



VOL. XI, NO. 41

INDIANAPOLIS, INDIANA, JULY 14, 1972

## OFFICIAL APPOINTMENTS

Effective July 10, 1972

REV. EDWARD HILDERBRAND, newly ordained to associate pastor of St. Monica's parish, Indianapolis.

REV. CHARLES FELD, granted a leave of absence at his own request (effective July 5, 1972).

REV. JAMES HILLMAN, granted a leave of absence at his own request (effective July 5, 1972).

REV. ROBERT KITCHIN, granted a leave of absence at his own request (effective July 5, 1972).

Effective July 18, 1972

REV. CHARLES FISHER, newly ordained to associate pastor of St. Joan of Arc parish, Indianapolis.

REV. JAMES MORIARTY, from pastor of St. Thomas More parish, Mooresville, to pastor of St. Susanna parish, Plainfield.

REV. JOSEPH RIEDMAN, to administrator pro tempore of St. Thomas More parish, Mooresville, retaining his duties at Secena Memorial High School, Indianapolis.

Effective August 1, 1972

REV. ROBERT SIMS, newly ordained to associate pastor of St. Barnabas parish, Indianapolis.

REV. DANIEL WAGNER, from associate pastor of St. Barnabas parish, Indianapolis, to associate pastor of Holy Family parish, New Albany.

Effective August 11, 1972

REV. PAUL EVARD, from associate pastor of St. Andrew parish, Richmond, permission granted to work in the Archdiocese of Guayaquil, Ecuador, South America.

REV. RICHARD HILLMAN, retiring from the pastorate of St. Andrew parish, Richmond.

REV. WILLIAM STINEMAN, Ph.D., from instructor at St. Mary-of-the-Woods College to pastor of St. Paul parish, Greencastle.

REV. MICHAEL KATTAU, from associate pastor of Holy Family parish, Richmond, to associate pastor of St. Andrew parish, Richmond.

REV. CLIFFORD VOGELSANG, from instructor at the Latin School, Indianapolis and administrator of St. Agnes parish, Nashville, to pastor of St. Andrew parish, Richmond. This appointment supersedes the appointment as associate pastor of St. Monica parish, Indianapolis, which was previously announced.

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

July 10, 1972

## Chancery announces 11 shifts in clergy

The Chancery Office this week announced the retirement of the Dean of the Richmond Deanery among 11 clergy changes. Three new pastors were also appointed.

Very Rev. Richard Hillman, V.F., 66, pastor of St. Andrew's parish, Richmond, since 1961, and Dean of the Richmond Deanery the past seven years, will retire.

He will be succeeded by Father Clifford R. Vogelsang, 35, former faculty member at the Latin School of Indianapolis and administrator of St. Agnes parish, Nashville.

FATHER JAMES D. Moriarty, 57, pastor of St. Thomas More parish, Mooresville, during the past year, was named pastor of St. Susanna's parish, Plainfield. He will succeed Father Robert L. Kitchin, 50, who was granted a leave of absence at his own request.

Named pastor of St. Paul's parish, Greencastle, was Father William Stinemman, 47, a faculty member at St. Mary-of-the-Woods College since 1960.

Appointed temporary administrator of St. Thomas More parish was Father Joseph Riedman, 43, chaplain of Secena

Memorial High School, Indianapolis. He will retain the Secena position.

New assignments for associate pastors will include:

Father Daniel Wagner, 28, from St. Barnabas parish, Indianapolis, to Holy Family parish, New Albany.

Father Paul Evard, 36, from St. Andrew's parish, Richmond, to missionary work in the Archdiocese of Guayaquil, Ecuador, South America.

Father Michael Kattau, 29, from Holy Family parish, Richmond, to St. Andrew's parish, Richmond.

Although Father Kattau is being assigned to St. Andrew's parish, it is understood that he will be responsible for youth and adult education work in the three Richmond parishes.

FIRST APPOINTMENTS were announced for three newly-ordained priests: Father Edward Hilderbrand, to St. Monica's parish, Indianapolis.

Father Robert Sims, to St. Barnabas parish, Indianapolis.

Father Charles Fisher, to St. Joan of Arc parish, Indianapolis.

Two other priests were granted leaves of absence at their own request. They are: Father James Hillman, 31, faculty member at Secena Memorial High School, Indianapolis.

Father Charles Feld, 29, associate pastor of St. Mary's parish, Richmond.

### Father Robert Sims sets special Mass

TERRE HAUTE, Ind.—A Mass of Thanksgiving will be offered in St. Patrick's Church here at 4 p.m. Sunday, July 16, by Father Robert Sims.

The Archdiocesan priest was ordained December 17, 1971 in St. Peter's Basilica, Vatican City, by Bishop James A. Hickey, rector of the North American College.

Son of Mr. and Mrs. George Sims, Father Sims was graduated from Schulte High School, St. Mary's (Ky.) College and the Gregorian University in Rome.

Sunday's Mass of Thanksgiving will be followed by a public reception in the parish hall until 7 p.m.

Father Sims has been assigned to St. Barnabas parish, Indianapolis, effective August 1.

# Archbishop announces details of clergy retirement program

### \$300 a month provided for each retiree

Retirement policies for Archdiocesan priests were announced this week by Archbishop George J. Biskup, who accepted the recommendations made earlier by the Priests' Senate.

The new program calls for mandatory retirement of all priests from administrative positions at age 70 and optional retirement, with the Archbishop's approval, at age 65.

Each retired priest will receive \$300 pension per month, effective September 1, 1972.

Detailed provisions of the new clergy retirement program will be found on Page 9.

Additional retirement, with the Archbishop's approval, at age 65.

Each retired priest will receive \$300 pension per month, effective September 1, 1972.

THE ARCHDIOCESE presently has eight pastors who are 70 or older. According to the approved guidelines they must resign by July, 1973. Retirements will become effective each year during July, unless illness prompts retirement at other times.

In a letter to Archdiocesan clergy, Archbishop Biskup explained that retirement is understood to mean "resignation from administrative positions, not necessarily from priestly service."

Opportunities for "limited retirement" will be available by special arrangement between the retiree and the administrative head of a parish or institution that would benefit from his service.

The Archdiocese presently has 22 retired priests who will begin to receive the monthly pension payment in September.

Funds for the pensions will come primarily from an assessment of 10 per cent on each parish's annual Chancery Office assessment, which will be paid in 10 monthly installments. In addition, each parish or institution that pays a priest's salary will contribute \$350 annually to the fund.

PARISHES SERVED by religious order priests will also contribute the 10 per cent assessment and the \$350 annually for each priest. The latter amount will be turned over to the respective religious order for its own retirement program.

Also to be continued in effect is the present Archdiocesan policy that a priest entering retirement may not reside in the rectory or parish of his last assignment.

The retirement program will be administered by an interim committee of three priests, appointed by Archbishop Biskup with the recommendation of the Senate.

THE NEW RETIREMENT program is the first for the Archdiocese. For several years priests have contributed to the Clergy Relief Union, a voluntary organization formed by priests to cover temporary periods of illness or incapacitation.

The Clergy Relief Union provides a maximum of \$200 per month, dependent upon the amount contributed by the member. In recent years the CRS has provided retirement benefits, a purpose for which the program was not originally intended.

### 'Family and Parish in the Community' Know-Faith theme

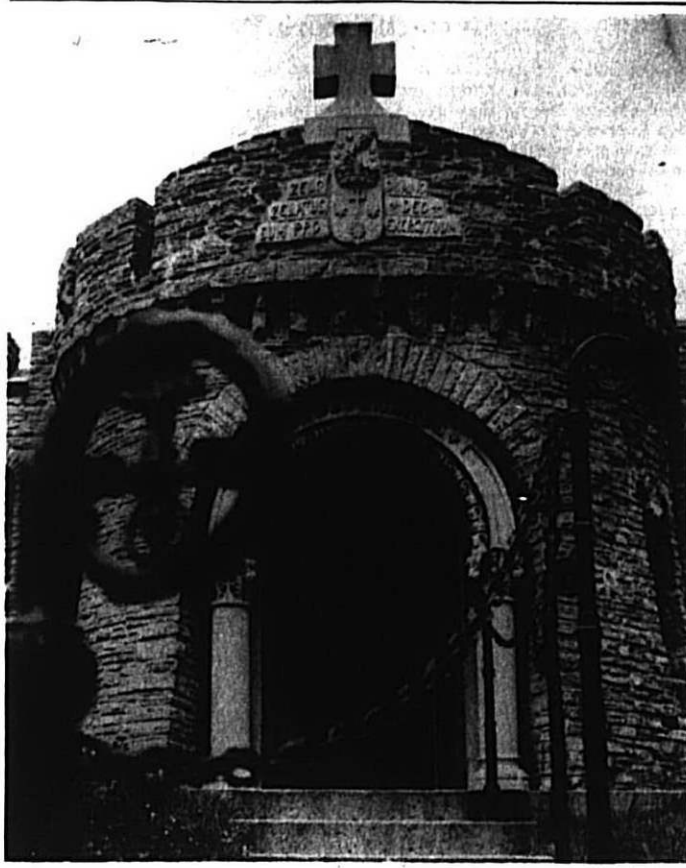
In next week's issue of The Criterion, the KNOW YOUR FAITH section initiates a nine-week summer series on "The Family and The Parish in the Christian Community." The series is designed as an introduction to the 1972-73 school year schedule and will prepare readers for parish religious education programs which traditionally resume on Catechetical Sunday, September 17.

Three vital aspects of a Christian community—parents, parish, and religious educator—will be treated in the articles beginning next week, each writer expressing the views of one particular part of the community.

Delores Curran, well-known expert on family education, will be back to cover the parents' beat. Dr. Lawrence Losoncy, Director of the Division of Adult Education, United States Catholic Conference, will present the parish view. Father Al McBride, O. Praem., Director of the Teacher Formation Division, National Catholic Education Association, will survey the role of the religious educator.

Assisting the pace-setters will be Joan Heider, who will continue her expositions on Jesus, and Father Joseph M. Champlin, whose regular article on Liturgy will be keyed to the overall theme of community. Rounding out the summer special will be Msgr. Bosler's Question Box and Frank Sheed's columns on Christ in the modern world.

Watch for the series beginning next week and help yourself to a nine-week tuneup for fall.



OUTDOOR PRAYER SERVICE—The Sisters of the Carmelite Monastery, 2500 Cold Spring Road, Indianapolis, will host their 34th annual prayer service beginning this evening, July 14, and continuing through Sunday, July 16, the feast of Our Lady of Mount Carmel. Services will begin at 7 p.m. nightly, with Father Keith Husey of the John XXIII Retreat Center, Hartford City, officiating. The main entrance of the monastery, pictured above, will be the backdrop for the outdoor worship. (Staff photo by B. H. Ackelmire)

### LANDMARK PROGRAM

## Tax credit law upheld by Minnesota court

ST. PAUL, Minn.—Minnesota's landmark program of income tax credits for the parents of nonpublic school children was ruled constitutional in a state court here.

The law was called the first of its kind when it was passed last year, and the ruling July 6 was believed to be the first court ruling on the tax credit form of nonpublic school aid.

In a 37-page opinion Ramsey County District Judge J. Jerome Plunkett ruled that the law violates neither the United States nor the Minnesota constitution. Opponents of the law had argued that it was unconstitutional because it provides state aid to Church-related schools.

In rejecting that argument Judge Plunkett said, "it appears that the schools received nothing... the only real gainers were the parents." The law, he said, "did not directly help the schools but did help parents with tuition costs, which was the purpose of the law."

UNDER THE LAW, the parents of nonpublic school pupils may deduct tuition costs—up to \$140 per high school student and \$100 per elementary school child—from their final state income tax bills.

Similar measures have been passed or are pending in other states and more than 50 tax credits bills have been introduced in Congress this year. The Nixon administration has also endorsed the concept of tax credits.

The new form of school aid gained popularity after the U.S. Supreme Court ruled last year that most direct forms of aid to nonpublic schools were unconstitutional.

Tax credits has not been tested before the high court. Opponents of the Minnesota law—the Minnesota Civil Liberties Union,

Americans United for Separation of Church and State, and a coalition of public education groups—said they would appeal the ruling here.

Judge Plunkett refused to grant an injunction, which would have stopped implementation of the law while legal appeals continue.

THE JUDGE RULED that the law does not violate the U.S. Constitution's First Amendment restrictions against the establishment of religion. The judge said the state constitution's "Blaine Amendment" could not be construed to establish tighter restrictions, without itself violating First Amendment safeguards governing the free exercise of religion.

The Blaine Amendment, which prohibits use of secular funds for institutions in which the tenets of any religion are taught, has been considered a stiffer requirement than the First Amendment of the U.S. Constitution.

Judge Plunkett acknowledged that Catholic and other private schools teach religion, but said plaintiffs "failed to show what percentage or how much time is so involved."

The judge said "no contacts or involvement have been shown to exist between the state and the nonpublic schools that did not exist in administering the income tax laws prior to Chapter 944. If entanglement is involved it was not proved by the plaintiffs."

### ARCHBISHOP IAKOVOS

## Denied visa to attend Athenagoras' funeral

NEW YORK—The Turkish government has refused to grant Archbishop Iakovos of the Greek Orthodox Diocese of North and South America a visa to attend the funeral of Orthodox Patriarch Athenagoras I of Constantinople (Istanbul).

An ecumenical delegation which planned to attend the funeral with Archbishop Iakovos cancelled plans in support of the archbishop. The delegation was to include Cardinal Terence Cooke of New York; Episcopal Bishop Jonathan Sherman of Long Island; Rabbi Marc Tanenbaum of the American Jewish Committee, and the Rev. R. H. Edwin Espy, general secretary of the National Council of Churches.

Archbishop Iakovos admitted he has long been "persona non grata" with the Turkish government, but said he did not think the government would "bar me from going to kiss the hand of my leader."

THOUGH DIRECT DEMANDS were never made, Greek officials in the United States say the Turkish government has

### FOR PROTESTANTS

## Church eases restrictions on Communion

VATICAN CITY—A new Vatican instruction says that a Protestant may be given Communion in a Catholic church if his belief in the Eucharist conforms to Catholic teaching, if he has serious need of "Eucharistic sustenance," is unable to join with members of his own religious community and spontaneously asks for the sacrament.

The instruction, from the Vatican Secretariat for Promoting Christian Unity, deals with the admission of individuals, not groups, to the Eucharist, and is meant primarily for the guidance of bishops' conferences and of individual bishops, who "alone will know all the circumstances of particular cases."

The test of a Protestant's belief in the Eucharist conformable with that of the Catholic Church is whether he believes in the Eucharist as Christ instituted it and as the Catholic Church hands it on. This problem would not generally arise with regard to members of Orthodox churches, whose Eucharistic teaching is substantially that of the Catholic Church.

THE INSTRUCTION emphasizes that cases of "urgent necessity" that the Vatican's 1967 Ecumenical Directory says justifies admitting non-Catholics to the Eucharist "are not confined to situations of suffering and danger."

It explained: "Christians may find themselves in grave spiritual necessity and with no chance of recourse to their own community." It pointed out that in our time of large-scale movements of populations, non-Catholic Christians can easily find themselves in a predominantly Catholic region far from ministers of their own church.

