



VOL. XI, NO. 38 INDIANAPOLIS, INDIANA, JUNE 23, 1972

OFFICIAL APPOINTMENTS

Effective June 29, 1972

REV. MICHAEL CARR, from associate pastor of St. Simon the Apostle parish, Indianapolis, to associate pastor of St. Michael parish, Indianapolis.

REV. CHARLES CHESEBROUGH, from associate pastor of St. Vincent de Paul parish, Bedford, to associate pastor of St. Simon the Apostle parish, Indianapolis.

REV. SAMUEL CURRY, from associate pastor of St. Paul parish, Tell City, to full-time instructor in religion at Secena Memorial High School, Indianapolis, with residence at St. Philip Neri parish, Indianapolis.

REV. JAMES DOOLEY, from pastor of St. Mary parish, Rushville. Granted permission to work as a priest psychologist with the Veterans' Administration Anti-Drug Program with residence at Marian College, Indianapolis.

REV. WILLIAM FISHER, from chaplain of St. Vincent Hospital, Indianapolis, to pastor of St. Mary parish, Rushville.

REV. JOHN HARTZER, from associate pastor of St. Christopher parish, Indianapolis, to co-pastor of St. Mark parish, Indianapolis.

REV. JAMES HOFFMAN, from associate pastor of Sacred Heart parish, Jeffersonville, to chaplain of St. Vincent Hospital, Indianapolis.

REV. EDWARD JOHNSON, granted a leave of absence at his own request. (Effective June 15th.)

REV. BERNARD KOOPMAN, from associate pastor of St. Gabriel parish, Connersville, to pastor of St. Vincent de Paul parish, Bedford, and mission of Brownstown.

REV. KARL MILTZ, from associate pastor of Our Lady of Perpetual Help parish, New Albany, to full-time instructor in religion at Our Lady of Providence High School, Clarksville, with residence at Our Lady of Perpetual Help parish, New Albany.

REV. JAMES O'RILEY, from associate pastor of St. Mark parish, Indianapolis, to associate pastor of Holy Spirit parish, Indianapolis.

REV. MYLES SMITH, from associate pastor of St. Michael parish, Indianapolis, to associate pastor of Our Lady of Perpetual Help parish, New Albany.

REV. CHARLES WALSH, retiring from the pastorate of St. Martin parish, Yorkville.

REV. ANDREW WEIDEKAMP, granted a leave of absence at his own request. (Effective June 22nd.)

REV. LAWRENCE WEINZAPFEL, from pastor of St. Vincent de Paul parish, Bedford, and mission of Brownstown, to pastor of St. Martin parish, Yorkville.

Effective July 18, 1972

REV. MSGR. JOSEPH BROKHAGE, from rector of the Latin School of Indianapolis and pastor of Holy Rosary parish, Indianapolis, to Personnel Director for Priests and Seminarians and pastor of St. Catherine parish, Indianapolis.

REV. CARL BUSALD, retiring from the pastorate of St. Catherine parish, Indianapolis.

REV. WILLIAM CLEARY, from principal of Cardinal Ritter High School, Indianapolis, to rector of the Latin School of Indianapolis and pastor of Holy Rosary parish, Indianapolis.

Effective August 11, 1972

REV. STANLEY HERBER, to administrator of St. Agnes parish, Nashville. He will retain his duties at the Latin School of Indianapolis, with residence at St. Patrick parish, Indianapolis.

REV. CLIFFORD VOGELSANG, from instructor at the Latin School of Indianapolis and administrator of St. Agnes parish, Nashville, to associate pastor of St. Monica parish, Indianapolis.

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

June 20, 1972

Retiring pastors post 104 years of service

Two Archdiocesan pastors, whose retirements were announced this week, have given a total of 104 years of service to the priestly ministry.

Father Charles Walsh, 76, pastor the past 15 years of St. Martin's parish, Yorkville, and Father Carl Busald, 75, pastor of St. Catherine's parish, Indianapolis, since 1949, will retire this month from their respective parishes.

Each has held five parish appointments in their 50-plus years as priests. Both are Indianapolis natives.

FATHER WALSH, ordained in 1919, had two priest-brothers and another brother who became a Jesuit lay Brother. Father John A. Walsh, a diocesan priest, died in 1927, while Father Raymond B. Walsh,

S.J., died in 1959. Brother Louis Walsh, S.J., died in 1958.

His first parish assignment was at Holy Trinity, New Albany, where he served five years. He then served five years as instructor and assistant chaplain at the Gibault School for Boys, Terre Haute. In 1928 he was appointed pastor of St. Elizabeth's parish, Cambridge City.

For 25 years, from 1932 to 1957, Father Walsh was pastor of St. Michael's parish, Madison. He was then assigned to St. Martin's parish, Yorkville.

Father Walsh is a world-traveler, having visited nearly all continents and scores of countries, including the Arctic Circle and the Far East. He has gathered thousands of color slides of his travels and has

(Continued on Page 3)

20 clergy shifts are announced by the Chancery

Twenty clergy changes were announced by the Chancery Office this week. The list includes the retirement of two priests and the naming of seven pastors. A new principal was also named at the Latin School of Indianapolis.

Retiring from pastorates are Father Charles Walsh, 76, from St. Martin's parish, Yorkville, and Father Carl Busald, 75, from St. Catherine's parish, Indianapolis.

Msgr. Joseph D. Brokhage, 58, founding principal of the Latin School since 1955, was appointed pastor of St. Catherine's parish. He will be succeeded at the Latin School and as pastor of Holy Rosary parish by Father William Cleary, 46, principal of Ritter High School since 1965.

Msgr. Brokhage was also named to a new position as Archdiocesan Personnel Director for Priests and Seminarians. He formerly served as Archdiocesan Secretary for Ecclesiastical Students and will combine that post with his role as chairman of the Priests' Personnel Board. The board serves in an advisory capacity to Archbishop George J. Bishop.

SUCCESSOR FATHER WALSH at St. Martin's parish will be Father Lawrence Weinzapfel, 65, pastor of St. Vincent de Paul parish, Bedford, since 1956. New pastor at Bedford and Our Lady of Providence parish, Brownstown, will be Father Bernard Koopman, 36, former associate pastor of St. Gabriel's parish, Connersville.

Father James Dooley, 49, pastor of St. Mary's parish, Rushville, since 1967, will work as a priest-psychologist with the Veterans' Administration anti-drug program in Indianapolis. He will be succeeded at Rushville by Father William Fisher, 47, chaplain at St. Vincent Hospital, Indianapolis, since 1970.

New chaplain at St. Vincent Hospital will be Father James Hoffman, 43, former associate pastor of Sacred Heart parish, Jeffersonville.

Father John Hartzer, 43, former associate pastor of St. Christopher's parish, Indianapolis, has been appointed co-pastor of St. Mark's parish, Indianapolis.

Named administrator of St. Agnes parish, Nashville, was Father Stanley Herber, 34, a faculty member of the Latin School of Indianapolis.

CHANGES AMONG associate pastors will include the following:

Father Michael Carr, 31, from St. Simon's parish, Indianapolis, to St. Michael's parish, Indianapolis.

Father Charles Chesbrough, 34, from St. Vincent de Paul parish, Bedford, to St. Simon's parish, Indianapolis.

Father James O'Riley, 47, from St. Mark's parish, Indianapolis, to Holy Spirit parish, Indianapolis.

Father Myles Smith, 27, from St. Michael's parish, Indianapolis, to Our Lady of Perpetual Help parish, New Albany.

Father Clifford Vogelsang, 35, from administrator of St. Agnes parish, Nashville, and Latin School faculty, to St. Monica's parish, Indianapolis.

FULL-TIME HIGH SCHOOL instructors receiving changes in assignment are:

Father Samuel Curry, 28, from associate

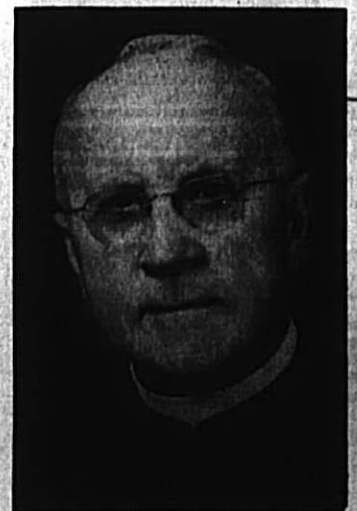
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MSGR. BROKHAGE



FATHER WALSH



FATHER BUSALD



FATHER CLEARY



PROVIDENCE OFFICERS—Mother Mary Plus Regnier, front row, center, recently re-elected superior-general of the Sisters of Providence congregation at St. Mary-of-the-Woods, is shown above with other congregation officers. From left are: Sister Alexa Suelzer, director of Christian Development and first vice president; Sister Ann Kathleen Brawley, secretary-general; Sister Margaret Kern, director of finance; and Sister Edwardine McNulty, director of Apostolic Works and second vice-president. The election took place at the close of the congregation's 30th general chapter on June 12.

'ETHICAL' PROBLEM

Hospital parley tackles dilemma

BOSTON—The dilemma of following the "Ethical and Religious Directives for Catholic Health Facilities" while at the same time "respecting the conscience of the non-Catholic patient" was posed by some health care officials at the June 11-15 Catholic Health Assembly here.

The directives, approved last fall by the nation's bishops, condemn abortion, contraceptive sterilization, artificial insemination and other practices.

Msgr. Harold Murray, secretary of the U.S. Catholic Conference (USCC) department of social development and world peace, a unit which includes the division of health affairs, said "the whole gamut of opinions" on the ethical directives was expressed at a special session attended by 300 of the 1,600 delegates.

MSGR. MURRAY said he thought those

at the session "were in total agreement that abortion should not be permitted in Catholic institutions, and that if it came to a choice between performing an abortion or closing the institutions," most felt they would rather close their institutions.

He said those at the session thought the directives in general were acceptable, but that they found problems "in implementing them in today's society."

The USCC official noted a 17-member subcommittee of lawyers, physicians, sociologists, theologians and others is being formed to study the directives and make recommendations for changes in them, based on the suggestions submitted by Catholic health officials.

AT ANOTHER convention session, Sister Margaret Vincent Blandford, (Continued on Page 3)

GEORGE BRINKER OF ST. ANTHONY'S

Blind parish leader 'inspiration'

BY PAUL G. FOX

INDIANAPOLIS—Blindness has not prevented George Brinker from taking an active part in his parish affairs.

The former insurance agent, sightless since 1961 because of an eye disease, served as co-chairman of last week's three-day festival at St. Anthony's parish here.

Brinker can be found at other major parish functions as well. He recently completed a term as president of the St. Anthony's Home and School Association and serves as master of ceremonies for the two big parish dances—one in November, the second on St. Patrick's Day.

He draws his strength from his great faith in God, his family and many friends in both parish and neighborhood. His wife, Lillian, is affectionately termed "the best seeing-eye brunette in the world."

BLINDNESS HAS NOT deterred Brinker from taking an active interest in the affairs of his children, including their participation in sporting events.

Son Earl, 20, attends Marian College on an athletic scholarship. The family scarcely misses a basketball or baseball game.

Flanked at athletic contests by his wife and another son, Dennis, 22, Brinker has "the best radio announcers in town" to describe the action.

Dennis is an honors graduate of Cathedral High School (at 16) and Indiana University (at 20), where he majored in accounting.

Daughter Laura, 18, was graduated earlier this month from Ritter High School, but has no plans for college.

"We've paid the last tuition payment," Brinker mused. "All that is behind us now, with Earl on a college scholarship."

The Brinkers are strong supporters of Catholic education, all three children having attended the parish school and Catholic high schools.

No longer able to pursue his livelihood, Brinker has a small bicycle repair shop in his garage which he operates more as a hobby. He likes to restore antique bikes

and display them at the Indiana State Fairgrounds.

DESCRIBING HIS DUTIES as festival co-chairman, Brinker commented that advance planning is the key. "We will begin within a couple of months on next year's festival," he said.

He has a "festival recipe" which is essential for success. "It takes a crazy love for the project, a little wit, wonderful parish priests, willing parish workers, and a family who lets you do it." All five members of the Brinker family were busy during the festival, staffing booths and filling in where necessary.

Father John Ryan, St. Anthony's pastor, called Brinker "an inspiration to other parish workers."

"As a member of the parish council and

Adult workshop series opens at Woods June 26

ST. MARY-OF-THE-WOODS, Ind.—"Prayer Experience" will be the first of six adult summer workshops to be held at St. Mary-of-the-Woods College here, starting Monday, June 26.

Resource personnel for the one-week workshop will include: Father Edward Farrell, spiritual director of Sacred Heart Seminary, Detroit; Father Keith Hoesy, director of John XXIII Retreat House, Hartford City; Sister Mary Finn, H.V.M., Detroit; and Sister Alexa Suelzer, S.P., director of Christian Development for the Sisters of Providence.

Designed for participants to share one another's insights on integration of prayer and action, the prayer workshop will be coordinated by Sister Mary Roger Madden, S.P.

OTHER SUMMER workshops and dates include:

"Designing Creative Learning," July 3 to 14 and July 17 to August 4. The program is designed to offer educators opportunity to deepen sensory perceptions and concretize personal philosophy of education. Program director is Sister Michaelaean Jantzer, O.S.B., of Kranzburg, S.D.

