

Most Reverend George J. Biskup named as coadjutor to Archbishop Paul C. Schulte

Worcester will support new housing

WORCESTER, Mass.—Bishop Bernard J. Flanagan of Worcester has thrown his moral support and the economic help of the diocese behind a new Worcester venture to secure adequate housing for the poor and oppressed in the community.

In a letter to area priests last week, the bishop urged that each parish buy five shares of the stock of Micah Corporation and that "every family which can afford it" buy at least one share.

The Micah Corporation is an organization recently formed in Worcester. Its aim is to purchase run-down but basically sound housing units, repair and alter them, and rent them to families and persons of low and moderate income. Its name is taken from the Old Testament prophet and also stands for Massachusetts Individuals Concerned About Housing.

ACCORDING to the corporation, this approach is being made in the area of housing "because something needs to be done now, but government-financed programs often take an overly long time to get rolling." The body also claims "flexibility" as a reason for its existence, stating that "a private group working in the open market can purchase dwellings of varying types in many parts of Worcester, rather than build a large uniform housing project."

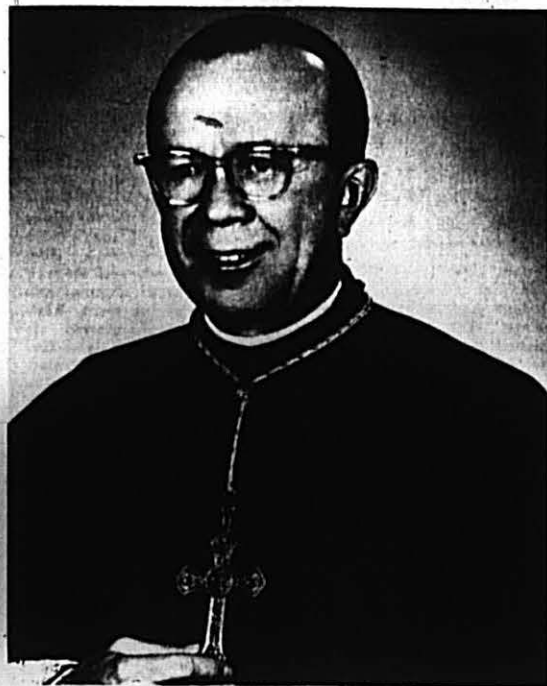
After a building has been purchased and rehabilitated, Micah makes it possible for low to moderate income families to apply part of their rent toward the down payment, if it is a single-family dwelling, "until such time as they may qualify for a conventional mortgage, arranged by Micah.

"In some instances," the corporation said, "additional work on the dwelling by the family anticipating occupancy may be contributed and credited toward a down payment."

MICAH in Worcester has already sold some 1,375 shares of common voting stock with a \$20 par value, for a total of \$27,500. It was incorporated under the (Continued on page 7)



ARCHBISHOP PAUL C. SCHULTE



COADJUTOR-ARCHBISHOP GEORGE J. BISKUP

Des Moines Ordinary has the right of succession

By FRED W. FRIES

Bishop George J. Biskup of Des Moines, Ia., has been named coadjutor archbishop with the right of succession to Archbishop Schulte. The announcement of the appointment by Pope Paul VI was made this past Wednesday by Msgr. Franco Brambilla, chargé d'affaires of the apostolic delegation in Washington, D.C.

Along with the appointment of Coadjutor Archbishop Biskup to Indianapolis and the titular See of Tamalluma, the delegation also revealed the naming of Bishop William J. McDonald, rector of the Catholic University of America, as auxiliary to Archbishop Joseph T. McGuiken of San Francisco.

The naming of the new coadjutor put to rest persistent rumors that Archbishop Schulte, who is 77, would be retired in the near future. In a document issued in 1966, Pope Paul VI asked all members of the hierarchy to submit their resignations when they reached the age of 75. Actual implementation was left to the discretion of the Holy See. "Apparently the Holy See has rejected my resignation at this time," the Archbishop commented later.

At Criterion press time Thursday morning there was no indication as to when the new Coadjutor Archbishop of Indianapolis, who is 55, would arrive to take over his new post.

AT A FORMAL press conference on Wednesday at the Chancery Office, Archbishop Schulte stated that the new Coadjutor's appointment was effective with the announcement from Rome and that no formal installation ceremony will be held. He did

Definition

A coadjutor archbishop with the right of succession is a titular archbishop who assists the residential archbishop in the administration of the archdiocese and in the exercise of the duties arising from the episcopal rank. "With right of succession" means that he will succeed the residential archbishop when the latter goes out of office. In the exercise of responsibility, the coadjutor is guided by his letter of appointment, from the Holy See and by the directions of the residential archbishop.

indicate, however, that a public reception will be scheduled shortly after Coadjutor Archbishop Biskup's arrival.

In a reference to Archbishop Schulte's practice of using a single adjustable golf club in his regular golf games on Indianapolis' public links, a reporter commented during the press conference that he has heard that the new coadjutor uses "a full bag of clubs." "In that case," Archbishop Schulte quipped, "he will have to give me strokes."

Following is the text of the formal statement of welcome issued by Archbishop Schulte to the press:

"We are pleased to extend a hearty welcome to Archbishop George Biskup, who today has been appointed coadjutor archbishop, with the right of succession, in the Archdiocese of Indianapolis.

Pope Paul: The Church is not a ghetto

VATICAN CITY—Though essentially a self-sufficient institution, Pope Paul VI said, "The Church is not a ghetto or a closed society. . . . The Church is in the world—not of the world but for the world."

The Pontiff was continuing at his regular weekly audience (July 19) the Second Vatican Council theme he has developed often in recent weeks—the Church's relationship with the modern world.

"The Church does not prescind from this fundamental fact—that it is immersed in human society which speaking existentially, precedes it, conditions it and nourishes it," he said. "This constitutes, if we give some thought to the matter, a most worthy and most fruitful relationship between the Church and the

Archbishop Biskup comes to Schulte, Archbishop of Indianapolis from our own Midwest, and

we know that he will find it easy to make himself at home here.

"He will find here a loyal and devoted people, strong in their religious convictions, dedicated to their family evolution and staunch in their civic duty.

"He will find a warm welcome awaits him from the members of his own Church as well as from members of other churches.

"We can assure Archbishop Biskup that we eagerly await his arrival, asking God's blessing on his entry into our midst."

THE FOLLOWING statement was issued by Coadjutor Archbishop Biskup when he was informed of his nomination to the See of Indianapolis:

"His Holiness, Pope Paul VI, has honored me in a singular manner by appointing me to be Coadjutor to the Most Rev. Paul (Continued on page 7)



VOL. VII, NO. 41 INDIANAPOLIS, IND., JULY 28, 1967

New pastors announced by the Chancery Office

The Chancery Office this week announced the appointment of two pastors and the first assignment of a newly-ordained priest.

Father Henry J. Gardner, 51, pastor the past 10 years at St. Joseph's parish, Rockville, was named pastor of St. Bernadette's parish, Indianapolis. He will succeed Father William O'Brien, who died several weeks ago.

Succeeding to the Rockville pastorate is Father Lawrence J. Moran, 40, who has been assistant pastor of St. Andrew's parish, Richmond, since 1959. He will also serve as administrator of Immaculate Conception parish, Montezuma.

Both Father Gardner and Father Moran are natives of Indianapolis who studied at St. Meinrad Seminary. For six years previous to his Rockville pastorate Father Gardner served as pastor of St. Anthony's, Chind. This is Father Moran's first pastorate.

Father Charles Burkhart, who returned this month from theology studies in Rome, will become assistant pastor of St. Andrew's parish, Richmond.

All three appointments will be effective on August 2.

The Chancery Office also confirmed the appointment of Father Herman Briggeman as founding pastor of the newly-created St. Thomas More parish, Mooresville. (See Official this page.)



FATHER GARDNER



FATHER MORAN

RETURNS FROM TURKEY

Pope holds Orthodox 'summit'

By JAMES C. O'NEILL

ISTANBUL, Turkey—For the first time in almost 1,000 years, a Roman Pope visited the once Christian capital of the East, Constantinople, today modern Istanbul, and paid his personal tribute to both.

The papal Pan-American flight arrived at the airport at 10 a.m. (July 25) and was welcomed by government and religious delegations.

After being greeted by Turkish President Cevdet Sunay at the airport, the Pope was driven to the Latin-rite cathedral near the house where he stayed for his visit. He prayed at the cathedral and went to his residence for a rest before going to Yildiz Palace. Following the reception ceremonies, Pope Paul VI and his party drove approximately 10 miles into the city of 700 mosques covering the seven hills of Istanbul.

Hidden within the dull blue-grey horizons of the city sprawling over the Golden Horn and the deep blue Bosphorus were small but tenacious Christian enclaves of both Orthodox and Roman Catholicism for which the Pope's journey held so much

hope. On his route to the Yildiz Palace, where Turkey's President Cevdet Sunay received the Pope in a breathtaking flower-setting, the Pope could see Istanbul's mixture of old and new. Ancient Roman aqueducts and remnants of the walls of Byzantium intermittently broke blocks of modern apartment houses and the sagging wooden flats of 50 years ago.

AT THE YILDIZ Palace, the Pope was received with great courtesy in a wooden chalet reserved for important visitors.

Following the presidential visit, the Pope's tour of the city began with a boat ride on the Bosphorus, affording Pope Paul a magnificent view of the city's domes, minarets and gardens. The boat trip ended by landing on the Golden Horn and Pope Paul continued by car, touring the city's most famous monuments, including the former basilica of Hagia Sofia, built in the Sixth century when Rome and Constantinople were still united within the now hoped-for reunited Christendom.

As a reminder of that ancient union, the Pope saw above the

main entrance of the former church and former mosque, now a state museum, a mosaic depicting Pope Paul IV bowing before Mary. The basilica, has mosaics of Saints Peter and Paul and the Blessed Virgin and 1,400 years of history. When a custodian was told that the Pope was to visit the building, he said, "Oh, no. The Pope lives in Rome or Venice. He's not coming here."

Before concluding the tour, the Pope was taken to the great Topkapi museum, once the sultan's palace. The Pope had been scheduled also to visit the Kariye museum, a treasury of the best Byzantine mosaics and frescoes in Istanbul, but, as the papal emissary preparing the trip said, unfortunately there just is not time.

Time was lacking because the Pope after enjoying Turkish hospitality, pressed on to arrive at the residence of Orthodox Ecumenical Patriarch Athenagoras I of Constantinople. At the Phanar, the Pope was received in a small room by the Patriarch and after exchanges of ecumenical greetings, they

went to the nearby Orthodox church of Saint George for the equivalent of a Te Deum. The Patriarch's throne was set back and the two leaders sat in matching chairs.

Following the end of the visit at the Phanar, the Pope returned to his temporary residence on the opposite side of the city to eat and then to receive various religious delegations, among them the Grand Rabbi of Istanbul.

SHORTLY before 10 p.m., Patriarch Athenagoras arrived at the Pope's residence returning his visit and then the Pope and the Patriarch went to the nearby Latin-rite cathedral of the Holy Spirit to offer joint peace prayers.

The following morning, the Pope went to Istanbul's biggest Catholic church, St. Anthony's, at 7:30 to offer Mass. A Turkish guide identified the church as an Italian Catholic museum.

After Mass in the 19th-century brick gothic church, which was inundated by Catholics of all rites, the Pope visited with various delegations before flying to Izmir for his visit to Ephesus.

Enroute to the airport, Pope Paul stopped briefly at the residence of the Gregorian Armenian Patriarch Kalustian.

Third bishop asks 'Negotiation Now' on Vietnam truce

ATLANTA, Ga.—Archbishop Paul J. Hallinan of Atlanta has become the third member of the U.S. Catholic hierarchy to sign a "Negotiation Now" petition asking the U.S. government to stop the bombing of North Vietnam and take steps toward a truce.

Earlier, Bishop Victor J. Reed of Oklahoma City-Tulsa and Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, agreed to be listed among the drive's sponsors.

Among the other sponsors are Dr. Martin Luther King, theologian Reinhold Niebuhr, author William L. Shirer, and editor Norman Cousins.

The petition has three main points: 1) support of United Nations Secretary General U Thant's call for negotiations among all parties to the war; 2) an unconditional end to the bombing of North Vietnam by the U.S. and a U.S. initiative toward a truce; 3) South Vietnamese cooperation in these steps.

Defends method

ST. LOUIS—A group of 33 St. Louis area laymen signed a petition defending the present system of selecting members of the hierarchy. The petition took issue with a request made earlier by a group of 37 asking that the laity be given a voice in the selection of a successor to the late Cardinal Joseph Ritter, archbishop of St. Louis.

Pope visits shrines in ancient Ephesus

Brookville native will celebrate First Mass Sunday

Father Charles Burkhart, who was ordained in Rome last December 17, will offer his First Solemn Mass in his home parish, St. Michael's, at Brookville, Sunday, July 30, at 3 p.m. He is the son of Mr. and Mrs. Robert Burkhart, Brookville.

Ministers of the Mass will include: Very Rev. George Saum, V.F., St. Michael's pastor, archpriest; Father Kenny C. Sweeney, deacon; and Father Carl Shumaker, subdeacon. The homily will be given by Father Saum.

A reception will be held in the parish school auditorium from 4:30 to 5:30 p.m.

Father Burkhart was graduated from St. Meinrad's College and received his theological preparation at the North American College in Rome.



FATHER BURKHART

EPHESUS, Turkey — Pope Paul VI's second day in Turkey was spent in a pilgrimage of faith to some of Christianity's first beginnings.

The papal plane landed at Izmir, modern name of Smyrna, and Pope Paul prayed briefly at the Latin-rite cathedral of Saint John in Izmir. Then he was driven more than 50 miles through the orchards and truck gardens of the Anatolian plain to the ruin city of Ephesus, closely associated with the Blessed Virgin, St. John and St. Paul.

Leaving his car, Pope Paul walked up to the council basilica, or double church, the first church in the world dedicated to Mary. The colossal ruins marked the site where the

Peru bishops ask sweeping reforms

LIMA, Peru — Sweeping reforms in Peru's economy and public administration have been urged by the nation's bishops at their annual national meeting here.

"The present situation in Peru demands joint action," the prelates told their countrymen. They held up Pope Paul VI's recent encyclical "On the Development of Peoples" as a guide to immediate activity in social reform.

Progress toward a better life for Peruvians requires "bold transformations and profound innovations," the bishops declared. They contended that such changes must be begun without delay.

Council of Ephesus was held in 431, at which the dogma that Mary was truly the mother of God was upheld against Nestorians.

THE POPE prayed amid the ruins of the apse in which a cross was specially erected. It was the high point of the Ephesus visit, since it synthesized the Pope's often-proclaimed devotion to Mary, his concern for upholding traditional Church teachings, and his appreciation for the decisions of ecumenical councils.

Leaving the ruined basilica, the Pope next toured the ruins of the Roman theater in front of which St. Paul tried to preach Christianity and was shouted down by devotees of the goddess Diana of Ephesus.

Pope Paul's next stop was Hadrian's temple, considered the most beautiful of all buildings that survive in Ephesus today. Pope Paul also walked to the library of Celsus and to the agora or market place.

RETURNING to his car, the Pope was driven up a nearby mountain covered by a reforestation project, known as the Virgin Mary Forest Plantation, to a small shrine, said to be the last house in which Mary lived before her death. After praying briefly in a tiny two-room chapel, the Pope also visited the nearby convent of French Sisters of Charity of St. Vincent de Paul before returning to Ephesus again to visit the basilica of St. John.

Standing in the partially-reconstructed ruins of the ancient church, the Pope prayed before a spot marked as the Apostles' tomb, then returned to Izmir and flew back to Rome.

Official ERECTION OF SAINT THOMAS MORE PARISH, MOORESVILLE, INDIANA

We hereby canonically establish a new parish in the town of Mooresville under the title of and dedicated to Saint Thomas More. The parish boundaries will be as follows:

Beginning at the intersection of the Putnam-Morgan County Line and Interstate Road 70—east on Interstate Road 70 to Flynn-Trotter Road—south on Flynn-Trotter Road to County Line Road—east on County Line Road to Morgan-Johnson County Line Road—south on Morgan-Johnson County Line Road to White River—southwest on White River to the County Road Extension of Indiana Highway 142—west on the County Road Extension of Indiana Highway 142 and Indiana Highway 142 and Indiana Highway 142 extended west to the Morgan-Putnam County Line—north on the Morgan-Putnam County Line to Interstate Road 70. Unless otherwise noted, the boundary lines are in the middle of streets or roads.

