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# Pont... names 14 bishops to two Curia congregations



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## SCHOOL BOARD TO ACT

### Lay teachers ask salary hike in Archdiocesan high schools

By BERNICE O'CONNOR

INDIANAPOLIS — If Archdiocesan high schools can't provide quality education with well-paid, well-qualified teachers, they had better give up, a priest-principal told the Archdiocesan School Board last week.

Father Harry Hoover, principal of Secina Memorial High School, spoke in support of a salary increase for 75 lay teachers in five Marion County diocesan high schools — Chattrand, Chattrand, Kennedy Memorial, Ritter and Secina.

"If there is not an increase, we will find it almost impossible to find qualified people to teach," Father Hoover said. "We will have to take the re-

jects—or the occasional unmarried person who wants to make an heroic sacrifice for a short while to teach in our schools."

Teacher turnover ranges between 60 and 80 per cent in the five high schools every three years.

A MINIMUM salary of \$5,400 for the beginning teacher with a bachelor's degree is proposed by the high school lay teachers' committee. This represents a \$400 increase over the present minimum. For the inexperienced master's degree teacher, the base salary would be \$5,650, or a \$450 increase over the present scale.

Annual increments from \$200 to \$450 would hike bachelor's

degree teachers to \$8,400 in 15 years. The present maximum is \$8,000. More substantial increments would provide master's degree teachers who remain in the school system with \$10,200 after 15 years' service, an increase of \$2,000 over the present master's maximum of \$8,200.

The entire package would cost an additional \$36,000 during the 1968-69 school year, according to David Obering of Secina and John Meredith of Kennedy Memorial who represented the lay teachers' salary committee at the School Board meeting.

(Even if approved by the Board, the proposed increase would leave Catholic high school teachers earning considerably less than their public school colleagues. The Indianapolis Education Association, representing 3,800 public school teachers, is requesting a \$6,900 minimum for an inexperienced bachelor's degree teacher next year. This would advance to \$11,040 in 15 years. Minimum for a master's degree teacher with no experience would be \$7,590, increasing to \$13,248 in 15 years, under the I.E.A. proposal.)

HIGH SCHOOL lay teachers also requested an increase in "extra duty pay" amounting to \$14,900 for coaching athletics, and moderating yearbooks, the school paper, student council, etc. Additional benefits discussed at the School Board meeting included an optional retirement program, group life and hospital insurance, reductions in total teaching loads, establishment of permanent salary schedule committees, and appointment of lay teachers to high school administrative posts.

Msgr. James P. Galvin, Archdiocesan school superintendent, agreed to appoint a special School Board committee to consider the lay teachers' salary requests. The committee will make its report at the next School Board session March 14.

A crash program proposed by Marian College to provide full state certification for 30 intern teachers was approved by the School Board. The experimental plan has been okayed by the State Department of Public Instruction as a "first" for Indiana, according to Sister Mary Giles Whalen, O.S.F., Marian College director of elementary teaching.

The intern plan will involve the Archdiocese for the first time in a limited summer school program utilizing 30 classrooms for 30 intern teachers supervised by five master teacher consultants. In addition to summer school teaching, interns will take classes at Marian and will teach full-time next year while attending weekly seminars at the college.

THE STATE Department of Public Instruction will grant a full 30 hours of education credit to the interns after successful completion of the intensive one-year program. Only college graduates will be considered for teaching internships, Sister Mary Giles pointed out.

Location of summer school classes and appointment of interns. (Continued on page 7)

## Unity gesture

MEXICO CITY—In another ecumenical step in arrangements for religious services during the 29th Olympic Games here next October, it was announced that downtown Catholic churches will be made available for the religious services of other Christian communities.

VATICAN CITY—Pope Paul VI has added (Feb. 14) 14 bishops—including two born in the United States—to two Roman curia congregations, the membership of which up to now has been limited to cardinals. The Curia is the Church's central administrative office.

The appointments reflect the Pope's and the Second Vatican Council's desire to bring diocesan bishops into the Church's central administration. The new appointments will have equal footing with the cardinal members of the congregations.

## Lay women, nuns among 'consultors'

VATICAN CITY—Pope Paul VI has named 36 new consultors to the Congregation for the Evangelization of Nations including four laymen, three laywomen and five women Religious.

The nominations practically double the number of consultors to the congregation (more commonly known as the Congregation for the Propagation of the Faith), which directs the Church's worldwide missionary effort.

The Pope's action fulfills the provision of the Second Vatican Council's decree on the Church's Missionary Activity on the congregation's consultors. No. 29 of that decree states: "Communities of Religious women, regional undertakings on behalf of the missions, and lay organizations (especially international ones) should be suitably represented."

AMONG THE nominees are Mother Marie of St. Agnes, superior general of the Franciscan Missionary Sisters of Mary; Mother Laetitia Malinowska, superior general of the Sisters of St. Peter Claver; Mother Jean Philippe, superior general of the Sisters of Our Lady of the Apostles; Mother Mary Antonietta, superior general of the Bannabikira Sisters of Masaka, and Mother Mary Theodora, superior general of the Apostolic Carmel.

The four laymen are M. G. Koenen, secretary general of the Pontifical Missionary Work in Belgium; John Nimo, secretary of Pax Romana (international organization of Catholic students and intellectuals) and the Legion of Mary for Ghana; Aloys Munyangaju, president of the Society of St. Vincent de Paul for Rwanda, and Dr. Miura.

These are not the first laymen to be consultors of a congregation of the Roman Curia (the church's central administrative offices). At present, two laymen are consultors of the Consistorial Congregation.

THE THREE laywomen are Miss Juanita Perera from Ceylon, vice president of the World Movement of Christian Workers; Miss Gladys Parentelli from Uruguay, of the International Movement of Farming and Rural Youth; and Miss G. Compere from Belgium, president of the International Feminine Auxiliaries, a secular institute.

Among other consultors newly named are Msgr. Carl Bayer, secretary general of Caritas Internationalis; Father Maurice Queguiner, superior general of the Paris Foreign Missions Society; Father Gaspar Caulfield, C.P., of Woburn, Mass., general secretary for missions of the Passionists; Father Theodor van Asten, superior general of the White Fathers, and Father Gerald Mahon, superior general of the Mill Hill Missionaries.

## Cardinal dies at 55

PARIS—Cardinal Pierre Veillot, 55, of Paris died (Feb. 14) of cancer of the pancreas. He had been made a cardinal last June 26.

His funeral will take place in Notre Dame cathedral here February 17.

Cardinal Veillot had been archbishop of Paris in his own right for only about a year. Cardinal Maurice Felin, the former archbishop, resigned December 21, 1966.

Cardinal Veillot had actually directed the Paris archdiocese since his nomination as coadjutor archbishop with right of succession on June 12, 1961. Cardinal Felin, who is now 85, had given him the exercise of most of the archbishop's powers and acted only as an advisor.

The most important difference between cardinal members and bishop members is that bishop members will take part only in plenary meetings of the congregations which will be convoked to handle major problems or matters of principle.

THE NEW appointments were made for the Congregation of the Eastern-rite Churches, which oversees the affairs of the non-Latin-rite churches united with Rome, and the Congregation of Bishops, formerly the Consistorial Congregation, which deals with the selection of bishops and the establishment or changes of dioceses.

Named to the Congregation of Eastern-rite churches are (Malabar-rite Archbishop Joseph Pareattil of Ernakulam, India; Ethiopian-rite Archbishop Asrat Mariam Yemmeru of Addis Ababa; Archbishop Antonio Vartanitis, A.A., of Corfu, Zante and Cefalonia, Greece; Byzantine-rite Bishop Miklos Dudas of Hajdudorog, Hungary; Byzantine-rite Bishop Stephen Kocisko of Pittsburgh; Bishop Basilio Cristae, visitor delegate of the Congregation of Eastern-rite churches for Rumanians outside of Rumania; and Byzantine-rite Auxiliary Bishop Michael Rusnak of Toronto.

BISHOP Kocisko was born in Minneapolis and Bishop Rusnak was born in Beaverdale, Pa.

Named members of the Congregation for Bishops are Archbishop Raul Francisco Primatesta of Cordoba, Argentina; Archbishop Alfredo Vicente Scherer of Porto Alegre, Brazil; Archbishop Louis Levesque of Rimouski, Que.; Archbishop Francisco de Borja Valenzuela Rios of Antofagasta, Chile; Archbishop Josef Schneider of Bamberg, Germany; Archbishop Ugo Gonzaga y Rasdelaes of Zamboanga, the Philippines; and Archbishop Antonio Lopez Avina of Durango, Mexico.

## CRITERION NEWSMAN

### Marches with Father Groppi

By JEFF HAYS

What's it like to march with Father Groppi's Commandos in Milwaukee?

This reporter made the trip to that Wisconsin city last weekend to find out.

"Organized confusion," was the opinion of Frank Buedert, an Evansville businessman, who, along with his wife and ten Catholic and Protestant high school youths, accompanied me on the trip.