"Institutions, Values and the Human Spirit," July 16 to 22, conducted by Dr. Brian Hall, director of Family and Human Resources Development for Catholic Social Services, Indianapolis. Program director is Sister Ruth Eileen Dwyer, S.P.

"Today's Teacher of Religion," July 24 to August 4, conducted by Sister Nancy Schwoyer, R.C.E., and Sister Marygrace McCollough, R.C.E.

"THE WHOLE Religious Woman," July 26 to August 4, conducted by Miss Julia Lane, of Loyola University. The workshop is designed for the religious women from 35 to 55 years of age, to include spiritual, physical and emotional needs.

Coordinator of the summer study program is Sister Gertrude Therese Garvey, S.P., administrative assistant to the college president. Additional information is available on the workshops by calling (812) 533-2181.

Consecration slated for Episcopal bishop in Notre Dame church

NOTRE DAME, Ind.—An Episcopal bishop will be consecrated here in the University of Notre Dame's Sacred Heart Church.

The ceremony, hailed as "a sign of ecumenical maturity" by the university's president, Father Theodore M. McCollough, C.S.C., will make the Rev. William C. R. Sheridan fifth bishop of Northern Indiana. He replaces retiring Bishop Walter C. Klein.

The use of Sacred Heart for the consecration has been approved by Bishop Leo J. Pursley of Fort Wayne-South Bend. The church was offered as a gesture of ecumenism toward the Episcopal Church whose own facilities are not suitable for the ceremony.

chairman of the social committee, George has never missed a meeting. He is a great and willing worker who accomplishes much by digging in and setting a fine example for others."

What does George Brinker do with his spare time? Last year, the family went to Florida to watch Earl play baseball with the Marian College Knights and to East Chicago and Detroit for the national finals of the American Legion baseball tourney.

"I also enjoy fishing with Earl. Maybe I don't catch many fish, but I enjoy the sun."

He also has a couple of stories to tell.

"Without a sense of humor, you might as well be dead," he mused.



BLINDNESS NO HANDICAP—St. Anthony's parish festival co-chairman George Brinker, totally blind for 11 years, checks on progress in the school kitchen during last week-end's three-day festival. Mrs. Mildred Whitsett, left, and Mrs. Jessie Williams assure him that "all is well."

TIC TACKER

Tap alumni for Providence play

BY PAUL G. FOX

The Providence High School Players, no doubt THE outstanding student theatre group among Catholic high schools in the Archdiocese, will draw upon its alumni members for a unique summer production.

Raymond Day, faculty member and director of theatre at Our Lady of Providence High School, Clarksville, has selected the challenging musical-comedy "1776" for holiday week-end performances June 30, July 2 and 4.

The Broadway production of "1776" closed recently after a four-year run. This is the first amateur production in the state that we are aware of. It is whimsical musical comedy based upon the birth of our nation, presenting delightfully human characters who wrote and signed the Declaration of Independence.

What makes "76 particularly difficult is that the cast consists of 25 men and two women, with special choreography designed for "middle-aged" men.

For his unique summer production, Day is drawing upon the talents of "old timers," Providence grads, who will make up more than half the cast and serve with students on the various crews and technical committees.

Principal roles will be portrayed by Providence senior Brad Gettelfinger as John Adams, Robert Marx (class of '58) as Ben Franklin, and Marty Bachman (class of '72) as Thomas Jefferson.

Others will include: Joe Bourne as John Hancock, Frank Miller as Richard Henry Lee, Dennis Day as John Dickenson and Jim Babe as Edward Rutledge.

Day, with degrees from Marian College and Catholic University, will be assisted by Miss Mary Pat Slevin and Miss Paula Andres. Pat Welsh is executing the sets.

Special extension of the auditorium stage at Providence has been planned, along with elevation of the rear for better cast visibility during "Continental Congress" scenes.

The Providence Alumni Association is combining with the Providence Players in the effort to revitalize alumni interest in their alma mater. Current time for the three scheduled performances is 8:30 p.m. (last time). Reservations are available by calling (812) 283-2365.

Those who appreciate the Providence Players' recent productions of "The Fantasticks" and "Fiddler on the Roof" know what quality to expect from "1776".

We can think of no better patriotic observance of the coming holiday than by attendance at this production. The finale is worth the price of admission.

NAMES IN THE NEWS—Indianapolis graduates from St. Joseph's College, Rensselaer, last Sunday included: Nora K. Daily, bachelor of science, chemistry; Dave A. Gandolph, bachelor of science (cum laude), management; and David B. Marendt, bachelor of science, physical education. Academic distinction was earned at St. Mary-of-the-Woods College the past semester by the following Archdiocesan students: Mrs. Linda Stanley Kopka, Plainfield; Miss Jeanne Hagelskamp, Indianapolis; Miss Christine Collins, Miss Margaret Burdick, and Miss Debra Furr, all of Terre Haute; and Miss Bonnie Mazely, of Clinton.

SUMMERING IN SPAIN—Sister Beth Carroll Kelso, S.P., area chairman of Spanish at St. Mary-of-the-Woods College, is attending the University of Salamanca in Spain for summer review work on language skills. She will be a student of architecture, archaeology and languages during July and August. Sister Beth studied at the University of Madrid in 1966 and took a study travel trip in Mexico earlier this year.

ADULT EDUCATION FELLOWSHIPS—The continuing availability of the Lilly Fellowship in Adult Education has been announced by the Indiana University Bureau of Studies in Adult Education. Three to five fellowships are usually awarded each year, with stipends varying from \$250 to \$2,200. Made possible by a grant from Lilly Endowment, Inc., the grant provides that the fellowships be awarded to responsible, qualified students who (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education, and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree, but well-qualified candidates for the master's degree may be appointed. Applications for 1973-74 must be submitted by February 15, 1973. Write: Director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, IN 47401.

Benedictine nuns to note anniversary

BEECH GROVE, Ind.—Six Benedictine Sisters of Our Lady of Grace Convent here will observe their jubilees in religious life Saturday, June 24.

Celebrating 50th year jubilees are Sister Mary Adrian Dauby, Sister Scholastica Harpenau and Sister Mary Helen Wagner. Those observing their 25th year jubilees are Sister Amelia Banet, Sister Mary Cecile Deken and Sister Mary Lois Hohl.

Archbishop George J. Biskup will be the celebrant of the jubilee Mass in the convent chapel at 10:30 a.m. Father John Ryan, pastor of St. Anthony parish, will deliver the homily.

THE GOLDEN jubiliarians made their first profession of vows at the Convent of the Immaculate Conception, Ferdinand, on August 11, 1922. Those noting their silver jubilees made their first profession at Ferdinand on June 9, 1947. They were all assigned from the Ferdinand convent as founding members of Our Lady of Grace Convent when it became autonomous in 1961.

These Sisters have spent most of their religious life teaching school. All of them have taught in both the Evansville diocese and the Indianapolis Archdiocese. They have accumulated 88 teaching years in the Evansville diocese and 123 years in the Indianapolis Archdiocese.

Sister Mary Adrian, a native of Perry County and a member of St. Joseph parish (now St. Isadore) near Bristol, has taught school for the past six years at St. Anthony School in Clarksville. Although the coming year will mark her retirement from active teaching, she has been assigned to St. Joseph parish, Clark County, where she will assist in the school.

SISTER Scholastica has been teaching at St. Pius X School, Indianapolis, for the past three years. Her home parish is St. Mark's, Perry County. She also is retiring from active teaching this year but has been appointed for the coming school year to aid the teachers at St. John

Thirty years ago Bishop Joseph E. Ritter officiated at the dedication of the New Our Lady of Lourdes Church on Indianapolis' Eastside.



CONFIRMATION CONFIRMED—Bishop Joseph L. Hogan of Rochester, N.Y., anoints Susan Wharmby during her confirmation at the age of 18. Mrs. Wharmby is a recent convert and a resident of St. Ann's Home in Rochester. During the same ceremony, 22-year-old William R. Myers was also confirmed. (HNS photo)

School, Starlight. Sister Mary Helen retired from teaching last year. She will continue to reside at Our Lady of Grace Convent, St. John's parish, Elberfeld, is her home parish.

ST. MARY-OF-THE-KNOBS, Floyds Knobs, is Sister Amelia's home parish. For 16 years she has been teaching in Archdiocesan schools. She will return to Clarksville in August to teach at St. Anthony School for her second year.

Sister Mary Cecile is subprioress at Our Lady of Grace. Before her assignment to Our Lady of Grace Convent and Academy in 1967, she taught for four years at Chatham High School Indianapolis. Her home parish is Christ the King, Evansville.

During her years of teaching, Sister Mary Lois has had assignments in a number of schools in southern Indiana. She

will be stationed for her fourth year at St. Mark's in Perry County for the next school year.

Downey Council notes 19th year

INDIANAPOLIS — Msgr. Downey Council, Knights of Columbus, will observe its 19th anniversary of foundation Saturday, June 24, with liturgical and social events.

The Anniversary Mass will be offered at 5:30 p.m. in Sacred Heart Church, followed by a champagne reception and dinner-dance in the council hall.

Dinner speaker will be Father Conan Mitchell, O.F.M., of Chicago, former council chaplain and pastor of Sacred Heart parish.

Chairman of the anniversary celebration is Paul N. Schroeder.

USCC moves to streamline organization

WASHINGTON — Bishop Joseph L. Bernardin has announced steps implementing the decision of the country's Catholic bishops to reorganize and streamline the United States Catholic Conference.

The steps were included in the USCC reorganization plan approved by the bishops at their April 11-13 general meeting in Atlanta.

Bishop Bernardin, USCC general secretary, said the steps include:

—Appointment of four new secretaries—for education, social development and world peace, planning, and research—as staff members of the office of the general secretary.

—Appointment of a new director of the Division for Religious Education-Confraternity of Christian Doctrine.

—APPOINTMENT OF A new director of the Division of Urban Affairs.

Appointment of an acting director of the Division of Health Affairs.

—Merger of the Departments of Social Development, International Affairs, and Health Affairs into a new Department of Social Development and World Peace.

—Transfer of the Department of Communications to the level of a staff office to the general secretary, with the name Office of Communications.

—TRANSFER OF THE Family Life Division from the former Department of Social Development to the Education Department.

—Merger of the Division of Adult Education into the Division for Religious Education-Confraternity of Christian Doctrine.

Final phasing out of the Division for United Nations Affairs, in accordance with a decision made in 1971.

The reorganization, along with budget cuts and reallocations, envisions a 1973 budget of approximately \$2.8 million of USCC activities funded from diocesan allocations. This will be nearly \$1 million less than in 1972.

INDIANAPOLIS Calendar of Events

FRIDAY, JUNE 23

Rummage Sale, St. Andrew's school gym, 4050 E. 38th St., from 9 a.m. to 4 p.m. today and Saturday, from 9 a.m. to 1 p.m.

Holy Cross Summer Festival today and tomorrow, on the parish grounds at 125 N. Oriental St.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

'Singles' schedule picnic and dance Sunday, June 25

INDIANAPOLIS — The Single Christian Adult Clubs of Indianapolis have planned a "Singles Day" picnic and dance for Sunday, June 25.

Members and guests will meet at St. Andrew's Church, 38th and Sherman Drive, at 12 noon and go to North Eastway Park for the picnic. Following the picnic, there will be a dance at St. Joan of Arc social hall, 42nd and Park.

Food and beverage are included in the \$1 fee. There will be a 75 cent charge for swimming. All single high school and college graduates are invited to join in the fun.

Thirty years ago Msgr. Henry F. Dugan, diocesan chancellor, officiated at the blessing of a new flag and flag pole at Holy Angels School, Indianapolis.

'CABINET MEETING' HELD

Report on reform of the Curia

VATICAN CITY—Pope Paul VI presided over a "cabinet-level" meeting of Vatican cardinals June 13 to hear reports on the first five-year trial period of the reform of the Roman Curia, the Church's top administrative offices.

The three-hour meeting was attended by all the cardinals who head the top offices of the Curia. Each cardinal read an evaluation report on his office and its activities during the past five years.

Pope Paul's apostolic constitution Regimini Ecclesiae Universae, published August 15, 1967, laid down general

guidelines for the reform and modernization of the Roman Curia, particularly with reference to the directives issued by the Second Vatican Council.

OVER THE PAST five years, the papal secretary of state, Cardinal Jean Villot, has held periodic meetings of all cardinals who head Vatican offices—somewhat equivalent to a U.S. cabinet meeting but without the presence of the president.

The June 13 meeting was the first to be presided over by Pope Paul.

One prelate attending the meeting said that the Pope took a dominant and active role throughout.

THE VATICAN DAILY, L'Osservatore Romano, reported that "each cardinal reported on the work of his office, underlining the consequences following the apostolic constitution, especially the most important pastoral orientation of the Curia's work in close cooperation with

bishops' conferences and individual bishops. . . . At the same time there were brought to light possible areas for further improvement and various suggestions as to how this could be done."

L'Osservatore Romano reported that the Pope praised the cardinals for the work already accomplished in reforming the curia and for the faithfulness shown to the Second Vatican Council, and that he also stressed that the process of reform is not over or completed.