Henceforth, all Catholics living within these boundaries will look to the pastor of St. Thomas More parish for their spiritual guidance and needs. The parish church of St. Thomas More is located at 1200 North Indiana Street, Mooresville.

We hereby reserve the right to divide the parish of St. Thomas More when and where in our judgment we deem a division advisable.

Given at the Chancery Office, Indianapolis, this 22nd day of July, 1967.

Paul C. Schulte
Archbishop of Indianapolis

Interview with Robert McAfee Brown

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Q. For purposes of convenience, Dr. Brown, I will use the term "ecumenism" in a narrow sense to refer specifically to Protestant-Catholic dialogue. When and under what circumstances did you first become actively involved in ecumenism, in our present sense of the terms?

A. My introduction to the whole Catholic-Protestant dialogue actually grew out of political involvement when I was teaching at Macalester College in Minnesota. During the 1952 campaign I became involved in campaigning for the re-election of a young congressman named Eugene McCarthy. In the course of this campaign I became really acquainted for the first time in my life with a group of Roman Catholic laymen. I found that I had much more in common with them—at least on the political front—than I had ever thought before in my many years as a Protestant in New York City and in Massachusetts.

After the campaign was over, the McCarthys took my wife and myself up to St. John's Abbey in Collegeville, Minnesota. There for the first time in my life I really met a creative kind of Roman Catholicism that was different from all the Protestant stereotypes I had picked up in the course of a Protestant education.

It was the associations that grew out of the visit to the Benedictines and getting to know people like the McCarthys that forced me to begin a rather radical revision of the picture that up to that time I had of Roman Catholicism and particularly of American Roman Catholicism. And from then on, it just snowballed.

Q. You have written often about the problem of authority as the key ecumenical issue. Let me ask first about how we can profitably discuss Catholic teaching on infallibility. It's my impression that our dialogue on this subject is complicated by our different ways of approaching the issues. The Catholic defense of papal infallibility ordinarily appeals first of all to history and scripture. I think you've been trying to tell us, in various ways, that while Protestants do reject papal infallibility for historical and scriptural reasons, their first objection is theological. For Protestants, the doctrine of papal infallibility raises an issue of idolatry. Is that correct? If so, what does the "Protestant principle" have to say at this point?

A. This, of course, is an immensely difficult issue to deal with in a few words. The defense of papal infallibility, as you say, appeals to history—to the history-experience of the Church. I am not sure I see clearly where it appeals to scripture. This, I think, has been one of the problems for Protestants: in trying to find the heart of faith within the frame of scripture, Protestants do not find this area of infallibility clearly spelled out there. The Catholic appeal is more on the basis of tradition and history and the teaching of the Church, rather than on finding a secure biblical base for it.

The whole matter is hard to state without sounding harsh and judgmental, but to a Protestant, the verse in First Peter is very important: judgment must always begin at the house of God. It has seemed, until rather recently, at any rate, that the Catholic view of the teaching authority of the Church exempts the teaching authority from the subject to close scrutiny. This must authority of scripture. There is judgment in many places, but on-going life of the Church. One

there is a point in the life of the Church that is invulnerable to divine judgment; namely, that a man at a certain point, under certain conditions, can speak in the untaunted accents of the Holy Ghost, beyond the possibility of human error, beyond the need for a kind of teaching that is to be reformed, or that can be subject to a fresh interpretation of a Catholic kind.

You mentioned the "Protestant principle." This is a phrase that Professor Tillich has made very popular in Protestant thought. By this he means, I think, what is meant by the biblical statement I quoted: that judgment must begin at the house of God. Professor Tillich is saying that the Protestant must insist that ultimate allegiance can never be given to that which is less than ultimate. He is saying that it is always our temptation to take a finite object and make it the object of an ultimate allegiance.

We see this happening very often in the life of the state; men give their oath of allegiance to the state. When someone says, "My country, right or wrong," this is an act of idolatry in which the state becomes God, so to speak. Or it can be in terms of a belief about a cultural pattern; for example, that white men are better than others. It can happen also in the case of a church or an institution. Men can give an institution the ultimate allegiance that the Protestant feels finally can only be given to God.

Therefore, everything has to be seen as standing under God. Everything can be a vehicle through which men speak the gospel, but these things also can be vehicles which corrupt the message men are trying to transmit. Within the Church as well as within the state, then, the Protestant principle would say that one cannot give unqualified allegiance to the teaching office, to the structure of the Church, at any point that these things seem to come into conflict with the will of God. Now, there are a lot of sticky problems there for Protestants, but I think that's where the issue for us becomes focused.

Q. Are you saying that because of the Catholic Church's claim to infallibility, to the Protestant Catholic Church does not seem to subject herself completely to the word which God speaks to her?

A. Well, at least this is always the temptation. The Church which is called upon to be the vehicle through which the word of God comes to men can in principle, at least, intrude between that word of God and man. It can let its own judgments, conditioned by a particular historical period or particular need, come to be equated with the pure word of God. I think there are many instances of this in her history, in Protestant history, in Catholic history, in the whole history of the Church. I think that very often when one looks back in retrospect, those things which were offered as a pure statement of the word of God are seen to be very conditioned, very time-bound, very one-sided, very parochial, and therefore perhaps very misleading.

An example would be the way in which the Church has accepted barbaric practices of war, seeming to give a total blessing to what was being done in the name of men slaughtering one another. This kind of thing makes the Protestant always want to insist that whatever the Church claims as reflecting the will of God must always be subject to close scrutiny. This must authority of scripture. There is judgment in many places, but on-going life of the Church. One

should not have to wait one hundred years to see it in retrospect, but must try always to bring a fresh appraisal of the gospel to bear on what is now being said and done.

Q. To what extent do you think the work of Vatican II and its aftermath is helping or will help to answer this basic Protestant criticism?

A. I think this is a very good point, and I think we should qualify all that has been said so far in the light of this. The situation for Protestants vis-a-vis the issue of infallibility is certainly a different situation than it was before Vatican II. Vatican II seemed to us finally and irrevocably to close the door. Here was a definitive statement that there was a kind of irrefragability of Catholic ways of stating the Christian faith. The Vatican II statement made it seem that there would never again be occasion to call a council, that the way set up in 1870 was the final definitive way in which Christian truth would be understood. Now we see this interpretation is an oversimplification; it's an oversimplification that Catholics made as well as Protestants. Some of the things one reads about infallibility that came out before 1960 are clearly now to be seen as quite inadequate.

In at least two ways, I think, Vatican Council II has focused this problem a new way. First, the council itself is clearly an instrument of reform and renewal. The very calling of the council was a way of saying that all was not well in the Catholic Church, at least not in as fine a shape as it could have been. The intent here was clearly to engage in reformation, aggiornamento, bringing up-to-date. This is a sign, therefore, that there are always better ways in which the divine truth can be expressed for men; that formulas that are appropriate at one period in history may need to be stated in a different way in a new period of history. Many of the gloomy predictions that came out of the aftermath of Vatican I therefore have to be greatly qualified.

THE SECOND point is that the promulgation in the council of the doctrine of collegiality of the bishops made a very important advance in terms of Catholic teaching. Vatican I leaves the impression that all authority is invested solely in the bishop of Rome, that he can act unilaterally, and that everything which happens will happen from the top down. Vatican II, while it hedges the treatment of the collegiality of the bishops with a good deal of very cautionary language, is clearly saying now that teaching authority in the Catholic Church is vested in the whole episcopate.

The Pope, of course, is head of the college of bishops, but when he acts, he acts not solely in his own name but in the name of all his fellow bishops. Vatican II sees the Pope not simply as an individual, but as the head of the college. The bishops, when they speak, speak corporately, in the name of the college of which the Pope, as bishop of Rome, is another member, albeit the supreme member.

So at least the specter of the one-man rule, of the monolithic structure, in principle is clearly destroyed. Now it will be a while before in practical terms this has seeped down into the way in which the Catholic Church is organized.

The meeting of the senate of bishops this fall will be very crucial in determining how far the principle can be translated into reality. It is a new situation, and a certain degree of the sting, so to speak, of the implementation of the notion of infallibility is overcome, although the idea of any group speaking in its unqualified way in the name of God is still a problem for Protestants.

One thing further. I will be very much surprised if the Pope or the Pope and council together ever again invoke the power of an infallible statement. In the light of what has happened since 1870, this power is not likely to be used again. There has been only one exercise of it, which was the dogma of the Assumption of the Virgin in 1950. That, again, has been a problem to Protestants. Of all the dogmas of the Catholic Church, the dogma of the Assumption is the one that seems to us furthest from the center of the Christian proclamation. Unfortunately, it is also the only one of which it is absolutely and unambiguously clear that it is an infallible utterance which meets all of the criteria. I expect there will not be that kind of statement in the future, but that the office of the papacy will be exercised more and more in conjunction with the other bishops. I also expect that the nature of this teaching will not be of this rigid, narrowly-defined sort, but will be an opening up of other ways in which Christian

Editor's Note—Robert McAfee Brown, professor of religion at Stanford University, is probably the best known Protestant theologian in the United States. He has been extremely active in the ecumenical movement and has been a columnist for Commonweal magazine since 1963. The interview with Dr. Brown was conducted by Ray Ryland, a classmate of Dr. Brown at Union Theological Seminary. After serving for 13 years as an Episcopal minister, Mr. Ryland and his family were received into the Catholic Church in 1963.

faith can be expressed in our times.

Q. Last year in one of your columns, you mentioned a paper submitted in one of your classes at Stanford. You said that a Roman Catholic student had written on the theme, "The Second Vatican Council As An Expression of the Protestant Principle." Did the student get a good grade? That is, do you think he had a good case?

A. I think he made a very good case. His point, in the light of our earlier conversation, is a very simple one: the Vatican Council was an attempt on the part of the Roman Catholic Church to engage in a radical look at itself with an eye to reformation. It was an acknowledgment that past ways of saying things are not the only, final ways of saying things; these things can be said in new ways. It was a new look at the meaning of papal infallibility. It was a new look at the place of Mary in the whole economy of Christian theology. It introduced many new concepts into the life of Catholicism; for example, the very important step forward in the decree On Ecumenism. In past Catholic history the Catholic Church has acknowledged that individuals who were outside the Catholic Church could be the recipients of grace. Now the decree On Ecumenism makes clear that God works through corporate Christian bodies who are outside the Roman Catholic Church. That's a very important step in rethinking the meaning of the Church. Other examples of this could be given. The point is that here was a fresh reassessment of many areas of Catholic thinking which before the council one would have thought were closed off from further discussion, further elaboration.

Q. In times past, Protestants have criticized Rome for her irrefragable dogmas, arguing that if doctrine is infallible, then reform seems impossible. Now we see Rome trying to restate her teachings in ways which will speak more clearly to our world. Suppose for the moment we call this "reform of dogma." In this sense of the term, Protestantism also reforms its dogmas. But there is a further question: does Protestantism reform its dogmas in some way other than this? In other words, is there a dimension of reform of dogma in which the Catholic Church is now engaged, and in which Protestants think the Catholic Church ought to be engaged?

A. Let me say first that I think it is clear that reform of dogma is going on in Roman Catholicism. Many Catholic theologians almost appear to say, "Irrefragable dogmas are reformable." As Pope John said, though the inner nature of the truth is not changed, all the ways of giving expression to the truth can change. I would like to feel that this is the way in which for the Protestants, the whole notion of "Protestant principle" is carried out; namely, that we are never inextricably wedded to certain ways of describing Christian faith.

Our hang-up has often been that we have felt we had to express the faith in sixteenth-century terms. If you departed from the way Luther said it, you become suspect as a Lutheran. Or if you strayed too far from the terminology of Calvin's Institutes, you were a naughty Presbyterian. But in all cases, I think, there is a kind of convergence here. Our concern is to try to find ways to express less inadequately that which can never finally be expressed in human terms. The gospel is not a series of ideas; the gospel is a deed; it is an action of God. All that our dogmas and doctrines can do is point to that

and try to clarify it. From this point of view, all ways of speaking and thinking are in a sense "up for grabs."

FOR THE Catholic, I thought until recently, the arena of maneuverability here was much less than that for the Protestant. I'm not so sure about that anymore, as I see the very creative ways in which many—particularly European—Catholic theologians are finding new modes of expression. There is a great deal of maneuverability here, not in the sense of decrying or departing from the ancient faith, but of liberating the ancient faith from ancient ways of describing it that finally constrict the full appropriation of it. This was certainly the concern of the sixteenth-century reformers; not to invent a new faith but to

try to disengage the biblical faith from what reformers felt were the encrustations and additions that late medieval philosophical thought had put upon it. So I think that here, our intent is very much the same.

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Dr. Robert McAfee Brown—with interviewer.

170 PERSONS ON STAFF

Michigan Catholic Conference has posted enviable record

LANSING, Mich.—On June 1 the 170 persons who staff the Michigan Catholic Conference moved into a new three-story building here, just a few blocks from the state capitol.

The conference came into being in February, 1963, at a time when the Second Vatican Council was discussing the role of the Church in the modern world. Four years later, there is widespread agreement that state Catholic conferences like Michigan's have been the single most potent force for putting the Church where the action is.

Here's the setup of Michigan's conference:

role of Catholic laymen in the post-Vatican II era.

- The legal department advises on legislation, judicial proceeding and a myriad of legal questions facing the conference.
- The public information department brings the conference's program to public attention via the state's secular and Catholic newspapers, magazines, radio and TV.
- The retirement department administers the conference's recently initiated retirement program, which covers more than 8,000 lay employees of the Church in Michigan.

mented the Michigan bishops' 18-point policy statement and program on civil rights, which called for strong action in the area of human relations and gave active support to campaigns for open housing.

In keeping with its commitment to social justice, the conference's community affairs department has just completed a year-long, statewide research and development project in the areas of employment, education, health, housing, income, and poverty.

It has recommended the establishment of a community affairs department in each diocese.

support to many bills which become state laws. While conference officials decline to take full credit for the enactment of these laws, the following statutes have become law in Michigan since the inception of the conference:

- School Bus Law, which provides an estimated 65,000 non-public school students with mandatory transportation to their schools.
- A law which provides 1,000 college scholarships to qualified Michigan high school graduates to attend the college of their choice.
- Michigan Auxiliary School Services Act, providing nine health and welfare services, such as speech therapy and remedial reading, to public and non-public school students on an equal basis at non-public schools.
- A law that requires the state highway department to certify that persons living in the path of new highways are relocated in suitable housing before bids are taken on the project and their homes destroyed.
- The Released Time Law authorizing students in public schools to receive up to two hours for religious instruction away from school property during school hours upon the request of the parent.
- The Tuition Grant Act, which appropriates up to \$500 to a student who attends one of Michigan's private colleges or universities. The exact size of the grant depends on the disposable income of the student or his family.

THE STATE'S five Catholic bishops and three laymen comprise the board of directors. Chairman of the board is Archbishop John F. Dearden of Detroit.

Under the board are seven departments and three committees. They are:

- The community affairs department, which coordinates poverty programs, urban life, civil rights, job training, housing and other social action programs.
- The education department, which conducts studies and inaugurates programs for the state's Catholic schools. Three working committees come within the framework of this department: Fraternity of Christian Doctrine, Catholic college presidents, and the Newman Apostolate.
- The social services department, which formulates and coordinates policy for Michigan's Catholic social welfare agencies. The statewide Catholic Charities of Michigan was merged into this department in December, 1965.
- The lay organizations department, which makes it possible for the major lay organizations of the state to develop cooperative statewide programs and to reassess the

ONE OF THE Michigan Catholic Conference's most startling successes has come from the job training programs in Mount Pleasant (for Chippewa Indians) and in Lansing. Over 500 persons were trained in the program which U.S. Secretary of Labor Willard Wirtz called "the most successful job training demonstration project" in the country.

The conference is now winding up a two-year, statewide migrant program sponsored jointly with the Michigan Council of Churches under a \$1.3 million grant from the Office of Economic Opportunity. It involved the operation of four regional migrant centers and 50 youth education and day-care centers in 36 of Michigan's 83 counties.

In the area of race relations, the conference has initiated Project Equality in all the dioceses of Michigan. The program uses the purchasing power of the Church to encourage fair employment practices on the part of all its suppliers. The conference has also developed a plan for mandatory insertion of anti-discrimination clauses in all Church-building projects, which was subsequently approved by the board of directors.

Three years ago, the conference developed and imple-

IN-THE REALM of Catholic schools, the conference has developed programs and machinery to ensure maximum participation of all non-public school children in the Elementary and Secondary Education Act of 1965, and the Michigan Auxiliary Services Act. The education department has published two manuals on this subject which have received national distribution.

