity to hear their material wealth with various needy home and foreign missionaries who visit our churches.

As organized several years ago by Msgr. Victor L. Goossens, director of the Society for the Propagation of the Faith, each approved missionary, diocese, or religious community is assigned two or three Archdiocesan parishes for the purpose of explaining their mission needs and to take up a collection.

VISITING ST. MARY's parish, North Vernon, and Holy Trinity parish, Indianapolis, the past two Sundays was a Salesian priest from Belfast, Ireland, who has worked for 35 years in Assam, India.

Father Patrick Burns, S.D.B., had two messages for readers of The Criterion when he visited our offices this past week. One, he wished that more Hoosiers were acquainted with the patron saint of his order, St. John Bosco. Secondly, he wanted to express his gratitude to the generosity and hospitality of the host pastors and parishioners in the two parishes he visited here.

WHILE IT IS TRUE that there are no Salesian Fathers working in the Archdiocese of Indianapolis, most young people are aware of the fact that St. John Bosco is the Archdiocesan Patron of Youth. A coveted medal has been awarded in the patron's name each year by the CYO to adults who have given unstintingly of themselves for youth.

On the second score, Archdiocesan Catholics have been known for their hospitality—and generosity—to the missions for many years. The record of the Society for the Propagation of the Faith Office in collecting funds for home and foreign missionaries through the years has been outstanding in comparison with other American dioceses of approximate size.

"Revolution" is the subject of the 1970-71 inquiry program book of the Christian Family Movement, according to Ray and Dorothy Maldon, national president couple.

Entitled "The Family in a Time of Revolution," the book examines "revolutions of values, revolutions of mores, and revolutions of people" according to the Maldons.

This year's program book, published August 7, is the 15th such book issued by the 27-year-old worldwide group of lay men and women. Distributed to couples who are members of action groups, the book is used as a tool to stimulate the observe-judge-act program upon which CFM is based.

"THE BOOK DEALS with the family's relationships to the tumultuous world it finds itself in," says Ray Maldon, who with his wife, Dorothy, was elected national president couple at the Movement's biennial convention held at Notre Dame last August. "It asks family members to observe the conditions causing revolutions, to judge for themselves the

Christian response to them, and then to act according to their conclusions.

This year's observe-judge-act program, which will begin in late summer and early fall, covers revolutions taking place in the social and political lives of countries and people as well as the revolutions that are convulsing family life.

MATERIAL ALSO HAS been prepared to help groups analyze from a variety of points-of-view four subjects of current interest and controversy—divorce, abortion, the one-parent family, and legal aid as a tool of justice.

A Handbook to this book for group leaders and other CFM members is Handbook for Leaders. It provides suggestions on group dynamics and how to use most effectively the twenty meetings in The Family in a Time of Revolution.

Information on CFM memberships, the Revolution book, the beginning book, People Are... and other CFM materials may be obtained from local CFM leaders or from CFM, 1655 Jackson Boulevard, Chicago, Illinois 60612.

NAMES IN THE NEWS—FATHER JAMES F. BLAES, C.S.C., an Indianapolis native, has been reassigned to a parish in New Orleans. Ordained in 1955, he previously did parish work in Burbank, Calif. Miss Ann P. Brosnan, of Washington, D.C., will be installed as president of the International Federation of Catholic Alumnae this week at its biennial convention in Louisville. She is a graduate of ST. MARY-OF-THE-WOODS COLLEGE and is presently an international economist with the U.S. Department of Commerce. FATHER HUMILIS SOLAR, O.F.M., Indianapolis native and former retreat master at ALVERNA RETREAT HOUSE, is featured in the current Mission News publication of the Franciscan Missionary Union. He is the pastor of St. Anthony of Padua Church in Lac du Flambeau, Wis., which is celebrating its 75th anniversary this year. The parish serves the Indians of the area and tourists.