'Sinister humor'

VATICAN CITY—The Vatican City's weekly journal, L'Osservatore della Domenica, has pictured the People's Republic of China as engaging in "unwitting and sinister humor" when it tried to make the Vietnam war an ecological issue at the recent U.N. Conference on Human Environment in Stockholm.

The editorial reminded readers that people have been perishing for a quarter of a century in Vietnam, where "they are oppressed by rival power considerations which are extraneous to the country," and that "therefore the Vietnam tragedy cannot be expressed in ecological terms."

Hospital

(Continued from Page 1)

president of the Catholic Hospital Association, cited the need "to interrelate our systems with the total health system, while at the same time we hold firmly and reinforce our Church-relatedness."

She urged participants to become a collective "influence for good" in contemporary society.

"Our voice must be heard in order to bring about the strong influence for good so necessary in today's complex society," Sister Blandford said.

Religious superiors, hospital administrators, trustees and other Catholic health care decision-makers attended the five-day conference which revolved around the theme, "Faith Seeking Understanding."

WILLIAM A. REGAN, a hospital legal consultant from Providence, R.I., predicted that "health maintenance organizations" (HMO) will be major vehicles for the delivery of health care in the future.

The HMO provides a health plan covering physical examinations, check-ups, out-patient and nursing care in addition to the hospitalization coverage provided in most current plans, Regan noted.

Congressman Al Ullman (D., Ore.), a member of the ways and means committee of the U.S. House of Representatives, stressed the need for re-organizing health care systems.

Ullman described his proposal, now pending before the ways and means committee, which would create locally responsible health care corporations. These would include, under centralized management, all the services and institutions required to deliver comprehensive health care to a geographic area.

Clergy shifts

(Continued from Page 1)

pastor of St. Paul's parish, Tell City, to Seecina Memorial High School, Indianapolis, with residence at St. Philip Neri parish.

Father Karl Miltz, 28, from associate pastor of Our Lady of Perpetual Help parish, New Albany, to Our Lady of Providence High School, Clarksville, with residence at Our Lady of Perpetual Help parish.

Leave of absence has been granted to Father Edward Johnson, 30, faculty member at Seecina Memorial High School, and to Father Andrew Weidekamp, 30, associate pastor of Holy Spirit parish, Indianapolis.

Elect Jeffers head of Education Board

The Archdiocesan Board of Education this week elected Thomas Jeffers, a member of Little Flower parish, Indianapolis, as its new president.

He will succeed Father William Morley, pastor of St. Jude's parish, Indianapolis, who served during the past year.

Other new officers will include: Harold Everett, of Holy Angels parish, Indianapolis, vice-president; and Father Robert Drewes, pastor of St. Bernadette's parish, Indianapolis, secretary.

Retiring

(Continued from Page 1)

delivered many travelogues over the years to interested groups.

Declining health in recent months has caused Father Walsh to take up residence at Kneipp Springs in Rome City, Ind.

FATHER BUSALD an ardent sportsman and fisherman, was ordained in 1921. He served his first pastoral assignment at St. Mary's parish, New Albany, a stone's throw from Father Walsh, assigned to Holy Trinity parish there.

In 1923 he was named pastor of St. Bernard's parish, Frenchtown, and five years later was appointed to St. John's parish, Osgood. In 1938 he was assigned to St. Mary's parish, Floyds Knobs, a position he held until being named pastor of St. Catherine's in 1949.

Father Busald served a term as a member of the Archdiocesan Rural Life Board.

He also had a priest-brother, Father Joseph Busald, a priest of the Indianapolis diocese who later became affiliated with the Jefferson City (Mo.) diocese. He died several years ago.

CATHOLIC FIRESIDE EDITION

The New American Bible

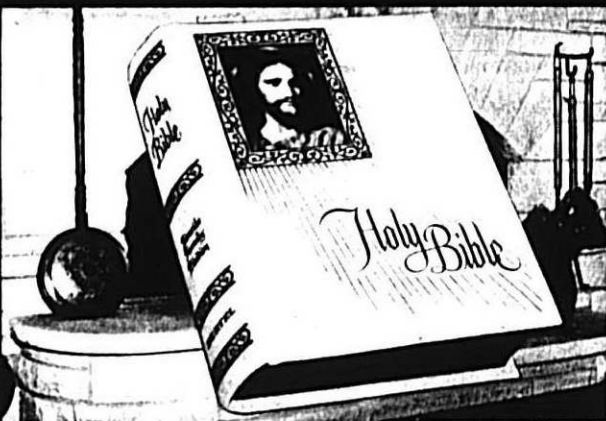
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BEHIND THE NEWS

BY MARY KAY WILLIAMS

Latest studies on U.S. population show that the rate of population growth is turning dramatically downward. We are experiencing not a "baby boom" but a "baby bust."

Population panic has subsided, but one of its most serious effects remains in government policy.

The United States has no official population policy. Still there has been a lot of population pressure upon government agencies, and action within those agencies. This action is aimed to curb population directly and to create a national psychology regarding population attitudes.

EFFORTS BY government agencies to curb population has had its history in voluntary family planning programs. Later, however, these programs are doing more than providing contraceptives. It is not difficult to detect an aggressive and coercive direction.

For the first time, a U.S. agency is financing sterilizations, and financing them on a large scale. This is aimed at the poor. And it's a chilling example of what many thoughtful people have

SECOND OF A SERIES The real story on population

warned against: the association of population control with welfare benefits.

The Office of Economic Opportunity (OEO) is providing money to sterilize the Appalachian poor in Tennessee who have decided not to have any more children. Already 80 per cent of OEO Community Action Groups across the country are shown to favor funds for similar sterilization programs.

This is a major shift in policy. OEO regulations had always prohibited money for sterilizations and abortions. But in May, 1971, a directive announced that sterilizations would be permitted.

WHILE ABORTIONS are still banned by OEO, they are paid for by the Medicaid program which is funded by the Department of Health, Education and Welfare. (HEW).

(Mary Kay Williams is editor of Catholic Family Leader, published bi-monthly by the Family Life Division of the U.S. Catholic Conference. She has done graduate work in family life and child development at Brigham Young University and the University of Maryland.)

These are just two examples which have a certain relationship to the "unofficial" U.S. population policy. The group most affected is the poor.

But what about the rest of the population? They're being affected as well. The means may be more subtle—the creation of a national psychology based on the idea that families should think small.

Some government agencies made a big

mistake when they accepted population hysteria without a critical eye. Instead of engaging in large-scale research, there was the tendency to act quickly and ask questions later.

EVEN AS UNLIKELY an agency as the Post Office is contributing to the national psychology that fewer is better. The device is simple—an eight-cent postage stamp depicting a man, a woman, and two children with the words "Family Planning" at the top.

The Commission on Population and the American Future made headlines when it put a price-tag on children. The commission said it cost \$80,000 for two children from birth to college degree. That kind of calculation sends every parent back to the checkbook. It's the sort of propaganda that hits parents where it hurts. And it was not offset by an consideration of the positive values of parenthood and children.

The pressures have been heavy on government agencies to adopt more aggressive measures. While many radical proposals—conception licenses, infiltration of the water supply with sterilization agents, mandatory abortions in certain situations—have been dismissed or ignored, other proposals have been enacted. Instead of acting under an official population policy, government agencies are forming little pieces of it on their own.

This amounts to a concealed population policy, and it's extremely difficult to know the purpose and values on which the policies are based.

Many knowledgeable people feel that the United States should not have a population policy at all. The feel that this is too narrow and negative a way of looking at people.

THEY ARGUE THAT a population policy be a part of a broader family policy.

This family policy would regard individuals as members of families—not as statistics on charts.

A family policy, concerned with social legislation, would be sensitive to: —Differences among families. This involves a recognition of various types of families and their corresponding needs.

Some examples of family types are: poor families, different mixes of families, families of varied ethnic, racial, and religious backgrounds, families with handicapped members, one-parent families, urban and rural families.

—Similarities among families. This involves looking at the total environment of the family.

THESE ARE THE things that concern all families. Some examples would be: housing, education, health, employment, income and taxes, and child care.

A family policy would consider all of these elements in working out social programs which would have a common goal: to strengthen and support family life in America.

The idea of a national family policy is not new. Over 30 years ago, Alva Myrdal wrote "Nation and Family," addressed to the Swedish situation.

Dr. Myrdal argued that government couldn't avoid having policies that deeply affect family life. Therefore these policies should operate from an over-all design. They should not be piecemeal or haphazard.

TWO THINGS were important, Myrdal stressed, in developing a policy for the family:

—It should be a full-blown social policy.

—It should be derived from a set of values.

It is precisely a "set of values" which has been lacking from piecemeal population policies. We have seen this painfully in the above references about governmental efforts on population control.

Until a set of values on population surfaces, progress on any family policy is also stunted.

(Next: A question of values.)

Equal representation in court

Justice in municipal or misdemeanor courts is often dispensed on an assembly line. Realists contend no other way is possible. An estimated five million misdemeanor charges, not including traffic offenses, are dealt with each year. Judges must apportion no more than a few minutes per defendant or risk being swamped in a backlog of cases.

The present situation, bad as it is, however, may well be remembered as the "good old days."

As of last Monday, June 12, every indigent facing the possibility of even a three-day jail sentence became entitled to ask for and get free legal representation. The right was guaranteed in a ruling of the U.S. Supreme Court. The majority opinion viewed the decision as a natural outgrowth of a 1963 ruling which said courts must appoint pauper attorneys for poor persons charged with a felony.

The 1963 decision has contributed in large measure to the near-breakdown in criminal courts of many large cities. So last week's decision must have sent shudders through every judge and city comptroller. The specter of penniless vagrants jamming dockets with continuances and delays is frightening enough. But add to that the fact that taxpayers are going to have to pay the fees of all those court-appointed lawyers and one readily foresees budgetary mayhem.

Considering that just over 40 years ago some state courts were sentencing people to death without benefit of counsel, last week's ruling is a much-needed balancing of the scales of justice. It is not, however, without pitfalls, as a minority opinion from Justices Lewis F. Powell, Jr., and William H. Rehnquist pointed out.

The Justices said judges who try moving to a fines-only approach to indigents would probably be faced with another constitutional challenge. Moreover, they questioned whether the law has begun to discriminate against those who have funds, regardless of how much or how little. They envisioned a laboring man earning only sustenance wages being sentenced to jail while his indigent co-defendant is let off with a small fine.

Whatever the short-range ramifications of the decision, it has far-reaching consequences of greater significance. It may well force the overdue reform of criminal and court codes.

For years numerous experts in

the fields of corrections, law and social welfare have sought to remove what are commonly called "victimless crimes" from the courts. Misdemeanor courts are clogged with such crimes—drunkenness, vagrancy, prostitution, gambling, etc. Half of the cases handled in most municipal courts involve public intoxication and nothing else and most of the defendants are repeaters, homeless bums wandering from one skid row to another. They don't belong in court or in jail.

A few enlightened cities have routed these people to detoxification centers for drying out. Treatment for alcoholism is offered first offenders, made mandatory for repeaters. The centers are not performing miracles but they are at least reducing the mockery of having social problems labeled as crimes.

Many responsible authorities have urged a direct confrontation of the causes of such "crimes," instead of the present ineffective merry-go-round of fine and imprisonment. Their arguments have yet to make a dint in the public consciousness. Perhaps now lawmakers, judges and taxpayers will be forced to listen.

—B. H. ACKELMIRE

THE YARDSTICK

Arizona's new farm labor law

BY MSGR. GEORGE G. HIGGINS

On Thursday, May 11, the Arizona State Legislature enacted a farm labor bill which 42 national religious leaders, meeting in Phoenix a few days later, described as "grossly unjust . . . and an attack on the aspirations of all farm workers in our nation." The leading daily newspaper in Tucson has also characterized the law as a "repressive" measure and has urged that it be repealed, or, at least amended, in fairness to the farm workers of Arizona.

By contrast the only morning paper in Phoenix is strongly supporting the law and is trying to palm it off as a great boon to the farm workers. It keeps saying that the law guarantees farm workers the right to "free elections," whereas Cesar Chavez, president of the United Farm Workers, is said to be opposed to the secret ballot "because the vote could go against him, as he well knows."

THE TRUTH OF the matter is exactly the opposite. That is to say, Chavez is not opposed to the secret ballot, and the Arizona farm labor law, far from guaranteeing farm workers the right to free elections, would make it almost impossible for them to exercise this right. The Farm Workers Union has charged—and I fully agree—that the election procedures provided for in the law are completely undemocratic and are clearly designed to deny seasonal and migrant farm workers the right to vote. Those procedures include the following:

—Unless the seasonal worker has worked at the ranch sometime in the preceding calendar year, he is ineligible to vote in an election.

—The grower supplies the Board with the list of eligible voters.

—The union is denied access to the workers both in the fields and in the camp or housing prior to the election.

—The board has discretion to separate units of temporary and permanent employees so that one election may not cover all the employees on a ranch.

—The procedure established by the law would take eight weeks or more before an election could be held. In most crops it

would be impossible for anyone but the permanent, mostly white, workers to vote. This section particularly discriminates against Chicanos and seasonal workers.