This might be the best definition for Father Groppi's Milwaukee Open Housing Crusade that is entering its 6th month of daily marches. In fact, by the time this article appears in print, this consecutive string may have been broken.

A NEWLY PROMOTED commando major told us that the NAACP Youth Council, of which Father Groppi is the advisor, was to hold a meeting shortly to re-define its strategy. He indicated that daily marches might be called off.

There are important local elections in Milwaukee this spring, and although I could not get a clear-cut answer about the new strategy, it seems there will be a concerted effort to elect friendly candidates.

An indication of this came during our march Saturday evening. We were given handbills advertising the candidacy of Milton Latson, a write-in candidate for 7th Ward Alderman.

Among other things, according to the handbill, Latson is opposed to rat and roach infested houses, "slumlords," and police brutality. He asks the voters to overlook his past criminal record, and give him a chance to promote the brotherhood of man—regardless of color.

The activities at St. Boniface Church, the apparent headquarters of the Youth Council and where Father Groppi with three other priests compose a pastoral team, are bewildering.

When we first arrived at about 2:30 p.m. for the scheduled 3 p.m. march, we entered the basement of the church which is sort of a parish catch-all for as-



ST. GEORGE MEDAL RECIPIENTS—Four laymen were added to the list of distinguished Catholic Scouts who hold the prized St. George Medal in special ceremonies at Immaculate Heart of Mary Church, Indianapolis, last Sunday. The St. George Medal is awarded for outstanding service to Catholic Scouting over a period of years, with the recipients chosen by past winners. Shown with Archbishop Schulte, who presented the awards following the Ad Altare Dei medal ceremony, are the four recipients (from left): William A. Brennan, Immaculate Heart, Indianapolis; Ralph Landwerlen, Sacred Heart, Indianapolis; Francis J. Cunningham, St. Simon, Indianapolis; and James H. Caulfield, Holy Trinity, New Albany.

## AT ST. AGNES ACADEMY

### New approach whets interest in religion

By BERNICE O'CONNOR

I think the room helps to set the mood for the class. . . . I've never liked religion class as much as I do this year. . . . It's brought us closer together. . . . It's easier to study religion in an atmosphere that's not so rigid. . . . It's one class I really look forward to.

The enthusiasm of students at St. Agnes Academy, Indianapolis, this year for religion period would buoy the spirit of many a discouraged nun or priest-teacher.

The St. Agnes secret? Take one dimly lit study hall with bare floor and standard classroom desks. Then move the desks out. Install soft red carpeting. High school girls like to take their shoes off and sit on the floor. Let them.

Hang brightly-colored draperies at the windows and seasonal collages on the walls. Bring in a couple of easy chairs and a record player.

The result is more like a family living room than a religion classroom.

"It's informal, but religion class should be informal," a junior says. "This way we can talk things out easier."

ORIGINATOR and chief "decorator" of this unusual classroom is the head of the St. Agnes Academy religion department, Sister Alma Jacobs, S.P.

A nun who believes her main responsibility is to teach her students to think, rather than to drill them in textbook assignments, she says:

"Fixing up a special room

like this is only a surface project, and we realize that. But our motive is to encourage students to express themselves logically about all kinds of things—about their duty to Christ, to their families, to other students and to society. They seem to do this well in a relaxed atmosphere."

The experts describe good religious education today as a journey of adventure and discovery, whereby Christians are not "molded" to believe and behave only to fit a pre-cut pattern. Instead they must be inspired to meet Christ in the living Christian community and to develop the strength of personal responsibility.

Two techniques are employed in the St. Agnes religion program to encourage Christian thought and expression. One is letter-writing.

"The girls write a short, personal note to me during each class," Sister Alma explained. "They discuss anything: what they've seen or done or how they feel about a particular problem. A girl may comment on the day's religion class, or ask a question about something that's bothering her. I read every letter and write comments on them. If there's a problem that needs talking out, we find time for a counseling session."

Lively and informal class discussions develop from a newspaper headline, a popular television program, a story read aloud, or a point emphasized in the Christian Brothers textbook series.

THE STORY OF "The Shepherd Who Would Not Go" produced thoughtful discussion recently. On the night the Infant Jesus was born, Amos the shepherd elected to remain with his flock rather than journey to Bethlehem with the other shepherds.

Did he lack faith . . . was his duty to his flock more important than seeing the Child . . . would God expect a student to complete an assignment in a St. Agnes classroom if a miracle (Continued on page 7)

## Propagation of the Faith drive opens

Archbishop Schulte has called for Catholics of the Archdiocese to give generous support to the annual membership campaign of the Society for the Propagation of the Faith.

The Archbishop's appeal was read at all Masses on Sunday, Feb. 11.

In his letter he reminded Catholics that the Society "asks its members for two gifts: one is the small membership offering of \$1 each year; the other is the much more important gift of daily prayer for the spread of the Catholic Faith."

There are four categories of membership in the Society. Ordinary: enrolls one person, living or deceased, for one year for \$1; Special: enrolls 10 persons, living or deceased, for one year for \$10; Individual Perpetual: enrolls one person, living or deceased, forever for \$50; Family Perpetual: enrolls one family (father, mother and children, living or deceased) forever for \$100.

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## SCANDINAVIA CITED

# Increase in illegal abortions noted after laws are relaxed

By RUSSELL SHAW

What would happen in the United States if laws making it easier to get an abortion were enacted on a broad scale?

There is no simple answer to that question. No one can argue conclusively that because certain consequences followed legalization of abortion in, say, Japan, precisely the same thing would happen in this country.

Nevertheless, the experience of other countries which have tried legalized abortion can hardly be ignored. Certain features of that experience in particular seem pertinent to the U.S. situation.

Scandinavian laws on abortion are frequently cited in the current debate in this country. One proponent of liberalization has declared that "the first American states to adopt abortion reform will undoubtedly turn to the Scandinavian model."

One of the more striking features of the abortion situation in countries like Sweden and Denmark is the fact that, as legal abortions have increased in number following the enactment of relaxed laws, so have illegal abortions. This is in contradiction to the frequently heard argument that legalizing abortion is the way to put an end to illegal abortion.

In Sweden, the number of legal abortions in 1959—the year after a liberalized law was passed—totalled 439. Sixteen years later it was 4,562. But a Swedish delegate to a Planned Parenthood conference in the same year stated that, side by side with the rise in legal abortions, criminal abortions had experienced "a steady increase since the law came into force."

Estimates now put the total at around 12,000 a year. The same picture is found in Denmark, which enacted its revised abortion law in 1939. Legal abortions now run at about 4,000 a year (as against 80,000 births). But illegal abortions have been estimated at between 12,000 and 20,000.

How is the simultaneous increase of legal and illegal abortions to be explained? Sociologists offer several answers. One is that the availability of legal abortion tends to make the idea "catch on." One woman tells another, abortion becomes a topic of general conversation, and the practice becomes socially acceptable.

Furthermore, it is suggested, legalization of abortion simply creates a new clientele for the operation. Women who previously had illegal abortions go on having them—illegally. The women who now have legal abortions are those who previously would not have resorted to abortion at all.

The prevalence of the abortion idea in Sweden is illustrated in the case of those Swedish women who, a few years ago, were reported to be going to Poland

(said to be the easiest country in Europe in which to obtain an abortion) in order to have operations they could not legally have in their own country. The evidence seems to suggest that, once the idea of abortion has been popularized, some women at least come to regard abortion as a right and refuse to be bound by any legal restrictions or standards.

Experience in other countries also sheds some light on the maternal health problems that might arise in the United States if abortion legal or not, became widely accepted and generally practiced.

PERHAPS the largest abortion totals in the world are recorded in Japan and the Soviet Union. Japan legalized abortion on demand in 1948 and the number of registered abortions is now about a million yearly. The total number of abortions is, however, much higher—according to estimates, 2.3 million or more. (The difference is accounted for by the fact that some doctors do not register abortions they perform in order to avoid paying a tax on their fees.)

Despite the widespread incidence of abortion, there is evidence that not all Japanese are happy with it. The practice has been criticized by the Japanese Minister of Welfare and by the Ministry of Health, which expressed the view that frequent abortions "necessarily produce undesirable effects upon the health of mothers." One survey found that 26% of the women who had had abortions felt their health had been harmed by the operation.

Concern has been expressed in some quarters about a population imbalance, with a relatively small number of younger people left to shoulder the burden of supporting a large aging population. Such problems led an Anglican study group to conclude that the Japanese experience "must give pause to those who speak lightly of the 'liberalizing the law' on abortion."

"To build up a habit of mind which regards abortion lightly as an easy remedy for any adverse situation, personal or social, might be, in fact, to do people and society a grave disservice by adding them to another social disease."

Official Soviet policy on abortion has reversed direction several times. In 1920 free legal abortion in government hospitals was introduced. The motivation was partly ideological (the right to abortion was viewed as part of the emancipation of women) and partly practical (married women were needed as workers as the country moved into a period of forced industrialization).