Projects undertaken by the education department this year include:

- A review of the legal status of the Catholic school system in Michigan.
- A plan for development of diocesan boards of education and various subsidiary boards at the regional and parish levels.
- The implementation of a uniform accounting system for all Catholic schools in the state.
- A review of the racial composition of the Catholic schools in Michigan and the development of a plan to deal with problems connected with it.

THE MICHIGAN Catholic Conference, working in harmony with many other organizations, including Citizens for Educational Freedom, gave strong

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ORIENTAL FLAVOR IN INDIANAPOLIS—Miss Naoka Kimura, a Marian College senior from Kokkaido, Japan, added authenticity to the recent open house on the college's south campus as a partially-restored Japanese Tea House and garden was unveiled. With practiced, deft movements, Miss Kimura served tea to several "guests," shown above. All are clad in brightly-colored kimonos. Nearly 200 persons attended the campus open house.

AT MARIAN COLLEGE

Campus adds Tea House

By ROSE MARY FOX

"One continuous movement—like water rippling through a stream—is the desired effect in performing a Japanese tea ceremony," explained Miss Naoka Kimura to nearly 200 persons who attended the recent opening of a partially-restored tea house and garden at Marian College.

Miss Kimura, from Hokkaido, Japan, is a senior English major at the college. She plans to teach in her homeland when she returns next year.

Brightly clad in flowered kimonos, Miss Kimura and five other Japanese friends residing in the area, offered three demonstrations for interested campus visitors.

Appropriate Japanese string music accompanies the ceremony. It is the only noise to be heard except for the sound of the water heating in the teapot which represents the "wind through the pine trees."

Miss Kimura said today's tea ceremony in Japan is not as formal as once done by the Buddhist monks. "It is more casual and we have a nice time. It also serves to keep alive the cultural heritage of Japanese life."

RESTORATION of the tea house began as a project for the

history department students at Marian under the direction of Sister Mary Carol, O.S.F., department chairman and also director of the college's non-Western studies program.

"Very few of us knew the tea house was there," laughed Miss Kimura until early in the spring interested students and members of the faculty uncovered the long neglected and overgrown structure.

The authentic garden and tea house, located on the college's south campus, was originally built by the Indianapolis industrialist Frank Wheeler more than 50 years ago.

"I hope it is complete before I leave," said an excited Miss Kimura, "because I don't think I can return home without seeing what it will look like when it's finished."

The timetable for restoration will depend upon Marian's friends and benefactors who share the college's enthusiasm for making a small part of Japanese culture live in Indianapolis.

MARIAN COLLEGE GRAD

Catholic girl plans to marry Protestant seminary student

By BERNICE O'CONNOR

Mary Jane Scheidler is a Catholic college graduate who in six weeks will enter a Protestant theological seminary and in a few months will marry a future Presbyterian minister.

The 1967 Marian College honor graduate from St. Mary's parish in Greensburg, Pa. and a ministerial student at the same seminary. They plan to spend their honeymoon year in West Berlin where Dave will intern in a church renewal program and Mary Jane will be his assistant.

At the end of the one-year internship, they will return to Chicago for the wind-up of Dave's seminary studies and his ordination.



MISS SCHEIDLER

inspired their meeting. As a German major at Marian, Mary Jane in her junior year was selected by the Indiana University-Purdue University Foreign Study Program for a year's study at the University of Hamburg, Germany. One of the other 17 students in the program was Dave Elliott, then working toward a degree in computer engineering at Purdue and also a student of German.

"Dave had to go all the way to Germany to find out it was the ministry in which he was interested," she recalls. "He met some German theologians and pastors who are doing exciting things in church renewal. They all told him when he got home to try Chicago Theological Seminary."

Next summer, Mary Jane will be married to David Elliott, a native of Pittsburgh, Pa. and a ministerial student at the same seminary. They plan to spend their honeymoon year in West Berlin where Dave will intern in a church renewal program and Mary Jane will be his assistant.

At the end of the one-year internship, they will return to Chicago for the wind-up of Dave's seminary studies and his ordination.

"WELL, I GET all kinds of reactions," she cheerfully admitted when asked how friends respond to the idea of a Catholic girl marrying a future Protestant minister. "People want to know first of all if we will be married in a Catholic Church and if Dave will agree to raising our children as Catholics.

"After I answer yes to both questions, I try to explain how we regard our future together. Dave and I believe that, as Christians, we have so much in common that we will be able to work effectively to promote real

Christian living in the world. No, they do not get "hung up" on dogmatic differences, she explained.

Her fiancé does not plan a typical career as a church pastor, so Mary Jane believes their religious future will not be as difficult as it might appear. She admits she "doesn't know" how she would handle the strange role of Catholic wife to the pastor of a large, Protestant congregation. As Dave and Mary Jane see it, that is not even in the cards.

He is absorbed, instead, in new and untried programs of church renewal, in writing, and in theological development. In all these areas, he has the vigorous backing of Chicago Theological Seminary.

A proficiency in German—rather than religious interest—

WHILE STUDYING at Hamburg, Mary Jane lived with a German family on an island off the coast of the seaport city. To get to classes, she traveled by boat, train and bus. She enjoyed her schedule, although she found that the University of Hamburg is not the castle-like German university of a score of sentimental operettas. Eighty per cent of the city was destroyed by Allied bombs in World War II and most of the buildings today are quite modern.

"The American group attended classes with the German students in German history, philosophy, and contemporary culture. "It was really rough for about the first three months to keep up with the other students and the German professors," Mary Jane said, "but our group had a tutor who worked with us to clear up some of the language problems."

In Europe for a full year, the Marian graduate was able to visit France, Austria, Switzerland, Italy (Rome during Holy Week), England, Holland, and Denmark. She spent a week in West Berlin and secured a 24-hour pass to tour the Eastern sector of the city.

Lutheran-Catholic guidelines issued

NEW YORK — Lutheran and Catholic leaders, preparing the way for a year-long joint commemoration of the 450th anniversary of the beginning of the Reformation, have issued a pamphlet of guidelines designed to encourage local cooperation in the theological discussions that will mark the anniversary.

Prepared by Dr. Kent S. Knutson of Luther Theological Seminary in St. Paul, Minn., and Msgr. Joseph W. Baker of the ecumenical committee of the archdiocese of St. Louis, the guidelines indicate some background and practical considerations that will govern joint talks.

Catholic Alumni to meet July 28

INDIANAPOLIS — The July meeting of the Catholic Alumni Club of Indianapolis will be held tonight (Friday) in the Warren Hotel, 123 South Illinois St. A party will follow the meeting which is open to the public.

The Indianapolis C.A.C. is one of 40 clubs affiliated with the National Association of Catholic Alumni Clubs providing religious, cultural, social and community service activities to single Catholics who are college graduates.



NEW OPTIONAL ATTIRE FOR BROTHERS—Brother Douglas Roach, C.S.C., above left, principal of Cathedral High School, Indianapolis, wears the new shirt and tie optional attire recently approved by the Provincial Chapter of the Midwest Province of the Brothers of Holy Cross. The traditional suit and Roman collar is worn by Brother Roland Driscoll, C.S.C., above right, while Brother Ronald L'Abonde, C.S.C., wears the split collar, known as the "Brother's collar."

SHE EXPLAINED the ceremony as one with origins in the Buddhist religious worship. "As the head monk would prepare tea for the other monks assembled, it provided an opportunity to discuss religion, art, poetry and philosophy."

Practice is as important for the perfect execution of the tea ceremony as it is to the proper playing of a musical instrument, Miss Kimura related, adding that it is necessary to practice at least once a week to insure the proper precision techniques of the ancient art.

The formal teahouse setting at Marian is simple. Guests sit on a bamboo mat while the hostess kneels to prepare the tea. A Kakemono (Japanese wall scroll) and a floral arrangement are the only decorations.

"When the teahouse is completely renovated, other small items will be included in the decor—a cabinet to store the utensils necessary for performing the tea ceremony and a few occasional pillows," said Miss Kimura.

Curia reform seen in changes

VATICAN CITY—The Roman Curia—the Church's central administrative body—is in a process of name-changing in an attempt to clarify the functions of its various congregations and offices.

The first change was announced Dec. 7, 1965, when Pope Paul VI issued a document reforming the Holy Office—the first among all of them. The document was interpreted at the time as a pattern for future reform of the entire curia. Instead of the Sacred Congregation of the Holy Office, the section headed by Cardinal Alfredo Ottaviani has since that document been called the Congregation for the Doctrine of the Faith or, more simply, the Doctrinal Congregation.

On June 29, in an audience with the new French cardinals, including Cardinal Gabriel Garrone, pro-prefect of the Congregation of Seminaries and Universities, Pope Paul informally announced that this congregation would "henceforth be known as the Congregation for Catholic Education." "No for-

mal announcement has yet put this into practice, however.

Rumors circulated in Vatican circles on July 20 of two more imminent changes, but no official confirmation was forthcoming. It is said that the Consistorial Congregation, among whose functions are the selection of new bishops and the definition of new diocesan boundaries, will be called the Congregation of Bishops. The Congregation of the Council, which oversees the discipline of the clergy, according to the same unconfirmed rumors, will be known as the Congregation of the Clergy.

Gallagher named head of ecumenical project

KOKOMO, Ind.—Formation of an ecumenical committee for the Indiana Knights of Columbus was announced at a meeting of state K of C officers, program chairmen and district deputies held here July 22 and 23.

State Deputy Robert S. Selvaggi, of Gary, named Frank Gallagher, of Indianapolis, as chairman of the newly-formed committee. Gallagher outlined tentative plans for activities to be sponsored by the group, and said one of its major goals will be cooperation with other fraternal groups, particularly Masonic lodges, in civic projects. He mentioned a decent literature campaign as a possible cooperative effort.

Gallagher also pointed out that meetings have already been held with Masonic groups to investigate the possibility of such cooperation.

August 26 and 27 at Riverside Park, according to Dolato. It will be a blind draw, single elimination tourney with an entry fee of \$25 per team. Application blanks have been mailed to all councils in Indiana, and the deadline for entries is midnight, August 15. Pairings will be announced August 17, according to Dolato and Timmons. W. J. Lehmann, Logansport past grand knight, is tournament chairman.

Other athletic events will include the state bowling tournament in Gary during February and the state basketball tourney at a site to be announced, March 23 and 24.

State Deputy Selvaggi also announced that South Bend will host the 1968 convention in May.

St. Florian would approve

BONN—A long-standing cold war between civic officials and peasants in Poland's Kielce district drew to a peaceful close when officials eager to put lightning rods on farmhouse roofs and peasants eager to retain the traditional rooftop crosses agreed to put up cross-shaped lightning rods.

Commenting in Zycie Gospodarcze, a Polish journalist predicted that this might set a path for future coexistence between science and religion. "Certainly," the author added, "it is an example of cooperation which should prove satisfactory both to the fire department and to St. Florian."

(St. Florian is the martyr-saint regarded in central Europe as a protector from fire.)

"East Berlin is gray . . . that's the only way to describe it. The people are afraid to talk to foreigners. You can look down the streets for blocks and not see any cars or any people."

But West Berlin was a different story. Of all the cities in all the countries she visited, West Berlin is her favorite—because of its people, its pace, its vitality, its future.

It will make a fine place for a honeymoon.

Crash occasions sympathy of Pope

THE KOKOMO meeting was designed to put the final touches on the Indiana Knights' program for 1967-68. The program will be presented to grand knights and program chairmen of local councils at a general meeting at Msgr. Downey Council, Indianapolis, Sunday, August 12 and 13.

Among state chairmen who outlined plans for the coming year were Olin G. Klein, of Indianapolis, who heads the oratorical contest. Klein said the topic for this year's contest has not yet been selected.

Council activities and athletics chairman, Richard Dolato, of Gary, and his athletics co-chairman, Jacob Timmons, of Logansport, announced that the next state K of C athletic event will be the golf tourney in Lafayette, August 12 and 13.

THE 1967 SOFTBALL tournament will be held in Logansport,

Raleigh, N.C.—Bishop Vincent S. Waters of Raleigh received a message from Cardinal Amleto Cicognani, Papal Secretary of State, shortly after the Hendersonville air collision which claimed 82 lives.

"The Holy Father is deeply saddened by the tragic aviation disaster in your diocese," Cardinal Cicognani wrote. "He prays for the souls of the victims and imparts to their families a pledge of comforting divine graces and his paternal apostolic blessing."

Bishop Waters and Auxiliary Bishop Charles McLaughlin added their personal prayers and condolences as well as those of the whole diocese in communicating the Pope's expression of sympathy to the families touched by the catastrophe.

Comment

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

European bishops

With bitterness almost equal that of General de Gaulle's stance against England's entry into the European Common Market, the influential Italian press has expressed grave misgivings about the now-historic European bishops' synod, held early this month in The Netherlands. The press sees something sinister (anti-Italian) in the choice of location.

For the first time there appears to be emerging a viable European bishops conference, like those in South America and Africa. The 70 bishops from 19 nations in Europe, noting general satisfaction amounting almost to enthusiasm at the end of the week-long session, agreed to meet again within two years.

The following impressions were among those gained by observers who followed the various sessions of the meeting:

• There is a great fraternity and sincerity and a common discovery of positive values arising from the changes taking place everywhere.

• Bishops are earnestly seeking to end the isolation in which they have sometimes found themselves, not because of uncertainty about the updated view of the Church as the community of faith in the modern world but more because of preoccupation with administration and management.

• There is a new desire for closer contacts between the secretariats of the national bishops' conferences in all European countries, east and west.

• Similarly, there is a growing recognition of the Church's vitality in an age in which the great problem is that of conserving unity and at the same time allowing for the widest possible plurality.

• There is also a new appreciation of the bishops' problems in implementing the decrees of the Second Vatican Council, particularly as regards pastoral councils. The chief difficulty in this area is the fact that bishops have no precedents in setting up organizations designed to assist them in diocesan management.

The fact that the European bishops chose The Netherlands to gather for their historic meeting is significant. The Dutch eagerness to innovate and experiment has invited the stern stare of less adventuresome churchmen. At its conclusion one bishop opined: "We have seen now that there is not much wrong here, that the Dutch Church is very alive and that all talk about a schism in that country is complete nonsense."

Concerning the distinct national flavor of the universal Church in evidence throughout Europe, Cardinal Alfrink of Utrecht (The Netherlands) defended the position that the national churches have the right to be the one and only Church of Christ in their own local way.

The national churches have their own local responsibility to judge and to decide within the context of the necessary unity, it was maintained by a conference spokesman.

Famed Dutch theologian Father Edward Schillebeeckx, writing a commentary for a Dutch weekly, called the synod an indication of "a fraternal entirety of Pope and bishops (which) is the most supreme government of the Church. This entirety must be subservient to the community of the Church. It is not right to isolate the Pope and to place him outside the fraternal college. The Pope is the last binding factor within the most supreme and fraternal government of the Church."

"The college of bishops is strictly speaking not subservient to the Pope, but together with the Pope the bishops are subservient to the whole Church," he said.

At long last the European bishops as a group seem to be rising to the same high repute as their outstanding theologians have enjoyed.

Rabbi Davis

A public reception next Sunday at the Indianapolis Hebrew Congregation temple will be a farewell tribute to Rabbi Maurice Davis, who is leaving for a new assignment in White Plains, N.Y.

We predict a packed house.

Since he arrived in March of 1956, Rabbi Davis has been needling and cajoling Indianapolis into a larger understanding of the rights and needs of its minorities, of its poor and neglected elements. Many times he has served as the conscience of the community and spokesman for the little guy who could not speak for himself.

He is a past president of the Indianapolis Council of Human Relations, a member of the Mayor's Commission on Human Rights and twice has been honorary chairman of the state NAACP organization. In 1964 he helped organize the Community Action Against Poverty, served as executive board member and chairman of the Indiana Conference on Adequate Housing. There is probably no local group promoting interracial and interreligious understanding that has not borrowed from his energy, brains and compassion.

His sharp wit, open-handed manner, sense of humor and keen intelligence made friends and admirers by the thousands. We are among them and we shall miss him.

Good shepherdesses

After nearly a century of service at their Marydale School and Diagnostic Center, the Sisters of the Good Shepherd are leaving the Indianapolis archdiocese.

As a non-denominational protective institution for teen-age girls, Marydale has maintained good working relations and a fine reputation with welfare agencies and juvenile courts throughout the state. It will be sorely missed as a temporary haven for young girls in trouble.