—Even if the workers did elect the union to represent them, once the season was over, the law provides that the grower can move to decertify the union. The decertification procedure is much easier than the procedures established for a certification.

—This stacked election process is the only method of union recognition allowed by the bill. Card check elections and ratification elections are not recognized.

IN ADDITION to its undemocratic election procedures, the Arizona law is loaded with other objectionable features which, taken together, fully justify the charge that the law as a whole is repressive and lends support to the Union's demand that it be repealed.

In summary, the law effectively denies the workers' right to strike and:

—Promotes abuses of the nefarious labor-contractors system.

—Renders meaningful collective bargaining almost impossible, by permitting a recalcitrant grower to drag his feet indefinitely in negotiations and by explicitly excluding from the bargaining process a number of items which go to the very heart of labor-management relations in the agricultural industry.

—Bans secondary boycotts and severely restricts primary boycotts.

—Subjects farm workers and their supporters to criminal sanctions for actions lawful for other workers and citizens.

THE ENACTMENT of this bill has predictably led to a farm-labor crisis of major proportions in Arizona. I recently spent several days in Phoenix trying to get the feel of this crisis, and I must say that I came back to Washington rather depressed. I keep asking myself how the growers could have been so ill-advised as to start a civil war with the farm workers—a war which was totally unnecessary and will, in the long run, hurt them as much as it will hurt their disadvantaged workers. They should have learned from the experience of their fellow growers in California that good-faith collective bargaining is the only possible solution to the farm labor problem.

THEY ALSO SHOULD have known that any attempt to undermine the Farm Workers Union by means of repressive legislation was doomed in advance to failure. The farm workers demonstrated in California—and are now demonstrating in Arizona—that they have the patience and persistence to dig in for as long as it takes to guarantee their basic rights. It took them five years to achieve this goal in the table grape industry in California. If it takes that long in Arizona, the industry as a whole will have to pay a very heavy price, and for that the growers will have only themselves to blame.

THE MORE THINGS CHANGE . . .

PHILADELPHIA—Problems facing the Church today are strikingly similar to those of 100 years ago, a constitutional lawyer told graduates of St. Charles Seminary, Overbrook.

"I think that today it is very useful to reflect on those times of a century back," William B. Ball said. "At that time we find the Church as a whole (according to the most reliable reports) in its death throes; we find the new secular faith triumphant in Europe, with science sure to answer man's every problem; we find the state emerging as the wise parent of all men, omnipotent, omniscient, and freed at last from the moral impositions of religion."

BALL NOTED that in the 19th century

"the Pennsylvania Constitution was rewritten to bar sectarian schools from state support. 'Sectarian' was translated 'Roman Catholic' in the parlance of the day."

"I trust that you see the parallel with 1872; once again, the cry that the Church is falling apart; once again, secularism largely triumphant, with a revived belief that science will answer man's every problem; and now, the state augmented in its powers beyond anything dreamt of a century ago and an increasingly rigid separation of religion from public affairs," he said.

Ball, who has argued school aid cases before the U.S. Supreme Court, cited a 1971 Supreme Court decision invalidating state aid to nonpublic schools.

Suggests promoting 'Family of Nations'

To the Editor: (Having just faithfully read my June 16 Criterion cover-to-cover) . . .

Trapped into using the Family Planning commemorative stamp from time to time, I often find myself adding my own apologetic note under the stamp: "Celibacy's Surer." But, more realistically, I've met some very rare couples—may their numbers increase and populate the face of the earth—who are planning "international families." These couples deliberately forego the precious privilege of procreating their own (is it really their own?) child so as to free themselves to adopt children from Third World countries.

Rather than promoting ego-serving fertility among Catholics, would we not do better to encourage them to adopt one or more orphaned Vietnamese children or malnourished Bangladesh infants? What better way to promote the notion of a Family of Nations?

It seems to be the sensitivity of many young couples who, viewing the inequity of children born doomed to destitution, that motivates them to seek alternatives. Why not work toward building the machinery to process a new wave of immigrants who might be welcomed to our shores as fertility rates drop?

Rev. Bernard Survil

Indianapolis

Sends prayer for all distressed persons

To the Editor:

After reading the papers, seeing and listening to all the worries on television, it is time for us all to realize how badly in need the world is of our prayers.

This prayer we have said many years and it seems so suitable for our times: "Mother of God, Our Mother, remember all in military service, all the sick, wounded and afflicted. Protect them against dangers of body, mind and soul. Grant them a deep love for, and enduring loyalty to, thy Son, Christ our Lord."

"If they are tired and hungry, give them strength. If they are lonely, touch them with thy gentle hand and let all know you are near to them."

"Protect all our missions and missionaries everywhere and grant us peace throughout the world."

We hope the prayer will be as much a comfort to others as it has been to us.

Mrs. Edward Koetter, Sr.

Borden, Ind.

Sister 'bristling' over stress on nonessentials

To the Editor:

How ridiculous can we be! "COMMUNION IN HAND UNDECIDED," the headline read. With all the important issues rocking the world, our ecclesiastical leaders spend our oh! so limited time and strength quibbling about non-essentials.

Men and women now distribute the Blessed Sacrament in churches. We have Sisters in our hospital here and now who distribute the Bread of Life to the patients, but they themselves are not permitted to

receive "Communion in hand."

The double row of columns which embrace so beautifully the Piazza of St. Peter are symbolic of the entrenchment of the Church as Institution. They are as an impenetrable bastion to those who legislate for the people of all nations who criss-cross the Piazza.

The Apostles of today should be going up and down the highways and byways of a world starved to receive the Message of Good News. Would that we could return to the day when parents took the Bread of Life and gave it to their little ones at home.

I am bristling!

Sister Josephine

St. Vincent Hospital
Indianapolis

P.S. Regarding the editorial cartoon of the fainting priest and the outspoken Parish Council . . . no women in the Council? Are we still "unclean, unclean?"

Agency official urges U.S. halt Cuban blockade

WASHINGTON, D.C.—The director of the U.S. Catholic Conference's Latin America Division has called on the U.S. government to end its economic blockade of Cuba because "it is simply wrong," causes "unnecessary suffering," and is damaging the image of this country.

Father Frederick McGuire, C.M., in a statement reflecting only the opinion of his agency, said the 10-year-old embargo can in no way be justified today because it imposes "needless hardship and suffering on those most directly affected . . . the poor, the sick, the aged and the very young."

HE ADDED THAT the political effects appear to be "quite different" than those intended. The Castro government has not fallen and, if anything, "has been strengthened by a policy which, in the eyes of many people throughout the world and in Cuba, translates easily into the image of a besieged David and a menacing Goliath."

"Rather than weakening Cuba's Soviet ties," said Father McGuire, "it has necessarily increased them. Instead of strengthening the inter-American system, it has been taken as but an instance of United States dominance within that system, a lead that several Latin American nations are no longer willing to follow."

The Vincentian priest-director said the real effects of the embargo are being measured in human not political terms and have caused the Catholic bishops of Cuba to call for an end to this "unnecessary suffering."

NOTING THAT the Cuban bishops denounced the "unjust conditions" of the embargo which make all efforts at developments more difficult, Father McGuire cited their appeal to the consciences of "all those in a position to solve this problem" and their plea that the blockade be lifted.

James T. Cotter, information director for the USCC agency, stressed that the statement by Father McGuire was not intended as the position of the U.S. Catholic Church on this matter.

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'Creeping disaster'

United Nations Conference told environment can stand only so much strain... limits must be imposed.

BY RUNE THURINGER

STOCKHOLM, Sweden—"Harmony can be restored between man and nature" only if man is willing to be more instead of wanting to have more, the head of the Vatican delegation told the recent United Nations Conference on the Human Environment.

"The present technological civilization has compromised the basic interrelationship between man and his environment," Father Henri De Riedmatten told the meeting, and has made man want to have more.

Father De Riedmatten also heads the Vatican's Cor Unum office, which coordinates the work of Catholic relief agencies throughout the world.

Environment and development, the priest said, are not two independent values. "Every attack on the environment," he said, "reveals an imperfect conception of development."

Environment and the proper management of it are indeed a part of development, influencing in a decisive manner the satisfaction of man's fundamental needs.

Father De Riedmatten criticized the lack of young people participating. Implementation of things discussed at the conference, he said, will depend on the younger generations.

THE WORST POLLUTION, the Vatican representative said, is misery, and "the most destitute are suffering the heaviest from the deterioration of the environment."

He urged the conference to remember "those living in the slums, the workers in conditions of starvation or brutalization and the innocent victims of wars and conflicts."

Father De Riedmatten stated that the

Vatican is concerned and feels responsible for the deterioration of monuments and works of art. Vatican museums, he said, have launched scientific studies on how to preserve better such works.

In another talk at the environment conference, Barbara Ward, British Catholic economist, listed three concepts being forced upon us that offer us "a startling break from past patterns of thought and accepted wisdom."

—It is possible to make the earth a planet unfit for life;

—There are strict physical "limits to growth" and populations "must become stable;"

—The "effective instruments of judgment, decision and action are separate national governments" and nations must act together to prevent "a creeping planetary disaster."

WARD SAID THAT "air, soil and water form a totally interdependent worldwide system or biosphere sustaining all life."

The economist noted that "our suddenly and vastly increasing numbers, our enormous rise in the use of energy, including nuclear energy, and our fabulous mastery of molecular chemistry... impinge on the fine balance and mechanisms of the total system in ways and with consequences that we too often are in no position to judge."

One point is surely clear, she said. "There are limits. The biosphere is not infinite. Populations must become stable. So must the demands they make."

"But in that case, whose upward aspirations must first be checked? Given finite resources, we cannot evade this basic social issue. Where are the restraints to be put? What is to be reduced, the luxuries of the rich or the necessities of the poor?"



BARBARA WARD

IT IS TRUE, she said, "that the cumulative effect of the separate actions of separate sovereign governments can, over time, injure the basic national needs of all of them."

"If our air and oceans can stand only so much strain before they lose their capacity for self-purification, it will help no government to say that others were responsible."

"The relentless pursuit of separate national interest by rich and poor alike can, in a totally interdependent biosphere, produce global disasters of irreversible environmental damage."

"We can damage the entire biosphere. Resources are not unlimited. States acting separately can produce planetary disaster."

Ward said that "the great ethical systems of mankind—in India, in China, in the Middle East, from the benign wisdom of Confucius to the passionate social protest of the Hebrew prophets—all seek to express an underlying moral reality, that we live by moderation, by compassion, by justice, that we die by aggression, by pride, by rapacity and greed."

HOW THE BENEFITS WOULD WORK

Tuition credits directly reduce taxes of nonpublic school parent

BY RUSSELL SHAW

WASHINGTON—As discussion and debate heat up on the subject of tax credits for the education expenses of parents who send their children to nonpublic schools, one basic question often goes unasked and unanswered.

The question is, "What are tax credits?"

The tax credit bills now pending in Congress vary in details but all follow the same general outline. It goes like this: A tax credit is a sum of money that a taxpayer subtracts from his income tax—in this case, his federal income tax.

It does not involve a grant because the government does not give the taxpayer anything. He simply reduces his tax by a specified amount.

IT IS ALSO different from a deduction, which is a sum subtracted from the amount on which tax is paid rather than from the tax itself. Unlike a deduction it is worth its full "face value." That is, a \$500 credit would permit a taxpayer to reduce his tax by \$500.

The legislation now before Congress would permit a taxpayer to subtract one-half of tuition costs, up to a set amount per child, involved in sending

his children to nonpublic schools which are in conformity with the civil rights laws.

Taxpayers whose adjusted gross income exceeded a certain figure (usually, \$25,000) would have their credit reduced gradually in proportion to their earnings over that sum.

Taxpayers whose total income tax was less than the theoretically allowable credit would get a credit equal only to their tax liability. That is, while they would pay no tax, they would also not receive a "refund" for the balance of the credit.

HERE IS A typical example of how the tax credit plan would work. A family has an adjusted gross income of \$10,000 and two children in nonpublic schools. The tuition cost for each child is \$400—a total of \$800 in tuition.

The family would be allowed a tax credit of \$200 for the first child (one-half of tuition) and \$200 for the second child (one-half of tuition). Thus the total tax credit would be \$400. The family would be allowed to subtract this sum—\$400—from its federal income tax.

While the idea of a federal tax credit

Tax reform bill forcing Congress to examine charitable deductions

WASHINGTON—A new tax reform bill would end income tax deductions for charitable donations after 1976 but the bill may be less harmful than was first expected.

The bill, introduced by House Ways and Means Committee Chairman Wilbur Mills and Senate Majority Leader Mike Mansfield, would eliminate 51 special tax preferences by 1976. The bill is designed to close loopholes that many feel increase the taxes of the average citizen while allowing businesses and the wealthy to avoid bearing a fair share of the tax burden.

THE BILL WOULD end double exemptions for the blind and the elderly, deductions for home-mortgage interest payments and property taxes, and charitable donation deductions. It would

also eliminate corporation tax dodges.

According to a Ways and Means Committee spokesman, the actual intent of the bill is not to drop all 51 provisions, but to deliver an ultimatum to Congress: either review and reform the present tax laws or get rid of them.