Stating that all baptized persons need the Eucharist, the document defines the spiritual need stipulated as a condition for admission of non-Catholics to the Eucharist as "a need for an increase in spiritual life and a need for deeper involvement in the mystery of the Church and of its unity."

The instruction, however, warned pastors to "see that the admission of these other Christians to Communion does not endanger or disturb the faith of Catholics."

CARDINAL JAN Willebrands, president of the unity secretariat, and Dominican Father Jerome Hamer, its secretary, signed the document June 1. Pope Paul approved it May 25 with a letter from the papal secretary of state, Cardinal Jean Villot.

At the outset, the new instruction cautions: "The pastoral guidance offered here is not intended to change existing rules but to explain them." (General principles of common worship between Catholics and non-Catholics were laid down by the Second Vatican Council in its Decree on Ecumenism. In 1967 the Vatican issued its directory on the implementation of the council's wishes in ecumenical matters.)

Emphasis in the new instruction is on "The doctrinal principles on which the rules rest." It pointed out that a deeper understanding of the teaching underlying the rules will make their application easier.

The twin governing ideas of the new document are:

—The "strict relationship between the mystery of the Church and the mystery of the Eucharist" is unalterable;

—That that doctrinal principle "will not be obscured if admission to Catholic Eucharistic Communion is confined to particular cases" of Christians.

continually harassed the Orthodox Church in hopes that it would move its headquarters from the predominantly Moslem country.

Archbishop Iakovos has been the target of much of this harassment. Six years ago he was refused the right to celebrate the Divine Liturgy in Istanbul. After Greek bishops were expelled from the country and all church publications banned, the archbishop's book was proscribed. His requests for permission to visit Patriarch Athenagoras in Turkey were repeatedly ignored. Now, his request to attend the patriarch's funeral has been denied on the grounds that he is "undesirable."

According to Dr. Espy it is "almost unbelievable that any country would see fit to prevent a church leader from attending the funeral of his patriarch."

The 86-year-old patriarch, who died of a kidney ailment in early July, was the

(Continued on Page 3)



VERY REV. RICHARD HILLMAN, V.F.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Ask Nixon to bar school aid

WASHINGTON—Americans United for Separation of Church and State have urged President Nixon to take a stand against any use of federal funds for nonpublic schools. The group sent a letter to the President asking him to reverse his position of trying to find some constitutional means to give such aid. "Mr. President," the letter said, "you are reported to be searching for a 'constitutional method' by which church schools can receive tax support. We respectfully suggest you devote your energies, rather, to devising ways to assist the public school system with its many problems."

## Register readers back mining

FORT WORTH, Texas—A poll by the National Catholic Register showed that nearly 90 per cent of those surveyed supported the mining of the North Vietnamese port of Haiphong. Father Daniel Lyons, a Register columnist, said that 1,000 lay subscribers and 1,000 priest subscribers were surveyed after their names had been picked at random. The poll and others he has conducted "make it impossible to pretend that pacifism or peace at any price is anywhere near the mainstream of Catholic thinking, for priests or laity," the Jesuit wrote in his Register column.

## Missioner raps U.S. policies

SANTIAGO, Chile—Maryknoll Father Charles Curry said he believes American missionaries working in foreign lands are "the ideal people to criticize the policies of the U.S. government and U.S. business." The 33-year-old priest, who hails from Des Plaines, Ill., is the coordinator of the U.S. Missioners Committee on International Awareness, a loosely-knit group comprising about 150 church people working in Chile, which has spoken out often and critically of U.S. and Church policies here. "It is impossible to be apolitical here (in Chile)," he said. "Silence means assent to the status quo. We criticize because we see the harmful consequences of U.S. activity. We hope people will listen."

## Four are inducted at St. Joseph's

RENSSELAER, Ind.—Four Indianapolis residents were formally inducted into the St. Joseph's College Fellows Program recently during the annual Fellows convocation dinner.

The inductees include: Mrs. Bernard Balas, whose husband, Bernard, is a 1957 graduate and serves as vice-president for alumni relations; J. David Gogerty, a 1959 graduate; Mrs. Richard Hermann, whose husband, Richard, is a 1945 graduate; and Mrs. Richard Uhl.

Fellowship at St. Joseph's College confers upon the recipients the right to take part in college academic processions, convocations and ceremonies.

## Board won't meet

There will be no July meeting of the Archdiocesan Board of Education according to an announcement this week by the Catholic Office of Education.

## Germans score Pope's action

BONN, Germany—Germans in public life, both in the Church and government, were almost universally critical of Pope Paul's action in placing former German dioceses in western Poland under the Polish hierarchy. Father Wilhelm Woeste, head of the secretariat of the German Bishops' Conference, said in Bonn that he was "somewhat surprised" by the sudden announcement from the Vatican of the setting up of a Polish hierarchy in the so-called Oder-Neisse territories, which were taken over by Poland at the end of World War II. Vatican officials had repeatedly stated that they were waiting for ratification of the agreement normalizing relations between West Germany and Poland and recognizing the Oder and Neisse rivers as Poland's western border. The agreement was ratified this spring. East Germany had ratified a similar agreement earlier.

## Mindszenty memoirs shelved

VIENNA, Austria—Sources close to 80-year-old Cardinal Josef Mindszenty disclosed that the anti-communist Hungarian prelate's long-awaited memoirs—originally due to appear in book form this year—will not be published after all. In an interview granted NC News in Vienna in December, the cardinal said: "I shall tell the truth in my book and anybody who wants to know it should read the book. I will not speak of sufferings, because I consider that I was right and a person who is within his rights does not suffer. I will simply tell the truth. The book is not ready yet, although I am hurrying to finish it so that it can be published just as soon as possible." One of the conditions of the Vatican-Hungary agreement that resulted in the Cardinal's leaving the U.S. embassy in Budapest is that the cardinal not make any statements nor publish anything regarding his experiences in Hungary over the last 15 years.

## Signs school aid measures

SPRINGFIELD, Ill.—A package of bills designed to provide \$30 million in aid to nonpublic schools was signed by Gov. Richard B. Ogilvie and steps were immediately taken to begin a court test. An unusual first step was taken when state auditor Michael Howlett, a supporter of aid to nonpublic schools, refused to release state funds appropriated under the bills. Howlett said that "the quickest way to find out" if the laws are constitutional is to force supporters of school aid to sue to have the funds released. "Leading experts assure us that they are lawful, and the bills have been specifically tailored to avoid the pitfalls that have killed similar programs in other states," Gov. Ogilvie said.

## To fight college take-over

COCHIN, India—The Church will wage another "liberation struggle" in Kerala state to defend its university colleges from nationalization, according to Syro-Malankara-rite Archbishop Gregorios Varghese Thangalathil of Trivandrum. "We are against such a struggle," the archbishop said. "But if someone thrusts it upon us, we will defend ourselves. If war is carried into our camp, we will face it," he said following a meeting with bishops of other churches. Catholic and other private colleges charge considerably higher tuition rates than government colleges and a federal campaign has been going on for some time to equalize the private rates with those in state colleges.

## Population Fund backing grows

UNITED NATIONS, N.Y.—At mid-1972, pledges by governments to the United Nations Fund for Population Activities (UNFPA) reached \$32 million, \$4 million in excess of last year's total of \$28 million. According to the consensus at the UN, the increasing momentum of UNFPA operations reflects the visibly greater attention officials in developing lands are giving to the relationship between population and economic and social development. Admittedly, a majority are concerned lest population growth put too great a strain on the potential of natural resources. Conversely, a minority hope for increased population, to stimulate a faster pace of economic progress.

## Woods sets workshop on Creative Learning

ST. MARY-OF-THE-WOODS, Ind.—With one workshop in full swing, another summer program begins at St. Mary-of-the-Woods College here this week-end. Participants in the Designing Creative Learning Workshop will be joined by persons enrolled in "Institutions, Values and the Human Spirit."

Dr. Brian Hall, director of Family and Human Resources Development of the Indianapolis Catholic Social Services, will be in charge of the July 16-22 program. The institute is designed to explore the relationship of the cultural environment to the growth of man as man searches for authentic life styles and the development of prayer life.

Working with Dr. Hall will be Gerard Pottebaum, author, who will speak of the relationship of the physical environment to the process of learning. Bishop William Frey, exiled Episcopal bishop of Guatemala, will discuss "Life of Prayer and the Problems of Oppression and Freedom in Societies." He is presently chaplain and lecturer at the University of Arkansas.

DE-SCHOOLING of Society is the topic for speaker Dennis Sullivan, co-worker with Dr. Ivan Illich, Center of Intercultural Documentation, Cuernavaca, Mexico. He will present viable options for the authentic growth of man.

Speakers will be considered as consultants so the participants will have the opportunity to meet with the guest consultants.

PARTICIPANTS will be exposed to modern techniques in value clarification that can be adopted for use in settings of public education, religious education and interpersonal relationships. Facilitators will be among the faculty of the Institutions, Values and the Human Spirit program. Father Keith Hoxey, resident director of the John XXIII Retreat House in Hartford City will be among the persons working with the institute participants for the week-long workshop.

The workshop is one of five main summer programs at St. Mary-of-the-Woods College. The Designing Creative Learning program will be scheduled through August 4. "A Group Experience in Christian Education" is scheduled for July 24 through August 4, and the final institute is "The Whole Religious Woman" July 28-August 4.

For information on any of the remaining workshops, interested persons can write Sister Gertrude Therese Garvey, S.P., St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876.

## Raps gambling

MERCEDES, Argentina—Bishop Luis J. Tome of Mercedes issued a warning against a proposed move by Argentina's ministry of social welfare to legalize gambling.

The government proposes to turn the proceeds over to social assistance programs.

Bishop Tome said that as Christians "we must take a clear stand... not only on this matter of morals, but on everything that affects the welfare of the community."

## ORTHODOX JEW

## Urges court to declare Christ's trial 'unjust'

JERUSALEM—Lawyer Itzhak David, and Orthodox Jew, who sought to have Israel's supreme court declare that Christ's trial was contrary to justice and a hoax to get him executed, said he felt that such a judgment "would at least diminish anti-Semitism in the world."

David, born in Jerusalem but educated in London, argued his case for 90 minutes before the court on behalf of his client, an Orthodox Jewish immigrant from France. The court, however, rejected the application for a declaratory judgment, arguing that Christ's conviction and crucifixion is a

matter of history and not something for a modern court to decide.

The court said Christ reputedly had been sentenced to death by the Roman governor of Judea, Pontius Pilate, that it was equivalent to a sentence handed down by a foreign military tribunal and therefore there is no reason for present-day judicial authorities to take up the matter.

DAVID SAID later that he has asked for a judicial review of the case in an attempt to bring it before the full nine-man court. A three-man court heard the first case.

"I am not interested in whether Jesus Christ was guilty or innocent of the charges brought against him," David said. "I want a hearing on how the trial was conducted."

"Jesus was sentenced by a Roman court, and it was prejudiced against the Jews. Therefore, the trial was not in accordance with the due process of law."

"I want a declaration from the court saying the trial he got was contrary to justice and that the trial was used as a hoax to get Him executed. We are ashamed of the trial He had gotten. It is a grave miscarriage of justice that the Jews have been carrying for 2,000 years."

## PAPERS CITED BY D-I

NEW YORK—Two daily newspapers, The Cleveland Plain Dealer and The Detroit News, will receive citations from the Catholic Daughters of America for their stand in banning ads for X-rated movies. The awards are to be presented during the group's national convention July 15-21 in Atlantic City, N.J.

David said he felt that a judgment by the high court of Israel that Jesus never had a fair trial "would at least diminish anti-Semitism in the world. It might take the ground away from under the feet of the anti-Semites. They would have one cause less to hate us (if) we admit the Man never got a fair trial."

IN 1965, in its Declaration on the Relationship of the Church to Non-Christian Religions, the Second Vatican Council said

that "authorities of the Jews and those who followed their lead pressed for the death of Christ" but that "what happened in His Passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today... the Jews should not be presented as repudiated or cursed by God."

The same document said that the Church "deplores the hatred, persecution, and displays of anti-Semitism directed against the Jews at any time and from any source."

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## TIC TACKER

## 32 new priests by 1976?

BY PAUL G. FOX

Although three new priests were ordained for the Archdiocese this year, there will be a net loss of manpower due to several leaves of absence and retirements.

Prospects over the next four years, however, indicate a potential of 32 new priests, provided that all remain in their studies until ordination. There are five deacons who will begin their fourth year of theology studies at St. Meinrad School of Theology.

The five are: John Belians, of Sacred Heart parish, Terre Haute; Frederick Denison, of St. Mary's parish, New Albany; Stephen Jarrell, of St. Gabriel's parish, Connersville; Joseph Rautenberg, of St. Mark's parish, Indianapolis; and Thomas Richard, of St. Joseph's parish, Jennings County.

Nine students will begin their third year of theology in three seminaries. Returning to St. Meinrad's will be Carlton Beever, of Gary; David Brandon, of St. Philip Neri parish, Indianapolis; David Coats, of St. Mary's parish, Danville; Michael O'Connor, of Holy Name parish, Beech Grove; Joseph Schottle, of St. Mark's parish, Indianapolis; and Kimball Wolf, of St. Pius X parish, Indianapolis.

Also in third theology will be Ronald Bettag, of St. Meinrad parish; St. Meinrad, and Harry Monroe, of Holy Trinity parish, New Albany; both attending St. Mary's Seminary, Baltimore; and Mark Swartzkopf, of St. Michael's parish, Indianapolis, attending the Angelicum University in Rome.

Second theology students will number 10, attending five different seminaries.

At St. Meinrad will be Patrick Doyle, of St. Andrew's parish, Indianapolis; Roger Dunn, of St. Mark's parish, Indianapolis; Carl Goodknight, Jr., of St. Mary's parish, Danville; and William Turner, of St. Joseph's parish, Shelbyville.

Three members of the class attend Louvain University in Belgium: Paul Gabony, of Holy Name parish, Beech Grove; John Gillman, of St. Michael's parish, Brookville; and Robert Klein, of St. Mary's parish, New Albany. In Rome are James Farrell and Robert Gilday, both of Little Flower parish, Indianapolis. Farrell attends the Angelicum University and Gilday is enrolled at the Gregorian University.

Attending St. Mary's Seminary, Baltimore, is Thomas Walker, of Holy Family parish, Richmond.

Seven of the eight first year theology students for the Archdiocese will attend St. Meinrad's. They are: David Bayse, of Little Flower parish, Indianapolis; Richard Gintner, of St. Andrew's parish, Indianapolis; Mark Gottemoeller, of St. Jude's parish, Indianapolis; Donald Kurre, of St. Mary's parish, Richmond; Gregory Matern, of St. Gabriel's parish, Connersville; Henry Tully, of St. Augustine's parish, Jeffersonville; and Paul Weiss, of St. Elizabeth's parish, Cambridge City.

The eighth, John Kirby, of Immaculate Heart of Mary parish, Indianapolis, will enter Louvain University in Belgium.

About 40 Archdiocesan students will take college seminary studies this fall, with the majority attending St. Meinrad's and a few at St. Mary's (Ky.) College.