Over the years, however, criticism of abortion grew in medical circles. In June, 1936, the government outlawed termination of pregnancies except on strict medical grounds.

IN 1955, policy changed again on trivial grounds, the Soviet abortion rate remains extremely high. Abortions are said to total One suggested reason for the change was desire to meet some of the public demand for material comforts by making it easier to hold down family size. "The average Soviet couple," one observer has written, "was desperately eager to delay another child in exchange for a private bedroom or a new suit."

Despite reports that the medical profession is once again resisting demands for abortion on

tion grounds, the Soviet abortion rate remains extremely high. Abortions are said to total anywhere between two million and six million a year. Abortion is reported to be common among young women, particularly students. One source estimated that 40% of the undergraduate women at the Moscow State University had had abortions. Told of this one female student is said to have replied: "Don't be so naive. The real figure is probably closer to 80%."

## 'Lunch hour' discussions

NEW YORK—A series of experimental and informal lunch hour discussions for the "man in the street" on vital world, national and community topics is being sponsored by the Paulist Information Center here.

Known as the Columbus Circle Project and nicknamed "mini-sessions," the dialogues will bring together community leaders and executives with white collar and factory workers and students every Monday and Wednesday from noon to 1 p.m.

Sessions will be held at the Catholic center, 11 West 60th Street, and participants have been invited to bring their own lunches as they talk, listen, and sip espresso provided by the Paulists.

The series was originated by Father Robert J. Benedetto, a Paulist priest who has worked on experimental dialogue programs to bring Christians and non-Christians together in the inner city.

## Archbishop defies socialism charge in Latin America

ZARAGOZA, Spain—The archbishop of Zaragoza has challenged those who have charged him with being a socialist because of his condemnation of land speculation in the large Spanish cities.

Archbishop Pedro Cantero referred to the enormous speculation in land which, he declared, in recent years has been making many business men fabulously rich. These, the archbishop said, have been constructing luxurious homes while millions of poor families lack the very essentials of life.

Number of priests BONN, Germany—There are only 315 priests left in the 622 parishes of the archdiocese of Prague, Czechoslovakia, according to archdiocesan officials.

LAKEWOOD, N.J.—A far-reaching program to strengthen the religious and cultural life of Jewish people in Central and South America was announced here by the Rabbinical Council of America, representing 1,000 Orthodox rabbis in the U.S. and Canada.

Rabbi Pesach Z. Levovitz, president, told the Council's annual meeting that the program was essential because Jewish communities in Latin America were facing a "breakdown in religious life for lack of leadership."

He said the major aspects of the program will be creation of a special Torah Task Force to send rabbis, teachers and social workers to Latin America, and the selection of young men from that area to undergo rabbinical and other training in the U.S.

## Indianapolis Archdiocese

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## Membership in WCC seen 'inopportune'

PARIS—Dr. Lukas Vischer, director of the Faith and Order Commission of the World Council of Churches, said here that although the Council is "in principle" open to all Churches the induction of the Roman Catholic Church into the organization might be unwise at this time.

Speaking from the same platform, Bishop Jans Willebrands, secretary of the Vatican Secretariat for Christian Unity, agreed with Dr. Vischer.

THE FAITH and Order official stated: "If the Catholic Church were introduced too quickly in the WCC, it would bring with it a worldwide structure that no other member Church possesses, and would

impose a crushing weight on many other Churches that have been enabled by the WCC to enter into dialogue with one another. We must not set up a new WCC and so lose what has already been achieved."

Bishop Willebrands and Dr. Vischer appeared at an ecumenical gathering in the Palais de la Mutualite. The third member of the panel was Metropolitan Emilianos Timiadis, the representative in Geneva of Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy.

Dr. Vischer noted that one of the basic dialogues progressing in the ecumenical movement is between Protestantism and Orthodoxy.

"SOMETIMES I have the impression," he said, "that the differences between the Eastern and Western traditions are more important than those separating Catholicism from the Reformation. The West shares a common history. But the dialogue between Protestantism and Orthodoxy has hardly begun."

More than 15 Orthodox bodies hold membership in the World Council. The Ecumenical Patriarchate played a prominent role in the establishment of the WCC two decades ago, and many national Orthodox Churches joined at the third WCC Assembly in 1961.

## New York clergy asks for 'voice'

NEW YORK—More than 500 New York priests have joined in an appeal to the Holy See for a voice in the future of the large archdiocese and in the selection of the bishop or bishops who will govern it.

It has been rumored in recent years, and more frequently since Cardinal Spellman's death, that the Vatican may divide the New York archdiocese into smaller dioceses, and thus the priests' letter to the Pope asked for a voice "in the provisions for the future of the Church in New York" as well as in the selection of an Ordinary.



## AT ST. MEINRAD MEETING

## Seminary training put under spotlight

By JEFF HAYS

ST. MEINRAD, Ind. — "The meeting was called to help us in our common effort to provide the best priests for our people," said Bishop Paul Leibold, of Evansville.

"The fact that we are here is an indication that we want to help make the right decisions—to give our ideas and to learn from the ideas of others," remarked Coadjutor Archbishop George J. Biskup, of Indianapolis.

"One of our purposes in re-evaluating our seminary programs is to reduce to an irreducible minimum the number of candidates who are not fitted

for the priesthood," explained Bishop Raymond J. Gallagher, of Lafayette.

These were some of the opinions given to The Criterion explaining the purpose of last week's meeting here of bishops, seminary rectors, vocation directors and other experts in the training of priests.

THIS IS THE second year that St. Meinrad Seminary has hosted a meeting of this kind for diocesan officials who send students here. This year's theme was "The Priestly Vocation." Thirty-five archdioceses and dioceses have students attending St. Meinrad's. Fifteen archbishops and bishops were on hand for the two-day meeting.

In addition to sharing ideas with one another, with diocesan seminary officials, with the St. Meinrad faculty, and with their seminary students, the bishops also heard talks by three experts in the field of priestly vocations. They first heard Jesuit Father Bernard J. Cooke, theologian and head of the theology department at Marquette University, tell them that priests should help form a special kind of community, shape the liturgical activities in that community and, finally, be of service to that community.

ALSO ON THE program was Dr. John J. Nurnberger, director of the psychiatry department at the Indiana University Medical Center in Indianapolis. He told them that today's world offered exciting and yet horrifying challenges to the young man—and, no less so, to the future priests. He listed Darwin's evolutionary theories, Freud's concepts of the subconscious and Einstein's theory of relativity as the major influences creating the problems of respect for authority and the control of sexual urges in the young man.

Bishop Ernest L. Unterkoefler, of Charleston, S.C., explained the role of the bishops in the formation of priests. He said today's priests are urgently concerned with their identification as priests, and so the bishops must interpret the vocation of the priesthood to them in clear terms.

A large part of the two-day meeting was spent discussing how to best incorporate community and social actions into the seminary curriculum. There seemed to be general agreement that future priests should have an awareness in these areas before beginning their active ministry.

IN AN INTERVIEW on this subject at the meeting, Bishop Gallagher was quick to point out that even though it was recognized that training in social problems is important, it still should not be given primary emphasis.

"We are not in the business of training social workers," he said. "Our primary interest is in producing priests who will be religious leaders. From this will flow the fervor for his leadership in human rights and human dignity."

Bishop Gallagher said that, in this sense, there is no relocation of emphasis in seminary training. "When studies and activities in the human problems are placed in juxtaposition with knowledge of theology, then the two will complement each other," he said.

## Atlanta prelate voices opposition to death penalty

ATLANTA — Archbishop Paul J. Hallinan of Atlanta asserted here that "about the only 'good' thing that can be said of state executions is that they are cheap, fast and politically satisfying."

"These are sordid substitutes," he said, "for law, order, justice and human dignity." Archbishop Hallinan, in a signed editorial on capital punishment appearing in the Georgia Bulletin, archdiocesan newspaper, said "most American states, like most civilized nations, have outlawed the death penalty. But the law still hangs here in this state, over the heads of at least two men."

"It is not just the executioner, the warden, the jury, judge or prosecutor," the archbishop continued. "It is not the governor alone who can stop it, but the General Assembly could lift that strain from our statutes."

"It is our mutual action, our pooled responsibility," he declared. "You and I, through our representatives, pull that switch. When men die this death, we sign the fact of the killings," he added. "We approve."

Archbishop Hallinan declared "it is 'way past the time that a civilized state should start living by civilized law.'"

## Hold 'Think-in'

NAZARETH, Ky. — Priests, nuns and students from a dozen colleges were among the more than 300 people who participated in an all-night "Think-in" at Nazareth College here. The Rev. Malcolm Boyd, an Episcopalian minister, opened the 11-hour program with a reading of his prayers to jazz music. The program ended early the next morning when several Sisters presented their modern dance version of the biblical story of the prodigal son.