In the past, Congress has studied existing provisions and tried to tighten up the loopholes—a tightening that has come under constant criticism. Now, according to the committee spokesman, a new approach is being used.

Though the Mills Mansfield bill provides for the termination of all 51 deductions, at the rate of 18 a year starting in 1974, the main purpose of the bill is to force Congress into an extensive investigation of the present tax structure by use of a mandate, the spokesman said.

YOUR WORLD AND MINE

Equal justice for weak nations

BY GARY MacEOIN

As the ever-growing network of physical and electronic communications makes the world progressively smaller and makes its parts more interdependent, the inherent contradictions in the theory of the absolutely sovereign state become daily more evident. To what state does an international company owe allegiance? Who decides what is fair compensation to its shareholders when a state invokes the national interest to seize its assets in a particular country?



While the big nations pay lip service to the notion of an international law which would render equal justice to the strong and the weak, they prefer to rely in practice on their superior military, economic and diplomatic power to protect their interests.

Small nations, who have most to fear from the law of the jungle, have always been more committed to the promotion of international law. The growth in their numbers in the past quarter century is encouraging them to struggle more determinedly in pursuit of this objective.

THE NEW APPROACH dominated the proceedings of the third UN conference for trade and development (UNCTAD) which recently brought together 141 nations at Santiago, Chile, about 100 of them iden-

tifying themselves as "underdeveloped."

These weak nations seek, for example, to secure universal agreement to the principle that a foreign company going into a given country subjects itself to that country's jurisdiction to the same extent as national companies. Powerful countries claim the benefit of this principle when foreign companies operate in their territory. But when their own companies go abroad, they are ready to use diplomatic, economic and even military power to back them if in their judgment they are dealt with unfairly.

Some of the issues which now arise would tax the wisdom of Solomon. It is well known that dictators and other oligarchic rulers have in the past often been bribed to grant inequitable concessions to foreign companies. When a reforming government comes to power with popular support, can it cancel the contracts? Can it go back perhaps 20 or 30 years, determine what would have been a fair bargain, and recalculate fair profits on that basis?

ONE MIGHT reasonably argue that the country involved in such a situation is a party to the case and consequently lacks the impartiality required for a just decision. That is undoubtedly true, but the same criticism applies to the foreign company and the state department or foreign office it calls on for backing.

Obviously, the only hope of establishing justice is through the supranational authority endowed with the necessary power, for which Pope John, Pope Paul

and other popes have argued so passionately. That is a solution which the weak nations would welcome. But the strong, who insist on their veto power at the United Nations, will have no part of it.

The handling of the recent, and still unresolved, international money crisis has been strictly within a framework of power. The United States in particular showed a callous unconcern for the poor countries which were forced to assume a disproportionate part of the cost of a crisis not of their making.

THE UNITED STATES tried to go farther along the same road at the recent meeting of the European Economic Community. Only the insistence of France prevented the adoption of the American proposal to exclude the poor nations entirely from the next meeting called to deal with exchange problems.

It is only within this framework of insensitivity to the rights and self respect of the poor that one can understand why movements of committed Christians are growing steadily stronger and more radical. The "encounter of Christians for Socialism" held in Santiago at the same time as the UNCTAD meeting, for example, brought together 300 Catholic and Protestant delegates from all parts of the hemisphere, many of them well known theologians. "Unlike UNCTAD," one of them explained, "this is not a meeting of the rich seeking to give help to the poor; this is a meeting of poor people who are determined to assert their rights."

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Vacationing together is family bond

BY MARY CARSON

We have our own brand of vacation fun. It's a little cottage, built up on stilts to prevent it from being washed away by high tides. It stands in the middle of a marshland, on the edge of a salt water creek and is accessible only by boat. There are no trees, no cars, no roads, no phone.

There's no electricity either, so there are no televisions, no radios, no lights, except for kerosene or gas lanterns. There's a well, but its water can be used only for washing. If you heat it, it turns a muddy green. Drinking and cooking water must be brought from home.

For four generations it's been known as "the shack." Despite the connotation of its name, it has been a haven for our family since my father was young. In fact, he built it with his father over 50 years ago from materials salvaged by beach-combing.

THE HOUSE STANDS all alone on a island covered by meadows of salt hay. If we haven't had an unusually high tide, the meadows are pretty solid, good for long walks, bird nest hunting, kite flying and unobstructed views of sunsets.

When the tide gets over the meadows, the kids can wade for hours in water that never goes above their knees.

And after such a high tide, it becomes squishy goop that the kids love to walk in, and watch it ooze between their toes.

We just managed to get a full week free from business obligations to take our vacation. The kids love it so much, I'm beginning to think they have salt water in their veins.

The effort to get the children all packed, and enough food assembled to hold our gang for a week was comparable to getting an army ready for maneuvers. Since there are no stores, nothing can be forgotten.

The easiest solution was to make each child responsible for packing his own clothing while I gather the food. I should

It is true--the world is a stage

BY JOAN HEIDER

"All the world is a stage and all its people the actors." The fact that this line of Shakespeare's works has stood the test of time and become a famous line could tell us something of its importance to life.

"All the world," not just the cities, the rural areas, the ghettos, or the foreign lands, is our working stage. We are responsible for setting it. We assemble the props in whatever way we individually feel we can work the best. In keeping with our talents, occupations, age, environment, and those we are leading, we choose suitable props. It is not necessary that every prop be exactly the same in every place and in all situations.

AFTER WE HAVE prepared the stage, we come to it as we are. Not all actors have the same outward appearance or the same role to play. Some may wear regal clothes and have the role of kings and queens. Others may be wearing print cotton clothes and have the role of servants.

Who has which role is not important. What is significant is that each has a role and performs it. This is the only way a production can be staged.

This is also the only way our life. (Continued on Page 7)



"All the world is a stage and all its people the actors..." The role we choose to enact is determined by the "how" and "how much" we give of the talents we have received. Our task is to perform in such a way that those who watch us will be led to Jesus through our performance. (NC-ETHIC photo)



"What is different about the couple who have just fallen in love?" The answer is "egoisme a deux"—total concentration on each other. (NC photo by Paul Tucker)

The Brady Bunch plan a vacation

BY JAMES BREIG

(Summertime is vacation time, a time for families to relax. TOGETHER. But getting the whole family to agree how, when and where to spend summer vacation can be another thing, as "The Brady Bunch" point out in this dialogue. They conclude that wherever it is, the important thing is that the family be together.)

Carol: Now, let's get together and decide where we are going. Vacation comes once a year and we ought to plan for it.

Mike: Good idea. Listen, everybody put their suggestion for where to visit in this box and we'll pick them one by one and discuss them.

Peter: Sounds good to me, Dad.

Mike: O.K. Here's the first one—Yellowstone National Park.

Marcia: Are you kidding? They have bears there and I'm not going.

Peter: Oh, yeah, well I like it. Camping, seeing the natural wonders. You can take a flying leap if you don't like it. And the Grand Canyon will be just the place for you to jump.

Carol: All right, calm down. What's the next one?

Mike: Williamsburg, Virginia.

Carol: That's a good one.

Mike: Carol, you must be kidding. All that old stuff. It'll make me feel like I'm looking in a mirror. Did you see the gray hair I found over here?

Peter: Dad's right, Mom. It's out. What's next?

Mike: New York City. This is perfect. All kinds of sights and shows.

Carol: Not me. I know all the rumors about that town.

Marcia: Yeah, you could get bugged.

Peter: That's mugged. Pick another.

Mike: Disneyland. I wonder who put that one in?

Marcia: Gee, I don't know.

Peter: Forget it. I'm not going anywhere you have to wear another set of ears.

Carol: This is great. So far we've had four choices and no one likes them except the person who made the suggestion in the first place.

Mike: Let's ask Alice to cast the deciding vote.

Alice: Someone mention my name?

Carol: Alice, of the following which would you visit?—New York, Williamsburg, Disneyland or Yellowstone.

Alice: Aspen.

Mike: What?

Carol: Aspen wasn't on the list.

Alice: I know, but that's where I want to go. I love skiing.

Peter: Well, now what do we do? Five people and five places.

Marcia: We'll never go anywhere at this rate.

Peter: I know. Why don't we each go where we want to go. We'll all split up. I can go camping to Yellowstone. Dad can go to New York, Mom to Williamsburg and Alice to Aspen.

Marcia: And me?

Peter: Under armed guard you can go to Disneyland.

Carol: Sounds good, Peter.

Mike: Sure. Think of all the fun you'll have.

Peter: Sure. We can—I mean, I can follow the trails and see the sights. And take pictures to show all of you.

Alice: No, I'm showing my slides first.

Marcia: What about my movies?

Carol: Don't forget the photos Dad and me take.

Peter: Sure, I'd love to look at pictures.

Marcia: You do not. You always leave the room.

Mike: Tell me, Peter, exactly how will this work?

Peter: Well, we'll—I mean, I'll arrive and...

Carol: Yes.

Mike: O.K., so I don't know how to arrange things. But you can do that.

Marcia: I don't think I want to go alone. Who gets any fun out of going on a ride alone? There's no one to hold onto. And whose candy could I steal?

Alice: Me too. What fun is it to ski alone? What if I fall? I never do, but it's a possibility.

Peter: Maybe my idea wasn't so hot. A vacation should be taken with others. Pictures are no good. Being someplace with someone—that's the best part. Fighting over who will sit by the window in the car and who will go for ice at the motel.

Carol: Then we're going somewhere together?

Peter: I guess so.

Marcia: But where?

Mike: Let's put all our ballots in the box and select one. That's where we'll go.

Carol: O.K., I'll pick it out. Oh, look, everybody. This is where we're going.

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How you can tell when it's love

BY MARJORIE MILLER

What is different about the couple who have just fallen in love? What do you notice right away about them? What gives you a clue that there's something very special going on between them?

The French have a word for it (the French always do!). They call it *egoisme a deux* (egoism of the pair). And it shows itself in a variety of ways. A song of some years back demonstrates one way, as the singer, choked with emotion, warbled:

"If the stars should tumble from the sky, If the sea should suddenly run dry, If you love me—really love me Let it happen, I don't care."

That's one way *egoisme a deux* works. Another way is for the song to have been written: "The stars wouldn't dare tumble from the sky, the sea wouldn't dare run dry, because you love me, etc. etc. etc."

EGOISME A DEUX means total concentration on each other—to the exclusion of almost everybody else. Of course, it doesn't always stay that way—it can't. Eventually as love grows and matures, it reaches out from the couple to include others—children, relatives, neighbors. But there are some very valuable lessons to learn about this stage of love called *egoisme a deux*. And when a couple ceases to remember what it was like at this time, how they were to each other, then something very precious is lost.

It is not only a communication of words that is important during this marvelous stage of love. It is also a communication of gestures. There is such a perfect reading of the face—a reading of the emotions.

How many times have lovers said: "I know what she is going to say even before she says it." Then there is an almost uncanny awareness of each other's emotions, and an awareness of shifts, however subtle, in these emotions. So the person who may be tense, or anxious, or bored, does not have to say it in so many words for his loved one to ask, "what's wrong?"

RARELY DOES A marriage continue at this stage of communication. There may be the same reading of the face and of the emotions, but the responses may be a little bit different. A wife about to tell the same story for the fifteenth time may be met by her husband saying, "I know what she is going to say again even before she says it." Or because our emotions tend to repeat themselves, a tense husband may find his wife saying unsympathetically, "What's wrong now?" And though these are just variations of what may have been said during courtship, they are miles apart in the quality of the communication.

What was so effortless—communicating—during engagement might really require a great deal of effort during marriage. This is not meant to be a depressing thought. It is saying that what might have been selfish, idealistic, and limited in the *egoisme a deux* has to be stripped away for love to grow and mature. But what was so valuable in communications and rapport during *egoisme a deux* needs to be remembered, resurrected, and nurtured.

A person doesn't make himself known to another just once—and then nothing needs to be said anymore. A person doesn't need to deeply listen to another just once—and then think that he or she has heard everything that's necessary to know. A relationship is what you make it every day of your life.

It may be too simple to even mention, but the first step in communications for married couples is to want to continue understanding each other. And that is not as simple as it sounds.

The second point also sounds deceptively simple. This is to recognize differences—differences in temperaments, in values, in personalities, in handling conflict, in rearing children; natural differences between people; psychological differences between sexes.

THE THIRD POINT can often get overlooked. This is to try to understand the importance of the past—before the two of

you ever met. This goes back to childhood, to adolescence, to relations with parents and brothers and sisters, to all the hurts and laughs and good times and bruises along the way. Your marriage-mate was not a person sprung from nowhere the day you met him or her. We all have our histories—and they take a lifetime to tell.

The fourth point is to realize how a living religious faith can transform marital life and elevate communications to a new level. The celebrated Swiss physician-psychiatrist, Dr. Paul Tournier, addresses this point when he writes that a couple "may discuss philosophical and religious questions, theological and ecclesiastical. But express their innermost convictions, their own experiences, their own doubts, their own feelings, their own relationship to God—this is quite another matter! It is the highest tie binding a couple together and yet it is rare."