**NAMES IN THE NEWS** Best wishes to Mr. and Mrs. Stephen F. Papesch, members of St. Catherine's parish, Indianapolis, who will observe their 25th Wedding Anniversary on Saturday, July 15. Papesch was installed this past Monday as Grand Knight of Msgr. Downey

Council, Knights of Columbus. A 1941 graduate of St. Mary-of-the-Woods College, Miss Jean Mary Wilkowski, has been named Ambassador to the Republic of Zambia by President Nixon. She is a career foreign service officer and has been counsel of the U.S. Embassy in Rome since 1970.

Four teen-age members of St. Christopher's parish, Indianapolis, took part in last week's Speedway Summer Theatre's production, "Ten Little Indians." Brian Preston, Tony Perona and Nancy Sommers had major roles, while Ken Carter was lighting technician. Best wishes to Mr. and Mrs. Jerome Hohman, members of St. Peter's parish, Franklin County, who will observe their 25th Wedding Anniversary on July 26. Also to Mr. and Mrs. Louis J. Wendling, of St. James parish, Indianapolis, who will note their 50th Wedding Anniversary on August 6. And to Mr. and Mrs. Lewis S. Beebe, of Immaculate Heart of Mary parish, Indianapolis, marking their 50th Wedding Anniversary on August 5.

**PRAYER WORKSHOP**—A Prayer Workshop and/or Contemporary Retreat has been scheduled for priests and Sisters at the Benedictine Convent of the Immaculate Conception, Ferdinand, in three sessions from July 23 to 30. Conducting the Prayer Workshop July 23 and 24 and July 29 and 30 will be Sister Jose, O.S.F., of Milwaukee. Father Armand Proulx, M.S., provincial of the LaSalette Fathers of New England, will join with Sister Jose in conducting the Contemporary Retreat from July 24 to 28. Retreat fee is \$25, while the Workshop fee is \$10. Registration and other information is available from Sister Mary Claude, O.S.B., Convent of the Immaculate Conception, Ferdinand, IN 47532. Phone: (812) 367-1431.

**CLOSED FOR INVENTORY**—The Religious Education Department's Resource Center, located on the second floor of the Catholic Office of Education, will be closed for inventory from July 15 to August 15. Staff members will be available by appointment. The Education Office phone number is 634-4453. Hours are daily, Monday through Friday, 8:30 to 5 p.m.

**RETREAT FOR SISTERS**—A special retreat for Sisters has been scheduled at the Family Life Center, Pevely, Mo., the week of August 13-18. Retreat master will be Father Edwin Cole, O.S.B., who holds degrees in human relations and communications. The retreat is designed for Sisters who have been attending summer school or engaged in other summer apostolates. Information is available from Retreat Office, St. Pius X Abbey, Pevely, Mo. 63070. Phone: (314) 296-7470.

**"PACKAGED COURSE" FOR DIRECTION**—A packaged workshop on religious community living which members of the community conduct for themselves is now available, courtesy of the Passionist Fathers and a management consultant firm. Called "Local Community Living: Ideas and Models for Creative Administration," the course provides women religious communities and men religious communities with a structured method for re-examining their purposes, and a logical process for establishing new directions. It was developed by the Passionist's Religious Leadership Team of Holy Cross Center in Cincinnati and Management Concepts, Inc. of Dayton. A free flyer explaining the workshop is available from Management Concepts, Inc., 11 W. Monument Ave., Dayton, O. 45402.

## Wallace reads psalm at Mass marking end of hospital stay

SILVER SPRING, Md. George Wallace ended his 54-day stay at Holy Cross Hospital here by reading the 23rd Psalm at a Mass in the hospital chapel.

Wallace, visibly weakened and his voice unsteady, sat in a wheelchair as he read the message beginning, "The Lord is my Shepherd."

The Alabama governor's family and staff attended the Mass, along with members of the hospital staff and Secret Service agents.

"The thanksgiving service was the idea of our administrator, Sister Helen Marie," a hospital spokesman said. "The governor (who is a Methodist) and his family were pleased and they agreed with it each step of the way."

**ALONG THE WAY**, Sister Helen's original idea of a small private service for the Wallace family gradually expanded to include more and more people until finally the press learned of it, the spokesman said.

Television equipment was set up in the chapel and the Mass marked not only the end of Wallace's hospital stay but also his first television appearance since he was

wounded in an assassination attempt May 15.

Wallace, who wore a sport shirt and slacks, looked thin and weak as he sat in his wheelchair at the front of the chapel. As he read the 23rd Psalm, his voice was uncharacteristically weak and hesitant.

**WALLACE LEFT THE hospital** the next day with words of thanks for the hospital staff that "saved my life" after the shooting in a Laurel shopping center.

"I feel good, I feel great," Wallace said as he was pushed in his wheelchair to a limousine for the ride to Andrews Air Force base. An Air Force hospital plane flew Wallace to Montgomery, Ala., and then to Miami where he was to resume his presidential campaign.

In a written statement Wallace said: "Sister Helen Marie, the doctors, Sisters and staff of the hospital will always hold a very dear place in my heart. They saved my life, and I wish God's blessings to all of them."

Wallace wore a blue and white striped summer suit with a blue shirt and red and blue tie for his flight back toward active political participation.

Couple to note  
Silver Wedding

INDIANAPOLIS—A Mass of Thanksgiving will be offered for Mr. and Mrs. Stephen F. Papesch at 6 p.m. Saturday, July 15, in St. Catherine's Church to mark their 25th Wedding Anniversary.

A reception will follow at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd. No invitations have been issued.

The Papeschs were married July 12, 1947 in Joliet, Ill. They are the parents of Stephen R. Papesch, Judy Papesch, Joellyn Papesch and Ann Patricia Papesch.

INDIANAPOLIS  
Calendar  
of Events

## FRIDAY, JULY 7

Country Festival at Nativity parish, 7300 Southeastern Ave. opens a three day run today.

## SATURDAY, JULY 8

Card Party at 8 p.m. in St. Ann's parish hall, 2550 S. Holt Road. Miscellaneous prizes and refreshments.

## 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. Secunia 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.

Wear 'clericals,'  
priests are told

BUFFALO—Bishop James A. McNulty of Buffalo has warned priests in his diocese that they must wear black suits and Roman collars.

In a brief statement in the Magnificat, diocesan newspaper here, Bishop McNulty said, "the trend to secular dress is not sponsored by the Church" and said that Pope Paul had cited "pastoral needs" in requiring the continued use of "ecclesiastical garb."

The use of "secular dress," Bishop McNulty said, "brings wonderment and worry to our people."

"The wonderment: Why doesn't the priest want to look like a priest? The worry: Perhaps he does not want to live as a priest."

"While the turbulent floods of evil are damaging the Church," the bishop said, "we priests ought to summon all our strengths so that the Church will have reason to be proud of us and to be sure of us."

Brethren oppose  
'easy' abortions

CINCINNATI—Delegates to the annual conference of the Church of the Brethren declared that they "oppose abortion because it destroys fetal life" and called for "Christlike compassion in seeking creative alternatives to abortion."

The position statement, said that abortion "should be accepted as an option only where all other possible alternatives will lead to greater destruction of human life and spirit."

According to a conference spokesman, "grave danger" to the mother would be considered an instance where "greater destruction" might be involved.

## Bishops' committee backs lettuce boycott

WASHINGTON—The Social Development Committee of the U.S. Catholic Conference (USCC) has endorsed the boycott of iceberg lettuce called by Cesar Chavez' United Farm Workers Union.

The committee said that a "fundamental issue of social justice" is at stake in the union's efforts to organize workers and negotiate with lettuce growers in California and Arizona.

The union, which sponsored a successful boycott of California grapes in the late 1960s, called the lettuce boycott in May. It

wants its supporters to refuse to buy iceberg lettuce unless it bears a label with the union's black Aztec eagle symbol.

CHAVEZ CITED the failure of negotiations with the growers as the basic reason for the boycott. "Further complicating the problem," a social development committee statement said, "is the fact severe and repressive anti-labor legislation has already been enacted in Arizona and similar legislation is being sponsored in several other states."

The Arizona law bans secondary boycotts by unions and allows courts to halt strikes scheduled for the harvest time. Union leaders said these provisions would cripple their efforts.

In its statement, the committee said it wants "to bring about collective bargaining and a just settlement of the dispute."

"Without strong, honest representation such as can be provided by the United Farm Workers," the committee said, "the plight of agricultural workers and their families will remain desperate."

THE COMMITTEE cited the Second Vatican Council's reaffirmation of the Church's traditional support of collective bargaining and said that, in keeping with the council's position, it is sympathetic to the problems of the growers.

"It is our earnest hope that ways can be found at the earliest possible date to resume negotiations and to bring about a reconciliation of workers and growers," the committee said.

"In the name of justice," the committee said that it "must speak out on controversial issues such as this one even with the knowledge that they might be misunderstood. Sensitive to the needs and the problems of both sides, these agencies must encourage dialogue by helping to create an atmosphere of charity and justice."

## Denied visa

Continued from Page 1: spiritual leader of 250 million Eastern Orthodox Christians throughout the world. He was the first Orthodox leader to renew contact with the Catholic Church in nine centuries.

ARCHBISHOP IAKOVOS described the patriarch as "friend, teacher and prophet who did not preach rigid doctrine or dogma, but taught love, the greatest power in the world."

A statement issued by Bishop Bernard J. Flanagan of Worcester, Mass., member of the American Catholic bishops' Commission on Ecumenism and Interreligious Affairs and chairman of the subcommittee on relations with the Orthodox Church, said Athenagoras I will "go down in history as one of the truly great and charismatic leaders in the ecumenical movement."

Bishop Flanagan said that "the memory of Athenagoras' life and work" will help us to continue in the "dialogue of love" which he has left us as his heritage.

Bishop Malone cites  
fear as impediment

CINCINNATI—Progress in ecumenism has been impeded by fear, much of it Catholic fear, Bishop James W. Malone of Youngstown, Ohio, told 1,300 religious educators.

The bishop spoke at an Ecumenical Institute on Religious Education at the college of Mt. St. Joseph here.

Basis of the fear, Bishop Malone said, is that Catholicism will lose its fundamental doctrine. But this is an anxiety of those who confuse what is accidental with what is essential in religion, he added.

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# BEHIND THE NEWS

## AN EDITORIAL

### An injustice too long ignored

Every once in a while—during an election year, to be more precise—Congress and the administration in power decide to do something for the older segment of the electorate. This time it was the badly needed 20 per cent increase in Social Security benefits, effective in September.

Inflation, which leans hard on all consumers, has been particularly cruel to the elderly. Their incomes, for the most part, are spent on basic necessities. Delaying luxury purchases or settling for lesser quality no longer works for them. They have no margin to maneuver, having been pushed to the wall somewhere between the first and second swirl of the price spiral. For many elderly, then, the September hike will be a godsend, however they view the political cynicism behind it.

There is, however, another aspect of the Social Security system that only a few brave political souls have dared tackle any year, election or no. That is the earnings limitation imposed on those between 65 and 72.

As the law stands, a beneficiary cannot earn more than \$1,680 annually without being penalized by a reduction in benefits. When paychecks go beyond that arbitrary and paltry amount, \$1 in payments is withheld for every \$2 earned. Above the magnificent sum of \$2,880, an additional \$1 in payments is withheld for every \$1 earned. In this manner the system locks in those wholly dependent on it, those whose only recourse to supplementing a poverty-level stipend is earned income.

The curtailment or evaporation of benefits, however, has no effect on what the system calls unearned income. A retired General Motors executive can draw a \$25,000 a year pension and still collect maximum Social Security benefits; another retiree can accumulate \$30,000 a year in dividends, yet Uncle Sam continues sending the monthly check.

Rents, royalties, interest, inheritances, annuities or any other type of "unearned" income doesn't count. The sky is the limit. But the over-65 retiree who continues to work must dutifully estimate and account for every dollar he earns so that the system is assured he isn't receiving a penny he isn't entitled to.

The point is not that those who enjoy a comfortable retirement ought to be penalized too. The point is that those who need to work beyond the age of 65, or just plain want to work, ought not be

penalized either. It would seem only logical to treat all income alike, whether one comes by it sitting on his duff clipping coupons or standing at a lathe.

The working inequity became part of Social Security a long time ago, when pressure groups—unions, in particular—sold the government on the idea that the only way to guarantee enough jobs to go around was to force the older worker into idleness and to discriminate against him if he bucked the system. That may be economically expedient even today but it is certainly not morally or socially right.

It is one thing for a private employer to mandate retirement at a specified age. The employee is free to look for a similar job or strike out on his own for a new career. It is another thing altogether for the government to build into law a provision which shackles incentive and effectively enforces privation on many elderly. In more instances than not, the law benefits the rich and hurts the poor.

Before Congress gets all puffed up about giving a few extra dollars to the old folks, it should take a hard look at the longest standing grievance in the Social Security law, the working man's income ceiling. There will be no real justice in the system until that is eliminated.

—B. H. ACKELMIRE

### NFPC president urges ministry to homosexuals

DETROIT—The president of the National Federation of Priests Councils called for a ministry to homosexuals and a new look at Church teaching on homosexuality.

"The Church can exclude no one from its ministry and if there is suffering in the heart of the homosexual, the Church must minister to that suffering," Frank Bonnike said.

As Father Bonnike spoke, several hundred homosexuals marched through Detroit protesting discrimination against homosexuals, according to the Michigan Catholic, the archdiocesan weekly here.

Father Bonnike was here for the quarterly meeting of the NFPC's executive board.

"IN CERTAIN parts of the country—in San Francisco, for instance, where there are an estimated 30,000 homosexuals—there is a definite need for a ministry to the homosexual," he said.

"As a former state reformatory chaplain (Illinois) I know from experience that such men can be helped," Father Bonnike said.

HE SAID "Many priests who have entered into such work have been successful in assisting homosexuals to become heterosexuals; and have assisted the homosexuals in their relationships with other homosexuals and assisted homosexuals in their relationship with the rest of society."

Questioned on his position on the morality of homosexuality, the NFPC executive explained, "The traditional teaching of the Church on this subject has always been very clear. But in our day, a complete study of the homosexual has to be a multi-disciplinary study including psychology, sociology, and theology. The Church must listen to what the other disciplines have to say."

## ELECTION YEAR SPARKS AN OLD CONTROVERSY

# Priests in politics . . . . . what price partisanship?

BY LOUIS A. PANARALE

A Congressman once described John Mitchell as "the most dangerous attorney general we have ever had." A mayoral candidate in upstate New York charged that the government in his city was corrupt. A White House speechwriter said he was too busy to think about running again for political office.

These statements, all made within the past year or so, have no connection with each other—except for one thing. They were made by three Roman Catholic priests deeply involved in partisan politics.

The Congressman is Jesuit Father Robert Drinan, a Democrat from Massachusetts. The mayor is Oblate Father Roland St. Pierre, a Republican from Plattsburgh, N.Y. The speechwriter is Jesuit Father John McLaughlin, a Rhode Island Republican who was defeated in a bid for a U.S. Senate seat in 1970.

IN EACH CASE they scored firsts as priests in American politics. Father Drinan is the first priest Congressman, Father St. Pierre the first priest mayor, and Father McLaughlin the first priest speechwriter for a U.S. president.

But the firsts did not come without a good share of controversy over whether priests should engage in partisan politics. The Church's world hierarchy responded with an explicit and nearly unanimous "no." But among the rank and file priesthood there are varying degrees of opinion.