PRE-MARCH RALLY—The young lady in the front kept an audience of some 200 spell-bound with freedom songs for about 45 minutes before a Milwaukee Open Housing march last week. Her associates are other Milwaukee NAACP Youth Council members. The rally was held in St. Boniface Church. The altar is behind the singers. Part of the Communion rail can be seen above the step. Colorful banners hang in the sanctuary instead of statues. (Criterion photo)

## PANAMANIAN BISHOP:

## Understanding gap widening between U.S., Latin America

By JAIME FONSECA

PHILADELPHIA—The understanding gap is widening between the United States and Latin America, to the point of defeating the limited aid granted, a bishop who knows both areas well said here.

Bishop Marcos G. McGrath, C.S.C., of Santiago de Veraguas in Panama, spoke to a packed house at St. Joseph's College here on revolution and the Church, the mutually distorted images of Latin and North Americans, and the pitfalls of inter-American efforts.

The Panamanian bishop, the son of a Costa Rican mother and an American father, was educated in Panama, the United States and Chile. He is second vice president of the Latin American Bishops' Council (CELAM). Primarily a theologian, he participated in the draft and final text of the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

More recently, he attended a working meeting in Bogota, Colombia, to draft the basic document for the second general assembly of the Latin American bishops, scheduled for August at Medellin, Colombia.

HIS REMARKS at the St. Joseph's lecture reflect many of the points to be taken up at that assembly.

"It is important and urgent that Christians consider the widening gap of misunderstanding between North and South in our continent," Bishop McGrath said. "There are great human and Christian values at stake. We cannot leave the future destiny of our relations alone to the military, or the economist, or the sociologist, nor even to the statesman."

"For instance," he continued, "we should be working together on a theology of revolution."

This point was brought up again during the question-and-answer period.

The Church and revolution had been one of the hottest issues at the recent conference at St. Louis sponsored by the Catholic Inter-American Cooperation Program (CICOP), which Bishop McGrath attended.

The bishop said that revolution is necessary in Latin America, in the sense that only a radical change in the social and economic structure can bring about some measure of adequate human conditions for the millions of poverty-stricken people.

"In the broad sense we must be revolutionaries and many responsible leaders agree on this; the difference is in the how to provoke that change, in what kind of revolution we foster," he said.

IN THIS connection Bishop McGrath narrated two recent anecdotes involving Pope Paul VI.

"It was during the official audience with a Latin American head of state, a Catholic. In turning to more serious conversation, the Holy Father asked if when speaking about Latin America, one should unavoidably speak of revolution. The president answered:

"Your Holiness, whether we speak of revolution or not, it is happening now in Latin America."

On another occasion, a prelate Bishop McGrath accompanied to see the Pope was reporting on the strong impact the encyclical on the Development of Peoples had throughout the continent. Pope Paul, he said, remarked:

"You know, we wrote that encyclical for Latin America."

The need for closer understanding of the area, Bishop McGrath said, is the premise to intelligent and effective aid.

"As collegiality is becoming a reality, there are other signs of the communion of the Church that point to the collective responsibility of all Christians for all the world, all mankind."

"We must help in the development of a balanced progress. The United States bears the greatest responsibility toward its neighbors to the South, as Latin America depends primarily on the United States."

"But the United States is accused by many, here and in Latin America, of rather holding back progress and siding with the status quo, of retarding change rather than helping it."

"I repeat, this is stated by competent people I know and respect, in the United States and in Latin America. And there is much evidence to back it up."

"Such self-defeating action is due to lack of information, or worse, to a build-up of misinformation between North and South."

CONTINUING on this theme, Bishop McGrath made the following points:

• Pan-Americanism is largely a myth; in spite of continuous high-level, governmental contacts, the ideal of Simon Bolivar on the unity of our continent has not reached the masses. Worse, our divided "ethos" of diverse cultural ancestry—the so-called Anglo-Saxon and Latin—hides many values we share in common.

• Social, health, cultural and economic conditions have reached diverse levels in the North and South. The percentage of youths able to receive higher education, literacy rates, life expectancy, per capita income,

social relations and politics, these are things in which we differ.

• The "image" we have of each other has been distorted by past and present communication—from the gangster to the hippy on the "gringo" side, and from the "sombbrero" to the rich-poor contrast the tourist grasps when in Latin America.

• The rather limited contact provided by the visiting student, businessman or even the occasional churchman, is sobered by the conditions of the racial minorities in the United States. "Lack of means for assimilation in American society equally characterizes the millions of Spanish-speaking in the Southwest, the Puerto Ricans in the East and North, and Negroes in most places."

• Because of the prevailing influence of American news agencies and other media, Latin America is saturated with "the American slant and view of the world and life." Concepts from a developed society pour from the United States into large sectors of underdeveloped populations in the South; "an immature audience" in which further misunderstanding grows.

• Even the religious relationship has been thwarted—first by the superiority feeling of the Protestant missionary "who came to save us" when we already had our path to salvation, then by a Catholic mentality that prints signs like this: "Send \$10 to save Latin America for the Faith."

"The key to a working understanding is the mutual recognition of each other's values and culture," Bishop McGrath stressed. "Despite our great Christian heritage in the United States and in Latin America, Catholics have done very little to tackle the problems we have in common, to enhance and make work the values we share."

## 'Concerned' over delay in appointing bishop

DES MOINES—Letters have been sent to four prelates by the Association of Des Moines Priests expressing concern over the delay in naming a bishop for the diocese of Des Moines.

Mrs. L. V. Lyons, pastor of St. Ambrose Cathedral, has been serving as administrator of the diocese since Oct. 8, when Bishop George J. Biskup left to become coadjutor archbishop of Indianapolis.

The letter was approved at an association meeting and repeats the request that the priests of the diocese have a voice in the nomination of the next bishop.

The letter, signed by Father John J. Gorman of Granger, Iowa, chairman of the 75-member priests' association, was sent to Carlo Cardinal Confaloniere, prefect of the Consistorial Congregation in Rome; Archbishop James J. Byrne of Dubuque; Archbishop Luigi Raimondi, Apostolic Delegate in the United States, and Archbishop John F. Dearden of Detroit, head of the National Conference of Catholic Bishops.

## Day of Sharing

BONN—West Germany's first "Day of Fraternal Sharing," a collection taken up for the World Hunger Campaign, the Protestant Bread for the World drive and Misereor, the Catholic overseas aid agency, raised \$45,000 for aid to developing nations. The campaign will be repeated on the first Friday of every month.

## Fr. Groppi Stresses financial plight of schools

(Continued from page 1)  
wagon, complete with riot helmets and two-way radios.

The commandoes, who marched along outside our ranks much like platoon sergeants in the army, kept up a running commentary with the police. It was friendly unfriendliness, this banter, and we found out later that Sylvester had to go down to city jail to bail out one of the commandoes who got arrested during the march.

Somewhat frozen, we returned to the school after about an hour on the streets. Hamburgers and hot coffee were served in the meeting room. After a few minutes they began assembling—minus the Evansville contingent—for the second march of the night.

The whole show seems to be run by the Youth Council. (The commandoes are an elite cadre of this group and command great respect from the foot-soldiers.) We kept looking for some white man to come in and start telling them what to do—but it never happened.

Their spirit is still high and they seem committed to legal means to accomplish their goals—a tribute to Father Groppi's leadership. (Although Father was convicted on a charge while we were there for resisting arrest last summer.)

THE NEXT morning at Mass, the priest made an unusual announcement from the pulpit. He said, "All those who were arrested last summer in the marches during Mayor Maier's ban on marching should not forget to appear in court this Thursday."

The priest (not Father Groppi) also had a moving sermon. Preaching to a mostly white audience, he said:

"It is truly the 11th hour for our society, but there is still time for us to enter the vineyard to work for justice for all. And even though others, like Father Groppi have labored in the vineyard all day. God in his mercy will reward us equally for our efforts in this twelfth hour."

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INDIANA BISHOPS CONFER—Archbishop Schulte and Bishop Paul F. Leibold, of Evansville, are shown above at last week's bishops' conference sponsored by St. Meinrad Seminary.

## Criticize lavish cathedrals

RIO DE JANEIRO—The building of "monumental cathedrals" and lavish churches as if they are the core of true religion was denounced by the sacred art commission of the Brazilian hierarchy.

In a statement issued by Telefax, the official information bulletin of the Brazilian Bishops' Conference, the Commission for Sacred Art declared that the capacity for getting churches built, in many instances, has even become a major criterion in judging the merits of priests considered for promotion.

Citing the large number of churches throughout Brazil, the commission said that it would appear from the existence of such "temples" that religion is the primary preoccupation of the population.

However, the commission stressed that the cult of Christians' "sacred temples" is not in accord with the New Testament.

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## Comment

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

## Let's look at us

Like a voice crying in the wilderness—alone and unheeded—the International Red Cross last week appealed to both sides in the Vietnam War to restore sanity and morality to the conflict and to abide by the Geneva Conventions of war.

There are those who will insist that sanity and morality and a state of war are at opposite ends of the human experience, that war presupposes the obliteration—at least temporarily—of all sanity and morality.