HERE AND THERE—College and theology seminarians have been invited to a summer party at the home of MICHAEL O. GARVEY, member of the INDIANAPOLIS GERRA CLUB, at 7 p.m. Saturday, August 15. Dinner will be served, followed by a social hour for seminarians, priests and Sisters. Priests ordained within the last five years have been invited. Garvey's address is 4480 N. Meridian St., Indianapolis. As an addenda to the list of Marion County parish members still maintain a Sunday evening Mass, we have been advised that OUR LADY OF GREENWOOD PARISH, Greenwood, has a 5 p.m. Sunday Mass. The Johnson County parish frequently draws from southside Marion County residents. The "Marching Raiders" of RITTER, HIGH SCHOOL, Indianapolis, won a second place trophy at the recent Morgan County Fair band contest. The group, headed by band director TED HINKLE, will also participate in the Delaware and Shelby County contests and the Indiana State Fair Band Day.



IN NATION'S CAPITAL—Explorer Scout Post 522, sponsored by Msgr. Downey Council Knights of Columbus, Indianapolis, completed a recent three-week trip by visiting Sixth District Congressman William Bray. The scouts are shown with Congressman Bray, second from right above, on the steps of the U.S. Capitol building. Also shown is Second District Congressman Earl Landgrebe, fourth from left. Congressman Bray has been instrumental in securing permission for members of the military post to visit various military installations around the country.

Pornography 'conclusions' questioned

WASHINGTON, D.C.—A Presidential commission's tentative conclusion that "rigid and conservative attitudes concerning sexuality" may play a more significant role in "psycho-sexual maladjustment and anti-social sexual behavior" than pornography was challenged here.

After an initial adverse reaction by Congressional leaders and some members of the commission itself to this and other "key" conclusions of the report, a House subcommittee probe of the report was launched.

The report, not yet officially released by the Presidential Commission on Obscenity and Pornography but "leaked" to the House subcommittee on postal operations, stressed that "there is no (available scientific) evidence that exposure to pornography operates as a cause of misconduct in either youth or adults."

On the other hand, "sex offenders generally report sexually repressive family backgrounds, immature and inadequate sexual histories and rigid and conservative attitudes concerning sexuality," the report stated.

"STUDIES OF JUVENILE delinquents suggest that childhood experiences which encourage sexual repression and inhibition of sexual curiosity play a significant role in psycho-sexual maladjustment and anti-social behavior. All of the available scientific evidence suggests that pornography is neither a powerful activator nor initiator of sexual behavior. Research indicates that erotic materials do not contribute to the development of character deficits nor operate as a significant factor in anti-social behavior or in crime and delinquency causation," according to the report.

But the report stirred considerable "concern" on the part of members of the House postal operations subcommittee, which immediately scheduled public hearings for the week of Aug. 10. The hearings were designed to test the validity of the commission's conclusions—or more correctly, to create doubt in the public mind concerning the commission's conclusions, a subcommittee spokesman indicated to Religious News Service.

THE 18-MEMBER commission, established by Congress in Oct. 1967, "to study the causal relationships of (obscene and pornographic) materials to anti-social behavior," conducted a \$2 million investigation, which included reviewing 12 experiments regarding human sexual conduct.

"Horri-fying" was how Rep. Robert N. C. Nix (D-Pa.), subcommittee chairman, described an experiment conducted for the commission by the University of North Carolina, in which instruments were used to measure the physical responses of 23 college men to prolonged exposure to erotic materials.

"I didn't dream such experiments were being conducted," Mr. Nix said. "I question the morals of people who do that kind of thing. I can't see any justification for it."

Besides Rep. Nix, who disagrees totally with the commission's tentative conclusions of causes of sexual misconduct and crime, Father Morton A. Hill S.J., a member of the commission, also condemned the report as a "legalization of pornography" in the U.S.

The Jesuit priest from New York vowed to submit a minority report and has already called for an investigation of his own commission.

Dead at 93

VATICAN CITY—Cardinal Giuseppe Pizzardo, the oldest member of the College of Cardinals, died Aug. 1 at the age of 93. He served in the Curia under six popes, retiring last year.

Cardinal Pizzardo was instrumental in negotiating the Lateran Treaty between Italy and the Holy See in 1929, which set up Vatican City as a Sovereign state. He remained in the secretariat of state through the Second World War and subsequently headed the curia departments known then as the Holy Office and the Congregation for Seminaries.