Last November, the World Synod of Bishops at the Vatican voted overwhelmingly, 103-1, to prohibit the clergy from taking active part in politics unless special approval is granted in extraordinary circumstances.

EVEN THE LIBERAL Cardinal Leo Suenens of Malines-Brussels, stating that a priest has a right to express a political opinion, told the Synod:

"He (the priest) should not, however, actively take part in the struggle of one political party. In his capacity as a minister of Christ, the priest should act first of all in the service of his priestly mission. . . . The priest must himself realize that direct political commitment normally belongs to the laity and that he should invite them to assume their responsibility."

Father Drinan's reaction to the Synod of Bishops' vote was that the matter "doesn't deserve reporting." He said the real question is "how have they voted on world peace and justice," said Father Drinan, adding that barring priests from partisan politics "just reaffirms the fact that priests need permission to do anything."

FATHER ST. PIERRE believes that clergymen should become political candidates only if "no qualified lay person wants to run." He said he will gladly leave office when he is sure of a qualified replacement. "Once the challenge is gone, I'm not interested anymore," he said.

Father St. Pierre has worn his Roman collar since he took office as Mayor of Plattsburgh, N.Y. last January. And he prefers that people call him "Father," explaining, "I've been a priest longer than I've been a mayor."



FATHER DRINAN



FATHER MCLAUGHLIN



FATHER ST. PIERRE

In an interview with the national Catholic magazine *Sign*, Father St. Pierre was asked if he thought a priest could effectively carry out his ministry while holding political office. He said that in his own case he saw no conflict between his sacred and secular roles.

"A man of God must be a man of the people," he said. "It is just as important for a mayor to exercise patience, justice, and charity as it is for a priest."

FATHER ST. PIERRE said he ran for the office of mayor because he was dismayed by the city's lack of progress, its unemployment, and its lack of leadership in City Hall. Plattsburgh is on the shore of Lake Champlain, near the Canadian border.

When Father McLaughlin announced in 1970 his intention to try to unseat incumbent Senator John O. Pastore, a Democrat, Bishop Russell J. McVinney of Providence issued a public statement that the priest was running without his permission.

Canon law contains a provision that a religious order priest wishing to run for office should obtain permission from both his religious superiors and the bishop in

whose diocese he works. In June, 1971, when Father McLaughlin was named to President Nixon's speechwriting staff, the Providence diocese had no comment. However, his Jesuit superiors announced that he had been cleared for his new duties.

FATHER MCLAUGHLIN has not ruled out running again for political office but he says that putting in a 12-hour day at the White House as one of the President's six writers doesn't give him time to think about it.

Father McLaughlin, like the other two priests, says he sees no conflict of priestly and political duties. "I don't serve here as a priest," he has said of his White House assignment. "I'm here because of my other credentials."

Father McLaughlin holds a doctorate in education from Columbia University, is a former assistant editor of the Jesuit weekly magazine *America*, radio-television producer and photographer.

Father Drinan, who represents Massachusetts' heavily Catholic third

district, has remarked: "I'm not engaged in militant politics . . . and I think it is to the good of Congress and the community that I be here."

FATHER DRINAN said he requested and received permission from his bishop, the late Cardinal Richard Cushing, and his Jesuit superiors when he decided to seek the Congressional seat. He is a former dean of the Boston College law school.

Peter Steinfeldt offered his own overview on the subject of priests in politics. Writing in the March 31 issue of *Commonweal*, Steinfeldt wrote:

"Discussion of the priest-politician is further complicated by the questions which have arisen concerning the nature of the priesthood, as well as by sociological and theological changes which have altered the priest's position in the community of Christians."

Steinfeldt concluded: "The idea of priests' running for office continues to strike me as something to be discouraged. But I also wonder whether the critics of priest-politicians are truly worried about a new clericalism or about the possibility of priests' diverging from traditional behavior patterns."

## THE YARDSTICK

# Study of socialism literary landmark

BY MSGR. GEORGE G. HIGGINS

Michael Harrington, a leader of the socialist movement in the United States for many years, is best known perhaps as the author of "The Other America," which was not only a bestseller in its day but is also credited with having sparked the so-called War on Poverty.

In the long run, however, his recently published book entitled "Socialism" (Saturday Review Press, New York, \$12.50) will undoubtedly be regarded as his major work and his principal claim to fame as a writer and social reformer.

Harrington is a dreamer in the best sense of the word, but he is also a hard-headed realist. While convinced in his own mind that socialism (democratic socialism) is desirable and necessary, he knows very well that it is not inevitable and is the first to admit that, if it starts from the wrong premises or takes the wrong turn, it can become—and, indeed,

has become in many cases—a curse to humanity rather than a blessing.

HARRINGTON IS ALSO very realistic concerning the future of socialism in the U.S. While arguing in his new book that "most of the people in the world today call the name of their dream 'socialism,'" he notes that the U.S. is the "great exception" in this regard. The U.S., he says, is "almost the only country on the face of the globe where 'socialism' is a bad word."

This being the case, Harrington's book is required reading for serious-minded Americans. I say this not because I am interested in promoting socialism, but because I am convinced that we Americans owe it to ourselves to try to understand why socialism has such great appeal in many if not most of the countries of the world.

In this writer's judgment, Harrington is undoubtedly correct in arguing that it has appeal and that "its tremendous resonance obviously tells of a deep yearning for fundamental change among hundreds of millions of people."

PERHAPS THE clearest sign that

its appeal is growing is the fact that so many Catholics in other lands are now openly espousing some form of socialism or, short of that, are at least openly contending that democratic socialism is a perfectly legitimate option for committed Christians.

The recent "Christians for Socialism" meeting in Santiago, Chile—which went on record as favoring socialism for Latin America—is rather dramatically indicative of this trend. Those who may be inclined to write off this particular meeting as a rag-tag gathering of unorthodox Christian radicals or revolutionaries have something to learn, I think, from a lengthy document on socialism issued by the French hierarchy at the very time of the meeting in Santiago.

This French document is entitled "First Reflections of the Episcopal Commission on Working Class Affairs in Dialogue With Militants Who Have Opted for Socialism." The full text is reprinted, in French, in the May 21 edition of "La Documentation Catholique." An adequate summary, in English, is available in the May 20 edition of *The (London) Tablet*.

THE DOCUMENT IS addressed to the bishops of France by an Episcopal Commission (led by Archbishop Mazarin of Bordeaux). The preamble states that the Commission wished merely to "hear the views of militant Christian workers and to respond to their questions."

The Commission reports that all of the workers consulted had rejected capitalism and had adopted a form of socialism. For them, a unified human development was possible only by means of socialism. Most of the working class leaders believed that the transition from capitalism to socialism would involve a radical break. They were in principle against the use of force, but were afraid that the resistance of the ruling classes would make violence inevitable.

The Commission then went on to say, in its own name, that "there are major elements of Marxism which have been adopted by Christian workers, and which do not seem to be incompatible with their faith." It concluded that "the economic and political system of socialism is wholly reconcilable with Christianity, so long as human rights are guaranteed. . . . This first attempt at discussion with militant Catholic workers who have chosen socialism shows us yet again how distant—despite all good will—we are from the working class, its language, culture, spontaneous responses and basic aspirations."

THIS CONCLUSION will undoubtedly come as a surprise to many American Catholics and a severe shock to others. They will want to hear in mind, however, that the members of the Commission were doing precisely what Pope Paul VI advised all Christians to do in his Apostolic Letter of May 15, 1971, commemorating the 50th

## Life preserving out of control, doctor asserts

MELBOURNE, Australia—"Medical efforts to preserve life have got out of hand," said Dr. Marjorie Davey of the East Melbourne After-Care Hospital.

She said that medical efforts to prolong the lives of the dying aged are denying them the right to a peaceful exit from the world.

She said that the Catholic teaching that advocates not using unnecessary and extraordinary means to prolong life is the best guideline on the care of the dying aged.

"The young and middle-aged have forced their fear of death on the aged," Dr. Davey said. "Twenty-five years ago pneumonia was known as the old man's friend. Today the disease is regarded as his enemy, to be attacked with all the resources of medical multidisciplinary technology."

"Over the past 25 years we have seen growing out of hand an uncontrollable monster. All the advances of technology and resuscitation are being used to keep our old people alive, often to exist as brainless, incontinent vegetables."

"But the doctor has the psychological satisfaction of 'saving' a patient—he is able to deny death."

"I doubt if he considers how much his elderly patient is suffering or how much that patient's needs being kept alive to a useless, often painful existence."



THAT ISN'T THE KIND OF PLEDGE I'M INTERESTED IN, MR. FLEMING, AND YOU KNOW IT!

## The CRITERION

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## LETTERS TO THE EDITOR

Jim Funk reports  
first-hand on Explo  
meet of 86,000 youth

To the Editor:

I was given the opportunity to experience an exciting event recently which I think readers of The Criterion would be interested in hearing about. It was Explo '72, the International Student Conference on Evangelism held in Dallas, Texas, from June 12-17. Many have probably heard of it and have a general idea of what it was about, but to be there was really something else!

Explo was run by the Campus Crusade for Christ under the moderation of Bill Bright and Billy Graham. Its basic purpose, as explained by Graham, was to 1) dramatize the Jesus revolution, 2) teach us how to bring Christ to others, 3) demonstrate to the world that "God loves you," 4) show that the gospel is relevant to this generation, and 5) say to the whole world, that "Christian youth are now on the march..." and they will keep marching until millions have entered the kingdom of heaven.

The whole conference was well organized. There were 86,000 registered delegates, mostly high school and college students. Everyone was split up the very first day into 60 separate conference centers around Dallas, where a series of morning seminars and discussions were held daily. Afternoons were free, for the most part, and in the evenings all 86,000 delegates gathered in the Cotton Bowl to listen to popular music groups and hear messages from Graham and other speakers.

THERE WERE PEOPLE from just about every Christian denomination. But what amazed me was that there was virtually no mention of particular churches by any of the speakers. The emphasis was on the basic message of Christ and the beliefs that all Christians have in common.

Throughout the conference, speakers stressed the fact that our God is a personal one. They wanted us to realize that in order to be a true Christian we must personally ask Christ to come into our lives, and let Him run the show, instead of our ego and its material desires. They emphasized keeping in contact with Christ

through prayer and reading the Bible. It seems that a lot of today's Catholic youth "turn off" at ideas such as reading the Bible and praying daily. It was not until Explo that I really began to realize how much good the Bible—particularly the New Testament—and daily prayer can do for a person's faith. I hope these aspects of our relationship with Christ continue to be stressed more and more in our Catholic schools.

IT WAS INSPIRING to see so many youngsters who were enthusiastic about getting to know Christ better and showing others what it really means to be a Christian. There was a tremendous amount of emotion shown at the Cotton Bowl sessions, and if I'd only seen that part of Explo I might have thought that it was all just a shallow emotional experience rather than an expression of genuine faith. But the way all the young people acted outside the Bowl and conference centers proved otherwise.

Everyone went out of their way to meet and help people, and a lot of time was spent out on the streets of Dallas sharing Christ and His message with even total strangers.

I found myself wishing toward the end of Explo Week that more Catholics had attended the conference. It was inspired by the Bishop of Dallas, but I met only one person I knew for sure was Catholic. The Explo experience taught me so much more about what it means to live the Christian faith. I learned to appreciate the meaning of the Mass and Sacraments much more after having experienced a week of worshiping God without them.

I THINK THAT many Catholics who don't attend Mass any more stopped going because it was not an emotional experience for them. But it doesn't have to be! We worship God on faith, which is not always based on emotions. I also feel that many Catholics lack faith because they



haven't really put forth the effort to experience Christian life.

Academic and intellectual explanations of Christianity are certainly necessary, but for some people these are their only contact with Christ. You can tell a person that he should live his faith, but you can't force him to do it. An "academic faith" without a "living faith" will soon grow stale—which is what I feel has happened in many cases. For this reason I hope that many more Catholics and Christians will put forth the effort to bring Christ into their everyday lives, like thousands did in Dallas.

I urge everyone to watch for the TV specials about Explo that will be shown probably in late July. I hope the specials will let the whole world know the truth—that there ARE students marching for Christ.

Indianapolis

Jim Funk

## DEAR MR. PRESIDENT

1,000 letters regarding school aid  
pour into White House each month

WASHINGTON, D.C.—Approximately 1,000 letters a month on federal aid to non-public schools are sent to President Nixon, a workshop at the Catholic University of America was told here.

Dwight R. Crum, coordinator of the Nonpublic Educational Services section, U.S. Office of Education's Bureau of Elementary and Secondary Education reviewed some highlights of the first six months of his organization, which was established last December at a five-day workshop for private and religion-related school educators on federal aid to education.

The White House answers much of this mail, Crum said, but some of it is forwarded to him for reply. His office receives 40 to 50 letters a week directly, and he receives many visitors, he said.

"THESE LETTERS reflect strong public sentiment about aid to church-related schools," Crum told the Catholic educators. "The 'pro' letters emphasize that the parents pay taxes for public schools they do not use, that constitutional rights cannot be exercised if the private schools are not available or it is too costly to attend, that a constitutional amendment may be needed and that we need diversity

in education, but especially we need religious and moral values taught."

CRUM SAID the "con" letters "stress the separation of church and state and many send articles from Americans United for Separation of Church and State, including a petition form that is distributed nationally. 'Con' letters often stress the need for money in public education and say if parents want private education, let them pay for it. Other letters claim the Roman Catholic Church has all kinds of wealth and does not need public aid. Both 'pro' and 'con' letters come from persons from all walks of life."

Crum, a Baptist, noting that several tax credit bills have been introduced in both Houses of Congress and that the Administration's Education Revenue Sharing Act "provides for equitable participation of public and nonpublic school children," pointed out that there are, however, no Administration proposals regarding the financing of nonpublic education at this time.

## Bishop asks housing

ROCKVILLE CENTRE, N.Y. — Bishop Walter P. Kellenberg of the Rockville Centre Catholic diocese has asked each pastor "to endeavor to find within his parish one unit of suitable vacant housing" for a welfare family.

## YOUR WORLD AND MINE

## Separation of Irish

BY GARY MacEON

BELFAST—Worse than the enormous and growing destruction of the economy by the bombs and the rioters is the progressive physical separation of Catholics and Protestants in this city of half a million people, capital of Northern Ireland and home of a third of its inhabitants.

The reasons for the separation are understandable. Major sectarian riots on an average of once every decade since the middle of the last century have driven the minority Catholics to cluster for self-protection. Denominational schools in these ghettos encouraged more people to come from outlying areas. Any attempt to reverse the movement is denounced as aggression by Orange extremists.

The long term effects are disastrous. The more the two groups become physically removed from each other, the deeper grows the emotional cleavage. Children prattle different nursery rhymes, play different games, curse with different words, live from birth in a world alien to that of their peers a few blocks away.

EMPLOYERS EXPLAIN discrimination as resulting from the religious composition of the neighborhood, ignoring the fact that the choice of location determines the religion of the factory's hinterland.

Religion thus continues to be a basic element in the conflict, and in spite of the heroic efforts of a few true Christians, that situation can hardly change as long as the two groups remain physically divided and send their children to separate schools. Unfortunately, the part played by the separate schools is not subject to rational analysis. Absolutely nobody is willing to discuss it. For the Catholics in particular, it is a first principle that the religious upbringing of their children would be jeopardized if they gave up their separate schools.