Still others view "restraints" in the conduct of war as completely expendable. The long-range good of swift, total victory justifies any shortcuts, any expediences, they say.

Even so, human nature throughout history has resorted to war and civilized men, realizing that terrible penchant, have set down codes of conduct seeking to curb those excesses which violate all honor and decency.

Laws of war were established in international agreements at The Hague in 1907, Geneva in 1949 and at Nuremberg 1946-50. It is those restraints which the International Red Cross pleaded for last week. It asked that both sides refrain from breaking the conventions and restore some semblance of merciful humanity.

We often have stated that the Vietnam War is the dirtiest, most evil war the United States ever blundered into. That conviction grows more firm with every passing week.

Like all other Americans who have read of the confirmed excesses, outrageous atrocities and nightmarish brutalities committed by the Viet Cong, we have wept for the Vietnamese people who are made to suffer unspeakable pain and degradation. The full list of VC sins is known only to Heaven. What we do know makes us cringe in horror.

But the knowledge of another's evil must not blind us to our own. We must be ever more concerned with the sins we commit ourselves, or those we promote or condone in others.

Perhaps the restlessness of which President Johnson spoke in his State of the Union address is due—at least in part—to a marked twitching of the national conscience. Whatever moral reservations now exist about this country's involvement in Vietnam, its direction and conduct of the war, are multiplied a thousandfold in a just-published book called "In the Name of America."

Commissioned in October, 1966, by Clergy and Laymen Concerned, the book compares U.S. military conduct in Vietnam with established laws of war.

It is a compilation of hundreds of published reports from a great variety of sources, mostly American, and representative of a broad political spectrum. What emerges from this devastating collection of reportage is a "Commentary on the Erosion of Moral Constraint in Vietnam," the title given to an appended statement written by Father John Sheerin, Dr. Robert McAfee Brown and Rabbi Arthur Lelyveld.

The book can be obtained from Clergy and Laymen Concerned, Room 547, Riverside Drive, New York City 10027. Cost is \$2.95 per copy.

The collection already has been denounced as distorted, one-sided, exaggerated and even false. But the very weight and diversity of evidence and the established, respected sources—news services, newspapers, books and magazines—cannot be challenged.

One-sided it is. It must be read in that light. It is only one half of the brutal story of Vietnam—and the better half at that. Nonetheless, it is with our own sins we must grapple. In the confessional we do not enumerate the transgressions of our neighbors or our enemies. Confession demands we be egocentric, selfishly concerned with our own salvation. For this reason every American should read the book and judge for himself how deeply he shares in the guilt.

In particular, the book should be read by every clergyman, every theologian who has persisted in viewing the war as a purely political operation devoid of moral implications or imperatives.

## Tortured continent

Elsewhere in The Criterion this week is a new story about a Philadelphia speech made by Bishop Marcos G. McGrath, C.S.C., of Santiago de Veraguas, Panama. He warned of an ever-widening gap in understanding between the United States and Latin America and of the failures of U.S. aid.

A pertinent case in point was cited in passing by the bishop, son of a Costa Rican mother and a United States father who knows the two Americas equally well. He said:

"Price-fixing practices at the large world trade centers in basic commodities produced by Latin-American countries . . . often wipe out all forms of aid. One cent down at the supermarket in the can of coffee nullifies all foreign aid to Brazil, for example."

The bishop might well have elaborated on the current coffee mess in support of his contention that mutual misunderstandings and blunderings—and a McKinley-esque protectionist stance in Washington—are serving to defeat aid programs in Latin America.

Briefly, the situation is this: The International Coffee Agreement, vital to the support of many developing countries, is in danger of collapse because Washington now demands a unilateral right to curb imports of Brazilian instant coffee in order to prop up U.S. soluble coffee (Continued on page 11)

## Baiting the poor

Out in California the state Department of Social Welfare has mounted an intensive investigation of alleged fraud by welfare recipients. This is an obsession familiar in Hoosierland and frequently exercised with gusto by the political hacks who are too often in charge of Indiana welfare and relief activities.

In California as in Indiana, however, the helpless poor are not without champions. Last week Msgr. Roger Mahoney, director of Catholic Social Services for the Diocese of Fresno, told a hearing conducted by the state welfare unit that "the number of families receiving public assistance as a result of willful fraud constitutes less than one percent of the caseload."

"I would hope," he said, "that the state Department of Social Welfare might direct its attention better to far

more urgent and compelling problems of the remaining 99 per cent of the poor. Why is it we continue to harass the poor, always trying to find some reason to blame them for their poverty?"

There does seem to be a cyclic revulsion against the poor which makes itself most manifest in times of affluence which are sparkplugged by heavy military spending. Higher tax needs also attend such times. Those who are well-off love the affluence but hate the taxes. So they seek a scapegoat—and find it in the poor.

Rarely was this attitude so apparent as on the occasion of President Johnson's turgid State of the Union message. The glittering audience either sat on its hands or there was at best perfunctory, dutiful applause from the Democratic claque when the President talked about job training, child health, equal employment and public housing. But full-throated cheers greeted his denunciation of

"crime and lawlessness." (Translation: Fear of hot summer.) And even a plea to save California's Redwoods got a rousing good hand.

When trees come before people there is something sick in a nation's soul. The prevailing attitude seems to be a harsh demeaning one which assumes that persons on relief are lazy and probably crooks, too. (Urban welfare departments in Indiana are bitten by the man-in-the-house phobia and don't hesitate to employ espionage, forced entry or other violations of the personal dignity and constitutional privacy of mothers on relief rolls.)

What should be intensively investigated is not minimal fraud by welfare recipients but an outmoded welfare system, often riddled with political graft, which is so repressive and unrehabilitative it virtually guarantees generation after generation of dependency.

### JOHN COGLEY'S VIEW

## Basic concepts differ in California case

By JOHN COGLEY

Here on the West Coast, the controversy between Cardinal McIntyre and the Sisters of the Immaculate Heart of Mary has reached headline proportions.

The clash is a dramatic example of the disagreements that have divided so many members of the hierarchy, the clergy, religious orders and the laity throughout the Catholic world.

It is not basically a power conflict, though there are elements of that in it. It is not merely the collision of an ultra-liberal group of nuns; that particular combination of forces only heightens the drama in the impasse. Fundamentally, the basic issues arise from different concepts of, first, the meaning of religious dedication; secondly, the relationship between the Church and the world; and, thirdly, the life of the Christian.

The Cardinal has made it clear that if the Sisters go through with their updated rules concerning clothing, schedules, internal government, and independence, they will not in his opinion belong in convents because they will have eliminated their community from the roster of authentic religious orders.

The nuns, on the other hand, do not consider themselves as whit less authentic Sisters than they were when they wore anachronistic uniforms, followed a rigid horarium, and obeyed without question and without having anything to say about the day-by-day decisions controlling their lives.

At a recent academic convocation, Sister Helen Kelly, president of Immaculate Heart College, stated the Sisters' case with simple eloquence.

"Let me say briefly, once and for all, that I attach no importance to the fact that I am wearing this cap and gown, or that I didn't get up at 5:20 this morning, or that I made what I think was a pretty good meditation under a hairdryer, or that I flew from Washington to Pittsburgh yesterday, alone, and had lunch there with a young man, or that I bought a drink during the flight from Pittsburgh to Los Angeles. None of these is worth burning at the stake or being crucified for."

"The significant thing is that the Sisters looked at themselves, at their lives, at their work, at those with whom and for whom they worked, at their times and what their times are doing to people and the way they live, and they said: Not only our lives but the lives of almost everyone are very much in need of fundamental change, change of mode growing out of change of heart."

And in the Manchester (N.H.) diocese, Bishop Ernest J. Primeau took the initiative, as did Cardinal Lawrence Shehan of Baltimore, in asking priests to submit nominations of candidates they considered suitable for appointment as bishops.

Perhaps the most encouraging note in the current proceedings was sounded by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, and Archbishop William E. Cousins of Milwaukee. Responding to a request from the Priests Association of Green Bay for a consultative role in the selection of a new Ordinary for that diocese, the two archbishops indicated that procedures already have been proposed to the Holy See by the U.S. hierarchy that would give priests a greater voice in the selection of bishop candidates.

It all adds up to a welcome sign of the Church's new openness. — Editorial in Cincinnati Catholic Telegraph.



"This is ONE thing that hasn't changed yet!"

### WHAT OF THE DAY

## Priest council idea is not entirely new

By REV. JOHN DORAN

A new phenomenon showing up across the land in the Church structure is the Priests Senate or Council. The first national meeting for representatives from these was held in Chicago on February 13th and 14th, calling to the attention of all Catholics that these structures are beginning to come into real existence, and that they will be a part of the Church of the future in the United States. Perhaps it might be well to discuss them a bit today.

From an historical point of view one could go back to the very earliest days of the Church and find a structure like the senate or council existing, but one would also have to admit long years of non-existence for any organization of this nature.