The reason for the departure next June of the Sisters is getting to be an all too familiar one. There are just not enough Sisters to go around, not enough vocations in sight to replenish an ever-aging community. Those now at work here will be readily absorbed into the seven other institutions of the Cincinnati province.

The crisis in vocations has been felt, more gradually, in other areas of the archdiocese, particularly in school staffs with their dwindling numbers of religious. But when a 94-year-old institution must close its doors because there are not enough dedicated hands to do the required work, the crisis becomes starkly real and tragic.

Somehow, somewhere the trend must be broken. Or the Catholic Church in America, as we know it now, will be drastically changed.

Past and future

By a felicitous coincidence, a superb new movie just beginning to be seen in Indiana theaters served as dramatic background to recent Anglican-Catholic church unity talks.

"A Man for All Seasons," Oscar award winner and critically acclaimed as the finest movie of last year or any other year for that matter, is a knowledgeable exposition of the break between England and Rome and a penetrating analysis of two leading performers in

that historic rupture, Henry VIII and St. Thomas More.

Meeting recently in Varese, Italy, in the belief that history need not repeat itself but instead can heal itself, were 10 Catholic and 11 Anglican prelates and theologians. They comprised a joint preparatory commission designated to set up a study of the issues that divide the two faiths.

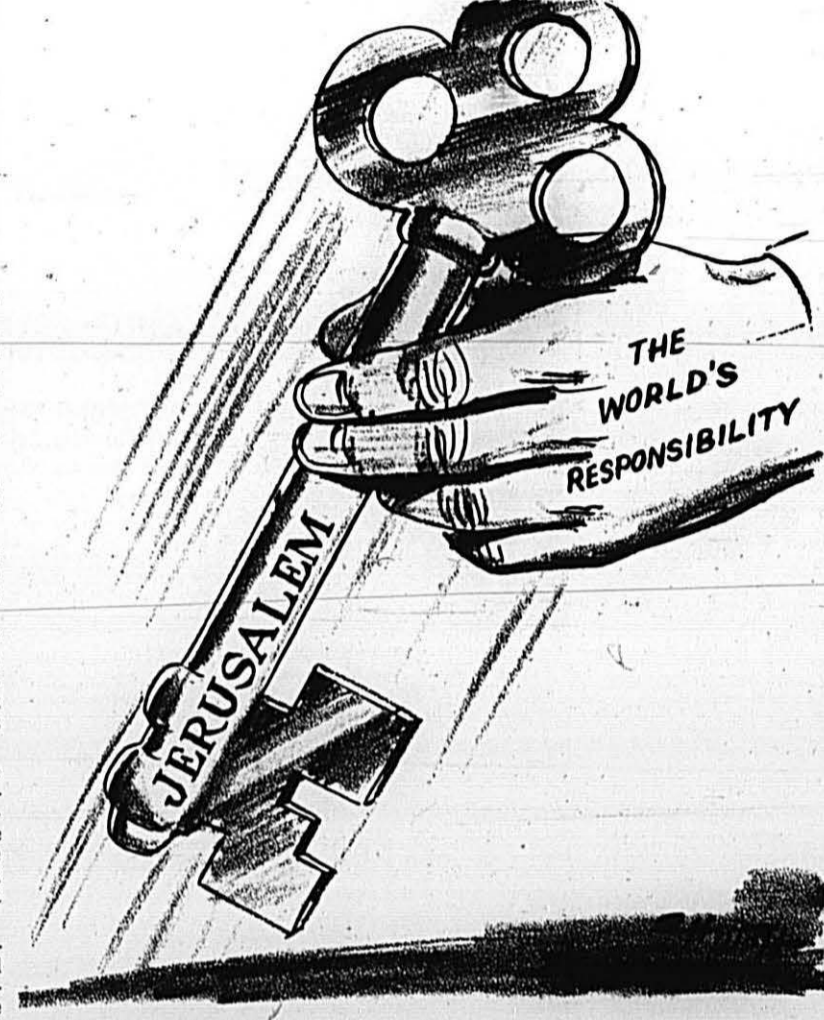
Not since the Church of England and the Church of Rome were separated by the Act of Supremacy in 1559 had there been anything like this commission, an outgrowth of the encounter in March, 1966, between Pope Paul and the Archbishop of Canterbury.

Out of the commission's meeting came a "program for dialogue" which has been submitted to the Pope and the Archbishop for further action.

A member of the Vatican's Christian Unity Secretariat said just before the gathering, "There will be not so much a looking back at the past, so full of hatred and argument, as a looking forward to the future."

But for those viewing the movie—and we hope they will be legion—it will be a looking back that should be an impressive reminder that man's willful humanity is an inescapable determinant of his spiritual destiny, for good or evil.

For Mideast Peace



QUESTION BOX

Asks about doubtful mortal sin

By MSGR. R. T. BOSLER

Q. If a person makes a good confession but does not confess some doubtful mortal sins, are the doubtful mortal sins forgiven? Also may a person receive Holy Communion when there is doubt about a mortal sin, especially if he has made an act of contrition?

A. I shall begin by giving you the answer you want and then add something for which you may not have bargained.

Your problem has to do with two laws of the Canon Law, which restates a law of the Council of Trent that requires a member of the Church to confess all mortal sins "of which one after earnest examination of conscience knows he is guilty."

If after an adequate examination of conscience you honestly doubt whether you freely consented to a sin or were fully aware of what you were doing, then you do not "know" that you sinned seriously and, therefore, you are not obliged to mention it in confession. Even though in reality the sin were serious, it would be forgiven in the confession so long as your sorrow extended to all serious sins you may have committed.

The other law is Canon 856, also based upon regulations of the Council of Trent, which states that "no one who is conscious of having committed mortal sin, even if he believes himself to be contrite, should approach the Holy Eucharist without first making a sacramental confession." If you are in doubt, you are not "conscious of having committed mortal sin"; so you may receive Holy Communion without confession.

So much for the law. But there is something about your attitude to sin that seems too selfish, too lacking in love of God who may have been offended by your sin. I don't blame you. Most of us were brought up to think of sin too much in legal terms and to examine our consciences for individual acts of sin that might need forgiving rather than for our general attitude toward God.

Some recent spiritual writers urge us to look upon sin less as isolated acts than a basic orientation of the personality away from God's friendship. They look upon the moral law as an invitation from God to develop an open personality, one related affectively to other persons—

divine and human. Sin is considered a refusal of that invitation.

That refusal may be expressed in one action, but normally a serious sin is an action that has been prepared for gradually by the adoption of an indifferent attitude toward God and fellowmen. Examinations of conscience, these writers suggest, should center on one's basic attitude and orientation.

If our basic attitude toward God is a willingness to cooperate in carrying out of God's plan for ourselves and for others, then the presumption in a doubtful situation is that we have not sinned.

If a husband seriously injures or temporarily terminates his love relationship with his wife, he surely knows it. The same should be true of our relationship with God.

A serious violation of the love relationship between husband and wife, like adultery, has usually been prepared for by numerous "little" infidelities through which a basic attitude has been formed. The same would seem to be true of man's relationship with God.

If, however, we look at sin only as an act that violates a law, we tend to separate it from our basic attitude toward God. Then when we go to confession we are concerned with erasing the guilt of the act more than with our personal relationship with God. It is this relationship that needs to be examined and improved through the Sacrament of Penance. Our anxiety can then center on the dispositions and attitudes that injure that relationship, and the ques-

tion of whether or not we sinned seriously in one particular act takes on importance primarily in so far as it reveals a faulty attitude in our personal relationship with God.

Concern with the overall relationship rather than individual acts diminishes the intensity of the search for security in one's relationship with God, and this is healthy. Today we need fewer security seekers and more spiritual adventurers. The commitment of faith seems to lose something if it does not have a leap-in-the-dark character.

Q. Please discuss the reasons a priest could have for not baptizing a baby. This has happened twice this spring. We are not criticizing our pastor, but he has the type of personality which prevents us from asking any questions concerning this. In both cases, Mass attendance by the families was rather poor.

A. All I can do is guess and try to be as charitable as possible to your pastor. He may be a little mixed up in his remembrance of canon law concerning baptism.

Canons 750 and 751 lay down rules concerning the baptism of infants whose parents are not baptized or who though baptized may be Protestants or apostate Catholics. If the parents or guardians of these children ask Catholic baptism for them or if there are no parents living, close relatives or guardians, a priest may baptize such infants provided there is a guarantee they will be brought up in the Faith.

This provision does not apply to the children of Catholic parents, however, indifferent they may be to the Faith so long as they are not apostates. The Sacred Congregation of the Propagation of the Faith in Rome ruled in 1796 that even though the parents were indifferent Catholics or of such a character that there was little hope the child would be brought up in the Faith, the infant presented for baptism by them should, nevertheless, be baptized.

Your pastor may mistakenly think that he must have an assurance of the Catholic upbringing of every infant presented to him for baptism and figure that Catholic parents who are lax about attending Sunday Mass are poor risks. If this rule of thumb were applied by the priests in France, Italy, Spain and South America, the total number of Catholics in the world would suddenly become very small.

YOUR WORLD AND MINE

Rome universities need some updating

By GARY MacROIN

ROME—Students of the pontifical universities here, as they disperse for their long summer vacation, expect the new academic year to bring a significant change in the climate in which they study. They base their hopes on Archbishop Gabriel Garrone, of Toulouse, France named last year by Pope Paul to head the Congregation of Seminaries and Universities.

Of the many Roman institutions coming under the Congregation, the three most important are the Gregorian University (Jesuit), the Angelicum (Dominican) and the Lateran University under the direct control of the Curia. A degree from one of them is almost a must for admission not only to the Church's central administration, but to the ranks of the episcopate and other high ecclesiastical offices anywhere in the world.

For several years, the students have been chafing at the extremely traditional framework within which they study. Until Archbishop Garrone's appointment, however, they could voice their complaints only obliquely, in heavily-censored student publications, or in anonymous manifestoes surreptitiously from hand to hand on campus.

All that is now changed. During the past term, for example, a representative committee of the students of philosophy and a similar committee of the stu-

dents of theology at the Angelicum prepared and submitted to the university authorities their views on the reforms they consider most urgent.

Their basic grievance is with the way the university conceives its function. The method of teaching, they say, is a one-way transmission of concepts from professor to student. Its content is limited to issues and formulations from the distant past, neglecting the discoveries of the twentieth century in philosophy, theology and the related sciences.

The students want dialogue and discussion. To get them, they insist, Latin must cease to be the language of communication. The inadequacy of Latin to express today's issues was frequently demonstrated at Vatican II, particularly in the Constitution on the Church in the Modern World. It was shown again more recently in the encyclical *Populorum Progressio*, on world development. Both these documents were written in French, and the Latin version lacks many of the nuances.

The students of the Angelicum recognize the difficulty of finding common language for an international university. They are willing to settle for Italian as the official language, with arrangements for informal discussion by small groups in the language of their choice.

As regards content, the philosophy students ask for courses which will give the seminary student "a philosophy of 'being'—a philosophy of 'being'—a philosophy of 'being'—a philosophy of 'being'—a philosophy of 'being'—"

ture of society and how it relates to cultural institutions." Training at the graduate level, they add, should produce professional professors equipped to "see their philosophy in the context of the total Christian vision," men who will be "at least on the road towards a personally worked-out philosophical synthesis."

The theology students stress the same theme from their viewpoint. They want the content expanded to embrace the whole of postconciliar theology, including such themes as Church-State relations, religious freedom, pluralism and positive atheism. They urge the introduction of contemporary teaching techniques which encourage dialogue and stress the personal dignity of every one of the individuals engaged in a common search for truth.

The students go to great pains to insist on the seriousness of their complaints. "If drastic measures are not taken, the only students the Angelicum will have will be those sent under compulsion, or those lacking the intellectual qualities for admission to universities elsewhere." And, they add, "the same applies to the other Roman universities."

My inquiries among professors and students have confirmed that this is not empty rhetoric. On the contrary, a definite trend away from Rome for higher education of ecclesiastics is already observable. That fact will make it easier for Archbishop Garrone to overcome the opposition to modernization of Rome's universities which exists within his own Congregation.

JOHN COGLEY'S VIEW

Reasons for rioting are found at home

By JOHN COGLEY

To get an idea of the worldwide situation, the American need only look to the other side of the tracks in his own home town. The disorders in the Negro ghettos in the United States are no different in kind from what is happening abroad.

We are reaping the fruits of past injustices—grapes of wrath.

Until this central fact is understood there is no hope for peace, at home or abroad. As long as the "Populorum Progressio" the development of peoples—including ghetto-bound people in the United States—is

put off, we have nothing to look forward to, but more violence and disorder, war.

For the world is changing faster than are the ancient prejudices and attitudes of the affluent minority, while the bitterness of the poor is keeping pace with the swiftness of change.

Mankind is being divided into two hostile groups—the haves and the have nots. The haves have more than they ever had; the have nots, proportionately, are getting poorer. This disparity promises to turn the whole world into a vast armed camp.

Within our own nation, a society described as affluent, we tolerate third rate schools, fourth rate housing and fifth

rate employment possibilities for our second rate citizens.

The new generation throughout the world will no longer tolerate such inferiority. That is the long and short of it. The young everywhere have had a glimpse of what education, science, modern technology, and equal opportunity can do for men everywhere. They are no longer willing to accept ignorance and squalor. The instinct for self-preservation has been tapped in Asia, Africa, the Middle East, Latin America—and in our own Harlems.

In America, young Negroes are no longer susceptible to vague promises, delays, and the putting off of what our official rhetoric has long led them to consider their rights. Their massive disappointment has led to massive disillusionment, to bitterness, to unbearable frustration, to desperation, and in some cases, to total irresponsibility toward a society that they have been brought to believe is not truly theirs. Many, persuaded that they have no stake in the future, are blindly concerned with only the hopeless, maddening, seemingly irrational present. More and more they are looking upon themselves as an engaged nation-within-a-nation. More and more they are behaving accordingly.

It was not their idea to be engaged. It was not their idea to be second-class citizens. It was not their idea to be cut off from the good things America has to offer.

We have long actually been two nations, with two classes of citizens. The recent racial outbursts represent a kind of war declared by the weak and powerless nation against the strong and powerful. Undoubtedly, the powerful can win that war by sheer force. But in such a victory would be the defeat of all that the United States stands for, just as there is defeat in every victory we have claimed while suppressing the revolutionary energy of peoples elsewhere in the world who are seeking their place in the sun.



"I'll give the signal... when he starts on his back-swing... you start ringing!"

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis, Ind. 46204 635-4531

THE YARDSTICK

What can religion do about Vietnam crisis?

By MSGR. GEORGE HIGGINS

The July 10 issue of Newsweek magazine was given over entirely to a discussion of the impact of the Vietnam war on a variety of institutions in American life...



For present purposes, I am particularly interested in Dr. Brown's provocative essay in this joint "appeal of moral urgency" rallying Catholics, Protestants and Jews to join in bold steps to end the conflict in Vietnam.

In general, I share Dr. Brown's deep-felt conviction that the Vietnam war represents a serious "crisis of conscience" not only for individual Christians and Jews, but also for the church and the synagogue as corporate or institutional religious bodies.

bodies, to resolve the Vietnam crisis.

Dr. Brown is careful to point out that religious leaders do not have—and should not pretend to have—a political expertise denied to politicians. He also warns his readers that "our task is not to assign blame for the past, but to accept responsibility for the future; not to cast the stone of condemnation, but to offer the helping hand of reconciliation; not to proceed self-righteously and vindictively, but to walk humbly and reverently."

So far, so good. Off hand, however, I find it rather difficult to reconcile this very sensible advice with Dr. Brown's unqualified espousal—in the name of religion—of certain very specific solutions to the Vietnam crisis and his flat assertion that "the churches and synagogues must mobilize enough support for (these) next steps so that our policymakers will be forced (sic) to move in new directions."

In view of his above-quoted warning against vindictive and self-righteous condemnation of individuals, I am even more confused by Dr. Brown's very severe and highly personal criticism of President Johnson, Vice President Humphrey, and Secretary Rusk, and by his assertion that the churches and synagogues should lend support to those citizens who, like himself, are coming to feel that "nothing short of the threat of defeat in 1968 will persuade the present Administration to change its policy."

European vocations are declining

AMSTERDAM, The Netherlands—The number of Sisters' vocations in Western Europe is declining, according to a statistical survey published by Pro Mundi Vita, an international Church information service.

So serious is the decline in this country, the survey states, "that if the decrease continues at the same pace, then one is forced to conclude that the active religious life of Sisters in the Netherlands will eventually disappear."