YET THE FACT IS that there is not a shred of theological content in the conflict, nor more than marginal difference in the moral and ethical attitudes of the con-

tending parties. Probably nowhere in the world is there less proselytism. Change of religious allegiance in either direction is statistically non-existent. The function religion actually performs is that of a political and economic measuring rod.

As is common in Irish affairs, the origins of this crazy situation are buried in forgotten history. The Protestants are, however, correct in their reverence for William of Orange, for they owe their power and privilege to the establishment of Protestantism as the official religion of both Ireland and England when he ousted the Catholic James II in the late 17th century. (The pope of the time was on William's side, but that's another story.) This establishment enabled them to monopolize power and privilege officially for a century and a half, a situation which continued with official connivance in all of Ireland until the two Irish states came into existence half a century ago, and which has not yet ended in Northern Ireland.

WILLIAM WHITELAW, the man picked by the London government to bring peace to Northern Ireland, has acknowledged the importance of this factor. In his appeal to the many warring factions to join in talks, he has said to the Catholics: "You will have a square deal. The new jobs available will be shared out fairly. New investment will be spread evenly across the province."

Catholics naturally welcome this pledge. Their spokesmen stress, however, that it is no more than a repetition of one given three years ago under the pressures of the civil rights movement. That earlier pledge was soon smothered under the backlash of Orange riots and the response to these of IRA bombings.

Another issue that will be bitterly contested at the peace talks will be the extent to which Whitelaw and the British government will undertake to redress longstanding inequalities. Does a fair sharing of new jobs and investments mean a concentration on areas of high unemployment and gross under-capitalization until a balance is achieved? Current unemployment of men in Catholic ghettos like Belfast's Ballymurphy and Derry's Bogside runs as high as 50 per cent. There can be no peace while that condition persists.

• opinion  
• reaction  
• analysis  
• background

Palestine refugees  
called real victims  
of Mideast conflict

VATICAN — The Vatican — through implication — has described the Palestinian refugees in the Middle East as "the real victims of that conflict."

This statement was made in a front-page editorial in the Vatican City daily newspaper, L'Osservatore Romano. Although the article in the "unofficial" daily was unsigned, some observers feel its publication was close to a formal Vatican declaration.

In taking note of the United Nations Security Council resolution condemning all violence, the newspaper reminded the United Nations that it should not overlook the plight of the Palestinian refugees.

The editorial gave high praise for the peace efforts that have been made by the government leaders in Lebanon, moves which, the newspaper said, constituted "a constant effort toward progress in freedom and democracy."

It condemned the State of Israel for recent attacks on Lebanon and at the same time deplored all acts of violence.

Russ Beaver dissents  
from series' view  
of population crisis

To the Editor:

The series "The Real Story on Population" does not get to the real problem of overpopulation.

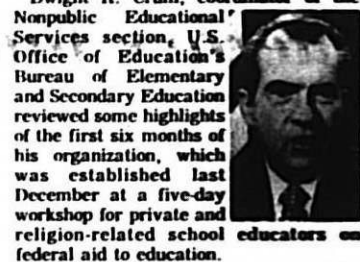
Population density, granted, is not a major problem in the world at this time but, of course, most people agree it will be if serious family planning is not started now.

In the United States, if the present decline in the birth rate continues, our population will not stabilize until around the year 2000 and in the underdeveloped world stabilization is nowhere in sight.

Also, population control will not mean economic instability. Production and consumption may stimulate the gross national product but they are not essential and, in most cases, they are detrimental to a decent quality of life.

Pollution, depletion of natural resources and overcrowding are not doomsday slogans. They are the end result of overpopulation and an unrestrained economy.

Indianapolis



The White House answers much of this mail, Crum said, but some of it is forwarded to him for reply. His office receives 40 to 50 letters a week directly, and he receives many visitors, he said.

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# BOTH TEACHER AND PUPIL

BY JOAN HEIDER

"If you become a teacher, by your pupils you'll be taught." "Getting to Know You" from the musical, *The King and I*, goes on to tell us what our area of specialization in leading others should be. "I've become an expert in the subject I like most, getting to know you."

We should all be striving to be able to be masters in that same subject matter. In our own way we are all both teachers and pupils. We can learn from others. Others learn from us.

The lesson we are all learning is how to live. The core of the teaching we do is not necessarily the street-corner type preaching. It is our life-style as we see it compared with the life-styles of others whom we meet. To be able to find the values in others' lives is a matter of getting to know them.

THE ALL-IMPORTANT teaching tool each of us has is himself. It is not necessarily what we say by way of information that is going to change anyone's ideas about how to live. It is our contact with them in each daily meeting, that will gradually either invite them to follow us or to turn them

from us.

If the only way we feel we can teach is to preach at others, then our pupils are not going to teach us anything. They will not have a chance. We will not give them the opportunity to let us get to know them.

JESUS, OUR TEACHER, taught us how to teach. He taught the scholarly in the temple with an opportunity for them to ask him questions. He taught the common people through what he said in parables. In his casual association in the ordinary events in the lives of people—meals, celebration, and times of pain and sorrow, he also taught them how to live.

The recorded events in the life of Christ are the meetings he had with people as he walked through life with them. The New Testament is not filled with scholarly lectures given by Christ on how to gain salvation. It is filled instead with instances of the time he spent getting to know the people of his time. Christ met children. He met saints and sinners. After he knew them, he spoke to them in a language they could understand. The people of his time were his teachers.

Do people today give each other the same opportunity?

## KNOW YOUR FAITH



"If you become a teacher, by your pupils you will be taught." (NC photo)

## MARRIAGE

### Like a good wine, marriage should mature with age

BY REV. MSGR. JAMES T. McHUGH

After years of courtship and months of preparation, the couple stand at the altar and pledge their fidelity "until death do us part." Relatives and friends look on joyfully, and expect the bride and groom to float out of church and back to their home and live happily ever after.

It's a great scenario, but it's not real. Those for whom the wedding leads to unqualified married bliss are extremely few, and there are too many who are personally unprepared for marriage. But for the vast majority of couples, the wedding is the first step into a whole new world—and only the first of "new steps" that this couple will have to make.

Dr. Herbert Otto, a developmental psychologist, sees marriage as "a framework for developing personal potential." He believes that most people call upon only a small fraction of their capacity to love, to care, to create, and to discover the potential of others. In order to reach new heights of personal development, every person needs continual motivation and renewed incentive. And marriage is the unique interpersonal relationship wherein the opportunities abound.

EACH MARRIAGE is a continuing, evolving, developing process of growth for both man and woman. To the extent that each partner develops personal attributes, the marriage is enriched. And to the extent that the marriage union grows stronger, each partner feels more secure.

However, it just doesn't happen by chance. A couple has to put forth some effort "to make something happen" in their marriage. From time to time they must re-live the wedding and re-invent their marriage. Some of the earmarks of this "new start" include the following:

a) Both partners clearly recognize that they are functioning at a low level of their potential, and they see their marriage as an evolving relationship. Love and understanding are the dynamic elements that call forth new energies and awaken some old qualities in each partner.

b) Husband and wife renew their commitment and make some new plans to realize their marriage potential, and to rediscover the spiritual dimensions of their union.

c) Both partners recognize that their

home atmosphere as well as the larger world of social institutions and structures in which they live greatly affect their personal growth. Correspondingly, their ability to grow as persons and as marital partners affects the social structures of which they are a part.

d) With a quality of "newness" in their marriage, a couple can *now* take on new challenges and new experiences to strengthen their unity and deepen their enjoyment of marriage and family life.

DR. OTTO MAINTAINS that "the challenge of marriage is the adventure of

uncovering the depth of our lives, the height of our humanity." He is convinced that monogamy has not failed, and perhaps has not been adequately tried.

For him and for many married couples, the secret lies in finding the pathways of growth, in recognizing that each partner grows at his own rate, that encouragement is available when asked for. Thereby the marital potential is activated, the partners grow, and every marriage becomes a source of the newness of life. Like good wine, marriage matures with age.

(Copyright 1972, NC News Service)



A child—the physical incarnation of the love that exists between a man and a woman. The challenge of marriage is the adventure of uncovering the depth of our lives. Husband and wife, should renew their commitment to each other: like good wine, marriage matures with age. (NC photo by Richard T. Lee)

## Relatives just kept arriving!

BY MARY CARSON

My husband and I had to make a business trip from Thursday to Tuesday. About three hours before our plane was to leave on Thursday, I got a call from my sister-in-law . . . and quickly learned that she and my other sister-in-law had had their little heads together.

My sister-in-law is really nice, and I love her very much . . . but she gets carried away with things at times. And when she does, her voice is at its sweetest.

IT SOUNDED LIKE honey from the comb oozing out of the phone. "Mary, we were just talking, and we were sure you wouldn't mind . . . but you know our oldest nephew is getting married . . . and because his fiancée is from way across the country, no one in the family has ever met her . . . and they're going to be visiting here this week-end . . . and they'll be leaving on Wednesday . . . and it wouldn't be right to let her go back without giving her a shower . . . and we really should get the whole family together . . . but the only time will be Tuesday evening . . . but don't worry about it . . . we know you're going away, and will be getting home Tuesday afternoon . . . so we'll take care of everything . . . but we'll have to hold it at your house, because you're the only one with a big yard . . . but it will only be 40 or 50 people.

"Okay? Mary, are you there? It is okay, isn't it?"

"Well . . . I guess so," came out of my mouth, but my brain was wondering how I was going to break the happy news to my husband that he was coming home from six days of meetings . . . to just 40 or 50 people.

"Now, Mary, don't you worry about a thing. We'll take care of everything. We'll bring chickens, hot dogs, hamburgers . . . all the food. You won't have to do a thing. If you'll just borrow picnic tables and barbecues around your neighborhood, that would be easier than our trying to bring them in the car."

There was no denying the logic that it would be easier . . . But, when was I going to do it.

Well, our kids would just have to do their best. They were thrilled with the idea. But I told them, quietly . . . after my husband was already in the car. A big party is one of his least favorite things.

I waited to tell him till we were on the plane coming home. No sense in his worrying about too many things at once.

Maybe other people come home from a trip rested, refreshed and exhilarated. We come home numb . . . exhausted . . . pooped . . . The only thing I want to do is get into comfortable clothes, get my shoes off, and put my feet up.

MY HUSBAND WAS a better sport than I had expected . . . and the kids did marvelously. We came home to a tidy house, a trimmed yard, and enough picnic tables and barbecues to make the place look like a state park. (How they were going to remember where to return them, was the next day's problem.)

The "family" started arriving . . . and arriving . . . and arriving. The girls remembered to bring the coffee . . . but forgot the pots. I ran over to a neighbor. She looked at the crowd in our yard and asked, "Are all those people really related to you?"

"Well, I thought they were. But there are faces that I swear I've never seen before. (Continued on Page 7)

## SHEED

### We will all be dead for a long time

BY F. J. SHEED

If one accepts survival at all, the next stage must be vastly important, if only because we shall be such a long time dead. Our life here may seem to us endless in its slow crawl from year to year. But it is something less than a split second on the cosmic clock. Even of our own individual existence the bit between birth and death is so small a fraction. We have been reading of bones discovered in Africa and the learned discuss whether the owner may have lived half a million years ago, or a million, or two million. Whichever estimate is right, the seventy years (give or take a few) that he may have spent on earth are a trifle in comparison—and must seem so to the man himself wherever he is now.

Is that post-mortem endlessness wrapped for us in darkness impenetrable? Only if we ignore what Jesus tells of it. Read the opening verses of John's 14th chapter. At the Last Supper, with the Apostles in anguish at his announcement that death is close upon him, he says for their comfort, "I go to prepare a place for you. And I will come again and take you to

(Continued on Page 7)



In this week's dialogue, Archie Bunker and family gather at a reunion in 1992. Family ideals, attitudes, etc. have all been passed on to Archie's grandson—or have they??? (Photo courtesy of CBS)

## THE BUNKERS IN 1992

BY JAMES BREIG

(What better way to end a series on "television and the family" than with the "All in the Family" program? As we know, a family reunion is a time of rejoicing, of seeing "the family" again. In this dialogue, Archie Bunker and family gather at a family reunion in 1992. Family ideals, attitudes, etc. have all been passed on to Archie's grandchildren—or have they???)

Archie: Edith, do we have to go in there?

Edith: But, Archie, it's Gloria and Michael's home. And our grandson is in there.

Archie: I know, but that Meathead will spoil the whole reunion. He'll pick a fight. He always does. Heaven knows, I always try to get along.

Edith: Now, Archie, don't get upset. Ring the bell.

Archie: O.K. . . . Oh, shees, the chimes play Superstar.

Gloria: Mommy. Daddy. Come on in.

Edith: Why, Gloria, the house looks so nice. What did you add?

Archie: Furniture. Remember the last time we was here? We sat on the floor.

Michael: Arch. How are you?

Archie: Now, what's that supposed to mean?

Michael: Nothing. I just asked. That's a nice cane you got. What's it made out of?

Archie: Birch. John Birch.

Michael: Naturally.

GLORIA: Now, Daddy, don't start up with Michael. Especially not in front of our son.

Archie: Where is the little trotsky?

Edith: You mean "tyke," Archie.

Archie: Edith, I mean what I say. I don't make eras.

Gloria: Here's our son, Rap. He's 12 years old.

Archie: Oh, shees, they named him Rap.

Edith: Gloria, why would you name your son after Reynolds Aluminum?

Archie: Stifle that, dingbat. . . . Tell me, there, uh, Rap, how's things?

Rap: Very well, sir. And how are you? I always have a concern for our senior citizens. Too many of the young people today are involved in themselves and ignore the aged and their concerns. After all, the elder generation made this country great.

Archie: What? O.K., whose kid is he?

Michael: Ours, Arch. I don't know where we failed.

Rap: My parents are concerned because I do not share their disenchantment with government and society.

ARCHIE: Speak on, there, Rap. You're very perceptive and articulate.

Rap: Thank you, sir. I believe the elderly should be respected for their opinions because they speak from a font of wisdom and experience.

Archie: Listen to this kid, will you. He's right. I have a font of wisdom. To think he's a half-Polack.

Rap: Excuse me, sir, but my heritage has nothing to do with this. I am an American citizen. However, even if I were fresh from Poland, you would have no right to ridicule me.

Michael: Now you're talking.

Archie: Aw, shees, the Meathead got through to him part-way. But he's right about the other stuff. It's just that he hasn't had any exposure to people of other—and inferior—heretics.

Gloria: Heritage, Daddy.

Edith: See, Archie, this reunion ain't so bad. Little Rap sounds a lot like you.

Archie: There is a similarity, Edith. . . . Tell me, Pot Roast-Dome, how's your job? Still at the factory doing what I used to do?

Michael: No, Arch, I'm working now.

Gloria: Michael. Tell Daddy what you're doing.

Michael: I'm an employee of the Eastern Peace Center.

Archie: Aw, let me out. The pinko's startin' to show.

Rap: Pardon me, Grandfather, but it is not communistic to believe in peace.

ARCHIE: I thought you were on my side? All of a sudden you're developing thickening of the skull.