Lateran Treaty between Italy and the Holy See in 1929, which set up Vatican City as a Sovereign state. He remained in the secretariat of state through the Second World War and subsequently headed the curia departments known then as the Holy Office and the Congregation for Seminaries.

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Family control bills draw Bishops' fire

WASHINGTON—The National Conference of Catholic Bishops has told the United States Congress that it opposes family planning of population-control bills on grounds they overlook an individual's dignity and put the cart before the horse when it comes to assisting the nation's needy.

Without a long overdue family policy for this country, "family planning and birth control programs are a limited and negative approach to family life," said Father James T. McHugh, testifying in behalf of the bishops before the House Committee on Interstate and Foreign Commerce. The priest is director of the United States Catholic Conference.

Programs under consideration by the committee, Father McHugh said, are "very often based on pragmatic decisions that overlook the dignity of the individual and that are questionable as to intent and expected results."

Silence of population bills on the topic of abortion "makes it even more dangerous and unacceptable," he said.

INCLUDED IN this blanket denouncement were bills S2108 and HRS1559 and others. The first, S2108, is a nearly \$1 billion population-control bill that would provide American

women with birth control pills and other contraceptives.

The other bill would amend the Public Health Service Act to provide specific project grants for family planning services and related research, training and technical assistance.

"The various legislative proposals contain authorization to fund private, non-profit agencies, institutions and organizations for the provision of family planning services," Father McHugh said. "We are opposed to the utilization of public monies," he added, "for the funding of private agencies whose whole intent is to promote birth control."

NEEDED, HE SAID, is a family policy which is "comprehensive, positive, supportive of family life." He added it "should include income and work programs such as those contained in the Family Assistance Plan, a unified health-care program, an education program that would include early childhood education, vocational education and adult education programs in addition to our present institution of learning."

He added that such a national family policy should "also include specific welfare assistance for those families and individuals with special needs."

Monsignor Goossens Asks:

Have we heard from you yet in response to our summer appeal?

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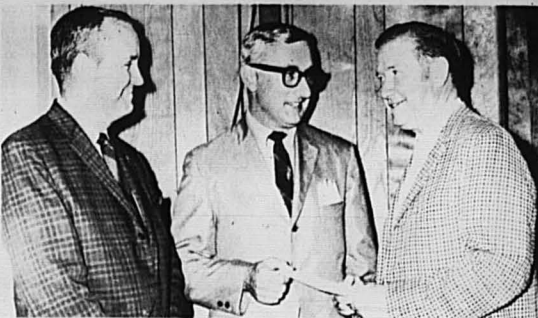


REARER OF THE GOLDEN RULE

KC Council 437 seats officers

INDIANAPOLIS—Richard McGuinness was installed as Grand Knight of the Mater Dei Council, No. 437, K. of C., in ceremonies held here recently.

Also installed were Richard Forestal, Deputy Grand Knight; Don Cales, Chancellor; Jim Rivelli, Advocate; Sid Luckett, Recording Secretary; Paul McGauley, Treasurer; Hugh Callagher, Warden; Tom Staab, Inside Guard; Delmar Wilson and William Sherer, Outside Guards; and Past Grand Knight Peter Murphy, Frontee.



NEW AOH CHARTER—Daniel F. O'Reilly, above center, has been named president of the newly-organized St. Patrick Division No. 1, Ancient Order of Hibernians in America. Present at the charter meeting was Fran Brady, left, president of the Kevin Barry Division No. 3, and Edward L. Clark, a national organizer for the AOH. The new division is composed primarily of southside Indianapolis residents of Irish descent. Other officers include: Joseph E. Kelly, vice president; Jack W. Cronin, recording secretary; Thomas P. Moriarty, financial secretary; John W. Barrette, treasurer; Philip Sheridan, marshal; John D. Wood, sentinel; and Richard Forestal, chairman of the standing committee. Division chaplain will be Father Laurence Lynch, chaplain of the Indianapolis Police Department. The charter for the new division was presented at the recent national convention of the AOH held in Indianapolis.