With regard to France, the survey quotes Bishop Gerard Huyghe of Arras: "Unless a complete reversal takes place in the present situation, half the convents of Religious which now exist will have disappeared by 1980."

In Denmark since 1939, the survey notes, most of those who have remained in religious life after entering convents have been converts.

In Ireland, where in the period from 1958 to 1964 there was an increase of 741 in the total number of women Religious, there was a drop of 33 in the number of novices.

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Liturgy and Life REMEMBRANCE OF THE DEPARTED... Remember, also, O Lord, your servants who have gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all who rest in Christ, we entrust you to grant a place of comfort, of light and peace.

OPINIONS

The big parade

To the Editor: I was greatly surprised and disappointed in your editorial last week criticizing the "Back the Boys in Viet Nam" parade. You are entitled to your views on the worth of the parade, but your lack of logic is incomprehensible. What has the fact that a person may have or may have not heard the rumble of artillery fire to do with an outward expression to our fighting men in Viet Nam that the vast majority of Americans has them in their early thoughts and prayers.

The fact that the John Birch Society (I am not a Birch) marched is also beside the point; their actions were simply those of ordinary citizens giving a spontaneous outward vote of confidence to our boys in action. I happen to be a veteran and can personally vouch that words of encouragement from the people back home are a vital ingredient in maintaining and building morale.

How you could be so far off base, in interpreting the spirit of the parade together with your untasteful comments is very disappointing to this reader. Indianapolis A. Chrapla

Priest reports

To the Editor: After one week in Japan we are finally getting settled down a little. We had a beautiful flight to San Francisco, where I stayed three days with some friends. We did some deep sea fishing and toured the town. After three days in San Francisco the 25 Fulbright Students left for Japan by way of Anchorage, Alaska, another pleasant flight with the sun shining all the time. It was a 12-hour flight.

Here in Tokyo we are staying at the Otani Hotel, the largest air-conditioned hotel in Japan and the seventh largest in the world. It is an education just to meet and talk with the people that come in here from all over the world.

The hotel is just a three-minute walk from Sophia University and right across the street from the Maryknoll Fathers. The Franciscans are down the street and the Columbans are close, too. Over here almost all the priests wear coats and ties and many of the Sisters wear street clothes.

We have been touring a lot of the city and visiting schools, factories, shrines, etc. They have a tremendous program arranged for the summer session, Nashville, Ind.

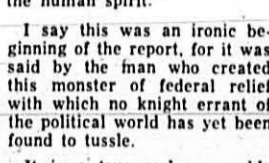
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WHAT OF THE DAY

The Welfare program

By REV. JOHN DORAN

It was rather ironic of U.S. News and World Report (July 17, 1967) to begin its lengthy discussion on the whole Relief problem by quoting President Roosevelt in a 1935 message to Congress. The President said: "The Federal Government must and shall quit this business of relief... Continued dependence upon relief induces a spiritual and moral disintegration, fundamentally destructive to the national fiber. To dole out relief in this way is to administer a narcotic, a subtle destroyer of the human spirit."



I say this was an ironic beginning of the report, for it was said by the man who created this monster of federal relief with which no knight errant of the political world has yet been found to tussle.

It is a true and reasonable thing that people must not be allowed to starve in a nation of plenty such as ours is. This is obvious; but this must be stated because some of my readers and some of my paper friends in social work will immediately accuse me of wanting to take the formula bottle out of the mouths of babes.

The problem is not whether to eat or not to eat, but whether our welfare program is beneficial to the recipients and to the nation, or whether it is not. There is a further problem, too: even if we know that the welfare program is more harmful than good, will any politician of national stature ever have the courage to say so, and to try to solve the problem?

We find at the present that, though we are in a national boom of sorts and jobs are being held back from lack of workers, we are still seeing the welfare program grow greater and more expensive. In the last ten years the cost of welfare has increased one hundred and nineteen percent per year. With all the war time employment and the other types of anti-poverty programs booming, we yet have over eight million people on relief. Some of these people are second and third generation relief recipients. Great numbers of them refuse work, because they can do better on relief.

I remember Governor Reagan pointing out one night at a dinner party that he is particularly "bugged" by the high income which some families on relief can get for not working, in comparison to their neighbors who do work. He used as an example that a family on relief with six children in some areas is receiving more for not working than the policeman on the beat in the same area who is also trying to raise six children, and who is contributing a considerable portion of his pay to the taxes which go to pay the costs of this relief.

One of the obvious indications of the breakdown in the human spirit which results from relief is the "fatherless family" in which the mother living alone gets pregnant every year and thus increases the aid to dependent children allotment. One county in Maryland found that over eleven hundred illegitimate children were being added to their relief roles each year! The New York Times recently pointed out that three out of every four children on the ADC roles in New York were illegitimate.

I still have the quaint notion that if people would work for their relief money, even if this work had to be manufactured, they would profit by this very belonging to the human family to which work is normal, and that they would show much more interest in getting off the relief roles. In New York City it was found that families headed by "able-bodied adults" make up half or more of all recipients of welfare. If even a portion of these people were put to cleaning up that city and paroling its parks, they would become useful citizens again, and the whole city would benefit by their activities.

When Saint Paul made his famous statement, "If a man won't work, let him not eat," he showed himself a good psychologist in the understanding of the human need to be productive, but he also showed himself a terrible politician.

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CYO softball, baseball ends summer play

Junior CYO Summer Softball is coming to a close this week-end, with league championships already decided in the Girls' Softball competition.

St. Michael's has cinched the title in Division I with a 6-0 record and will meet St. Christopher's in the final tilt Sunday. In Division II, St. Roch's has an identical 6-0 record to insure the league championship. They will meet Our Lady of Lourdes in the final game.

In Junior Boys' Softball, two teams with 8-0 records will meet Sunday to determine Division I league title. St. Anthony's and St. Luke's, with unblemished records, square off at 4 p.m. Sunday at Max Bahr field.

In Division II of the same league, Nativity (7-0) will play Our Lady of Lourdes (6-1) at 2 p.m. Sunday at Ellenberger Park. Should Lourdes win, a play-off game will be necessary next Tuesday.

Our Lady of Lourdes (10-0) in Class "C" and Little Flower (8-1) in Class "B" are the division champions in Summer Baseball competition. Their opponents in the city tournament have not been determined at this writing, but will come from the Tarkington Park and the West County American Leagues respectively.



OVER-ALL TEAM HONORS—Immaculate Heart of Mary captured over-all team honors in the 14th annual Archdiocesan Junior CYO Swim Meet held last week at Broad Ripple Pool. Immaculate Heart chalked up 92 points, edging second-place St. Christopher's by eight points. Shown with the swim champions is Father John Ryan, parish CYO moderator, and Alibe Burke, veteran coach of the northsiders.



SWIM MEET RUNNER-UP—St. Christopher's swim team from Speedway came within eight points of catching Immaculate Heart of Mary for over-all team honors in the 14th annual Archdiocesan Junior CYO Swim Meet. CYO moderator Father Raymond Kessler and Bill Bruno, assistant coach, are shown (above) back row, right. Mrs. Jean Herrick, coach, is on the left.

Scores

JUNIOR GIRLS SOFTBALL
Games of Sunday, July 23
Division 1: Christ the King 2, Holy Trinity 0 (Forfeit); St. Joan of Arc 2, St. Matthew 0 (Forfeit); St. Michael 5, St. Anthony 0; St. Christopher 7, St. Pius 4.
Division 2: St. Roch 15, St. Catherine 10; Lourdes 13, St. Barnabas 12; St. Philip Neri 2, Holy Name 0 (Forfeit).
Standings
Division 1: St. Michael 6-0; St. Christopher 4-2; St. Joan of Arc 4-2; Christ the King 3-3; Holy Trinity 2-3; St. Pius X 2-4; St. Matthew 0-6.
Division 2: St. Roch 6-0; St. Catherine 4-1; Lourdes 3-2; St. Barnabas 3-3; St. Philip Neri 2-3; Little Flower 1-2; St. Ann 1-3; Holy Name 0-6.

JUNIOR BASEBALL—CLASS "C"
Games of Wednesday, July 19
Holy Name 2, St. Bernadette 0 (Forfeit); Lourdes 5, Little Flower 4; St. Catherine 9, St. Patrick 5; St. Lawrence, bye.
Games of Friday, July 21
St. Catherine 2, St. Bernadette 0 (Forfeit); Little Flower 15, Holy Name 3; St. Patrick 19, St. Lawrence 11; Lourdes, bye.
Standings
Lourdes 9-0; Little Flower 7-3; St. Patrick 5-4; St. Catherine 4-4; St. Lawrence 3-4; Holy Name 2-7; St. Bernadette 2-8.

JUNIOR BASEBALL—CLASS "B"
Games of Thursday, July 20
Little Flower 11, St. Lawrence 2; St. Bernadette 6, Lourdes 2.
Games of Monday, July 24
St. Lawrence 8, St. Roch 7; St. Bernadette 4, Little Flower 3; Lourdes 6, Latin School 1.

Standings
Little Flower 8-1; St. Bernadette 7-3; St. Lawrence 6-4; St. Roch 2-3; Lourdes 2-3; Latin School 0-9.

JUNIOR BOYS SOFTBALL
Games of Sunday, July 23
Division 1: St. Anthony 9, St. Michael 4; St. Joan of Arc 15, St. Pius 4; St. Luke 4, St. Christopher 2.
Division 2: St. Catherine 2, St. James 0 (Forfeit); Sacred Heart 14, Holy Cross 9; Nativity 12, St. Francis 3; Lourdes, bye.
Standings
Division 1: St. Anthony 8-0; St. Luke 8-0; St. Christopher 4-3; St. Joan of Arc 4-3; St. Pius X 2-5; St. Andrew 1-4; St. Ann 0-5.
Division 2: Nativity 7-0; Lourdes 6-1; St. Catherine 6-1; Sacred Heart 4-3; Little Flower 2-4; Holy Cross 2-5; St. Francis 2-5; St. Philip Neri 1-4; St. James 0-7.

Men's Softball

Scores of games played Sunday, July 23.
St. Barnabas 12, Holy Name 8; Lourdes 11, St. Bernadette 6; St. Jude 8, St. Simon 7; Nativity 2, St. Catherine 0 (Forfeit).

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CYO NOTES

Auditions for the annual Junior CYO Talent Show have been scheduled at 7 p.m. Wednesday, Aug. 9, at St. Michael's parish. The show will be held Sunday, Aug. 20, in Garfield Park.

The CYO Office this week announced that the Junior CYO summer spiritual activity will be held August 30-31 at Our Lady of Fatima Council and Holy Family Council, Knights of Columbus.

Small number

BANGKOK, Thailand—Catholics numbered 130,313 among Thailand's estimated 1966 population of 31 million, according to the 1967 Catholic Directory of Thailand.

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SWIM MEET DOUBLE WINNERS—The five young people above placed first in two events each during the recent 14th annual Archdiocesan Junior CYO Swim Meet at Broad Ripple Pool. Shown from left are: Pat O'Connor, of Our Lady of Lourdes, Boys' Open 100-meter Backstroke, and Boys' Open 100-meter Breaststroke; Cindy Cherry, of Our Lady of Lourdes, Girls' Novice 13-14 50-meter Backstroke (New Record), and Girls' Novice 13-14 50-meter Freestyle; Debbie Sunler, of St. Christopher's, Girls' Novice 13 and Over 50-meter Butterfly, and Girls' Novice 15 and Over 50-meter Freestyle; Tom Gelman, of St. Gabriel's, Boys' Open 100-meter Butterfly, and Boys' Open 100-meter Freestyle (New Record); and Georgina Herrick, of St. Christopher's, Girls' Open 100-meter Butterfly (New Record), and Girls' Open 100-meter Freestyle (New Record).



WINS TRAVELING TROPHY—Coach Alibe Burke, left, of the Immaculate Heart of Mary parish swim team, smilingly receives the Wilfred J. Seyfried Traveling Trophy from the meet director of the same name. Immaculate Heart's swimmers amassed 92 points in capturing over-all team honors in the 14th annual Junior CYO Swim Meet, held last week at Broad Ripple Pool. The meet was co-sponsored by Hoosier Athletics, Inc.

Card. Cardijn dies; Holy See elevates founder of YCW Dutch mission

LOUVAIN, Belgium—Cardinal Joseph Cardijn, 84, the founder of the Young Christian Workers, died (July 24) in the Franciscan Sisters' Hospital here following an operation for kidney stones. He had been hospitalized since June 26 and the operation took place on July 10. A week before his death King Baudouin of the Belgians visited the ailing cardinal. Other visitors included Cardinal Leo Suenens of Malines-Brussels and Archbishop Silvio Oddi, apostolic nuncio to Belgium, who brought the blessing of Pope Paul VI to Cardinal Cardijn.

VATICAN CITY — The Holy See in agreement with the government of The Netherlands has raised its diplomatic mission at the Hague from the rank of an internunciature to a nunciature. The raise in rank is comparable to the elevation of a legation to an embassy. The Holy See has also announced that Msgr. Angelo Felici, under-secretary for extraordinary ecclesiastical affairs at the Papal Secretariat of State, has been appointed pro-legate to The Netherlands and named titular archbishop of Caesariana by Pope Paul VI.

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| Apple Sauce...10c | Turkey Sandwich...35c | |

MENU—Friday

| | | |
|---------------------------------|------------------------|-------------------------------|
| Potato Salad...20c | Apple Sauce...10c | Hot Dog Sandwich...20c |
| Baked Beans...15c | Coffee.....10c | Pork Barbecue 35c |
| Cole Slaw.....20c | Iced Tea.....10c | Ham on Bun...35c |
| Sliced Tomatoes...15c | Milk.....10c | Our Own Home-made Chili...35c |
| Pickled Beets...10c | Fish Sandwich 35c | Ice Cream...10c |
| Baked Macaroni and Cheese...20c | Coney Sandwich...30c | Home Made Pecan Pie...30c |
| | Hot Dog Sandwich...20c | All Other Pies 25c |
| | Ham on Bun...35c | |
| | Turkey Sandwich...35c | |

MENU—Saturday

FRIED CHICKEN DINNER—½ Fried Chicken, Choice of Two Vegetables, Salad, Drink, Butter, Rolls. Adults \$1.50, Child Serving 75c. Extra Milk 10c.

| | | |
|---------------------------------|------------------------|-------------------------------|
| Home Made Pecan Pie.....30c | All Other Pies.....25c | Ice Cream.....10c |
| Vegetables | | |
| Mashed Potatoes and Gravy...15c | Green Beans...15c | Baked Beans...15c |
| Salads | | |
| Sliced Tomatoes...15c | Cole Slaw...20c | Apple Sauce...10c |
| | Pickled Beets...10c | Potato Salad...20c |
| Sandwiches | | |
| Fish Sandwich 35c | Hot Dog Sandwich...20c | Pork Barbecue 35c |
| Coney Sandwich...30c | Ham on Bun...35c | Our Own Home-made Chili...35c |
| | Turkey Sandwich...35c | |

Carry Out Service All Three Nights at 4:30 P.M.

| | |
|--|---------------|
| Potato Salad.....20c | ½ pt.—60c pt. |
| Baked Beans.....25c | ½ pt.—50c pt. |
| Cole Slaw.....30c | ½ pt.—40c pt. |
| Chili.....25c | ½ pt.—50c pt. |
| Baked Macaroni and Cheese (Friday Only).....30c | ½ pt.—40c pt. |
| Whole Pecan Pies.....\$1.00 | |
| Whole Other Pies.....\$1.50 | |
| Adult Serving of Chicken at Carry Out and Snack Bar...\$1.00 | |
| Children Serving.....50c | |

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TIC TACKER

Junior CYOers 'make' festival

By PAUL G. FOX

"We couldn't have managed without them" are the words several adults used to describe the contribution of Holy Spirit CYO members to the Indianapolis parish's recent Summer Festival.

On a strictly voluntary basis, CYOers did K.P. duty for the nightly dinners, staffed six booths of their own (fish pond, ring toss, etc.) manned the popcorn and pizza stands, ran a putt-putt golf game, helped set up the outdoor tables and displays and cleaned up the area nightly, besides running errands and carrying supplies for adult workers.

About 100 Holy Spirit CYO members helped make the festival click—and several volunteered for an extra "turn" when they saw help was needed.

NAMES IN THE NEWS—Traveling abroad this week are: Father Robert Minton, pastor of Holy Family parish, Richmond, in Europe; Msgr. Joseph D. Brokhage, rector of the Latin School, and Msgr. Raymond T. Bosler, pastor of Little Flower parish, both in Japan. . . . Recently returned from a round of conventions in the West is Father John H. Williams, S.J., development director at Brebeuf Prep. He attended meetings of the National Association of Retail Grocers (?), Jesuit Alumni Administrators and the American Alumni Council. Best wishes to Mr. and Mrs. Robert W. Roth, members of St. Andrew's parish, Indianapolis, on the occasion of their 25th Wedding Anniversary.