Rap: No, sir. I agree that we can work with the system to improve things. On that we agree. But I do not support your views on minorities and communism.

Archie: I'm not against minorities. I even gave money to leukemia research.

Michael: So?

Archie: So, Mr. Left, who is chairman of that fund? Danny Thomas, that's who. And he's a well-known A-rab. He's more than that. He's a notorious Catholic. So tell me I don't help others.

Gloria: Let's all sit down to dinner now.

Archie: Edith, say Grace.

Edith: Grace.

Archie: Amen.

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## QUESTION BOX

## Limit on receiving Host

BY MSGR. R. T. BOSLER

Q. Many times I go to Mass more than once a day. Is it all right to receive Communion each time I go? I was told by a wise, wonderful and well-informed young priest that since the Eucharist is very much a part of the Mass it was all right to receive each time I go to Mass. Some people were very surprised when I told them I receive the Lord more than once a day. When I go to Mass and don't receive Communion something very important is missing.



A. I agree with you. Something important is missing when you must attend Mass without receiving Holy Communion. But I cannot give you the advice the well-informed young priest gave you, for the Church still restricts the reception of Communion to once a day—except, of course, in the case of the anticipated Mass, when it is possible to receive at the

morning weekday Mass and again at the evening anticipated Mass of obligation for the Sunday or holy day. I am old-fashioned enough to believe that we will please the Lord more by our obedience to the law of the Church than by insisting upon an extra sacramental union with him.

By way of exception, we could consider ourselves excused from this law on special occasions—at a funeral or a First Mass, for example.

Q. Recently at Mass when our pastor gave Communion to the person next to me he dropped a Sacred Host and picked it off the floor and gave it to me. I consumed the Host, but I felt it was wrong for our pastor to do this; so I phoned him. He told me this was done often and that there was nothing to do but pick the Host off the floor and give it to the communicant. Is this right?

A. Your pastor was following the directive of the old Roman Missal, reprinted in the new sacramentary that now contains the four Eucharistic prayers, the prefaces and other prayers designed for the various Masses of the year. This

directive states that when a host is dropped to the floor it should be picked up immediately and "reverently received." It does not specify whether this means by the priest or the communicant.

But, this is an ancient directive coming from a time when our European ancestors knew nothing about germs and the most cultured of them at formal banquets wiped their greasy hands on the fur of the dogs scrounging for crumbs under the table. In our hygienic society, this directive is hard to follow.

Thirty-five years ago in Rome our seminary professor taught us deacons to place the fallen host between the fingers holding the ciborium (container of the hosts) and then upon returning to the altar place the host in the ablution cup (a container full of water the priest uses to purify his fingers after distributing Communion). The host dissolves after a few days and the water is poured into the sacrarium, a basin every church must have that empties into the ground under the church.

Q. My husband, a Protestant, has instigated divorce proceedings against me on the grounds of desertion and cruel and abusive treatment. Because these statements are untrue I am contesting the divorce. Everybody seems surprised at this because he wants the divorce everyone seems to think I should let him have it.

My lawyer wants me to sue for the divorce; he argues that my husband can always go into another state and obtain his freedom, that I cannot follow him around forever contesting a divorce. I have tried to talk to a priest about this, and before I even discussed the case fully with him he called the Chancery and obtained permission for me to obtain the divorce. My lawyer keeps pleading with me: "Seek the divorce; he is not going to live with you." Even so, just because he is not going to live with me does that entitle him to a divorce? I have found out that divorce proceedings are a farce; I told my lawyer so, and he agreed.

With all the changes in attitude of the Catholic Church today, I would like to know whether or not my religion is backing me.

A. Your Church does, indeed, back you in your strong opposition to divorce. But in a country in which, as your lawyer pointed out, your husband will eventually get a divorce, you may be obliged to counter sue to protect your interests. That's why the Church authorities have given you permission to go ahead. This permission does not mean that you will be free to marry again as far as the Church is concerned. You can give witness to the Church's stand on the permanency of marriage by not attempting marriage again after the divorce.

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## KNOW YOUR FAITH

OF OUR FAILURE TO MAKE our own the mind of Christ, the nous, of Christ, I have taken this one example of his vast concern with what follows death. But it affects not only our eternal salvation. By the mercy of God we may well be saved on a bare minimum of intellectual knowledge and moral virtue: we cost Jesus so much that he will not lightly let us go. But, whatever follows death, living in the reality that he reveals affects the quality of our life here and now.

His emphasis on the next stage means no de-emphasizing, no devaluation, of life on earth. The next life has a greater vastness and plenitude and finality, but what we do here is decisive of what we shall be there. Keats was right in calling this life "the vale of soul making." The self we "make" here is the self which enters eternity. Love is the standard—love of God first, and of our fellow men as a consequence. All sins are failures in the one love or the other. But the sins Jesus talks of as meriting eternal punishment are always failures in the second love not the first.

We shall look more closely at the difference Jesus can make, if we will let him, to our life between birth and death. That indeed is what these columns are mainly about.

## Relatives

(Continued from Page 6)

But I can't ask, because we're not giving the party."

"What do you mean, it's not your party?"

"Never mind, I'll explain another time. Just lead me your 75-cup coffee pot."

BY ONE IN THE morning, the "fairgrounds" were empty, and my husband and I were sitting alone in the yard. Knowing he doesn't like crowds, and he doesn't like surprises . . . and he particularly doesn't like to be surprised by a crowd, I was amazed that he hadn't minded the party.

"You know, Mary . . . when our five daughters get married, let's have them do it on the same day. If we can just go away for a few days before . . . and let loose those two sisters-in-law of yours . . . It wouldn't be a bad way to have the wedding reception!"

I hope he was kidding.

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## WORSHIP AND THE WORLD

## An all-parish First Communion

BY FR. JOSEPH M. CHAMPLIN

Over half of our young boys and girls made First Communion twice this year. The initial occasion was on a Sunday of their choice. Each boy or girl on that date and during a regularly scheduled Mass came to the altar flanked by mom and dad. The second time occurred on Pentecost as we celebrated a Solemn Parish First Communion for 64 children who took this next step on the path toward full membership in the Christian community.

A Family First Communion underscores the parents' essential role in preparing children for reception of the Eucharist. We offered that as an option and after a bit of beginning resistance or reluctance nearly 30 families, surprisingly enough, selected this alternative.

OUR SOLEMN PARISH First Communion sought to stress the concept that Christian initiation involves several stages—baptism, confirmation and the Eucharist. It also tried to illustrate the truth that the Christian community, symbolized by a congregation gathered for the 8:30 Sunday liturgy, welcomes those young ones more fully into its midst.

Planners of the liturgical service, wishing to convey these principles through the celebration itself, involved a dozen or more of the boys and girls

as readers, gift bearers, and leaders for the sign of peace. The children did beautifully.

Anita Pappalardo and Bobbie Yager stepped up from the pews at the appropriate times (with some verbal encouragement from the celebrant) to proclaim the first two scriptural excerpts. They stood by the presidential chair next to the priest and read quite well from a typed script edited biblical passages assigned for Pentecost. We dropped a few sentences from Reading 1, judging that tiny tots shouldn't really be expected to pronounce Mesopotamia, Cappadocia, Phrygia, Pamphylia and Elamites. There was absolute silence throughout the church as Anita and Bobbie spoke God's word to his people.

THE CELEBRANT carried on a dialogue homily with the class in the manner suggested for confirmation by the revised Roman rite. When asked if they thought the boys and girls were ready for the Eucharist, parents, relatives and other adults present responded "yes" through their applause.

Two boys and two girls led the congregation in a brief prayer of the faithful. "That people in the world will stop fighting. . . . For our fathers and mothers who helped us get ready for First Holy Communion. . . . That the strike at the chocolate factory may soon come to an end. . . . For people who are sick and those who are old, that God may take care of them, let us pray to the Lord."

In addition to the water, wine, hosts and money offerings, representatives of the class brought forward at presentation time a candle (recalling baptism) and a book (recalling the workbook completed by each child before his or her interview with the parish clergy).

Six first communicants walked from their places to the sanctuary for the sign of peace and received from the concelebrating priests their gesture of reconciliation. They then carried the message and handshake down central aisles of the church, stopping at the end of each pew and wishing worshippers, "Peace be with you."

WE DISCOVERED by accident an important principle to be followed, in our judgment, during the catechesis and preparation process: Don't over-rehearse. With parental involvement in the teaching process, a personal interview by the clergy beforehand, and some general training in the parochial school or religious education classes, repeated practice sessions seem unnecessary, even unwise.

Two Saturday morning rehearsals of one hour's duration proved adequate. More significantly, the boys and girls came to church on that Sunday morning reverent, but relaxed; orderly, but not uptight; aware, but not anxious. We felt this procedure freed them from hangups about externals and enabled them to concentrate on essentials.

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# Immaculate Heart and St. Luke take major swimming honors

Immaculate Heart of Mary parish successfully defended its overall and Novice Division title in this week's 19th annual Archdiocesan Swim Meet, held July 10 and 11 in the Broad Ripple Pool.

## Outdoor Dance slated tonight

INDIANAPOLIS — The City-Wide Summer Outdoor Dance, sponsored by the Deaneers Youth Council, will be held this (Friday) evening at St. Catherine's parish, Shelby and Tabor Sts., from 8 to 11 p.m.

Music will be provided by The Judds, an eight piece band. Admission will be \$1.25 with current CYO card and \$1.50 without card. Guests will be admitted if accompanied by a guest pass or adult sponsor.

According to Bill Salm, Jr., and Joe Weber, Council officers, proceeds of the event will be used to support summer activities of the organization. Door prizes and refreshments will be available.

Second and third place in overall competition went to Our Lady of Lourdes and St. Luke's, with 94 and 91½ points, respectively.

Immaculate Heart gathered 130 total points in winning the second leg on the Wilfred (Jake) Seyfried Traveling Trophy.

St. Luke's captured the Open Division honors with 73 points, followed by St. Joan of Arc and Holy Spirit, with 37 and 30.

Novice Division second and third place trophies were awarded to Lourdes, with 89, and Holy Spirit, 40.

FOUR AUTOMATIC new records were set on new meet events. Winners were: Boys Novice 13 to 15 Breaststroke, Rocky Byrum, Our Lady of Greenwood; Girls Novice 13 to 15 Breaststroke, Jerri Simmons, Lourdes; Boys Novice 15 and Over Breaststroke, Pat Kennedy, Immaculate Heart; and Girls Novice 15 and Over Breaststroke, Mary Heckman.

Holy Spirit

The only other meet record was set in the Girls Open 200-Meter Freestyle Relay by the St. Luke's "A" relay team with a time of 2:10.

DOUBLE WINS were registered by the following: Susie Skinner, St. Luke, Girls

## 'Slim pickings' on camp slate

Time is running out for youngsters wishing to attend one of the two CYO camps in scenic Brown County.

The CYO Office this week announced that space for girls at Camp Christina is available only during the weeks of August 6 and 13.

At Rancho Framasa for boys, the week of July 30 has a couple of spaces remaining while additional spots are available the weeks of August 6 and 13.

Applications are available from the CYO Office, (317) 632-9311.

Open Backstroke and Butterfly. Jeff Popma, St. Luke, Boys Open Breaststroke and Butterfly. Dearly Dunbar, St. Luke, Boys Open Freestyle and Backstroke, and Nancy Hennessy, Lourdes, Girls Novice 15 and Over Freestyle and Backstroke.

Meet officials included:

Scoring Mrs. Ailbe Burke, Starters Jerry Krug and Dr. James Terry, Clerk of Course Bill Kuntz and Bill Sylvester, Timer Dave Oberling, Announcer Major Schneiders, and Meet Director Bill Salm.



SUB-NOVICE CYO SWIM CHAMPS—Immaculate Heart, Indianapolis, after years of coming close in the Junior CYO Sub-Novice Swimming Meet, finally made it all the way to the top in 1972, and these swimmers did it in smashing fashion, sweeping the Boys', Girls', and Over-all team titles. Under the direction of long time parish Swimming Coach Ailbe Burke (back row, left).

the Northsiders held off a bid by neighborhood rival St. Plus X and Our Lady of Lourdes to win the Over-all championship with 122 points, the Boys' title with 49, and the Girls' crown with 73. Also shown in the victory picture is Father Edwin A. Soergel, CYO Priest Moderator at Immaculate Heart (back row, middle).

## IHM swimmers sweep Subnovice trophies

INDIANAPOLIS — Immaculate Heart of Mary parish swept all three team titles in the eighth annual Junior CYO Sub-Novice Swim Meet, held July 6 at the Brookside Pool.

The Northsiders won the Boys' Division with 49 points and the Girls' Division with 73 points, accumulating a total of 122. Finishing in second place overall was St. Plus X with 71½ points. Third was Our Lady of Lourdes with 62.

St. Plus X finished second in the Girls' Division with 50½, while Our Lady of Lourdes, with 154 in the 25-meter butterfly, and Jeff Buchanan, of St. Philip Neri, who tied the 132 record in the 25-meter freestyle during the trials.

Individual depth was demonstrated by St. Plus X with five winners, as Immaculate Heart showed its strength in winning three relay events.

Records were set by the St. Joan of Arc "A" relay team with a time of 1:02.05 in the girls' 15-and-over event. Chuck Day, of Our Lady of Greenwood, with 154 in the 25-meter butterfly, and Jeff Buchanan, of St. Philip Neri, who tied the 132 record in the 25-meter freestyle during the trials.

Double wins were registered by the following: Ed Heckman, of Holy Spirit, 15-and-over backstroke and freestyle; Ruth Ann Greene, of St. Plus X, 13-14 backstroke and freestyle; and David Sietsma, of St. Lawrence, 13-14 breaststroke and butterfly.

### RESULTS

13-14 Boys' 25 Meter Backstroke: 1) Matt Carrico, St. Barnabas, 2) Chris Kozak, St. Plus X, 3) Jeff Patterson, Holy Name Time 20.7 sec.

13-14 Girls' 24 Meter Backstroke: 1) Ruth Ann Greene, St. Plus X, 2) Suzie Steinmetz, Immaculate Heart, 3) Gerry Simmons, Our Lady of Lourdes Time 19.8 sec.

15 or Over Boys' 25 Meter Backstroke: 1) Chris Coraggio, St. Lawrence, 2) Chet Farrell, Our Lady of Greenwood, 3) Mark Eckrich, Holy Name Time 17.6 sec.

15 or Over Girls' 25 Meter Backstroke: 1) Rita Greene, St. Plus X, 2) Connie Marks, St. Plus X, 3) Jen Hadden, St. Plus X Time 20.5 sec.

13-14 Boys' 25 Meter Freestyle: 1) Brian Dempsey, St. Plus X, 2) Jim Kaiser, Immaculate Heart, 3) Steve McLaughlin, Immaculate

### CYO NOTES

Junior Boys and Girls Summer Softball Leagues will begin their final week of regular play next week, to be followed by post-season tournaments. Teams will be contacted by phone regarding tourney participation.

Approaching CYO deadlines: Junior Tennis Tourney, July 26 (starts July 29); Junior Talent Contest, July 28 (auditions tentative August 2-4, event August 20 in Garfield Park); Cadet and "56" Football Leagues, August 2; Junior, Cadet A and B, "56" Kickball Leagues, August 7.