"Happy are the couples," Tournier continues, "who do recognize and understand that their happiness is a gift of God, who can kneel together to express their thanks not only for the love which he has put in their hearts, the children he has given them, or all of life's joys, but also for the progress in their marriage which he brings about through that hard school of mutual understanding."

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SHEED

'Relevance' won't change truth's fact

BY F. J. SHEED

When Jesus told Pilate that he had come into the world to bear witness to the truth, Pilate said "What is truth?" Jesus might well have given his favorite enigmatic answer "Thou hast said it"—a way of saying that the words of the question contained the words of the answer. What is truth? Truth is what is. Is-ness is all.

But, of course, Pilate was not asking for a philosophical answer, or indeed any answer. His "What is truth?" was not a question. It was a contemptuous dismissal of the subject, equivalent to "Pouf! Is that all?" In every age this has been the reaction of the practical man. In our own it has been set up as a principle, under the name of relevance. For numbers of religion's most articulate spokesmen what matters about truth is not its truthness but its relevance, which means "What's in it for me?" By that test, they find, God does not measure up very clearly.

Well, what is there in God for me? For Jesus the universe exists because God willed it into being. Does that make any practical difference? Consider the alternative. If no mind or will is at its origin, then the only answer to why the universe is here lies in a one-word variant of the old drinking song—"It's here because it's here, because it's here..."

(Continued on Page 7)



KNOW YOUR FAITH



"The Brady Bunch" finds family togetherness in a Western jail during a vacation journey. (NC photo courtesy ABC-TV)

WORSHIP AND THE WORLD

CONFESSION

FACE-TO-FACE

BY FR. JOSEPH M. CHAMPLIN

On Monday evening of Holy Week we used for the first time in our parish a new confessional room or room of reconciliation. Although not completely finished or furnished, it was operational enough for us to administer the sacrament of penance in that area during those traditionally busy days before Easter. The reactions of several hundred persons over the next month who closed and opened its decorated door immediately confirmed my belief that proper atmosphere does make a difference, that the kind of place in which one confesses can influence the way we confess.

The idea is relatively simple: take a suitable, free area of the church and



convert it into a warm, attractive room which permits penitents to confess either kneeling or sitting in secrecy behind a screen and yet offers the option of a "face to face" confession.

FORTUNATELY FOR US we had near one of the building entrances a little used office quite ideal for our purpose. The next step (and a wise one) was to engage the services of a liturgical artist. Mr. Robert Rambusch and Mr. Willy Malarcher from the well-known New York firm visited Fulton, listened to our ideas, checked the potential room and prepared drawings for implementation by local suppliers or craftsmen.

Conceiving, planning and designing took the time; actual construction proved relatively swift, simple and inexpensive. We painted the walls, carpeted the floor, built a handsome screen, ordered furniture, purchased

an oriental rug, and prepared parishioners.

A large 5 ft. x 5 ft. wooden grate juts about halfway across the room and divides it into two areas. Strategic use of floor lamps creates a bright and light section on the priest's side of the screen and a darker, protected space on the penitent's portion. The sinner (we all are, but in confession one openly and specifically acknowledges the fact) then may kneel rather comfortably and speak to the priest through the partition or sit down in the chair provided next to the kneeler.

THIS ARRANGEMENT provides the penitent with privacy and yet enables him or her to see the priest through the screen's one inch square openings. Confession, in this situation, means telling our failures not to a voice or a wall but to a person whose features are clearly visible. Nevertheless, the sinner knows anonymity is preserved both because of the darkness surrounding the penitent's section and the obvious fact that the confessor sits facing the wall with his back to the partition.

Those unable to kneel with ease (e.g., pregnant women, persons advanced in age, individuals with lengthy confessions) who wish to confess in the more customary, anonymous manner have a chair for their convenience on the penitent's side.

Our room, however, offers a third alternative. The oriental rug, a chair and floor lamps beckon those so disposed to walk past the screen and sit across a small table from the priest. Since its inception, a surprisingly large number of people have chosen this "face to face" method for their confession of sins.

I HEARD CONFESSIONS on that Monday evening in the room of reconciliation uninterrupted for over an hour following the common penance service. Those who came were almost entirely high school students and all but one opted for this last possibility. On later occasions we found every type of parishioner making use of the innovative room—the young and the old, men and women, married and single. Once again, the wish of so many in that mixed group (perhaps 50 per cent over a month period) to sit down directly across from the priest and confess in this manner was an unexpected, even if happy development.

We have not scientifically sought feedback or carefully analyzed comments at this moment, but scattered impressions appear universally positive. I heard a teen-age girl exclaim how open the room made her want to be; an individual in the late forties remarked that he came because there was an opportunity to sit down and talk with the priest for confession; a grateful middle-aged woman admitted that, if it were not for this room of reconciliation, she would never have summoned sufficient courage to make her peace with God after many years away from the sacrament of penance.

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. What hope is there for a Catholic who does not like the Church of today? No one seems to care. I mentioned my feelings to several priests and was told to get with it. This is the way it's going to be. I could cry when I take part in the Mass with those horrible banners.

A. I don't like the Church of today either. I can accept the banners when they are made by competent artists with good taste. I couldn't imagine going back to the Latin Mass. But, I miss the dignity and the mystery of the Liturgy as once we knew it. I hope that as time goes on we improve the new Mass. I am confident we will.



The younger priests are better prepared for the new Liturgy than we older men who must struggle against old habits of public prayer. Musicians can be counted upon to compose more dignified and elevating music than many of the tawdry tunes that now cheapen our services. But it's all going to take time. We are living in a period of transition. We must all hope for a better Church to come.

Change is something we must learn to accept in the Church. It is not an accident that the Catholic Church is changing more rapidly than any other Christian Church. We forget that in the past the complaint of the Protestants was that Roman Catholics had made changes in the original Church, had introduced new sacraments, prayers to the saints, belief in Purgatory, etc. There is something built into Catholicism that makes for change. It is the conviction that the Holy Spirit works through the institutional Church to lead the followers of Christ on to truth.

In each of the great councils of the Church changes were introduced, new definitions of belief were made. This was done with the help of the Holy Spirit, we Catholics believe. The Church is not to remain the same, tied down to New Testament patterns; it is a living, developing reality.

Q. I know that you get an enormous

amount of mail, and chances are much of it is hostile. A recent column indicated that you had been deluged with troubled or unfriendly letters about a certain answer.

Perhaps in these times it is not a waste of time to sit down, then, to write a fellow priest a word of admiration. I have admired greatly the patience and care you show in answering questions put to you. And, above all, I respect your adamant refusal to be drawn to extremism on either side. Every once in a while when I see you get a theological question and I see the very thoughtful response, I say a silent prayer of thanks that a man such as you has The Question Box, because I know how easy it would have been to give a simplistic answer. On the other hand, when you deal with the ultra-conservative who asks in good faith, you consistently show respect—as I feel we must, for we priests are the ones who made them so.

A. This letter came from one of the most respected biblical scholars in the United States. I hesitated to print it for fear of being accused of blowing my own horn, but I decided it might help reassure my readers to know that there are competent scholars reading this column who would correct me if I misled them in any serious way. I am grateful for the encouragement, for at times I worry about whether I have the knowledge necessary for this task.

Q. Priests don't talk about the Easter duty any longer. Is there still an obligation to receive Holy Communion during the Easter season? If so, why don't our priests remind us of it?

A. There still is a Church law requiring the reception of Communion during the Easter season, but it is a compliment to the Catholics of today that reference is rarely made to the Easter duty. The Church passed this law at a time when the ordinary faithful Catholic rarely received Communion, usually because he felt himself unworthy. The Council of Trent, which ordered the Easter duty, recommended frequent Communion, but no real headway was made until the end of the nineteenth century. The big change has taken place in our own time—especially since the fasting laws were relaxed.

Today the ordinary faithful Catholic

receives Communion many times a year, if not every time he attends Mass. It is no longer necessary to remind him of the Easter duty, for he automatically takes care of it. The lax Catholic is not in church to hear any mention of the Easter duty; so there is not much point in talking about it from the pulpit.

(Copyright 1972)

Is it true—

(Continued from Page 6)

production of leading others through life can be accomplished. It does not really matter who has which talents. What matters is that each offers the talents he has. The variety is needed to make the process of life possible.

The parable of the talents in the gospel tells us how Christ intended our talents to be used. The one who had one talent and hid it out of fear of losing it was reprimanded. Those who used theirs experienced the pleasant, joyful reward of having their talents multiplied.

THE EASIEST METHOD for most of us is to hide what we have. We hide it out of fear of it's not being worthwhile. We hide it in fear of being asked for some repeated service at some other time. We hide it in fear of being recognized for what we have instead of for who we are. In the whole process we are holding back in helping others live life more meaningfully.

The "how" and the "much" in the "how much" we give is what counts. If we give in accord with what we have received, we are doing the expected. We are at least doing our fair share. If we give less than we have received, we are spongers. If we give nothing, we are thieves. We all were given something to give in return for what we receive.

The world is our stage—any part of the world we wish to choose. We are the performers—no matter who we are and how we perform. Our task is to perform in such a way that those who watch us will be led to Jesus through our performance.

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'Relevance' won't change

(Continued from Page 6)

The song can end only in a hiccup. The man who wrote it had no notion that a time would come when masses of Christians in all sobriety could give no better account of their origins. A hiccup would have to be the last word on man and universe alike. What could be less relevant than that?

FOR JESUS, NOT only accepting Genesis but, as we have noted, giving it new value, God is at our origin, so that men are not merely accidents that happened to happen. And he shows us God as our goal—men are to reach the fullness of their maturity in fullness of union with him. This life, I need hardly remind anyone, is a road not a dwelling place: we are all going, not staying. The believer knows why he is on the road and where it leads: nobody else even pretends to. But to be on any road, and not know how one came to be on it, or where one is supposed to be going—that precisely is to be lost.

This is the loss which we hear in the cry of the present generation for "identity," which has edged ahead of "relevance" as today's hit-word. It is a genuine cry, a sure sign of the felt emptiness which is the other face of loss. Yet in itself, while it utters the emptiness, it does nothing to fill it. The cry for identity can be only a kind of baying at the moon, and what good does a dog ever get from that? If no mind meant the universe, a meaninglessness wraps all. Whatever meaning men choose to allot themselves is only a transient flickering: if this or that

individual does find something he can call his identity, he won't have long: darkness awaits him—if no mind meant the universe.

For myself, accepting Christ as teacher, I know who I am, what I am, why I am. I know my relation to God and to Christ, to other men therefore. I know what life is about, where I am supposed to be going and how to get there. I know the shape and texture of reality. If "identity" is something over and above all this, I am not conscious of missing it!

SEEING REALITY thus does not make life all cosy and comfortable, with every question happily answered, the will happily at peace. The thrusting, evading self still has to be coped with. Sin loses none of its attractions, duty none of its bleakness. Life is still a battle. But in any battle, to know what the fighting is about and what victory means, is an immeasurable advantage—indeed, immeasurably relevant (if a believer may make bold to use the word).

This is the situation (the *sitz im leben*, if I may wax even bolder) of everyone who accepts Jesus as teacher. Why do I emphasize those two words? Because there are Christians who de-emphasize them to their own loss. In their depth, so they feel, they respond to Christ in his depth: the words in which teachings are uttered belong to the surface. To such people Christ is an inspiration, an atmosphere, but not a teacher. We shall look more closely at them.

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HOLY CROSS SUMMER FESTIVAL

125 N. Oriental, Indianapolis

Tonight—5 p.m. • Tomorrow—12 (Noon)



CYO CAMPING SEASON BEGINS—The busy summer camping season got underway last Sunday at the two CYO camps in Brown County. Newly-appointed Assistant Camp Director



Bernard Weimer is shown above, first photo, checking camp applications with the head counselor at Rancho Framasa. Miss Jane Ford. The remaining photos were taken during the camp's



first day of registration, as 135 girls filled the camp to overflowing. This week the CYO Office announced that only 150 spaces remain for the total capacity of 1,700 at Rancho Framasa



and Camp Christina. There is available space for girls at Camp Christina the final two weeks of August 6 and 13. For boys, room is available at Framasa the weeks of July 30, August 6 and 13.

Annual golf outing scheduled Saturday

INDIANAPOLIS — The six-day "golf season" for Junior CYO members will begin Saturday, June 24, as the Junior Boys and Girls Golf Outing gets underway at Ensky's W. 56th Street Center.

Tee times are from 10 a.m. to 1 p.m. About 100 entries are expected for the 18-hole, par-three course. Greens fee of \$1.25 will be charged, along with a \$1 tourney fee.

Marian College pool will be

Fifty years ago Thomas P. Jones, a pupil at St. Philip Neri School, won first prize in Marion County in the Irish History Essay Contest sponsored by the Auxiliary of the Ancient Order of Hibernians.

the site of an afternoon pool party and cook out, to begin at 3 p.m. and continuing until 8:30 p.m. Horseshoe competition is also planned.

Golf tourney awards will be presented to the top five boys and girls in the Freshman, Sophomore, Junior and Senior Divisions. Blind par and adult awards will also be given. Awards presentation will be made about 6 p.m.

A fee of \$1 will be charged for the pool party and cook out, which is not limited to the day's golfers.