STAFF CHANGES AT BREBEUF—Two Jesuit teachers who have been assigned to Brebeuf Prep since the opening of the secondary school in 1962 have been reassigned. Father Richard J. Middendorf will teach next year at St. Ignatius High School, Chicago, and Father Gregory P. Feels is in Oak Park, Ill., awaiting a new assignment. Assistant principal Father Edward B. Smith has been named principal of St. Xavier High School, Cincinnati.

nati. Also leaving are: Father John F. Kramer, to St. Ignatius High School, Chicago; Father Peter D. Fox, to counselling studies at Georgetown University, Washington; Father George Wuest, to Loyola University, Chicago; Scholastic Jack Cookley, to Bellarmine School of Theology, North Aurora, Ill.; and Scholastic Joseph D. Felzenlogen, to Millford Novitiate, Millford, O. Replacements will include: Father Richard E. Kelly (assistant principal), Father Harry Barton, Father Patrick J. O'Malloran, Father Harold J. Sommer and Scholastics Henry L. Meek, Robert J. Sauerbrey, William Steel and Camillus von Wahlde.

HERE AND THERE—A favorite attraction of Archdiocesan picnic-goers is the quilt booth at the St. Paul's parish picnic, Sellersburg, to be held Sunday at Rock Lake Park near there.

Coadjutor Archbishop George Biskup is appropriately named. "Biskup" in his ancestral Bohemia means "bishop." . . . "The Black Wahzee," week-end coffee house located in the basement of Christ Church Episcopal Cathedral on Indianapolis' Monument Circle will feature the following for entertainment Friday and Saturday nights: Agneda and Greg Hildebrand (folk and topical music), "Birth of a Nation" film (in two parts), Charlie Chaplin short films, spaghetti dinners, coffee and soft drinks. . . . Marian College has already received several unsolicited offers by laymen interested in assuming the presidency there following the college's recent announcement that a qualified layman would be selected. One gentleman tore a small news item from the Brooklyn Tablet and scribbled around the story: "I think I'm the man you're looking for." (The presidential-finding committee make-up has not yet been announced.) . . . Criterion staffers this week received an unusual "thank you" note from the two Indian nuns recently written up. The note was hand-somely penned in elegant Malayalam script—the native dialect of the nuns. It was quite undecipherable, but appreciated nonetheless. A sampling appears below.

Handwritten Malayalam script, likely a thank-you note from nuns.



CEREMONIAL SWORD—A set of ceremonial swords was recently acquired by the Chaplains' Office at Fort Benjamin Harrison for use in formal military weddings. Looking over one of the swords above are, left to right: Father Paul Kosikowski, who holds the rank of Lieutenant Colonel, and is Post Chaplain; Colonel E. B. Lyle, Deputy Post Commander; and Lieutenant Colonel E. M. Ammerman, assistant Post Chaplain. (Army photo by Percy Harden)

Benedictine nuns name several to key positions

BEECH GROVE, Ind. — Appointments to key positions in the Benedictine Convent of Our Lady of Grace here were announced this week by Mother Mary Philip Seib, newly-elected convent superior.

Named subprioress (assistant superior) for the community was Sister M. Cecile Deken, former instructor at Chatard High School. Sister Marietta Lueken was renamed to the position of procurator. Appointed secretary-treasurer was Sister Mary Judith Howe, formerly of Chatard.

Sister Carlene Eckert, former principal of St. Barnabas School in Indianapolis was named novice mistress, while the new

junior mistress is Sister Mary Clarence Gardner, former superior of St. Paul's convent, Tell City.

APPOINTED administrator of St. Paul Hermitage, Archdiocesan retirement home located on the convent grounds, was Sister Rosemary Braun. She previously served on the music faculty at Our Lady of Grace Academy and the Latin School. She will continue part time at the Latin School. Several new local convent superiors and elementary school principals were announced. The schools include: Christ the King, Indianapolis, Sister Constance Kleeman; St. Barnabas, Indianapolis, Sister Mary Gregory Gettelfinger; Assumption, Indianapolis, Sister Mary Linus Wargel; St. Columbus, Columbus, Sister Rachel Best; St. Joseph Hill, Clark County, Sister Anita Zinkan; St. Paul, Tell City, Sister Mary Lois Hohl; St. Michael, Cannelton, Sister Amelia Banet; St. Plus, Troy, Sister Gilberta Tribble; St. Anthony, Clarksville, Sister Gertrude Kiesel.

NAMED AS principal and superior of Transfiguration parish school in Florissant, Mo., which the community will staff this fall, was Sister Mildred Wanne-muehler. She formerly served as junior mistress. Two veteran elementary school teachers were retired from active duties. Sister Domitilla Donahue and Sister Mary Anselm Krebs, who have each spent 50 years in the classroom, have reached mandatory retirement age set by the Archdiocese. Sister Anselm will reside at Assumption parish in Indianapolis, while Sister Domitilla will live at St. John the Baptist parish, Starlight.

The Benedictine convent staffs 19 elementary, three secondary schools and a retirement home in addition to a parish center in Call, Colombia.

His appointment as titular bishop of Hemeria and auxiliary of Dubuque was announced on March 20, 1967, and he was consecrated on April 24, of that same year.

He was elected administrator of the archdiocese of Dubuque in 1962, when the See was temporarily vacant. When the Most Rev. James J. Byrne was named archbishop of Dubuque later that year, Bishop Biskup was named vicar general.

Insurance ROME—By act of parliament, Italian law now extends health insurance to Catholic diocesan priests and ministers of other religions.

The Knights of St. Peter Claver are conducting a drive for new members. Men who are interested in joining the Knights of St. Peter Claver should contact Mr. Joseph C. Ray, Sr., 2152 Columbia, phone 926-0606 after 5 p.m., or Mr. Daniel Jones, 283-1288.

AREA ALREADY INTEGRATED

Forest Manor neighborhood asks housing coordination

By BERNICE O'CONNOR

Forest Manor is a pleasant tree-lined neighborhood in northeast Indianapolis that is fighting to remain integrated. But a combination of high-pressure real estate operators, panicky home owners, low-rent public housing developments and civic inertia may turn it into still another Negro ghetto.

Not, however, if the white and Negro homeowners who make up the Forest Manor Neighborhood Association have their way. Association founder and president Edward L. Shaughnessy, Jr., a member of St. Andrew's parish, said at a neighborhood meeting last week: "Many people claim it's too late to save Forest Manor as an integrated community. We're trying to prove they are wrong."

Comprising about 200 city blocks, Forest Manor is bounded by 38th street on the north, 32nd street on the south, Parker on the west and Hawthorne Lane on the east. It includes two public school districts—Number 1 and Number 71. Negro home buyers began moving into the area about three years ago, and the neighborhood seemed on its way to becoming a stabilized, integrated community.

THEN SEVERAL things happened. A vacant lot at 32nd and Emerson was zoned by the Marion County Council for a 164-unit low-rent public housing project. Construction is due to start in September. At 34th and Hawthorne, a site was zoned for a 250-unit project, although the Indianapolis Housing Authority has delayed construction temporarily.

Adjacent to Forest Manor.

Housing

laws of Massachusetts last December 1. Bishop Flanagan purchased in the name of the diocese 25 of the first shares of the private corporation after they were put on the market.

In his letter to the priests the bishop said: "The housing problems in our community are complex and varied. Families with many children find most apartments closed to them; colored people are barred silently, yet surely, from many of our neighborhoods. In a word, segregation by number of children and by color is a fact, not fiction, in our midst."

The irony of race riots is that Negroes (the very people who have been the victims of race prejudice) now suffer the most from race riots.

public housing units are being built at 30th and Baltimore, and are being proposed at three other locations—28th and Rural, 30th and Ritter, and 30th and Arlington.

All of these projects—proposed, planned or under construction—are clustered in an area five miles wide and one mile deep.

The need for adequate low-rent public housing in Indianapolis is critical, experts point out. About 3,000 families are being displaced by highway construction and by the expanded Indiana University Medical Center on the near west side. Most of the displaced who need public housing facilities are Negroes.

"We are not just fighting to keep public housing out of Forest Manor," Shaughnessy explains. "What we want is some assurance from the School Board that there will be enough classroom facilities for all the children of the neighborhood—those already here and those moving in. Both public schools now have classroom loads of 40 to 45 pupils, far over the recommended maximums."

"We need to know what, if any, playground and recreational facilities are planned by the Park Department . . . how much public transportation will be expanded and streets maintained. An integrated community has to have a plan."

Forest Manor residents wonder aloud why the Metropolitan Plan Commission and the Indianapolis Housing Authority do not space public housing equitably throughout the city and county—instead of concentrating it in certain areas. Shaughnessy says: "The community at large must seek those persons displaced. All areas of the city and county must be involved and none should be considered sacrosanct."

MEANWHILE, "For Sale" signs are shooting up like weeds in Forest Manor. In the School 71 district, 195 homes are listed for sale. The story is about the same near School 1. Homeowners speak bitterly of real estate salesmen who compound the panic by ringing doorbells or mailing notices to residents that "we have a buyer for your home and you had better act quickly."

The neighborhood association is not wasting its time in racialinations, however. Organized only two months ago,

it already boasts a paid membership of 362 and is shooting for 500 members by the time schools open.

A consultant to the Indiana Civil Rights Commission, Mrs. Julia Fangmeier, is coordinating a Forest Manor neighborhood survey to learn the extent of integration since 1964 and to make a record of the real estate transactions, by company, that have occurred. An association newsletter spells it out:

"We intend to demonstrate beyond any reasonable doubt that the planning for extensive public housing in or close to Forest Manor will not promote stability but will cause racial imbalance and deterioration. In mid-August, when our survey is completed, we will present it to the Metropolitan Plan Commission, the Marion County Council and the Indianapolis Housing Authority. Then they can understand our situation."

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CITES DETROIT

Father Strange pens letter on causes of potential riot

Dear Fellow Citizens:

DOES INDIANAPOLIS FIDLE WHILE DETROIT BURNS? One hundred fifty million dollars damage! When will Indianapolis' hour be? Tomorrow? Two weeks? 1968?

When the explosion hits it is too late. The hour of prevention is now.

Having lived at 19th and Martindale for 32 years has given me much time for thought on this matter, and I have a plan I am convinced will work.

Let's create jobs for every unemployed man age 16 to 30 or 35 in the inner city. "Idleness is the devil's workshop." Many people in this city are hungry and ragged. Many others live in ivory towers and do not know this. It is a question of the "Haves" and the "Have-Nots."

The Indianapolis Star's Clean-Up Campaign has provided a perfect beginning. Let's give every man of the above age a job cleaning up the city with good pay. (A dole degrades any human being.) Organize. Publicize job openings. Jobs for the unskilled. For example: Clean the streets. Repair curbs. Cut weeds. Tear down condemned houses. Keep the automation machinery out, which has put so many unskilled out of work. (We have had a very strong influx of unskilled labor into the city.) Paint all houses in blighted areas for a nominal price, say \$50.00. Put plenty men caring for city parks, etc. Organize plenty foremen, inte-

Editor's Note: Father Bernard L. Strange, long-time pastor in the Negro Martindale area of Indianapolis, has prepared the following open letter to Indianapolis residents.

grated. Create jobs—jobs for men.

Where's the money coming from? No one wants tax increases. What business man would not be glad to give \$10.00 or \$25.00 a week to this fund as a good business investment? Others think there is plenty of free money in foundations, etc. But the burning question is: Shall we spend \$2 billion and have it circulate back into the economy, or shall we see \$50 million in Indianapolis reduced to ashes? It is one or the other. Why should we believe Indianapolis is immune? Development in Indianapolis has a great future unless seared by riots.

Why look for foreign markets when our Negro community is a great market for every American product? It has so many needs. Let's give it purchasing power. The Negro does not hoard his money. He has so many other things he needs worse than money. He has been robbed for 250 years. Let us begin our moral obligation of restitution. As to the organizing and implementation of this program, there is wide agreement that Indianapolis is blessed with abundant talent in this field.

Other Doses of Prevention:

- 1) Police: avoiding brutality and bad judgment. To date our police in Indianapolis have done an excellent job according to my contacts. 2) Avoiding malicious lies about abuse perpetrated by the "enemy" (the police). The lie spreads like wildfire and is believed by the unsuspecting and innocent, who flare with righteous indignation and join the criminal mob. Cf. Philadelphia, etc. 3) No tolerance of outside agitators. If there is a state anti-riot law, invoke it swiftly with stern justice. Shadow the imported agitators. If needed, pass an anti-riot city ordinance. 4) Organize and train large numbers of Negro men from among our outstanding Negro citizenry as minute men to help control an uprising. They'll serve proudly and well to help protect their city and their homes and the lives of their families. The "whites" resentment would be removed. The white police have never protected Negro citizens from Negro hoodlums.

The irony of race riots is that Negroes (the very people who have been the victims of race prejudice) now suffer the most from race riots.

College to offer crash program for teacher training

LOUISVILLE, Ky.—Catherine Spalding College here has launched a new program that will enable college graduates who did not major in education to earn a Master of Arts degree in teaching in about a year. Successful graduates of the course would be eligible to be state-certified teachers. Dr. Richard Walsh, professor of education at the college, described the program as an effort "to tap the vast reservoir of teaching talent among graduates who have decided they would like to teach."

Prisoners aid chapel fund

STILLWATER, Minn.—Inmates at the Minnesota State Prison here have contributed \$338 in the past three months toward a proposed ecumenical chapel at the prison.

This is no mean feat said Father Francis J. Miller, Catholic chaplain, because the 800 prisoners are paid 20 cents to \$1 a day. "Many of them come from religious homes," he said.

"The chapel has been a thought on my mind all the years I have been here," said Father Miller, who has served at the prison since 1928. He credited the prisoners and John T. McDonough, probate judge in Stillwater and a member of the Minnesota Parole Board, with carrying out his chapel idea.

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Ferdinand Benedictines to observe centennial

FERDINAND, Ind.—An eight-day observance featuring tours, a pageant, dinners, music and children's activities, as well as special religious ceremonies will mark the centennial celebration of the Benedictine Convent of the Immaculate Conception here. Centennial Week starts Sunday, July 30, and runs through the following Sunday, August 6.

Sister-guides will be on duty to conduct the public through the Academy of the Immaculate Conception, St. Benedict College, and the hitherto cloistered parts of the convent. Tours will begin in the reception room at the convent entrance which is part of the original building erected on Mount Tabor east of Ferdinand.

MEMBERS OF the Lawrence Welk Orchestra will entertain July 31 and August 1 at 2 p.m. and 8 p.m. in the St. Ferdinand High School gym.

A concelebrated Mass commemorating all departed Sisters of the community will be held in the Convent Chapel August 2. Clergy and Religious Day, August 3, will include a 3 p.m. ground-breaking for a new Academy building, a Pontifical High Mass celebrated by Bishop Paul Leibold, of Evansville, at 4 p.m. and a 5:30 p.m. dinner. At 8 p.m. the Centennial Pageant, "A Century of Service," will be presented. The Pageant will be repeated in outdoor performances August 4 and 5.

Benedictines of the Ferdinand community staff schools at St. Meinrad and Fulda, in the Indianapolis Archdiocese.

visitors will then be guided through each addition to the original quadrangle. The Convent Chapel, built through the years 1915-1924, will be shown in detail. Tours will also include the entire five-story convent building erected in 1936 but closed to the public since that time. St. Benedict College now occupies the ground floor of the building.

On both Sundays, a full-scale "Centennial Festival" will be held, including chicken dinners, "kiddyland" rides, games, and booths. The Holy Name Band of Louisville, Ky., will give two

CLERGY NECROLOGY

"All these are buried in peace, and the memory of them lives on and on."
—Sir. xlv, 14

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CASTLE ON THE HILL—Four pioneer Benedictine nuns from St. Walburga's Convent in Covington, Ky., arrived 100 years ago this month in Ferdinand, Ind., to found the Convent of the Immaculate Conception there. The centennial will be marked with week-long ceremonies in August. Nearly 500 Sisters are members of the Ferdinand convent.

Funeral is held for Oldenburg nun

OLDENBURG, Ind.—Funeral services for Sister John Berchmans Kamp, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, July 21. She died (July 18) in Margaret-Mary Community Hospital in Batesville.