### STANDINGS

#### CYO SOFTBALL LEAGUES BOYS'

Division 1: St. Michael 4-0; St. Anthony 3-1; St. Ann 1-2; St. Malachy 0-2; Immaculate Heart 0-3; St. Rita 0-3.

Division 2: St. Plus X 4-0; St. Simon 3-1; St. Lawrence 2-1; St. Philip Neri 2-2; Our Lady of Lourdes 1-3; St. Andrew 1-3.

Division 3: Our Lady of Greenwood 4-1; St. Jude 3-1; Nativity 3-2; Sacred Heart 2-2; St. Barnabas 2-2; St. Catherine 1-3; St. Bernadette 0-4.

GIRLS' Division 1: St. Anthony 4-0; St. Matthew 3-1; St. Rita 3-1; St. Plus X 1-2; Immaculate Heart 0-2; St. Gabriel 0-2; St. Joan of Arc 0-3.

Division 2: St. Lawrence 5-0; Holy Name 4-1; Nativity 3-2; Our Lady of Lourdes 3-2; St. Andrew 3-2; St. Philip Neri 1-4; St. Simon 1-4.

Division 3: St. Jude 5-0; St. Catherine 4-1; St. Roch 4-1; Our Lady of Greenwood 2-2; St. Mark 2-2; St. Barnabas 1-4; Bxter YMCA 0-4; Sacred Heart 0-4.



RUNNERS-UP IN SUB-NOVICE SWIM MEET—The St. Plus X swimmers made their performance in the 1972 Junior CYO Sub-Novice Swimming Meet the best ever, finishing second behind Immaculate Heart in both the Over-all team race and in the Girls' division. The Northsiders amassed 71½ points in the Over-all competition to edge Our Lady of Lourdes for second place, with 50½; of these coming in a strong showing in Girls' competition. Shown with the swimmers are Coaches Bob Battrell (back row, left), and Bill Farney (back row, second from left), who also is the Youth Activity Chairman at St. Plus X.

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## Detailed provisions of new clergy retirement program

Following are the official guidelines for the implementation of the program for retirement of Archdiocesan clergy, as recommended by the Priests' Senate and approved by Archbishop George J. Biskup:

1. All retirements become effective the month of July of each year unless illness demands retirement at other times of the year.
2. Provisions for mandatory retirement are not effective until July 1973.
3. Financial benefits to present retired priests become effective the first day of September, 1972.
4. Priests who have reached their 65th birthday are eligible for retirement at their request and with the approval of the Archbishop.
5. During the month of July following their 70th birthday all priests who have not previously retired, will enter into retirement.
6. Priests' retirement is understood to mean resignation from administrative positions not necessarily from priestly service.
7. Retirement may be complete or limited at the discretion of the retiree.
  - a. Limited retirement would involve freedom from administrative responsibility and would entail, for example, helping at a parish or institution which would profit from the services of a retired priest.
  - b. Arrangement for such services would be made by the administrative head of the parish or institution and the retiree. The Archdiocesan Personnel Board would have a listing of some available opportunities.
  - c. The parish or institution in question is not to be the same one from which the priest retired. Therefore, the existing policy regarding the place of retirement continues, i.e., a priest shall not retire in the rectory or parish of his last assignment.
8. Each retired priest is entitled to \$300.00 retirement pension per month.
9. In order to establish a retirement fund the following provisions are made on an interim basis.
  - a. Each parish will pay 10 per cent of their annual Chancery assessment, paid in 1 per cent installments for 10 months of the year.
  - b. If a priest is on the regular Archdiocesan salary, whoever (parish, institution, school, etc.) pays the salary, pays \$35.00 a month for 10 months.
  - c. In the case of Archdiocesan priests who have two or more assignments and receive the regular Archdiocesan salary, payment is to be made on the same percentage ratio from each assignment as their salary is paid now to total \$35.00 per month for 10 months.
  - d. Archdiocesan priests, who by reason of special assignments receive an income of at least \$350.00 above the regular Archdiocesan salary, are personally to make payments of \$35.00 per month for 10 months.
  - e. Billing for the 10 per cent of the annual Chancery assessment and for the \$35.00 per priest will be sent on a ten-month basis to coincide with the regular Chancery assessment billings beginning August 15, 1972.
  - f. The \$350.00 received each year for a priest of a Religious Order who has an Archdiocesan Assignment will be sent to the Superior of the Religious Order for their retirement program. The 10 per cent of the Archdiocesan Chancery assessment from parishes served by Religious will be retained in the regular retirement fund for Archdiocesan priests.
  - g. Any balance which may exist after each year will remain in the retirement fund to meet future needs of the Retirement Program. Any payments declined or returned would be retained in the retirement fund. At the end of each fiscal year, a complete financial report will be issued.
10. The Retirement Program will be administered by an interim committee of three priests appointed by the Archbishop with the recommendation of the Senate.



**RECEIVES DOCTORATE**—Richard N. Phillips, a member of St. Christopher's parish, Indianapolis, has received a doctorate in toxicology from the Indiana University School of Medicine, Department of Toxicology. A 1963 Marian College graduate, Dr. Phillips received his master of science degree from the University of North Carolina. He was recently elected president of the Marian College Alumni Association, Indianapolis Chapter.

## Pope appeals for effective peace talks

VATICAN CITY—Two days before he was to meet with U.S. Secretary of State William Rogers in the Vatican, Pope Paul VI made one of his most pointed and plaintive pleas for the end of the Vietnam war.

"Enough!" the Pope called out, as he addressed a Sunday crowd in St. Peter's Square. His appeal was aimed at the negotiators at the Paris peace talks who resumed their meetings July 13.

Quoting the 1954 Geneva Convention, the Pope asked specifically for free general elections by the Vietnamese people.

"We repeat the groans of so many innocent people," the Pope said.

"We make ours the voice of a population driven to exhaustion by massacre and calamity. We cry out . . . to beseech those who can and who ought to discuss and deliberate. Enough!"

The Pope asked the negotiators to show themselves responsible for the fate of Vietnam and "show the wisdom and magnanimity which put life and the dignity of man before all other interests."

The Pope made his appeal as part of his regular Sunday speech before blessing the crowd in St. Peter's Square on July 9.

Secretary of State Rogers arrived in Rome from Yugoslavia a few hours after the papal address. Rogers is concluding a round-the-world mission during which he discussed with world leaders the recent trip of President Nixon to Russia.

## 2 dioceses limit pastoral tenure

BROOKLYN—Pastors of parishes in the Brooklyn diocese may serve only a maximum of two six-year terms, Bishop Francis J. Mugavero has announced.

This is a departure from the traditional practice here in which the bishop appointed pastors without assigning a specific length of time for pastoral duty.

Permission for the change in procedure was granted by Pope Paul VI in a letter to Bishop Mugavero sent by the Vatican Congregation for the Clergy. Bishop Mugavero had written to Rome requesting the change.

The letter explained that the permission is effective on an experimental basis until the revision of the Code of Canon Law, which is currently underway.

The archdiocese in Boston also announced similar guidelines of two six-year terms. A pastor in Boston may be transferred to another parish before the expiration of his appointed term, but he can only serve a total of twelve years from the date of his first appointment.

The changes in Brooklyn and Boston were partly the result of recommendations made by priests' senates.

## Remember them in your prayers

**BLOOMINGTON**  
FRANK MURPHY, 82, St. John the Apostle, July 5. No immediate survivors.

**CONNEERSVILLE**  
CHARLES D. CHOMEL, 84, St. Gabriel's, July 10. Husband of Cecil, brother of Mrs. Roy Kellam of Connersville. George Chomel of Laurel and William Chomel of Glenwood.

**EARL T. WAGNER**, 74, St. Gabriel's, July 11. Father of Mrs. Charles Leonard of Richmond. Mrs. Patricia Case of Connersville. Mrs. Herbert Dudley of Comanche, Tex. Earl Wagner of Frankfort, Harold Wagner of San Diego, Calif. William Wagner of Dayton, O. and Richard Wagner of Phoenix, Ariz.

**INDIANAPOLIS**  
WILHELMINA E. MOOTZ, 71, Immaculate Heart, July 7. Sister of Rev. Msgr. Herman Mootz, Vicar General of the Evansville Diocese. Sister Mary Mootz, O.S.F. Catherine Mazine, Clara Van Fleet, Henry L. Frank, J. Margaret F. and Cecilia A. Mootz.

**ELDON R. CAMPBELL**, 74, St. Patrick's, July 5. Father of Walter R. and Carl C. Campbell and Ed name Baldwin, brother of Dr. Edward D. Campbell.

**JOSEPH HAIGERTY**, Sr., 62, St. Philip Neri, July 1. Husband of Cecilia, father of Jeanine, Thomas and Joseph. Haigerty, Jr., Mrs. Janet Patterson, Mrs. Barbara Coram, Mrs. July Moss and Mrs. Karen Auler, brother of Flavian, Vernon and Edward Haigerty.

**MAX LEFFLER**, 58, Little Flower, July 7. Husband of Lorraine, father of Richard, Michael, Patrick and David. Leffler, brother of Gene and Faye Leffler.

**JOSEPH L. BUSALD**, 78, Sacred Heart, July 8. Brother of Samuel, Flora and Julia Busald and Clara Strack.

**MINNIE E. HILLMAN**, 44, Holy Angels, July 8. Wife of Coulter, mother of Darrell, Coulter, Debra and Bruce Hillman and Ruth A. Griffin, sister of Dr. John and Buford Driver, Ruth Eagleson, Lorraine Boylin and Candice Brown.

**MARIE LEONARD**, 67, St. Matthew's, July 10. Mother of Leo, Thomas and Michael Leonard and Ann Huser.

**MARY S. GRANT**, 53, St. Catherine's, July 10. Wife of Robert M.; mother of Donald, Jack, Thomas, Richard, Edward and Joseph Grant and Barbara Waterman; daughter of Mr. and Mrs. Joseph Calza; sister of Yolanda Biggs and Katherine Banby.

**TERESA BUTLER**, 83, St. Philip Neri, July 10. Mother of Sister Rose M. Butler, O.S.F.

**MADLYN M. ROLFSEN**, 72, St. Mark's, July 10. Wife of George B.; mother of Jack, Paul and George B. Rolfsen, Jr.; Mary Gough, Rose Sterrett, Mrs. Terry Mappes; sister of Sylvester P. Wittekind.

**ORVILLE A. PETERSEIM**, 82, Holy Spirit, July 12. Husband of Beatrice; father of Mrs. James McGuinness; brother of John Peterseim.

**JEFFERSONVILLE**  
ANDREW J. SMITH, 78, St. Augustine, July 1. Father of Lt. Col. Vernard J. Smith, with the U.S. Army in Washington, D.C. and Mrs. Dorothy S. Stipe of Ann Arbor, Mich. Three sisters also survive.

**NEW ALBANY**  
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## Ask 'quick end' to Vietnam war

TOLEDO, Ohio—The Priests' Senate of the Toledo diocese has asked for a quick end to the Vietnam war and asked for "a renewed spirit and time of prayer for peace."

The Senate statement, prompted by the "continuation of American involvement" in Vietnam and by concern for "unity among men," supported a November, 1971, statement by the U.S. bishops calling for a "speedy ending" to the war.

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## Supreme Court's delay could alter final decision on abortion issue

WASHINGTON—A Supreme Court decision favorable to abortion advocates was delayed by complicated last minute maneuvering within the court, according to the Washington Post.

The delay could mean a dramatic change in the court's position on abortion, since the decision will now be reached by all nine justices. The original decision was reached by the seven justices who heard arguments on two state abortion laws last fall. Later, Justices Lewis Powell and William Rehnquist joined the court.

According to a Post story, Justice Harry Blackmun wrote a decision holding the Georgia and Texas abortion laws unconstitutional for several reasons, including the argument that abortion is a private matter.

The court decided, however,

not to issue the opinion this term, and on June 26 ordered that the cases be reargued before the full court when it reconvenes in the fall.

THIS WILL enable Powell and Rehnquist to participate in the decision. Court observers said that the full nine-man court seems less likely to overturn a state criminal law than had the seven-man court, but they pointed out that the court majority has shifted from case to case recently.

According to "informed sources" cited by the Post, the maneuvering began after a majority of justices voted in favor of ruling the state laws unconstitutional. The Post said Chief Justice Warren Burger, who was in the minority along with Justice Byron White, assigned Justice Harry Blackmun to write the majority opinion, the Post said.

Traditionally, the chief justice assigns opinions only when he is in the majority. When he is in the minority, the senior majority justice assigns the opinion. Justice William O. Douglas, the senior justice in the five-man majority on the abortion cases, protested Burger's action, the Post said.

BURGER REFUSED to change his decision, the Post said, and Blackmun wrote the opinion. Blackmun, who court observers described as a slow and painstaking writer, did not finish his opinion until late in the spring and then quickly withdrew it saying that the case should be postponed to give the minority more time to prepare its opinions, according to the Post.

The Post quoted court observers as speculating that Burger had convinced Blackmun that his opinion was too wide ranging and that the full court should rule on the cases.

The Post pointed out that since Powell and Rehnquist joined the court, it has twice refused requests that it immediately implement lower court decisions overturning state abortion laws. Earlier, the seven-man court appeared to be moving toward the position of abortion advocates, the Post said, citing a decision on contraceptives that spoke of a woman's right to privacy in bearing children.

The Texas and Georgia abortion cases involve similar points and were argued together before the court last fall.

IN BOTH CASES a federal court declared the state law unconstitutional on the grounds that it violated a woman's right to privacy. Each case also includes a procedural question: whether the federal courts can issue injunctions to prevent enforcement of the laws.

When it makes its decision, the Supreme Court may rule on both the constitutional and procedural issues or it could limit its decision to the procedural issue, leaving the constitutionality of such laws still undecided.

Ten years ago two Scenic Memorial High School graduates, Mary Ann McDonald of Little Flower parish and Thomas Huter of St. Francis de Sales parish, received the Henry Calaway Award for outstanding achievement and contribution to the school during their senior year.

Holy Family, July 3. Husband of Martha; father of Carol, Thomas and Robert Zurschmiede, all of New Albany; son of Mrs. Ida Zurschmiede of New Albany. Three brothers and two sisters also survive.

**RICHMOND**  
ROSE ANN CLARK, 92, St. Mary's, July 5. Mother of Mrs. David Hasemier of Richmond.

**RUSHVILLE**  
THOMAS TALBERT, 69, St. Mary's, June 8. Survived by one son, three daughters and a sister.

**ST. LEON**  
JOSEPH B. SCHMITT, 74, St. Joseph's, July 10. Brother of George Schmitt of Sharonville, O.; Mrs. Matilde Humig of Connersville; Mrs. Vera Kempf of Norwood, O. and Mrs. Minnie Weinert of Cheviot, O.

**TELL CITY**  
JEFFREY SCOTT DIXON, 8, St. Paul's, July 10. Son of Norman Dixon and Mrs. Joann Probstel, both of Tell City; brother of Mrs. Becky Dart of Tell City; grandson of Joseph Flaminio and Mrs. Jessie Flaminio, both of Tell City.