During the Middle Ages when bishops were landlords, and even strong political figures, they came to organize their dioceses rather much as the lords of the land—organized their duchies, baronies and so forth. The bishops surrounded themselves, as did the lords, with administrative officials, who went by the general title of courtiers—those around the court. These administrators became curia officials.

The Council of Trent accepted this part of the Church structure, even while it tried to improve the education of and the position of the ordinary priest. The bishop's position remained a spiritual power wrapped in lordly signs of authority long after the princelings and nobles, after whom they were modeled, slipped from the scene of history. The bishops, courts, or curias, remained, too.

One of the great dangers of Vatican Two, which I pointed out at the time, was that the council would affirm strongly the position and authority of the bishops, which it did, and also the laity, which it did, and would leave the priests caught in the middle.

in a squeeze between the ancient power of the bishops and the emerging power of the laity. This the council nearly did, but not quite.

The "not-quite" was the decision of the council to seek the formation of Priests Senates or Councils in each diocese so that the priests would become more vocal cooperators with their bishops in the matters of the Church in each diocese. This action of the council can, I think, be of great value to the priests themselves, but also to each diocese and the people of God within the diocese.

The action was a strange one. It called for the establishment of these senates or councils, but gave to them no definite structure or power. It just called for them to exist, and left to time to work out what position they would achieve within the Church. Where these councils or senates have been called into being by the bishops, they have had to seek first their own identity and then seek the fields in which they can profitably work. Neither the bishops nor the senates know exactly what these structures really are or what they are going to become.

This lack of definition may have been one of the finest acts of the council. It left the way open for the structure to grow from the bottom up, not from the top down. Strong foundations usually exist at the bottom. In about a hundred dioceses of the country the growth has begun. In some places the bishops have been very liberal in the manner in which the Senate has been elected and formed. In other places the formation and peopling have been restrictive. In either event the new structures have come into existence, and are now seeking to find for themselves and from each other how to become valuable to the people of God. A new form of representative government within the Church is now in its infancy.

If Pope Paul has his way, ecumenical conversations will remain an ongoing concern of our generation. Every real conversation always changes both parties. We can never determine in advance what these mutual changes are going to be.

The very purpose of the dialogue and inter-faith cooperation in which we are now engaged is to expand the common ground among the various Christian sects. Through our sincere and honest efforts at dialogue our Catholic "self-understanding" has changed surprisingly in only a short time. We have become more open to others. We have become more involved. With the zealous Paul of Ephesus and the wise Paul of Rome we are all beginning to have a clearer insight into the prayer of Christ: "That they may all be one!"

When 500 priests of the New York archdiocese addressed an appeal to the Holy See for a

voice in the future of the archdiocese and in the selection of its new bishop they brought to a dramatic climax a current wave of progress in the area of effective communications and mutual respect.

There was no stridency in the New York priests' appeal; in fact, they emphasized their "total and unwavering obedience and loyalty" to the Holy See. But it is hardly surprising that the priests should consider themselves to be competent in offering counsel on the diocese they are committed to serving.

In a similar action at Tampa, Fla., a group of priests wrote to the Holy Father suggesting that "the priests, nuns, and respected lay leaders" of the St. Augustine diocese be consulted before a new bishop is appointed. The priests said they were encouraged to make the petition "because we see this as a growing practice in the American church, a logical implementation of the principles of renewal from Vatican II."

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## OPINIONS

### Disagrees

To the Editor:

The one and only thing an individual is compelled to do is die. The Catholic Church offers mankind many means of coming closer to God. We are free to accept or reject them; if they are rejected, we, not God, are the losers.

Why, because one person thinks so, the holy water font should be discontinued, because it obviously is a source of "infection" and is unsanitary? Is beyond this writer's belief. It is the selfish trend today that no one else has any rights but "I"; therefore, because one person wants to get rid of holy water fonts, that is it; they are done for! Well, there are others of us who have rights, too, and we don't agree with that one person.

It is this writer's opinion that the writer in question will be forced to accept far more "infection" from the polluted air he breathes than through a few drops of holy water he may use—and this on his forehead.

If he doesn't want to kiss the Cross on Good Friday, he doesn't have to, but there are many of us who still do!

Holy water is a Sacramental that reminds us of the blood of the blessing attached to it, the Church strongly urges its use especially when dangers threaten, such as fire, storms, sickness, etc., and every Cath-

olic home should cultivate its use. Untold spiritual wealth is concentrated in a tiny drop, as it has its great power and efficacy from the prayers of the Church. These are some of the petitions the priest makes to God when he blesses water:

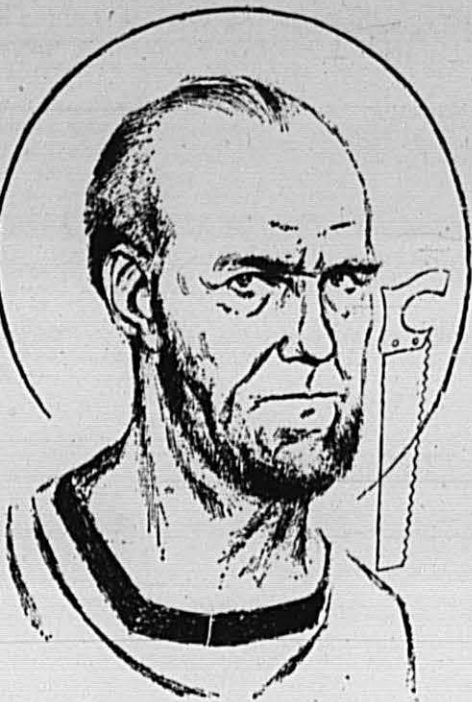
"O God, grant that this creature of Thine (water) may be endowed with divine grace to drive away devils and to cast out diseases, that whatever in the houses, etc., may be sprinkled by this water may be freed from everything unclean, and delivered from what is hurtful . . . Let everything that threatens the safety or peace . . . be banished by the sprinkling of this water; so that by calling upon Thy Holy Name may be guarded from all assault."

These prayers ascend to heaven each time one takes holy water and sprinkles a drop (Continued on page 7)

### Letters welcome

Readers are encouraged to submit letters for publication, but are asked to be as concise as possible. The Criterion reserves the right to edit letters for purposes of clarification, brevity and good taste. Anonymous letters will not usually be published but a writer's name will, on request, be withheld.





Saints in the Mass

THE APOSTLE OF 'THE NEW CITY' . . . St. James, called the 'Minor' to distinguish him from St. John's brother (St. James the Greater), came from Cana and was a relative of Our Lord. He became the first bishop of Jerusalem where he sought to foster strong roots in the people of Israel. He was known as 'The Strong,' and the Jews gave him the title of 'The Just.' After serving the Church in Jerusalem for some 30 years, he gave us his life for the Faith in the year 62 A.D. His feast is celebrated with that of St. Philip on May 11.

## Diocese maps housing effort

TOLEDO, Ohio—The Catholic Better Community Development Commission here is seeking authority to sponsor 180 urban renewal housing units.

The units would be available for the low-medium income groups and, hopefully, with rent subsidy money. Through subsidies, the units could be had by tenants for about half the cost of comparable rental housing in the area.

The Catholic group has made application for FHA mortgage insurance of \$2,572,000 under Section 221 (D-3) of the National Housing Act. Under the act, a tenant must pay at least 25% of his income for housing. The maximum subsidy is 70%, with a ceiling on income of \$2,400 for a one-bedroom unit, \$3,600 for two-bedroom, and \$4,800 for three-bedroom.

Bishop John A. Donovan of Toledo is president of the Catholic Better Community Development Commission, and Msgr. Michael J. Doyle, diocesan Catholic Charities director, is vice-president.



## FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you—for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

LEPERS ☐ Only \$8.50 gives our priests and Sisters in Shertallay, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!

BABIES NEED YOU ☐ For only \$2.50 a week (\$10 a month, \$120 a year) you can make sure that an abandoned baby has food, clothing, a blanket and love. We'll send you a photo of the baby you 'adopt,' tell you something about him (or her), and ask the Sister-in-charge to keep you informed.

MEET MISSION EMERGENCIES ☐ Your stringless gifts in any amount (\$5, \$20, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are—in India and the Holy Land, for instance.

THINK OF YOURSELF, TOO ☐ Only you can make your will—and do it this week to be sure the poor will have your help even after you're gone. Our legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION. Also, our priests will offer promptly the Masses you provide for.

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# FACES OF RACISM IN BRAZIL

By PAUL CHAPMAN  
Copyright, 1968

I WANTED to sit quietly in the back of the classroom and simply observe, but Brazilian hospitality requires that a guest be honored. The teacher suspended her normal plan for the study of Portuguese conversation and decided that each student in turn should ask me a question. After the routine questions had all been covered—"Do you like Brazil?" etc.—questions were asked about life in the U.S., about the Vietnam war, and then about the racial crisis.