A native of Covington, Ky., Sister John Berchmans entered the convent in 1916. She served as a housekeeper during her 50 years as a Religious, including assignments at St. Bridget's Indianapolis; Sacred Heart, Clinton; St. Mary's, Lanesville; and missions in Evansville, Ohio and Missouri. For the past four years she resided at the motherhouse.

There are no immediate survivors.

Interview

(Continued from page 2)
prise in the future is going to be ecumenical theology, rather than simply Catholic theology or Protestant theology.

Editor's Note: In the second part of this two-part series, Dr. Brown looks at other problems of authority, and tries to pinpoint the central message of early Christianity on which all Christians today can agree. He also talks about a controversial letter he wrote to American bishops, chiding them for their stand on the war in Vietnam.

Radio station
LIMA—A new radio station named after the late Pope John XXIII is being launched here under Roman Catholic auspices for the broadcast of religious, educational and cultural programs. Station John XXIII was established through the assistance of West German Catholics who contributed in the annual "Advent" campaign before Christmas.

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Pre-Cana course set in Richmond

RICHMOND — A team of priests, a Lutheran minister, a doctor and lay persons will lead panel discussions for the semi-annual Pre-Cana Conferences starting Sunday, Aug. 6, at the Second National Bank Community Room, 2909 E. Main St. The sessions will be held each Sunday evening through September 17 from 7 to 9 p.m. There will be no meeting September 3.

Topics for the weekly conferences will include "Vocation of Marriage," "Marriage and Money," "Marriage and Children," "Marriage and Morals," "A Doctor Looks at Marriage," and "Marriage and Morals."

The conferences are keyed to engaged couples and newly-married couples, although others interested may attend. A \$2 registration fee is charged. Mr. and Mrs. Richard Cheeseman are general chairmen.

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Terre Haute KC. Catholic women named to board

TERRE HAUTE, IND.—Mother Theodore Council 541, Knights of Columbus, has announced its annual Family Picnic, to be held at Schelly Hall in Seelyville, Sunday, August 6, at 12 noon.

Fried chicken, baked beans, corn on the cob and sliced tomatoes and soft drinks will be provided free, and families are asked to bring a dessert or a salad.

There will be plenty of games, prizes and entertainment for all

Germans to aid N. Viet hospital

AACHEN, Germany—A sum of \$70,000 has been earmarked by Misereor, German Catholic overseas aid agency, for a hospital in North Vietnam.

The donation, part of the \$14 million collected in the 1967 Lenten campaign of Misereor, will go toward equipment for the hospital. It will be devoted mainly to treatment of children, obstetrics and women's diseases. Caritas Internationalis, worldwide Catholic charities agency, and Protestant and secular groups are also cooperating to support the hospital at the request of the North Vietnamese Red Cross.

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Jeffersonville
and
Clarksville
Calendar
OF EVENTS
St. Anthony's . . .
St. Paul's Chicken Dinner, July 30, at
Rock Lake.
St. Augustine's . . .
CYO Softball Team is sponsoring a car
wash to pay for uniforms, Saturday,
July 29.
Sacred Heart . . .
CYO Deanery Golf Tournament and Cook-
out, August 3rd, Twilight Golf Course,
on Highway 62.
Providence . . .
Social, Saturday Nights.
These announcements are made available without charge. To
have your event listed, phone BU 2-3869—at least two weeks
before event is scheduled.

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INDIANAPOLIS
CHARLES C. CAMDEN, 56, Sacred Heart Church, July 20. Holy Cross Cemetery. Husband of Mary M. father of David Camden and Francine Dunham; brother of Marquette Carter and Joseph Bivin.
RIZKALLAN G. HALLAL, 53, Little Flower Church, July 21. Calvary Cemetery. Husband of Evelyn; father of Zee, George, Howard, Nadim, Eli and Paris Hallal; brother of T. G. Hallal, Malina Nabouh, Mrs. N. Rossie and Mrs. S. Saidie.
LAWRENCE S. ARVIN, 65, Christ the King Church, July 22. Holy Cross Cemetery. Husband of Dorothy E.; father of Mildred Cade; stepfather of Joseph Cowan, Cecil, James and Margaret Clements; brother of Clarence Arvin and Genevieve Segan.
PAUL E. JOHNSON, 22, St. Jude's Church, July 22. Holy Cross Cemetery. Son of John K. and Irene M. Johnson; brother of Wayne, Mark, Clyde and David Johnson.
EDNA I. BRAUN, 57, St. Roch's Church, July 22. St. Joseph Cemetery. Wife of William J.; sister of Thomas and William Fitzgibbon, Mary Lindenman and Helen Mahan.
JOHN MCINLEY, 63, Little Flower Church, July 22. St. Joseph Cemetery. Husband of Ann; father of John, James W., Thomas J., Charles W. and Michael D. McGinley; Rosalind A. McGinley, Mary Ann Dillard and Brother Daniel P. McGinley, C.S.C.; brother of Michael and Frank McGinley, Mary McHugh, Margaret O'Gara and Bridget Cunningham.
JOHN R. MCGROGAN, 21, St. Simon's Church, July 24. Calvary Cemetery. Son of Mr. and Mrs. William J. McGrogan; Mary Muscara and Anthony Ventura; sister of Joe and Frank Gullia.
THERESA VENTURA, 75, Holy Rosary Church, July 26. St. Joseph Cemetery. Wife of Santos; mother of Anna Irwin, Mary Muscara and Anthony Ventura; sister of Joe and Frank Gullia.
ELLIS KELLEY, 74, St. Margaret Mary's Church, July 18. Calvary Cemetery.
MAGNET
ISABELLE SCHNELL, 78, Sacred Heart Church, July 24. Church Cemetery. Mother of Maurice Schnell, of Louisville, Ky.; Mrs. Charles Barnes, of Honolulu, Hawaii; Mrs. Leslie Moore and Miss Helen Schnell, both of Indianapolis; Mrs. Guy Austin, of Bristow, Mrs. John Britaman, of Orlando, Fla.; sister of William Marley, of Jasper; Joseph Marley, of Indianapolis; Sister M. Bernadette, O.S.B., of Ferdinand; Mrs. Angela West, of Jasper.
DEBBY
JULIA ALVEY, 78, St. Mary's Church, July 24.
RICHMOND
MARGUERITE A. STEVENS, 78, St. Andrews Church, July 25. Wife of Earl P.; mother of Mrs. Jeanette Davis, of Centerville; Ralph J. Stevens, of Richmond; Carl B. Stevens, of Eaton, O.; sister of Mrs. Lena Gregg and Albert Teschlog, both of Richmond.
WILLIAM A. DOHERTY, 81, St. Mary's Church, July 19. St. Anthony Cemetery. Brother of Charles Doherly, of Centerville; Peter Doherly, of New Paris, O.
WENDY ANN EZZEL, infant, St. Mary's Church, July 19. Church Cemetery. Daughter of Betty and John Ezzel; sister of Timothy Ezzel; granddaughter of Leo Johnson and Mr. and Mrs. Arion Ezzel, all of Richmond.
MARGARET SHERRY, 76, St. Mary's Church, July 19. Church Cemetery. Sister of Mrs. Stella Kelley, of Indianapolis; James Sherry, of Richmond.
DOMINICO CELA, 85, St. Mary's Church, July 19. Church Cemetery. Father of Betty and John Cella, both of Richmond; brother of Sam Cella, of Richmond; Antonio Cella, of Tucson, Ariz.; Frank Cella, in Italy.
ANNA MARIE MARRA, 81, Sacred Heart Church, July 19. St. Anthony Cemetery. Mother of John, Daniel and James Marra; Mrs. Everett Klistinver and Mrs. Charles Heuser, Elizabeth and Martha Marra, all of Jeffersonville.
CARRIE PIERS, 83, Holy Trinity Church, July 19. St. Mary Cemetery. Two brothers survive.



DEVELOPMENT DIRECTOR
Father J. David Sullivan, M.M., director of the Maryknoll Fathers development house in Denver, has been named director of development of Maryknoll in the Chicago area and superior of the order's regional headquarters there. He is the son of Mr. and Mrs. Hugh R. Sullivan, members of Little Flower parish, Indianapolis.

Couple to mark 25th anniversary
INDIANAPOLIS — Mr. and Mrs. Robert W. Roth, members of St. Andrew's parish, will observe their silver wedding anniversary on Saturday, Aug. 5. A Mass of Thanksgiving will be offered at 11 a.m., August 5, in their parish church.

Immediately following the Mass, an open house for relatives and friends will be held in the Roth home at 4012 Arthington Boulevard. No invitations have been issued.
The Roths have four children: James, Barbara, Mary and Kathleen.

Parochial school aid is supported
NEW YORK—Federal aid for parochial and private schools has been endorsed by the Lutheran Church-Missouri synod, which has been hesitant about accepting such aid in the past.

In a resolution adopted by delegates to the synod's 47th regular convention here, synod officials were asked to coordinate efforts of the synod's districts and institutions to obtain federal funds.
The resolution said there was "considerable merit" in a proposal from eight Detroit area congregations to establish full-time executives whose job it would be to inform district and institutions about the possibilities of aid.

Several participants noted with approval the fact that Lutheran congregations in the Detroit area had joined with Roman Catholics and members of other faiths in a successful campaign for passage of state legislation to provide for auxiliary school services, including textbooks, school lunches and bus transportation.

Social Calendar

FRIDAY, JULY 28
St. Christopher Summer Festival with "Tops in Food" tonight and tomorrow night on the grounds at 5335 W. 16th St., Speedway. Meals at 5 p.m., festival at 7 p.m.
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, JULY 29
St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.
The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, JULY 30
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.
WEDNESDAY, AUG. 2
The Card Party in St. Philip Neri school auditorium, 550 N. Rural St., starts at 8 p.m.

THURSDAY, AUG. 3
St. Catherine's Social at 6:30 p.m. in the parish hall.
SATURDAY, AUG. 12
Rummage Sale from 9 a.m. to 3 p.m. in St. Philip Neri School auditorium, 535 N. Eastern Ave.

Named director
DAYTON, Ohio — Father George B. Barrett, S.M., vice president of the University of Dayton, has been named director of Bergamo, the Pope John XXIII Center of Christian Renewal on the university campus. Father Barrett, who replaces Father John Kelley, S.M., will retain his position as the university's vice president.

BIENNIAL REPORT ISSUED
Hit inequitable distribution of Latin America missionaries

WASHINGTON—Almost two-thirds of all U.S. apostolic personnel overseas is now in Latin America. Of the total of 9,500 U.S. priests, Brothers, Sisters and lay volunteers in foreign lands throughout the world, 5,369 labor in Latin America.
Almost 46% of these are at work in only three places—Peru, Brazil and Puerto Rico. Over 42% serve in nine other locales, with the remainder—about an eighth of the personnel—spread among 11 South American countries.
This distribution of our personnel demonstrates categorically that our contribution to the Church in Latin American nations ignores their needs relative to the millions who must be served," says the third biennial report on U.S. Church personnel in Latin America, published here by the U.S. Bishops' Committee for Latin America.

The report is based on a survey conducted at the request of the Holy See and presented to Pope Paul VI by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.
The report says there has been a gain of 2,964 U.S. Church workers—both Religious and lay—in Latin America over the past seven years.
It identifies the five countries receiving the poorest attention from U.S. Catholics as Uruguay, Argentina, Mexico, Colombia and Venezuela. In each case the U.S. Church has contributed less than one apostolic worker per 130,000 inhabitants.
In the case of two other countries, Brazil and Ecuador, the North American Church has contributed only one worker per 100,000 inhabitants. For El Salvador, the figure is one per 85,000; for the Dominican Republic, one per 79,000; Haiti, one per 58,000.

The report says that despite the uneven distribution no country has received workers "in wasteful abundance." It adds:
"The personnel needs of every country in Latin America are such that its total gains from Europe and North America, from the entire Western world, are but a small fraction of the requirements.
"NEVERTHELESS," continues the report, "as the outside world ladies out its apostolic manpower by the teaspoonful, it would seem more fitting if the Latin American conferences of bishops were to provide us with a coordinated plan for the placement of this scarce commodity. It is they, not we, who should direct the distribution."
The report says that in the past two years, 27 more U.S. dioceses have contributed members of their diocesan clergy to service in Latin America. This brings to 77 the number of U.S. archdioceses and dioceses working in Latin America—about one-half this country's total.

The report notes that the key dioceses in the movement have been the archdioceses of Boston and St. Louis. While the late Joseph Cardinal Ritter limited participation in his project to St. Louis, Richard Cardinal Cushing of Boston has established a formal society of diocesan clergy, the Missionary Society of St. James, with 36 Boston priests joined by diocesan clergy from over a score of other dioceses here and abroad.
Of the 77 U.S. dioceses contributing, six provide 10 or more priests, while eight provide between five and 10. These 14 supply 148 priests and another 63 dioceses supply 130. Geographically the contributing dioceses include six from New England, 15 from the Atlantic states, 48 from the Middle West and seven from the West.

"On no occasion in the history of the Church in the United States have so many bishops on their own initiative undertaken to contribute such a substantial number of their diocesan personnel to serve Immaculate Heart of Mary, 94; St. Joseph of Brentwood, N.Y., 79; Franciscans of Milwaukee, 72; Dominicans of Adrian, Mich., 57; Franciscans of the Poor, 56.
Lay volunteers from the U.S. hail from 10 different organizations, according to the report. It says the principal contribution is made by the organization under the Bishops' Committee for Latin America (PAVLA)—251 persons in 16 countries. Two other organizations have 20 or more persons in the field, the Association for International Development, Paterson, N.J., 35, and the College Lay Apostolate of the New England Jesuits, 20. Some 55 additional lay workers serve under the auspices of seven other groups.

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HARDING—ELIZABETH T.—We wish to thank our friends, relatives and neighbors for their beautiful flowers, Mass. offerings, cards, sympathy, floral tributes extended to us at the time of our sorrow and loss of our beloved husband, son, and brother, LT. STEPHEN P. HARDING. We especially wish to thank Father Ryan of Immaculate Heart Church, Father Fosselman of the National Guard, Captain Wunderlick of the U.S. Marines, and all who assisted us in anyway. Also Feeney-Kirby Mortuary for their kind services.
Wife Jane, mother and father, Dr. and Mrs. L. P. Muller, brother and sisters Michael, David, James, Sharon, Patricia, Mary, and Judy.

BESWICK—Words cannot express my appreciation to my relatives, friends, and neighbors for their kindness, sympathy, Mass. offerings, floral tributes extended to me during the passing of my beloved mother, MARY BESWICK.
I sincerely appreciate the kindness of Father Ryan of Immaculate Heart of Mary Church.
Daughter: Rosemary Kiley

MULLER—We are deeply grateful to our kind relatives, friends, and neighbors for their beautiful flowers, Mass. offerings, expressions of sympathy, spiritual bouquets, and the many other courtesies extended to us at the time of our sorrow and loss of our beloved husband, son, and brother, LT. STEPHEN P. MULLER.
We especially wish to thank Father Ryan of Immaculate Heart Church, Father Fosselman of the National Guard, Captain Wunderlick of the U.S. Marines, and all who assisted us in anyway. Also Feeney-Kirby Mortuary for their kind services.
Wife Jane, mother and father, Dr. and Mrs. L. P. Muller, brother and sisters Michael, David, James, Sharon, Patricia, Mary, and Judy.

CRUMBO—I wish to extend my sincere appreciation and thanks to my relatives, friends and neighbors for their kindness, prayers, sympathy, floral and spiritual bouquets at the time of the passing of my beloved wife, LUCILLE CRUMBO.
The special thanks to the clergy of St. Joan of Arc Church, Dr. Cort Davidson, the Winona Memorial Hospital, the Auxiliary to Frank T. Strayer Post No. 1587, Veterans of Foreign Wars of the U.S., and Daughters of '98 for their beautiful memorial services and the Auxiliary to Hegrev Camp No. 3, United States of America, for their beautiful pallbearers, singer and Feeney-Kirby Mortuary for their services.
Husband, Charles A. Crumbo

"Tops in Food" hit of 3-day festival
INDIANAPOLIS — St. Christopher's annual gala three-day festival opened last night on the parish grounds at 5335 West 16th Street, in Speedway.
The plentiful menu supports the claim that this is the festival with "Tops in Food." The bill-of-fare includes fish, barbecue, ham and turkey sandwiches, home-made pies, and a long list of la carte items too numerous to mention.
Fried chicken dinners will be featured Saturday night only. Serving in the dining room of the school and a snack bar under a tent open at 5 p.m., with carry-out service available at 4:30 p.m.