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PAUL P. WEISENBACH, 47, St. Louis, July 13, Husband Gertrude; father of Michael, Scott, Karen and Susan Weisenbach; brother of Anna Weisenbach of Cincinnati; Sister Michitidis, O.S.F., of Indianapolis; Bertha Weisenbach of Batesville; William Weisenbach of Morris and Nicholas Weisenbach of Madison.
JOSEPH GEORGE BESSLER, 62, St. Louis, July 27, Husband of Mildred; father of Ronald Bessler of Cincinnati; Paul Bessler of Muncie; brother of Corina Wilhelm of Oidenburg.

INDIANAPOLIS
ANTHONY RIZZO, 67, Sacred Heart, Aug. 6, Brother of Gus, Frank, James and Josephine Rizzo and Quila Durrell.
FRANK METON, 81, Marion County Home Chapel, Aug. 6.

MAITLAND A. HERNER, 79, St. James, Aug. 7, Mother of John A., Carl H. and Robert C. Herner; Dorothy M. Davidson, Betty J. Mary, Aug. 11, Mother of Patrick Huffer, Charlotte R. McKay and Mildred M. Davidson; sister of Rose Kruemeler.

ALLOYZIA HORVATH, 87, Immaculate Heart, Aug. 7, Mother of Zoltan, Attila and Csaba Horvath and Maria Kruby.
MARY T. MULDOON, 65, St. James the Greater, Aug. 8, Sister of Mrs. Edward Klein and Mrs. Lloyd Gross; sister of Thomas Reed, Katie Scott, Janet Seemeyer, Anna Wason and Mae Hayes.
LOUIS E. OSTHEIMER, 77, St. John of Arc, Aug. 8, Father of Louis R. Ostheimer, Mary E. Fagan and Ellen F. Lloyd.

ELIZABETH SCHMALTZ, 87, St. James the Greater, Aug. 10, Mother of Roy, Herbert and Robert Schmaltz; Mrs. Edward Klein and Mrs. Lloyd Gross; sister of Thomas Reed, Katie Scott, Janet Seemeyer, Anna Wason and Mae Hayes.
MARY NEWCOMB, 52, Immaculate Heart, Aug. 11, Wife of Thomas E. Newcomb; daughter of Dr. Joseph L. Conley; sister of Sister Mary Joseph, D.C.

PASQUALINA AMORE, 74, St. Mary's, Aug. 11, Mother of Patrick Amore and Anthony Lorenzano.
LEO A. WIEGAND, 65, Little Flower, Aug. 11, Husband of Dorothy M. Wiegand; father of Mrs. Paul W. Wiegand, brother of William J. Constance and Cecilia Wiegand.

JEFFERSONVILLE
CATHERINE (BRENNON) PRINZ, 84, St. Augustine's, Aug. 12, Mother of Mrs. Katherine Bottorff of Clarksville. Three sisters also survive.
MORRIS
FRANK A. MEYER, 68, St. Anthony's, Aug. 13, Husband of Mrs. Frances Hornbach, Albert and Thomas Meyer.

NEW MIDDLETOWN
JOHN M. ECKSTEIN, 49, Most Precious Blood, Aug. 10, Husband of Cecilia; father of Mrs. Diana Fry, Mary, Michael and Donald Eckstein. Two brothers also survive.
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WILLIAM H. SHEWMAKER, 63, Jr. of Grand Rapids, Mich.; Mrs. Most Precious Blood, Aug. 10, Husband of Lois; father of Norma Shewmaker of Bowling Green, Ky.; Wayne Shewmaker of Cincinnati; Robert Shewmaker and Mrs. Marilyn Thieneman, both of Corydon.

SELLERSBURG
CHARLES (CARL) EHRLINGER, 74, St. Paul's, Aug. 5, Brother of Clarence, Frank, William and Ollie Ehrlinger, all of Sellersburg and Elmer Ehrlinger of Huntsville, Ala.

SIBERIA
CECILIA GEHHAUSEN, 64, St. Martin's, Aug. 6, Wife of Louis; mother of Walter Gehhausen of Indianapolis; Louis Gehhausen of Louisville; Mrs. Catherine Schaefer and Leonard Gehhausen, both of Siberia; sister of Mrs. Leo Ernst and Mrs. John Tieman, both of Siberia; Mrs. Joseph Otto, Mrs. Henry Hostetter, Mrs. Joseph Hostetter and Mrs. Simon Voges, all of Jasper.