Undiplomatically, I equated the situation in the States with the situation in Brazil. In a flash, half the class—including the teacher—jumped to their feet, waving their fingers back and forth in a characteristic gesture of disapproval. Obviously, I had desecrated a sacred precinct by suggesting that anything approaching the very sorry American situation could also exist in Brazil.

American experience has taught me to be slightly suspicious, however, when a white-controlled nation claims—as Brazil frequently does—to be free of prejudice. Perhaps the persistence with which Brazil asserts that it is color blind only deepened my suspicions, and nothing here has changed them.

But observations are better than suspicions and the comparison of faults. An article in "Realidade," a popular liberal review, recently exposed many of the injustices in Brazilian society. Two Brazilians—Adacir de Mattos, a Negro, and Narciso Kalili, a white—last August spent 20 days together in six Brazilian cities, testing the racial openness of hotels, schools, hospitals, and other facilities.

My own experience is limited to one city—Salvador—and these observations are not informed by sociological expertise, but they are simply the plain facts available to anyone preoccupied with the question of race.

AGAIN, American conditioning has taught me to lump everyone, except Orientals and Indians, into two broad categories—black (or Negro) and white (or Caucasian). But these haven't served me well in Brazil.

Three boys, two black and one a tone lighter, one day stopped at the house to chat and soon asked if it were really true that there were boys of their color in the United States. I assured them that this was so, and for emphasis I pointed to each one in turn and said, "In the U.S. we have black people like you." But when I said this to the third boy, the coffee-colored one, the fingers started waving back and forth again. And they explained that there is a significant difference between "black" and "brown."

Both "blacks" and "browns" are descended from the 3,500,000 slaves who were brought to Brazil until Emancipation in 1888. Black describes Negroes (about 12 million today) whose skin and facial characteristics are all Negroid, while brown describes the 17,000,000 or partly Brazilian Indian mixed with white. Except for 500,000 Orientals, the remaining 52,000,000 Brazilians are white (total: 81 million).

Within the three major classifications there are many different subdivisions in popular parlance—all based on hair texture

## Orthodox clergy in papal audience

VATICAN CITY—Among the thousands present at a recent general audience of Pope Paul VI were two Russian Orthodox priests who have been in Rome a few weeks to become better acquainted with the Roman Catholic Church.

Archpriest Vladimir Rozhkov and Archpriest Peter Raina, both of the Moscow patriarchate, were accompanied to the audience by an American Jesuit, Father John Long, an official of the Vatican Secretariat for Promoting Christian Unity, which has been the host for the Russian prelates.

During their stay in Rome they have lived at the Russicum, the Jesuit house of Russian studies, where a chapel has been set aside for their celebration of the liturgy. The Jesuit students studying at the Russicum attended a liturgy celebrated by the two Orthodox priests and provided the choir for the Feast of the Epiphany according to the Orthodox liturgical calendar.

## To ordain women

BERLIN—Women now can be admitted to the ministry in 20 of the 27 member Churches of the Evangelical Church in Germany (EKID) after the Lutheran Church of Braunschweig voted to permit ordination of women.

and skin tone. There are two kinds of hair: good hair (cabelo bom), which is straight or slightly curly; and bad hair (cabelo ruim), which is tightly curly. Backfence discussions often include words like sarara (light skin, bad hair), moreno escuro (dark skin, good hair), mulatre (dark skin, bad hair), etc. Seventy per cent of Salvador's population has traces, or more, of Negro heritage; and the social significance of the different tones of brown is impossible to generalize, though one can't escape the fact that black skin and curly hair are synonymous with the hardest economic conditions.

Look, for example, at our street in Nordeste: 66 houses ranging in quality from tile and stucco construction, with both running water and electricity, to mud huts with neither. The street has 48 black families, of whom 41 live in mud huts and seven in stucco. There are 17 brown families, of whom only two live in mud houses. The further into the valley we walk, toward the frontier of the barrio where new mud huts are being constructed, the less frequently we see brown skin; and on the farthest boundary, past the electricity and water service, there are only blacks. Again and again, black skin, powerlessness, and poverty are in reality synonymous.

But, like all social illness, this fact can be comfortably avoided. Not far from Nordeste is the subdivision of Salvador called Barra. Here are located the wealthiest homes of the city, some residences with large yards and elaborate stucco sculpturing, and others have high rise apartments with the first floor reserved for cars and play area for children. In Barra, during the daytime, you can see many Negroes walking the streets or leaning from the windows in the apartments. At first I assumed that the area was well-integrated, but I soon discovered that these are all nursemaids, cooks, laundresses, cleaning ladies, auto attendants, doormen, gardeners, etc. There are evidently no independent Negro residents in Barra, which is also true of several of the other exclusive residential sections. A successful black-skinned doctor has recently bought an apartment in Graca (a wealthy neighborhood), but he has not moved there yet, because he fears the confusion which will surely ensue.

NEWSREELS of events in the city—at the university, the cultural centers, newspaper pictures of meetings and conferences in Salvador—all would lead one to believe that Salvador has no Negro citizens. Only the police page and the sports page show pictures of Negroes.

Although one would hope to find exceptions in the employment picture, they are too few for comfort. On the wall of one large bank is a graphic mural depicting slave trade in Salvador 150 years ago. In the rows of desks underneath the mural are signs of the continuing damage which slavery wrought—row on row of desks, manned by brown people, and whites, but no blacks.

At the other end of the scale there are jobs almost exclusively reserved for blacks, and these jobs range all the way from the most menial to the hardest of work. Wherever there is a hierarchy of employees, there is a similar color pattern.

In the school where I visited the Portuguese class, for example, each class has not only

Editor's Note—The author, Paul Chapman, is director of Packard Manse, a pioneer ecumenical organization in Stoughton, Mass. He is now on sabbatical leave with his family in South America.

covered that these are all nursemaids, cooks, laundresses, cleaning ladies, auto attendants, doormen, gardeners, etc. There are evidently no independent Negro residents in Barra, which is also true of several of the other exclusive residential sections. A successful black-skinned doctor has recently bought an apartment in Graca (a wealthy neighborhood), but he has not moved there yet, because he fears the confusion which will surely ensue.

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In the school where I visited the Portuguese class, for example, each class has not only

a teacher but a room assistant, or "servant," as she is called. She sits at the door, maintains discipline if the regular teacher is late, (as she usually is), and keeps the room neat, blackboards erased, and all that. There are no black teachers in the school, though most of the assistants are black.

As the authors of the "Realidade" article discovered, it is not enough to say that all this is simply a factor in the economic underdevelopment which afflicts the country. The fact is that these patterns are reinforced by the attitudes of some of the citizens. In city after city, in test after test, they uncovered patterns of racism similar to those which gnaw away the structures of democracy in the United States.

IN SALVADOR, for example, at the Hotel Barra where they decided to stay, the white "tester" was easily located in a room, but when the Negro "tester" arrived he was sent away—no vacancies, telephone tomorrow, etc. At a school where the Negro tester tried to enroll his small child, he was graciously received and politely told that there were no openings at present. The principal wrote him a letter of introduction to another school. An hour later the white tester entered his child in the first school without difficulty.

Again and again, in stores and restaurants, the authors of the "Realidade" article uncovered a severe conflict between what the nation thinks about itself and what appears to be the case in reality. Some who were interviewed admitted the discrepancies, but felt that exposing these conflicts would only serve to exacerbate the problem.

A Rarefy University student, for example, said: "I think it better that you not meddle with

this issue. People know that prejudice exists. But the more we talk about it, the more it grows and is likely to explode." Many Negroes, especially those who have taken a first step toward overcoming the economic liabilities of color, shared this view. "Our sufferings," they said, "will only increase if the situation becomes aggravated." Some comments from Negro professionals sounded like classic examples of Uncle Tomism.

Brazilians frequently see no parallels between the U.S. and Brazil, because, when they look at us, they see first the violence of open conflict in South and North alike—a violence which has not appeared in Brazil. What they do not see is that, tragic as it is, this is but symptomatic of a sickness from which their great nation also deeply suffers. Brazilians are like some Americans who are more shocked by the riots than by their causes.

A Brazilian author, Alfonso Arinos (white), concludes indeed that what is happening in the U.S. will never occur in Brazil. His reasoning, though instructive, is of doubtful value as history. He blames racism in the U.S. clearly on the teaching of the Protestant Church, which, he claims, has supplied the Biblical justification for racial separation; and he contrasts this with the teaching of the dominant Catholic church in Brazil—which is integrationist. "Realidade" pointed out earlier, however, that in colonial times the Negroes, both slave and free, were denied access to the Church and sacraments "lest they bring disharmony and tumult to the house of God."

A PARALLEL examination of Brazil and the U.S. then, obviously suggests that Negro self-consciousness and pride and thirst for power, as well as his determination to grasp a place of influence in the mainstream of American life, is precisely what is encouraging about our problem. But here in Brazil all these elements are lacking. No one seems to notice that all the ads in "Realidade," for instance, use white models—though 35 per cent of the population is non-white; no one offers any alternative to the phrase *cabelo ruim*, or suggests that natural hair is beautiful.