VIEWING WITH ARNOLD

Barefoot in the Park... hilarious film

By JAMES W. ARNOLD

It may be that no comedy has gone so far on so little substance as "Barefoot in the Park," but then its utter lack of relevance may be part of its charm.



Simon's success hangs on his noted ability to write hilarious dialog; unlike Jean Kerr's lines, however, they don't quite well. The yuk depends not only on character and context but the way they are said, which may mean that Miss Kerr is a writer while Simon is a playwright.

It is basically young-marrieds-cum-mother-in-law situation comedy, and has inspired several equally frothy TV imitations.

young wife (Jane Fonda), a conservative young husband (Robert Redford), an absurdly non-functional city apartment, and a wild collection of bohemian neighbors to play off against the couple's puzzled middle-class parents.

Since everything in the play occurred in one set, the film logically opens up the action a bit: the characters now talk on the stairs and street, and Redford gets a chance to walk barefoot in the park.

"Barefoot" is in color but makes little use of its possibilities. In addition, whether the fault is in makeup, camera, or laboratory processing, Miss Fonda looks all washed out, about as attractive as a road company tryout for the bride of Dracula.

George Stevens' two-year-old "The Greatest Story Ever Told," with Max Von Sydow as Christ, is still slowly making the rounds at both downtown and neighborhood theaters.

have are the wife's comic insecurities, jokes about the apartment, the wife's efforts to pair off her widowed Momma with an eccentric neighbor (Charles Boyer), a ridiculous newlywed quarrel, and the husband's I-can-be-as-funny-as-you scene—all predictably par for the course.

Director Gene Saks is a gifted comic actor (he was the pathetic TV comedian in "A Thousand Clowns"), but in his first film he has experimented little. There are no important changes from the play, even in comic business; luckily, some of it is visual, e.g., Miss Fonda trying to start a fire by holding a match to the end of a log.

Variety reports that about 85 minutes—a truly prodigious amount—has been clipped from its original 225-minute length. The film had been criticized as

wick, telephone repairman Herbert Edelman) and even the set are holdovers from Broadway.

interminable, so the cuts may be helpful, especially since such painful bits as Shelly Winters' leper and John Wayne's centurion are among the excisions.

Also erased are the entire 40 Days in the Wilderness, with the controversial interpretation of the Temptation by the Devil (played as an old hermit by Donald Pleasence); the scenes in which Mary anoints Jesus with oil and involving the "Suffer the little children" passage; and Telly Savalas' "What is truth?" speech as Pontius Pilate.

For general audiences: A Man For All Seasons, Grand Prix.

For connoisseurs: A Man and a Woman, Georgy Girl.

Teaching Brothers ask self study of its institutions

NOTRE DAME, Ind. — The Provincial Chapter of the Midwest Province of the Brothers of Holy Cross has been given permission for experimentation on the attire of its members.

Each institution within the province was directed to conduct a study of its apostolic value and the ability of the provincial authorities to adequately meet the personnel and financial commitments. The chapter

also recommended that conditions of employment in its schools be conducive to lay teachers interested in career opportunities, including a study of tenure.

Cathedral High School in Indianapolis and Gibault School in Terre Haute are conducted or staffed by the Brothers of Holy Cross.

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Bishop Sheen has generation gap formula

CAMBRIDGE, Mass. — United States and Canadian guidance counselors heard Bishop Fulton J. Sheen of Rochester, N.Y., give his prescription for bridging the gap between youths of today and their elders.

"Give the kids a chance to serve humanity—a sense of mission," Bishop Sheen told the annual institute of guidance counselors at the Harvard University's graduate school of education.

"There's such a craving among young people for a place to serve and to be of use. That explains the success of the Peace Corps," the bishop said.

"The void between the present and earlier generations marks the first time in history

that we have skipped a couple of rungs in the ladder of evolution," he said.

He attributed this gulf to the failure of adults to provide "what everyone needs for happiness—an opportunity to be of service and feel useful."

"Let these young people get their feet wet in the service of humanity, give them a taste of working among the poor, the delinquents and the troubled mothers waiting for justice in our courts and they'll be all right," the prelate declared.

The bishop added: "There will be nothing to bridge—the gap between generations will vanish—if only we give the young a chance to identify with their fellow-man and help meet his tremendous needs."

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DOCTORAL STUDENT

Sister's performance in IU opera hailed

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—When Benjamin Britten, the English composer, wrote his comic opera "Albert Herring," which pokes fun at puffed-up morality and the self-righteous characters who attempt to enforce its code, he didn't think that a Catholic nun would be singing one of the leading roles in a production of the opera.

However, that is what happened at Indiana University this summer. In the four performances of the opera, which has a libretto by Eric Crozier, of the University's Opera Theater, Sister Theresa di Rocca, an Immaculate Heart of Mary nun, from Los Angeles, Calif., sang the role of Mrs. Herring, mother of Albert.

Although Sister Theresa, contralto, a doctoral student in the I.U. School of Music, has sung professionally many times, this was her first operatic appearance. Due to the high praise she received for her singing of the role, the staff of the Opera Theater sees her singing additional operatic roles in future productions at the University.

SHE IS STUDYING voice under Frank St. Leger, formerly assistant general manager of the Metropolitan Opera Company and now a member of the voice faculty at the University.

"Sister Theresa is one of the most talented students we have at the University," Mr. St. Leger said. "In addition to having a lovely voice, she is a perfectly grand person. She is extremely broad-minded and still wonderfully religious. Academically, she is an excellent student."

In early August Sister Theresa will give the first of her four recitals required of doctoral students. Her program will include compositions by Brahms, Faure, Purcell, Mozart and Rorem.

Sister Theresa said singing the opera was great fun. "The role was marvelous and it all was a great experience for me," she commented. "Throughout the rehearsals and performances, I was treat-

ed just as another singer—no distinction made between me and the other performers.

"I feel that as a teacher and performer it is important that no distinction be made. If Sisters are teaching a performing art, we should be emerged in every facet of it."

She came to the University last September to begin her doctoral program and will be here for several more years. "I selected Indiana University, coming all the way from California, because it has the largest and best known School of Music in the world," she said.

BEFORE ENTERING the convent, Sister Theresa was graduated from the Immaculate Heart College in Los Angeles, with a bachelor degree in music. After joining the convent, she completed work for the master's degree in music at the college, where she is now a member of the faculty. She has studied with Lottie Lehmann in Santa Barbara, Calif.; Phyllis Curtin at the Berkshire Music Center in Massachusetts, which is the summer home of the Boston Symphony Orchestra, and with the husband and wife teaching team of Tillie and Fritz Sweig in Los Angeles.

She has been a soloist for a performance of "The Messiah" by the Monterey, Calif., Symphony and Choral Society, Bach's Christmas Oratorio by the same group at Carmel, Calif., and has given a voice recital at St. John's College in Sante Fe, N.M. She also has given faculty recitals and appeared as soloist with the Immaculate Heart College Community Orchestra in a performance of the Alto Rhapsody by Brahms, in which the Cal Tech Men's Glee Club also participated. During the spring of 1966 Sister Theresa toured in the Middle West giving recitals and conducting voice workshops.

One of the finest young artists we have on the I.U. campus is the way Hans Busch, stage director for the "Albert Herring" characterized Sister Theresa. "She has a beautiful voice and her histrionic ability is unusual," he said. "My praise for her is without reservations."

Busch, who formerly was a stage director for the Metropolitan Opera Company, said her religious background enhanced her performance and attitude. "It is automatic that we cast her in forthcoming productions of the Opera Theater. "Being a nun created no prob-

lem for the staff. She is completely normal in the worldly world of the theater."

"As Mrs. Herring, Sister Theresa adapted her singing and acting style very well to suit the bitter and frustrated nature of this character whose sole interest in Albert is mercenary," wrote a local critic.

SET IN LOXFORD, a small market town in East Suffolk, during the year 1900, "Albert Herring" concerns the vain attempt on the part of a committee to find a suitable girl to reign as May Queen. The committee turns in desperation to the selection of a May King and the title falls to Albert Herring, the son of the village grocer who has always been tied to his mother's apron strings.

After tasting a glass of rum-laced lemonade at the May Festival, Albert decides that he has missed a lot in his life and sets out to remedy the situation.

The libretto is adapted from a short story, "Le Rosier de Madame Husson," by Guy de Maupassant.



IN I.U. OPERA—Sister Theresa di Rocca (left) of Los Angeles, Calif., had a leading role in Britten's "Albert Herring," produced this summer by the Indiana University Opera Theater. Shown with Sister Theresa in a scene from the comic opera are Suzanne Roy, Oshkosh, Wis., and Jo Elyn McGowan, Omaha, Neb. All are graduate students in the I.U. Opera Theater.

CANDIDATES ARE ABUNDANT

Puerto Rican bishop prepares to inaugurate deacon training

By MARJORIE L. FILLYAW

MIAMI, Fla.—A Chicago-born bishop who heads the Arcicobio diocese in Puerto Rico predicted a "crash" program to establish the permanent diaconate throughout the island will be proposed shortly by the Puerto Rican hierarchy.

Bishop Alfred Mendez, C.S.C., for more than two years repeatedly has advocated the married deacon apostolate as an answer to the priest shortage in Latin America.

Sees consolidation of Catholic schools

CAMBRIDGE, Mass.—A leading Catholic educator predicted here that the Catholic school system of the near future will be marked by a vast consolidation in which parishes struggling to support separate schools will "see the wisdom of joining forces."

Father C. Albert Koob, O. Praem., also suggested that the Church, which has many "venerable" but "largely useless" pieces of real estate in downtown areas, convert these structures into skyscrapers featuring apartments, stores, roof-top recreational facilities, and several floors for education.

A LEARNING center for religious instruction could be used in common with other faiths, regular classes could be held, and meeting facilities could be made available to civic and business groups, said the priest, who suggested that rentals from the apartments might help defray operating costs.

Father Koob, executive secretary of the National Catholic

Educational Association, addressed the Advanced Administrative Institute of Harvard University on "Elementary and Secondary Catholic Education and its Relationship to Metropolitan Problems."

The skyscraper plan would be advantageous for the Church, said Father Koob, providing it with an opportunity to grow in community leadership, and facilitating restructuring of both its parish life and its educational programs.

"A BY-PRODUCT of this program would surely be, in most cases, the good one of holding the white population in neighborhoods now almost entirely Negro," he stated.

The priest did not suggest that the Church close its schools in the inner city.

"My recommendation takes into account the fact that the parochial school in the inner city furnishes an excellent springboard toward meaningful integration," he said.

Chicago laymen criticize Cardinal's renewal plans

CHICAGO — A lay leader warned against spending money collected by Project: Renewal, a multi-million dollar fund drive started earlier this year by Cardinal John Cody of Chicago, for maintaining "empty cathedralized churches in our slums, long left behind by those who originally built them."

Edward Noonan, Chicago architect who has been active in Catholic social action, asked 420 persons (July 16) at a public hearing on the project sponsored by the Chicago Conference of Laymen, an independent Catholic lay group, in St. Xavier College.

"Instead of trying to save the old parish plant, why not tear it down and make a good new urban housing project with chapel, kindergarten, counseling, convent, and shops all integrated into the daily lives of the people there?"

THE OLD PARISH plants, he said at the meeting called to protest lack of lay involvement in Project: Renewal, are "millstones around the necks of priests and nuns laboring in a mission climate while new suburban ghettoes build them larger and richer."

Noonan pointed out, as an example, that Msgr. John Egan, pastor of Presentation church, "would be a more effective instrument of love and our unity if he had instead of an empty cathedral, a good chapel in a decent housing environment where each had his share of individual privacy and community life in safety and good health."

Project: Renewal, a 10-year fund-raising program with a target of \$250 million, has received intense criticism within the Chicago Catholic community, according to John T. Clark, vice chairman of CCL, who presided at the hearing.

PRESENT AT the event were several members of the Association of Chicago Priests as observers.

The speakers in general complained that Cardinal Cody is conducting the vast fund campaign for the archdiocese without "meaningful lay involvement of consultation in determining policies for which the funds are being raised."

Cardinal Cody, who was leading a pilgrimage to Ireland, was represented at the meeting by Msgr. Robert J. Hagarty, vice chancellor and comptroller of the Chicago archdiocese.

Lay society is formed by Glenmary Sisters

CINCINNATI—The Glenmary Sisters have announced that "a significant number" of their members plan to move into "a new form of life and work." They are asking for a dispensation from their religious vows to work as a lay, Church-affiliated organization.

Sister Mary Catherine Rumschlag, society superior and a member of the group that will leave, said the new lay organization will be known as the "Federation of Communities in Service." Members will live in community and will be "committed to service for human development with a focus on religious and social needs," and at least for the present will continue to serve particularly the people of Appalachia, she said.

Those remaining as Glenmary Sisters, it was announced, "desire to continue in the rural mission areas to which they committed themselves, with the prospect of renewal in the religious life as called for by the Second Vatican Council."

WHETHER THE members of the new lay organization will wear a special garb or uniform is undecided, it was reported.

The change is expected to take place by the end of August, at which time new officers for both groups are to be elected.

A spokesman for the proposed lay organization said "we expect to be working in several dioceses, and always with the approval of the respective bishops. What structure we establish, and our way of living and what we do will grow out of what we are now," the spokesman said.

APPROXIMATELY 90 Sisters are members of the community, which was established in 1941 by Father William Howard Bishop, founder of the Glenmary Home Missionaries. (In a telephone interview)

Mutual recognition of Baptism held by Dutch churches

UTRECHT, The Netherlands—Mutual recognition of Baptism in the Catholic and Dutch Reformed Churches was officially announced (July 21) by Cardinal Bernard Alfrink of Utrecht and Dr. Gerard de Ru, president of the General Synod of the Reformed Church.

The agreement was unofficially announced last month in the annual report of the Catholic St. Willibrord Society, which the Dutch bishops have made responsible for all official ecumenical relations.

The agreement states that Baptism must never be repeated when a person converts from one of the churches to the other.

The Dutch hierarchy and Reformed synod are currently studying problems of mixed Protestant and Catholic marriages as part of efforts to bring the two churches, which represent the bulk of this country's churchgoing population of 12,000,000, even closer.

In the joint announcement where the Dutch hierarchy and Reformed synod are currently studying problems of mixed Protestant and Catholic marriages as part of efforts to bring the two churches, which represent the bulk of this country's churchgoing population of 12,000,000, even closer.

Layman and Jesuit named to group on Justice, Peace

SOUTH ORANGE, N.J.—A layman with a background in business analysis and a Jesuit priest-political scientist will be added Sept. 1 to the Secretariat for World Justice and Peace established in Washington, D.C., by the National Conference of Catholic Bishops.

Bishop John J. Dougherty, NCCB committee chairman for the secretariat and president of Seton Hall University here, said James R. Jennings, 43, former director of analysis and operations for U.S. Steel Corp., who is now directing a two-parish adult education program in Louisiana, and Father William P. Walsh, S.J., 34, Woodstock College (Md.) theologian, will be added to the secretariat's staff to develop educational programs.

The NCCB Committee on World Justice and Peace and its secretariat were established in April by the U.S. bishops as a counterpart to a similar Vatican commission formed in January by Pope Paul VI.

Statue blessed ROME—Returning to the quiter where Pope Pius XII comforted the Roman people after the bombardment of the city in 1943, Pope Paul VI blessed a new statue to his predecessor which has been erected there to commemorate the event.

Protestant aid STUTTGART, Germany—The Protestant counterpart of the German Catholic, overseas aid agency, Misereor, reported that its eighth annual collection this year yielded a total of \$8 million for relief works.

Six-day week HARRISBURG, Pa.—Pennsylvania has a new law which permits a businessman to keep his establishment open on Sundays providing he closes another day of the week.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS "TOPS IN FOOD" 30th Annual Summer Festival St. Christopher — 5337 West 16th Street Friday, Saturday — July 28-29 Carry Out 4:30 P.M.—Dinner 5 P.M.—Festival 7 P.M. RIDES GAMES PRIZES "TEN DOLLAR A PLATE MISSION BALL" St. Pius X K of C Ballroom—2100 East 71st Street Saturday, August 5 Dinner 8 P.M.—Dance 9 P.M. to 12 P.M. Benefit: Father Peter's Yasayama Catholic Mission, Ryuku, Islands Tickets: St. Pius X K of C (or) Greenfield 462-5368 ANNUAL GOLF OUTING Notre Dame Club—Highland Country Club Thursday, August 3 Buffet Dinner and Evening Program Scheduled Tom O'Brien, Chairman These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled. 923-4504 Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 16th STREET