The South Grove Course will

be the scene of the Junior Boys Match Play Golf Tourney, starting with the qualifying round at 9 a.m. Monday, June 26. Entry deadline is Friday, June 23.

Flights of 16 golfers will be arranged in both Freshman, Sophomore and Junior Senior Divisions, according to qualifying round scores. The tourney will be held Tuesday, Wednesday and Thursday mornings.

Awards will be given to top golfers in each flight and medals to top qualifiers. Free lunch will be provided qualifiers on Monday. A fee of \$1 per round will be charged.

CYO NOTES

St. Catherine's parish will be the site for the Summer Outdoor Dance, sponsored by the Indianapolis Deaneries Junior Youth Council. The event is scheduled at 8 p.m. Friday, July 14.

Entries in the Subnovice Swim Meet are due July 3. The one-day event will start at 6 p.m. Thursday, July 6, at the Brookside Pool. Twenty events are scheduled with trophies to be awarded to top boys, girls and over all parish point winner.

The Archdiocesan Swim Meet will be held at Broad Ripple Pool July 10-11. Deadline for entries is July 6. There will be 27 events with trophies to be given in open, novice and overall categories.

Entry blanks will be mailed next week for the Junior Tennis Tourney, to be held July 29-30. Deadline for entries is July 26. Garfield Park will be the site of the annual Junior Talent Contest on August 20. Auditions will be held about August 3. Deadline for entries is July 28.

Junior Softball tourneys will begin about July 25, with teams to be contacted by phone.

Entry blanks for the fall Cadet and "56" Football Leagues will be mailed by the CYO Office next week.

Marian program helps inner city youngsters

INDIANAPOLIS — A free summer sports program for 260 inner city children got underway this week at Marian College.

The \$35,000, six-week session is part of the National Summer Youth Sports Program, sponsored by the President's Council on Physical Fitness and the National Collegiate Athletic Association.

This is Marian's fourth year as the only center in Indiana for the program.

THE CHILDREN are divided into groups according to age. Included in their weekday morning sessions are swimming, volleyball, basketball, football, health education, counseling, and a hot lunch.

Enrichment programs bring

speakers on drugs, alcohol, health problems, and career opportunities. Field trips are also planned. Each child is given a medical examination and is covered by insurance for the program.

LYNN MORRELL, chairman of Marian's physical education department, is director of the program. His 25-member staff

includes Indianapolis high school coaches and athletes as well as Marian College athletes and staff members.

The President's Council on Physical Fitness provided \$25,000 for the six-week session. Marian is contributing over \$11,000, including facilities and salaries.

The program will continue through July 28.

Indianapolis Parish Shopping List

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HOLY ANGELS FESTIVAL—At work on posters and publicity displays for the Holy Angels parish festival are (left to right) Elmira Bowens, Robyn White and Cheryl Anderson, three of many youngsters pitching in to prepare for the July 23-24 event. A variety of booths and games for all ages will be available. A jazz concert at 8 p.m. Sunday, July 23, will kick off the festivities. Franklin Morrison is chairman, assisted by Mrs. Hermener Brasher and Sister Pat Dede. Tickets for the concert may be reserved by calling 925-1126. Those wishing to donate gifts should call 921-9991. All proceeds will go to Holy Angels School.



NEW S.C.A. OFFICERS—The Chi-Rho Council of Single Christian Adults recently installed new officers at Secoma Memorial High School, Indianapolis. Shown above with Father Donald Schneider, moderator, are (seated from left): Miss Theresa Welch, treasurer; Miss Mary Ann Delaney, president; and Miss Mary Gasper, secretary. Standing from left are: Miss Donna Harrig, vice president; Denny Smith, vice president; Miss Beth Flynn, newsletter editor; and Miss Helena Rudolf, vice-president.

Ferdinand nuns plan Jubilees Sunday, June 25

FERDINAND, Ind. — Six Benedictine Sisters of Immaculate Conception Convent here will observe their 60th and 50th anniversaries of religious profession during ceremonies planned June 25.

Diamond jubilarians are: Sister Stanislaus Metzger, Sister Camilla Halter and Sister Clementine Kares. Celebrating Golden anniversary are: Sister Catherine Marie (Isidore) Schreffer, Sister Meinrad Kunkel and Sister Carla (Mary Charles) Mitchell.

All have been teachers in schools of the Indianapolis Archdiocese except Sister Clementine, who has served on the housekeeping staff.

A Mass of Thanksgiving for the jubilarians will be offered at 10:30 a.m. Sunday, June 25.

THIRD ORDER TO MEET
 INDIANAPOLIS — The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, June 25, in Sacred Heart Church, 1530 S. Union St.

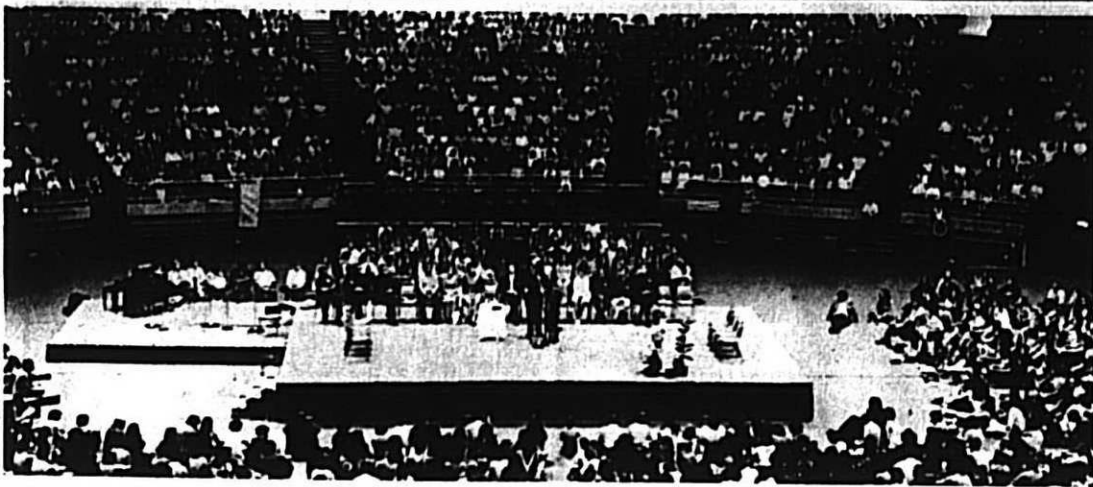
STANDINGS

JUNIOR SOFTBALL

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 Division 1: St. Matthew 1-0; St. Pius X 0-1; Immaculate Heart 0-0; St. Anthony 0-0; St. Gabriel 0-0; St. Joan of Arc 0-0; St. Rita 0-0.
 Division 2: Holy Name 2-0; St. Andrew 2-0; Nativity 1-0; St. Lawrence 1-0; Our Lady of Lourdes 0-1; St. Philip Neri 0-1; St. Bernadette 0-2; St. Simon 0-2.
 Division 3: St. Catherine 1-0; St. Jude 1-0; St. Mark 1-0; St. Roch 1-0; Our Lady of Greenwood 0-1; Sacred Heart 0-1; St. Barnabas 0-1; Baxter YMCA 0-1.

BOYS

Division 1: St. Michael 2-0; St. Anthony 1-1; St. Ann 0-1; Immaculate Heart 0-2; St. Rita 0-2; St. Malachi 0-0.
 Division 2: St. Pius X 2-0; Our Lady of Lourdes 1-0; St. Andrew 1-1; St. Philip Neri 1-1; St. Simon 1-1; St. Lawrence 0-0.
 Division 3: Our Lady of Greenwood 2-0; Sacred Heart 1-0; St. Jude 1-0; Nativity 1-1; St. Barnabas 1-1; St. Bernadette 0-2; St. Catherine 0-2.



ND HOSTS CHARISMATIC RENEWAL CONFERENCE—Notre Dame recently hosted the Sixth International Conference on the Charismatic Renewal in the Catholic Church. Above is a view of one of the general sessions in the university's giant

Athletic and Convocation Center. More than 11,000 persons attended the conference and heard participants offer testimonies on how the charismatic renewal had affected their lives. (RNS photo)

THRASH OUT DIFFERENCES

Catholics hold own dialogue in England

BY JOHN A. GREAVES

LONDON A new kind of Catholic dialogue has begun in England among the various factions inside the Church itself.

Representatives of several national Catholic organizations of various viewpoints spent a day at Liverpool University recently discussing among themselves their differing points of view about the Church and attempting to create understanding and unity of purpose.

The meeting was organized by circles of the Newman Association, an organization of Catholic students and university graduates, in Liverpool and Manchester. Catholic traditionalists and progressives took part.

During the meeting an argument developed between speakers representing

traditionalist societies. One speaker was from the Counter-Reformation League and the others from the group called Pro Fide.

JOHN MORGAN, chairman of Counter-Reformation, a movement that started in France, said that reformation is again taking place inside the Church whereby people are freely denying Catholic teaching. This demands a counter-reformation, he said, and went on to criticize the Pope for not excommunicating some of the more outspoken of the so-called reformers. He also called for a critical reappraisal of the Second Vatican Council.

Speakers for Pro Fide said their organization is out to stem any disloyalty to the Vatican and any criticism of the papacy.

The dissent aroused by the Second Vatican Council and given a new spurt of life with the publication of Pope Paul's encyclical Humanae Vitae, which reaffirmed the Church's traditional stand against artificial birth control has now after some embittered and damaging consequences appeared to have largely quieted down in this country. It is always present beneath the surface, however, especially among a small group of determined progressives.

But having said most of what

they wanted to say in public they are quiescent at least at present and they have lost some of their mass media "news value."

THE WORST DAYS of lay dissent here may have passed, but Catholics are still taking a critical look at themselves and the Church.

The Catholic Herald, a national weekly, said that publicized non-Catholic religious and beliefs here appear to have replaced faith in God by "the lowest common denominator of a vague cosmic mysticism."

Often it said Catholicism is rejected by the young because they no longer see the connection between the Church and Christ. "Authority, tradition, social solidarity and a sense of duty are not enough to hold

them, but we do need to make sure that it really is faith we are offering a rational and willing assent to the Word of God."

"If our membership of the Church represents no more than habitual conformity, family or national feeling, an escape into an inherited, ordered world... it will be swept away with all that other debris of our past way of life."

The director of England's pastoral and conference center at Wood Hall, Msgr. Michael Buckley, wrote in his monthly bulletin that many priests have "lost their confidence," with "a consequent deterioration of the effectiveness of their ministry."

"In an age of communications the priest should be the communicator par excellence," he said.

Some of the more educated laity, he added, have drunk deeply but perhaps not wisely from the wealth of readable material available and the clergy must prevent their being led away by every whim of so-called modern theology.

MSGR. BUCKLEY praised the Religious for giving "a great lead in fulfilling the spirit of Vatican II" and especially today's nuns who, he said, "are much more mature and prayerful than we priests appreciate."

On the role of the laity he said: "Our Church is still a clerically dominated society."

The only way to make laity responsible is to give them responsibility. Too often we find that they cannot accept this responsibility. There are riches of God in the laity which we have yet to discover but our programming has been lamentably amateurish and out of contact with reality."

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Prelate won't endorse 'conservative' group

ALBUQUERQUE, N.M. — Archbishop James Davis of Santa Fe, N.M., has refused to endorse the conservative Catholics United for the Faith (CUF), telling them "I do not want or need to march under this banner."

Bishop Davis, however, did not protest their organizing and meeting at the Parish Hall here, where 200 persons heard the local CUF founder and chairman, John Koller, outline CUF goals.

"We certainly aren't trying to be holier than the Church," said Koller. "We support the Church's theology. We're not a bunch of right-wingers either."

KOLLER SAID CUF is trying to "provide an effective way to stimulate the renewal of Vatican II in the inner Catholic."

"None of the essentials of faith have changed since Vatican II, but the externals are changing. Let's not be more Catholic than the Church," he said.

Koller said he hopes to have a CUF membership committee in each parish. And through a monthly newsletter, he said, CUF will report local and national news, and recommend Catholic newspapers, magazines and books.

JAMES LIKOUTIS, president of National CUF, told the meeting that "the teachings of Christ are being ignored in

favor of whatever we want to believe."

"The humanization and secularization of religion by some makes it little more than psychology and sociology," Likoutis said.

Likoutis said he believes that widespread opposition to Pope Paul VI's encyclical, Humanae Vitae (condemning artificial contraception), was the springboard for some to question virtually everything in the Church.

"CUF's answer is to adapt ourselves to the teachings of the Church and the Holy Father," Likoutis said.

Officers elected by Tell City KC

TELL CITY, Ind. — Paul Fortwendel was elected Grand Knight of Bishop Chartrand Council, Knights of Columbus, and will serve as chief executive officer during the coming year.

Other newly-elected officers include:

Richard Humston, Deputy Grand Knight; Dan Minter, financial secretary; Frank Simpson, treasurer; C. W. Schultz, recorder; Marion Rust, chancellor; Larry Henrickson, advocate; Earl Kleeman, warden; A. J. Biever, Thomas Schaefer and Charles R. Dauby, trustees; Charles Theis and Herman Luecke, guards; and Father Andrew Diezeman, chaplain.