TERRE HAUTE
NEW, FARRALL RIPPETOE, 67, St. Joseph's, Aug. 8, Husband of Nell; father of William F. Rippetoe.

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TWO MEN AND A MULE—The Kuntz brothers, John, left, and Dave and their trusty mule, Willie Maket.

TWO MEN AND A MULE

Round-the-world walk aids world's children

BY PAUL G. FOX

FT. WAYNE, Ind.—Dave and John Kuntz, brothers from a small town in Minnesota, are investing three years of their lives for the benefit of the world's children.

Their unique effort began June 20 in Waseka, Minn., when they began a 15,000-mile walk, European and Asian itinerary which will end in Waseka sometime in 1973.

Averaging 15-20 miles per day, Dave and John are satisfying a long-felt ambition to experience the adventures of world travelers, while hopefully earning money for UNICEF, the United Nations Children's Fund.

Interested citizens along the route, with subtle prompting by the personable and articulate hikers, are encouraged to wage a pledge of funds to UNICEF—payable only when the two men complete their journey.

Pledge cards are distributed by the pair, to be forwarded to the sponsoring organization—the United Nations Association of Minnesota—which will call the signers in three years to make good their pledge to UNICEF.

FAITHFUL COMPANION to the brothers from Waseka is an

11-year-old mule named Willie Maket, donated by the Waseka Chamber of Commerce. The mule will be shipped back to Minnesota when the brothers reach New York, sometime in October.

From there they will fly to Lisbon, Portugal, to continue their "walk for peace." Their route includes passage through Spain, France, Italy, Yugoslavia, Bulgaria, Greece, Turkey, Iran, Russia and Japan before returning to the U.S.A. via Hawaii and the West Coast.

Thirty-one-year-old Dave, married and father of three, said at the trip's outset that "man has become a slave to the unending struggle for security the personable and articulate hikers, are encouraged to wage a pledge of funds to UNICEF—payable only when the two men complete their journey."

He has demonstrated his convictions by withdrawing \$4,000 from his retirement fund, earned the past 11 years working for his home county's engineering department. Of the amount, he gave his wife \$3,000 and will use \$1,000 to finance his world walk.

JOHN, 23 AND SINGLE, is a

1970 graduate from the University of Minnesota, where he majored in sociology. He shares his brother's convictions, adding that their feat is a counter-demonstration to those of many of their peers.

The two are purposely traveling light, carrying only enough supplies and cash to sustain themselves. They normally camp out in pup tents, sometimes taking hurried cover in a nearby culvert when a sudden shower appears.

Occasionally they have been taken into private homes or given gratis lodging in a Holiday Inn. They are grateful for the "change of pace" to shower and sleep in a comfortable bed.

It took them about 10 days to cross northern Indiana along busy U.S. 30, but they are not conscious of keeping a specific schedule. Frequently they stay in a community long enough to be interviewed by radio, television and newspapers—using every opportunity to promote the humanitarian causes of UNICEF, and to challenge the citizenry to organize the UN Children's Fund.

THEIR LIGHT BAGGAGE also includes several letters of endorsement—including a prized one from the former Vice President, Hubert H. Humphrey, who assured them they would have no difficulties acquiring permission to traverse the immense Russian nation.

They also have a letter of endorsement from their local sheriff, who vouches that the two are upstanding and have never run afoul of the law.

Interviewed after five weeks' walking, covering about 600 miles, the two have no second thoughts about their decision to walk around the world.

"If we worried about all the things ahead of us," commented Dave, "we wouldn't have gotten this far."

Opinions

TEEN ANSWERS

To the Editor:

I am writing this in reply to the letter written by a Terre Haute mother, published in your July 24 issue. In her letter she stated that the teens of Terre Haute were very disrespectful in church, chewing gum, talking and laughing, etc. Being a Terre Haute teen I'll have to admit this is true, but I hardly believe that the members of the older generation are very angelic either.