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## VIEWING WITH ARNOLD

## 'Funny as foreclosed mortgage'

BY JAMES W. ARNOLD

"The War Between Men and Women" unspools on the premise that no man who hates women, children and dogs can be all bad. Somewhere in mid-stream, it tactically abandons this position (the scenario that made Benchley and W. C. Fields famous) and restores its hero to the conventional world, so that he can walk off at the fadeout happily with a woman, children and a dog.

It is, decidedly, fake misogyny — after all, this is a flick that opened at Radio City Music Hall, which is about as anti-establishment as Howard Johnson's and the White House. It is also fake male liberation — the idea that mankind's hap-



piest state is by himself ("loneliness is a gift of God"), in sloppy splendor. The theory was embraced and abandoned also in "1000 Clowns"—man gives up freedom for love, which is really the story of almost everyone who ever lived. But it seems more phony in "War," maybe because the whole movie is built on the idea of male-female combat, and the hero is converted without a struggle or even any moderately convincing reasons.

ALL THIS is only to say that director Mel Shavelson and producer-writer Danny Arnold (of TV's "My World and Welcome to It") have put more sugar than acid into this concoction, a breezy attempt to work the spirit of the late James Thurber's cartoons, and some of his biography, into a sex comedy no-family comedy. Shavelson has built his amiable movie career on mixing funny actors (Bob Hope, Danny Kaye) with kids, and "War" is basically a rewrite of his last film, the wholesome "Yours, Mine and Ours." This time the girl with kids doesn't marry a guy with kids, but a messy bachelor (Jack Lemmon) who hates kids. You know what kind of movie you're in for when a whole comedy scene is built around a morning traffic-jam in a lingerie-hung bathroom.

The unique element is Thurberizing Lemmon even to the artist's near-blindness, which writer Arnold labors to make both funny and poignant, with little success. Lemmon is gifted at such bits as running into lampposts and fishing his glasses blindly out of a martini pitcher, but has the toughest assignment of his life when he wakes up with a hangover and also finds himself going blind.

When his doctor speaks grimly about an operation, Lemmon cracks, "At least I won't have to watch TV." As a funny situation it ranks with a foreclosed mortgage. The final barrier to romance—Lemmon desperately afraid of being pitied, treated as a charity case—might be bathetic in another movie. Here it seems doubly the wrong way to hit a serious note.

FILM IS an ideal medium for showing faulty vision, of course, and Shavelson does inventive things in this direction. One especially funny transition has Lemmon at home memorizing an eye chart, which then blurs into the doctor's chart with different letter combinations. Jack, naturally, goes on confidently calling off the wrong letters.

The family funnies are also amusing enough. The divorcee (Barbara Harris) who traps the hero has three kids: a sophisticated female teen-ager, a worldly 10-year-old girl who stutters, and a small son who's afraid of everything. The boy sleeps outside his father's door each night, and there is a

running gag of Dad staggering out and falling over him. Add also a dog who has a lot of puppies, and the ex-husband (Jason Robards), a cheerful combat photographer, who wheels into the house between wars. Robards is deft at bringing out the satire in his silly role, but it is Miss Harris who salvages the movie.

Not enough can be said about this marvelous girl, not only the most beautiful woman since Cleopatra but possibly the best American actress alive. (She was nominated, but failed to get an Oscar for "Harry Kellerman," and has been more on Broadway than in movies.) Here she squeezes every possible chuckle from her part in a male-oriented comedy, and turns serious in the final 20 minutes to avert what, in other hands could have been sudy catastrophe. Harris is an awesome doll.

"WAR" INVITES moral difficulties by insisting that Lemmon be a kind of over-age Lothario, anxious to have women rather than marry them—presumably to show he is not a pervert. The approach to boudoir and wedlock is loose and disorganized, at best, and even the kids' dialogue is a long way from "Doctor Dolittle." However, all this helps make a good point when the harassed parental trio are faced with the teen-ager who has stayed out almost all night, and she refuses to be sermonized by them. "Talk to your father," says Momma. "Which one?" asks the girl.

Probably the best thing in "War" is a cartoon version of Thurber's famous anti-war allegory, "The Last Flower," which is touching as always but worked into the plot only with much puffing and straining. Another animated sequence (also supervised by Robert Dranko), in which Lemmon and Robards, boozily hallucinating, are attacked by a troop of Thurber's militant females, is messier and noisier, only a cut or so above the adventures of "Road Runner." (Rating: A-3—unobjectionable for adults.)

## 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):

WALK, DON'T RUN (1966) (ABC, Saturday, July 15): A comedy with a timely Olympics setting (Tokio, 1964), this is a remake of the wartime farce, "The More the Merrier," with the housing shortage moved from Washington, D.C., to Japan. Cary Grant has a chance to do some marvelous comic bits and the Japanese locations are of tourist interest, but it is all rather silly, thin and talky. Satisfactory entertainment for adults and mature young people.

LUV (1967) (ABC, Sunday, July 16): Murray Schisgal's three-character spoof on the elaborate pessimism of the Theater of the Absurd loses some of its goofball whimsy and satiric edge in visual splendors and film comedy clichés. But the cast (Elaine May, Peter Falk, and Jack Lemmon) is fascinating, and the wacky kidding of what we have done to the concept of "love" still has a nip of it. Satisfactory as both cerebral and gut comedy, but for adults.

DON'T RAISE THE BRIDGE, LOWER THE RIVER (1968) (CBS, Sunday, July 16): A plodding bit of Jerry Lewis nonsense, made in Britain, with Jerry as a get-rich-quick schemer in league with Terry-Thomas, trying to smuggle a secret formula to Lisbon in an airline steward's teeth. Not recommended.

DIVORCE, AMERICAN STYLE (1967) (ABC, Monday, July 17): Despite flaws and lapses in taste, this skillful, surprisingly funny movie seems to say that the only thing worse than marriage is divorce. It takes on the whole divorce system, including marriage counselors, disinterested lawyers, nosy friends, confused children and alimony laws. It's not deep enough to be moral, but it does have a fine and honest eye for the absurd. Satisfactory for adults.

THE COMIC (1969) (CBS, Thursday, July 20): A respectable effort by Carl Reiner and Dick Van Dyke to describe the career of a silent screen funnyman in images that are both amusing and bitterly truthful. An uncomfortably strange mixture of comedy (expert recreations of old film slapstick), satire and tragedy that ranges from the trite to the heavily savage. But there are elegantly devastating moments. Satisfactory for adults and mature youth.

## Couple to mark Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Lewis S. Beebe will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 2 p.m., Saturday, Aug. 5, at Immaculate Heart of Mary parish. The Mass will be followed by a reception from 3 to 6 p.m. at the clubhouse of the Meridian Hills North apartments. The jubilarians' daughter, Mrs. Lamar Layfield, and four grandchildren will join them for the celebration.

## CARD PARTY SET

INDIANAPOLIS — The Little Flower Auxiliary, No. 308, Knights of St. John, will sponsor a card party at 2 p.m., Sunday, July 23, in the Little Flower school cafeteria, 1401 N. Bosart.

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## Playboy vocation ad sparks Irish imitators

BY JOHN KAVANAGH

CORK, Ireland—A full-page vocation ad run by the U.S. province of the Trinitarian Fathers in the January issue of Playboy magazine has inspired the Sacred Heart Missionaries here.

The Playboy ad, for which the Order of the Most Holy Trinity paid more than \$8,000, told potential candidates "You are already a Trinitarian." Beneath

a black-and-white photo of two young men, the ad said: "You who have love to give and the courage to offer it, you are already a Trinitarian. Come work with your brothers. Come home."

Although the ad was in the back of the magazine, at some distance from the Playmate of the Month, its presence in Playboy seemed incongruous to some readers.

## Marian Alumni elect officers

INDIANAPOLIS — Richard N. Phillips, Ph.D., chief toxicologist at the Indianapolis Medical Laboratory, Inc., has been elected president of the Marian College Alumni Association.

The 1963 Marian graduate will take office August 1. The 1300-member Indianapolis chapter is the largest alumni group of the college.

Other officers for the 1972-73 year include vice president, Mrs. Larry Schmalz, corresponding secretary, Mrs. John Wiles, recording secretary, Jerry Traub, and treasurer, David A. (Tony) Watt.

WHEN NEWS OF THE ad and its success in prompting young men to contact the Trinitarians reached Ireland, where Playboy is still banned, Sacred Heart Father Hugh Hanlon, in charge of public relations for his order here, decided to use the Trinitarians' modern type recruiting strategy.

He proposed a plan for approval by his superiors, then commissioned an ad agency in Cork to do the work.

The ad, which appeared in the Republic of Ireland's national dailies and in some provincial weeklies, had a brash, hard sell flavor—quite different from the generally conservative ad verbiage used by Religious orders in Ireland.

"You could be clearing a jungle, driving a tractor, growing crops, before building

a school or teaching," the ad said. It also promised "travel, adventure, responsibility, a chance to use initiative, the opportunity to serve your fellow man while serving God." It concluded: "If you join us you will have a very worthwhile career. Even if you never become an Albert Schweitzer."

FATHER TIMOTHY Gleeson, the Sacred Heart Missionaries' vocations director here, said he received 28 responses during the first

week after the ad appeared, and the response has continued to be good.

Many of the young men who responded had been out of school and working for several years, Father Gleeson said. Their average age is 24, and many live in the Dublin area, where, he said, the Cork-based order is probably little known.

The ad campaign cost about \$8,000. Father Hanlon said he thinks that other orders will imitate it to back up their recruiting visits to schools.

## Pope says change not always good

VATICAN CITY—Change in an ever-changing world can be a good thing, but there are some things in the Church—such as its make-up and divine truth—that must never be changed, Pope Paul VI told thousands of tourists at a general audience in the Vatican July 5.

"There are some things which can and perhaps should be changed in the Church, but we all know there are other things which are so important and so essential, such as divine truth and the make-up of the Church legitimately and authoritatively founded, that must not be changed," the Pope said.

Instead, he insisted, these important and essential qualities of the Church "should be defended, preserved, reaffirmed and absolutely renewed both interiorly and exteriorly."

In his talk the Pope praised society's efforts to change the lot of all men for the better and said he hopes this desire among all men for change in the world is always in accord with the will of God.

Ten years ago President John F. Kennedy said that solutions to problems of overpopulation should be solved by individual countries and cannot be determined by the actions of another country.

## Fr. Francis Bryan to conduct series

BEECH GROVE, Ind. — Father Francis Bryan, Associate Superintendent of Education and Director of the Religious Education Department, will give a 10-day series of lectures at Our Lady of Grace Convent, 1402 Southern Ave., beginning Monday, July 17.

The topic for Father Bryan's lectures will be "Scripture as a Basis for Religious Education." After each lecture there will be opportunities for questions and discussion.

Open to the public, the series will be held in the Student Center of Our Lady of Grace Academy from 9:30 to 11 a.m. July 17 through July 28. Fee for the series is \$5.



CELEBRATE 50TH WEDDING ANNIVERSARY—Mr. and Mrs. Louis Wendling, members of St. James parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, August 6. A Mass of Thanksgiving will be offered at 2 p.m. in Sacred Heart Church, to be followed by a reception in the Sacred Heart hall. They are the parents of Louis J. Wendling, Donald L. Wendling and Mrs. Maryfrances Jennings. No invitations have been issued for the event.

## Feeney-Kirby &amp; Dorsey-Feeney

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Little Flower Auditorium, 13th and Bosart

Public invited

## St. Clare Division

Ladies Auxiliary, Marion County AOH will hold its regular monthly meeting

Monday, July 17, at 7:30 p.m.

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12	12'x12'	Red and Black Nylon	30.00	15.00	13	12'x12'	Moss Green Tip Sheared Nylon	105.00	52.50
12	12'x12'	Gold Tweed Loop Acrylic	45.00	22.50	14	12'x12'	Gold Pattern Nylon	120.00	60.00
12	12'x12'	Avocado Moss Textured Nylon	45.00	22.50	17	12'x12'	White Scroll Polyester	135.00	67.50
12	12'x12'	Orange Tweed Olefin Nylon	45.00	22.50	63	12'x12'	Seamist Green Plush Nylon	200.00	100.00
12	12'x12'	Gold Scroll Pattern Nylon	55.00	27.50	17	12'x12'	Antique Bronze Shag Nylon	150.00	75.00
12	12'x12'	Gold Shag Nylon	55.00	27.50	18	12'x12'	Antique Bronze Shag Polyester	170.00	85.00
12	12'x12'	Gold Pattern Nylon	60.00	30.00	42	15'x11'	Gold Cut & Loop Polyester	160.00	80.00
12	12'x12'	Gold Textured Nylon	60.00	30.00	96	12'x12'	Red Shag Nylon	160.00	80.00
12	12'x12'	Beige Plush Nylon	60.00	30.00	55	15'x11'	Gold Tweed Pattern Nylon	140.00	70.00
12	12'x12'	Gold Textured Nylon	60.00	30.00	18	12'x12'	Green Tweed Shag Nylon	200.00	100.00
12	12'x12'	Gold Tip Sheared Nylon	60.00	30.00	186	12'x12'	Red and Blue Shag Nylon	160.00	80.00
12	12'x12'	Gold Pattern Nylon	60.00	30.00	4	15'x15'	Sandalwood Pattern Nylon	200.00	100.00
12	12'x12'	Moss Green Pattern Nylon	60.00	30.00	70	12'x12'	Orange Tweed Pattern Nylon	200.00	100.00
12	12'x12'	Turquoise and Green Nylon	72.00	36.00	177	12'x12'	Green Shag Nylon	200.00	100.00
12	12'x12'	Blue and Green Pattern Nylon	88.00	44.00	178	12'x12'	Blue & Green Shag Nylon	200.00	100.00
12	12'x12'	Avocado Tweed Shag Nylon	70.00	35.00	91	15'x14'	Orange Tweed Pattern Nylon	220.00	110.00
12	12'x12'	Green and Gold Loop Acrylic	84.00	42.00	19	12'x12'	Gold Tweed Pattern Nylon	220.00	110.00
12	12'x12'	Green Shag Nylon	87.00	43.50	120	12'x12'	Avocado Shag Nylon	230.00	115.00
24	12'x10'	Gold Plus Nylon	94.00	47.00	120	12'x12'	Red and Gray Loop Nylon	250.00	125.00
66	12'x8'	Sandalwood Plush Nylon	80.00	40.00	61	12'x12'	Gold Tweed Shag Nylon	230.00	115.00
43	12'x8'	Gold Shag Nylon	80.00	40.00	187	12'x12'	Chocolate Brown Shag Nylon	265.00	132.50
109	12'x11'	Gold Textured Nylon	100.00	50.00	39	14'x9'	Gold Plush Nylon	270.00	135.00
123	12'x10'	Artex Gold Shag Nylon	140.00	70.00	11	15'x12'	Moss Green Tip Sheared Polyester	295.00	147.50
48	12'x12'	Gold Pattern Nylon	120.00	60.00	64	12'x12'	English Fern Shag Nylon	297.00	148.50
97	12'x12'	Red Tweed Nylon Rubberback	120.00	60.00	146	12'x12'	Gold Loop Acrylic	350.00	175.00
189	12'x11'	Gold Plush Nylon	120.00	60.00	174	12'x12'	Gold Tweed Shag Nylon	240.00	120.00
191	12'x12'	Gold Tweed Shag Nylon	120.00	60.00	59	12'x12'	Gold Shag Nylon	340.00	170.00

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