Seek to revise

Eastern canons

VATICAN CITY—Pope Paul VI has formally established a new central agency of the Roman Curia—the central administrative arm of the Church to revise the code of Canon Law of the Eastern Rite Catholic Churches.

The agency, to be known as the Pontifical Commission for Revision of the Canon Law Code of the Eastern Rite Catholic Churches, replaces a previous commission set up in 1935 to draft an Eastern Rite code of laws.

The new commission will follow the revision blueprint handed down by Vatican II in its decree on Eastern Catholic Churches.

Gibault School

principal named

TERRE HAUTE, Ind. — Brother Jerome Schwabe, C.S.C., a former missionary in Brazil, has been named principal of Gibault School for Boys here.

A Milwaukee native, Brother Schwabe formerly served on the faculty of Cathedral High School, Indianapolis. He holds degrees from the University of Notre Dame and the University of Texas. During the past year he served on the administration staff of Notre Dame High School, Sherman Oaks, Calif. Operated by the Indiana Knights of Columbus, Gibault is a protective institution for boys from 10 to 16 years of age.

Remember them in your prayers

BROOKVILLE
GERALDINE GALLE, St. Peter's, May 25. Wife of Lowell; mother of Anthony and Ethel Walpole; sister of Joan Rauch and Wanda Gels.

ANGELA M. TENCA, St. James the Greater, June 19. Sister of Marie C. Gregory, Lucy J. Guedel, Daisy, Theresa and Helen Ruggieri.

JEFFERSONVILLE
EDWARD NORMAN AMY, Sr., 38. Sacred Heart, June 15. Husband of Barbara. Father of Edward Norman Amy, Jr. Other survivors include a brother, his mother and stepfather, Mr. and Mrs. Wilbur Lee Ervin of Clarksville.

MADISON
FLETCHER GARDNER, 70. St. Patrick's, June 2. Husband of Marie. Father of Francis Gardner of Lantana Beach, Fla.; Robert Gardner of Alexandria and Jerry Gardner of Anderson; brother of Mrs. Laura Valentine of Cross Plains.

NEWALBANY
HENRY GINGRAS, 61. Holy Trinity, June 19. Son of Mrs. Mary Bely of Georgetown; brother of Leonard Gingras of Michigan, Mrs. Anthony Becht and Mrs. Gustav Becht, both of Floyd County; half brother of Clarence and Charles Bely, both of Floyd County. Mrs. Eugene Philpot of Harrison County; Mrs. Donald Harbeson and Mrs. Dan Gough, both of Floyd County.

ST. MEINRAD
ROSE HUBERS, St. Meinrad, June 19. Mother of Mrs. Urban Kunkler of Subera. Father Raymond Hubers of Aurora, Ill. and Gerome Hubers of New Albany. Sister of Edwin Jent of Newburgh.

TERRE HAUTE
TIMOTHY FRANCIS O'LEARY, 87. St. Patrick's, June 14. Husband of Clara A. Father of James P. O'Leary of Tucson, Ariz.; Robert J. O'Leary of Gilbertville, Ky.; Mrs. William Patton and John B. O'Leary, both of Terre Haute.

JOSEPH BORGNI, 87. Sacred Heart, June 15. Husband of Loretta. Father of Guido Borgni of Terre Haute and Mrs. Savina Cerulli of Indianapolis.

DAVID L. PARKER, 71. St. Patrick's, June 16. Husband of Mary E. Brother of Frank L. and Margaret Parker.

ANNA M. KING, 91. St. Peter and Paul Cathedral, June 16. Mother of Edward J. King, sister of Cecelia Barrett, Edward M. and Loretta Street.

MIKE KOVACH, 82. Holy Trinity, June 17. Uncle of Irma Rejko.

JACK G. COGSWELL, 41. Holy Cross, June 17. Son of Jack R. Cogswell, brother of Marianne Lee, William H. and Charles G. Cogswell.

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ARCHDIOCESEAN JUBILIANS—Eleven priest-jubilarians jointly celebrated their anniversary of ordination recently in St. Susanna's Church, Plainfield. Shown above gathered around Father Leo Lindemann, pastor of St. Christopher's parish, Spedway, ordained 50 years, are 25-year-jubilarians (from left): Father James Dooley, pastor of St. Mary's parish, Rushville; Father John Dede, S.S., former president of St. Mary's University and Seminary, Baltimore; Father Richard Hinkel, O.S.B., of St. Meinrad Archabbey; Father Joseph McCrisken,

chaplain of Community Hospital, Indianapolis; Father Paul Sweeney, pastor of St. Mary's parish, Floyd's Knobs; Father Ralph Schweizer, pastor of St. Joseph's parish, St. Leon; Father James Shanahan, administrator of St. Joseph's parish, Universal; Father Louis Schumacher, pastor of St. Michael's parish, Brookville; Father Robert Kitchin, pastor of St. Susanna's parish, Plainfield; and Father John Elford, administrator of St. Patrick's parish, Terre Haute.

VIEWING WITH ARNOLD

Documentary 'engrossing'

BY JAMES W. ARNOLD

One long-long movie you probably won't have an easy chance to see (unlike "The Godfather") is "The Sorrow and the Pity," the engrossing French documentary about the 1940-44 Nazi occupation, which somehow lost the Oscar race to the pseudo-scientific "Hells from Chronicle."



"The Godfather" exploits violence for three hours without effectively raising any moral questions. "Sorrow" goes on for 4½ hours, considering but not showing violence, among other things. But it does so in a relentless moral context that forces the audience to judge and reassess itself as well as the people on the screen. Obviously, this is doubtful box-office, which explains why it may not reach your friendly neighborhood theater.

The misconception, aided by old spy movies, is that the Germans were made miserable by nearly universal, fiercely patriotic resistance among the French, spearheaded by the Maquis—Jean Gabin-types with tommyguns and pretty girls on bicycles who kept half the Boche army in a state of hysteria. The myth is that there was also a small, identifiable group of villainous collaborators, dealt with quickly and righteously by the patriots after liberation. The truth, confronted now in film for the first time in 25 years, was apparently more subtle and complex.

MORE FRENCHMEN sided with Petain than with DeGaulle—perhaps by 9 to 1 early in the war, the film

suggests. Of all the conquered nations of Europe, only France set up its own collaborationist government. Some citizens were so indifferent they never even saw the German troops occupying their town (Clermont-Ferrand, used as a kind of microcosm). Others simply adjusted, and carried on life as usual. About 7,000 youths actually joined a special Waffen SS unit and fought for the Germans in Russia. Those who became agents of the Resistance were not necessarily heroic: some just liked to fight, some would be maladjusted to any regime. And one fellow admits he just became angry when he had to wait in line for steak.

Marcel Ophüls' film is less a public hanging-out of dirty laundry—a cynical shattering of delusions on all sides—than an exploration of the problem of moral choice in the confusion of an "occupation-guerrilla warfare" situation. Politics touch the lives of most people only dimly, and they tend to avoid the points of contact—where one will "get into trouble" or be obliged to take a moral stand. (This explains why so many Christians under the Nazis confess they did not "know" what was happening to the Jews, or else readily accepted anti-Semitism into their value systems.)

THE FILM IS made up mainly of penetrating recent interviews. People who were on all sides, some famous, some not, are asked to remember and put their experiences in perspective. (An English track is dubbed, with the French faintly audible behind.) Old films, some taken by the Nazis, are intercut, and the interview settings are often significant. E.g., the former German CO in Clermont discusses the occupation in the presence of his

family, in fact, at his daughter's wedding party. The reactions of the young, in this and other sequences, extend the film's meaning and universality.

The beauty of "Sorrow" is that once it begins to peel human motivations, right and wrong become labyrinthine, and personal rather than political. Gestapo barbarism was committed by French police as well as by the Nazis, and after the war the Maquis brought in their own specialists to "smash" suspected collaborators. Jewish persecution? What of the shopkeeper named Klein who ran an ad to make it clear that he was not Jewish? Or the officials who permitted 4,000 Jewish children to be exported to Germany? (That image haunts the mind.) Or the people who went to propaganda films at the local cinema as casually

"as if the movie was 'Three Sergeants in Paradise'." When a Jewish teacher was fired, his colleagues did nothing. Collective resignation? They chuckle at the absurdity of the idea.

A FRENCHMAN who joined the SS was a bad guy, right? Wrong. At least the film shows one of the survivors as an intelligent, sensitive man who thought, at the age of 20, he was a Christian anti-Communist. An allied agent admits he was a homosexual trying to prove his courage. Peasant-brothers joined the Maquis out of traditional non-conformism. They saw nothing special about their courage, and felt no bitterness for those who opted differently.

How do you define collaboration with an evil system? What kind of resistant is required, and at what point does action become heroic, i.e., admirable but beyond moral imperative? These are eternally relevant questions, and they take "The Sorrow and the Pity" out of the routine study of history. It is about France in the 1940's, but it is also about all men. (Rating: A-2—unobjectionable for adults and adolescents.)

The week's TV network films

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

THE RUSSIANS ARE COMING. THE RUSSIANS ARE COMING (1966) (NBC, Saturday, June 24): Norman Jewison's genial, slapstick and marvelously visual farce about some incompetent Russian submariners who get stuck off Nantucket and set off an invasion scare among the islanders. The warm happy ending seems prophetic in 1972, and the comic complications are delightfully mad. Among the inspired clowns are Alan Arkin, Carl Reiner, Ben Blue and Jonathan Winters. Recommended entertainment for all ages and nearly all tastes.

THAT MAN IN ISTANBUL (1966) (ABC, Sunday, June 25): James Bond formula of guns, girls and gimmicks, one more time. The 'playboy with the license to kill' is Horst Buchholz, who rescues an atomic scientist and a sexpot FBI agent from assorted power-mad fiends in Turkey. Plenty of sex and violence. Not recommended.

THE CAVERN (1965) (ABC, Monday, June 26): A respectable but uneventful cheapie about six soldiers of various nationalities and a beautiful girl trapped underground for five months in Italy during WW II. They get through the plot without a single flashback. A mildly interesting failure.

THE TIGER MAKES OUT (1967) (CBS, Thursday, June 29): Murray Schisgal's zany play about a frustrated mailman who tries to make off with a suburban housewife on the street, done with gusto and flair by director Arthur (Love Story) Hiller and the bright original stars, Eli Wallach and Anne Jackson. A tale of screwball New Yorkers, little people befuddled by mad urban society, heavy on farce, light on pathos, and just a bit tiresome. Satisfactory for adults and mature youth, a treat for admirers of absurdist comedy.

Spanish nuns seeking menial jobs in France

MADRID—Trailing the thousands of unemployed Spanish workers who migrate to the more prosperous countries of Europe, some 3,500 Spanish nuns have gone to France and other nations not to tend to their countrymen's needs but to take menial jobs.

There are close to 90,000 women Religious in Spain.

According to a report prepared by the migration committee of the Spanish Bishops' Conference, about 1,000 Spanish nuns in France live in their own communities, usually in groups of six to 10. Another 2,000 in France alone serve as maids in religious houses.

OTHER STUDIES presented earlier at a religious migration meeting in St. Pierre, France, said some 11,000 foreign women Religious from 72 congregations work in that country.

"There is no objection to that," wrote Father Santiago Mancho in the national magazine Vida Nueva, after attending the St. Pierre meeting. "This is part of a united Church without frontiers. But of the 11,000 foreign nuns, only two per cent are engaged in the pastoral care of their countrymen. And the Spanish nuns, like our workers, are doing menial jobs: French nuns won't do in convents, hospitals and nursing homes."

Father Mancho added most of the Spanish Sisters get low pay, no social security, no vacations or days off.

The migration committee urged that nuns be given better assignments and work in caring for migrants, who have too few priests to care for them.

A SURVEY BY the migration committee showed that about three per cent of the Spanish nuns in France work in parishes, others serve in seminaries and colleges. Poorest conditions were reported by those working in clinics.

Spanish nuns leave the country in what newspaper accounts call a "White Migration" mostly for economic reasons. For instance, a recession in Seville

and other Andalusia areas meant that a clothing factory for women and children and selling them direct to the public that city had to shut down for four months. The Sisters are their orders.

Brazil still uses torture, bishops say

SAO PAULO, Brazil—The bishops in southern Brazil have reminded the military government that the nation's Constitution guarantees prisoners against torture.

The bishops cited proof of instances of permanent injury and death due to torture.

"It is illegal to force suspects to make confessions, reveal secrets and incriminate third parties," said bishops attending the meeting of the southern region of the Brazilian Bishops' Conference at Brodosqui, west of here.

"It is also illegal to employ methods of moral, psychological and physical torture, all the more so when such methods result in mutilations, permanent injury and even death, as has happened."

The bishops, who head 26 dioceses with some 18 million Catholics, said such practices are in violation of the Constitution, which states that "authorities are enjoined to respect the personal integrity of those detained or imprisoned."

Since the military tightened their rule on Brazil in 1968, allegedly to check communist subversion, the Brazilian bishops have denounced repeated violations of human rights. As early as February 1969 they urged a return to constitutional democracy. A year later the Pontifical Commission for World Justice and Peace urged an end to torture in Brazil.

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