Maybe they do sit quietly in church every Sunday, and maybe they do (or at least pretend to) sing and pray reverently, but do they practice the teachings of a Church they so greatly respect? I've overheard some of the little gossip sessions that are held every Sunday after church. I've seen their false smiles, and I've seen their outright snubs. Also the mothers tend to think Sunday Mass is some sort of a fashion show. Each one tries to outdress the other.

This Terre Haute mother was so busy noticing what was wrong with everyone else in church, that I can't see where she had enough time to pray. Let's face it everyone, both sides need improving!

A Terre Haute Teen

Sees unity movement just getting started

CHICAGO—If people complain that the ecumenical movement is "running out of steam," it's most likely because they have never properly understood the concept of ecumenism.

That was part of the message made here by Father William Purdy during a three-hour meeting with 14 Episcopal and Roman Catholic clergymen at Holy Name Cathedral.

In his talk, he dealt with several problems facing ecumenism.

Father Purdy is the assistant for Anglican and Methodist relations in the Vatican Secretariat for Promoting Christian Unity. He is in the United States this summer visiting several dioceses to meet with Episcopal and Catholic clergymen involved in the ecumenical effort.

According to Father Purdy, the ecumenical movement is "getting over its first flush, the honeymoon stage, and is now getting down to business."

HE SAID THAT in many instances he has seen only superficial "sporadic effort" being made at works of ecumenism.

"The impression has been created in some circles," he explained, "that you can have a good old one week's spill of ecumenical activity and forget the other 51 weeks in the year."

He said that "a conscious effort must take place at every level of the two communities" if Catholic and Anglican faiths are to ever "grow together."

Pre-requisite to "growing together," according to Father Purdy, is the need for members of both faiths to experience a "spiritual renewal" and to go through "a merciless self search."

By doing so, he added, members of both Christian communities will help derive a deeper understanding of themselves, of others, and of what manner we can celebrate in common witness.

Father Purdy pointed out that the most common ecumenical effort in America, "for which there are many ready-made opportunities," has

been in "joint worship." He warned, however, that "there may be an inherent danger in exhausting our efforts in this area and neglecting other areas where there are wider problems of joint Christian witness."

IN DISCUSSING some of the "wider problems," he said that Christianity is faced with distinct problems in making "between rational work and religion." He said that "the challenge of Christian witness" is to make itself "intellectually and imaginatively acceptable" to people.

To do this, he added, it may call for "changes in methodology" among churches. "If we are to bring people back, it must be done through a more critical approach to ideas and situations." He expressed dismay at "the continuing withdrawal of churches from whole areas of human activities."

Both churches, Father Purdy said, "ought to be much clearer as to what grounds they ought to be occupying and not Franciscan Father Humilis occupying" in what he described as a neutral, non-sacramental world.



CIC board is headed by Thomas J. Murphy

INDIANAPOLIS—Attorney board of directors. He succeeds Thomas J. Murphy was recently elected as president of the Catholic Information Center.

Fatima retreat slate listed

INDIANAPOLIS—A varied schedule of retreats has been announced by Our Lady of Fatima Retreat House, 5353 E. 56th St.

Father Edwin Sahn, pastor of Immaculate Heart of Mary Mooney, Mueller, Ward Co. parish, will conduct the week-end retreat of August operations manager of 14-16 designed especially for WFBM-TV.

Re-elected to two-year terms on the 16-member board were: Patterson, O.S.B., prior of St. Maur's Benedictine Priory, will be the retreat master the week-end of August 21-23 for ladies from St. Rita's, Holy Angels and St. Bridget's parishes. The Labor Day Week-end Retreat, September 5-7, open to the public will be conducted by Father Eric Lies, O.S.B., of St. Meinrad Archabbey.

Reservations for any of the above retreats may be made with the retreat house, 545-7681.

*During this week 20 years ago, Pope Pius XII announced plans to proclaim the dogma of the Assumption of the Blessed Virgin Mary on the Feast of All Saints.

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St. Thomas Aquinas Parish, 46th and Illinois
St. Malachy's Booster Club CHICKEN DINNER
330 N. Green St., Brownsburg, Ind.
Friday, Aug. 14, 5 P.M.
Saturday, Aug. 15, 11 A.M. to 5 P.M.
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