No one yet publicly acknowledges that the violence of injustice is far more destructive than the open violence which forces a nation to examine the human situation itself—and Brazil someday will have to pull down the facade of its so-called racial democracy. This is not to state a holier-than-thou proposition, by any means, but simply to ask of Brazilians that they learn by example and advantage what we have learned by anguish and pain.

In the recent past, Catholics have tended to put so much emphasis upon the divinity of Christ in defense against those who denied it or neglected it that they thought of the humanity of Christ as just that, an abstract idea, but never knew Him as man. The new interest in the Bible should balance this for us.

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## SUNDAY AT SCECINA

# St. Mark faces St. Thomas for Junior crown

St. Thomas Aquinas of Indianapolis will be trying for its second Archdiocesan Junior CYO Basketball Tourney championship in three years this Sunday as it meets St. Mark's of Indianapolis in the final tourney game. The game will be played at 3:30 p.m. in the Secina Memorial High School gym.

In the semi-final round last Sunday, St. Thomas eliminated St. Andrew's of Richmond, 55-47, and St. Vincent de Paul, Bedford, 102-41. St. Mark's reached the final game by sidelining St. Paul's of Tell City, 63-39, and Sacred Heart of Jeffersonville, 64-58.

Other deanery representatives that appeared in last Sunday's round were: St. Mary's, North Vernon; and St. Peter's, Franklin County.

Archdiocesan Cadet Basketball Tourney action will begin Sunday at Our Lady of Providence High School, Clarksville, and Secina in Indianapolis.

At the Clarksville site, St. Ambrose of Seymour will meet St. Bridget's of Indianapolis at 1 p.m., with St. Paul's of Tell City playing the winner of the New Albany Deanery eliminations at 2:15 p.m. (The New Albany final deanery game was played last night.)

## CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributors and others who have reported news for the current issue. The following persons submitted items for this week.

DOROTHY HARMAYER, Batesville  
MISS LULA EHRINGER, Sellersburg  
MRS. CLARA BACK, Brookville

St. Patrick's of Terre Haute will meet Christ the King (Indianapolis "B" winner) in the first tilt at Secina (1 p.m.). The second game (2:15 p.m.) will pit St. Lawrence of Lawrenceburg against St. Mary's of Richmond.

Winners will play Sunday evening at 7 p.m., with the championship game scheduled for 2 p.m. Sunday, Feb. 25, at Secina.

The Holy Spirit Invitational Tourney for Freshman-Sophomore League teams will finish the course Sunday with the final game at 8:15 p.m., preceded by the consolation tilt at 7 p.m.

Semi-final round between the last four teams was scheduled Thursday evening between St. Mark's and St. Philip Neri (upper bracket) and Our Lady of Lourdes and Holy Spirit (lower bracket).

In addition to the usual trophies a sportsmanship plaque will be awarded at the conclusion of the tourney Sunday night.

The championship team of the "56" Basketball League — St. Christopher's — was eliminated in the first round of the Holy Cross Tourney by St. Michael's "A" by a squeaky 33-32.

Tourney play will continue over the week-end with the second round almost completed. Thirty-eight teams were entered in the post-season tourney. Quarter-finals will end Tuesday, Feb. 20, while semi-finals, consolation and championship tilts will be played Sunday, Feb. 25.

## CYO NOTES

An estimated 250 entries are expected for the annual Archdiocesan Science Fair, to be held March 10 in the Little Flower gym, Indianapolis. Entry deadline is March 1.

Directors of parish entries in the Junior CYO One-Act Play Contest met last night to discuss details of the competition. First round begins March 17.

Entry blanks will be mailed next week for the Cadet CYO Archdiocesan Instrumental Music Contest. The event is scheduled the week-end of April 6-7 at Cathedral High School. Piano contestants will play on Saturday, while others are slated for Sunday.

The awards ceremony for the Marian Medal winners will be held Sunday, March 24, at a site still to be determined. Candidate deadline is March 15. The medal is available to qualified Girl Scouts, Camp Fire Girls and Catholic Daughters of America.

Deadline for entries in the Cadet Boys Track and Field dual-meet season is March 12. Competition will start the week of April 7.

## Table tennis tournament set to open Feb. 18th

More than 900 entries are expected when play begins Sunday during the annual Junior CYO Table Tennis Tourney, to be held at Little Flower parish. Eleven tables will be erected for continuous action starting at 1 p.m.

Boys and girls' freshman-sophomore singles will play from 1 to 5 p.m., followed immediately by boys and girls' junior-senior singles through 9 p.m. Officials are hopeful that the semi-finalists will be determined in each event at the close of Sunday's schedule.

Freshman-sophomore doubles for boys, girls and mixed will begin at 7 p.m. Monday, Feb. 19, continuing until 10:15 p.m. The following night junior-senior doubles are scheduled at the same time.

All remaining matches will be played the following Sunday, Feb. 25, starting at 1 p.m.

Individual trophies for winners and runners-up in each of 10 events will be awarded, in addition to team trophies. Each participant is expected to provide his own paddle while the CYO Office will provide the balls.

**HOLY CROSS "54" TOURNAMENT**  
Games of Saturday, Feb. 10  
Upper Bracket: St. Andrew 40, Nativity 14; St. Ann 26, St. Gabriel 10; Christ the King "A" 30, St. Thomas 19; St. Bernadette 32, Holy Cross 28.



**RICHMOND DEANERY CHAMPIONS**—St. Mary's of Rushville defeated St. Gabriel's of Connersville, 51-46, in an overtime session to win the Richmond Deanery 1968 cadet basketball championship. Shown front row, left to right are: Patricia Parish, Rose Marie Shanahan, Tim Sheehan, Tom Wagner, Jim Owens, Joe Jarman, Christine Mahan, and Rosalie Schroeder. Back row, left to right, are: Assistant coach Russ Tallas, Chris Newhouse, Nick Carpenter, Bill Shanahan, Denny Corn, Mike Herbert, David Coon, Mark Lykins and Coach Graydon Lykins.



**STYLE SHOW, TAILORED DRESS WINNERS**—The largest division in the recent Junior CYO Style Show held in the Holy Name auditorium, Beech Grove, was the Tailored Dress category, which is represented by these eight young ladies who received awards in the competition. Left to right: Anne Speth, St. Roch, who was named first place in the category (and also in the Formal Dress Division); Nancy Schirzinger, St. Christopher; Nancy Knapp, St. Christopher; Arlene Schroeder, St. Mary of Greensburg; Elaine Grimore, St. Malachy of Brownsburg; Susan Robinson, St. Roch; Teresa Corya, St. Mary of Greensburg; and Jeanette White, St. Christopher (also the first place winner in the Skirt and Blouse Division).

## Scores

**CYO BASKETBALL**  
CADET ARCHDIOCESEAN TOURNAMENT  
Indianapolis Deaneries  
Third Round  
"A" Division: Mount Carmel 40, St. Andrew 37; St. Gabriel "A" 47, Our Lady of Lourdes "A" 24; St. Bridget 50, Little Flower "B" 24; Holy Cross 53, St. Bernadette 28.  
Final Round: St. Bridget 42, Mt. Carmel 30.

**Semi-final Round**  
"B" Division: Christ the King 47, St. Michael "A" 25; St. Philip Neri 37, Holy Name 30; St. Patrick 40, St. Luke 31; St. Jude 47, St. Christopher 37.

**Final Round:** Christ the King 44, St. Philip Neri 25; St. Patrick 33, St. Jude 31; St. Michael "A" 30, St. Luke 31.

**Terre Haute Deanery**  
Semi-final Round: St. Patrick 41, Sacred Heart 19; All Saints 25, Annunciation 24.  
Final Round: St. Patrick 51, All Saints 11.

**New Albany Deanery**  
Semi-final Round: St. Paul 33, St. Paul Sellersburg 31; St. Anthony 52, Sacred Heart 44.  
Final Round: St. Paul 51, St. Anthony 35.

**North Vernon-Deford Deanery**  
Final Round: St. Ambrose, Seymour 39, Pope John XXIII, Madison 31.

**Richmond Deanery**  
Final Round: St. Mary, Rushville 51, St. Gabriel, Connersville 40.

**JUNIOR ARCHDIOCESEAN TOURNAMENT**  
First Round: St. Paul, Tell City 64, St. Mary, North Vernon 32; St. Mark, Indianapolis 64, Sacred Heart, Jeffersonville 58; St. Thomas, Indianapolis 102, St. Vincent de Paul, Bedford 41; St. Andrew, Richmond 39; St. Peter, Lawrenceburg 33.

**Semi-final Round:** St. Mark, Indianapolis 63, St. Paul, Tell City 39; St. Thomas, Indianapolis 55, St. Andrew, Richmond 47.

**HOLY SPIRIT FRESHMAN-SOPHOMORE INVITATIONAL**  
Games of Monday, Feb. 5  
St. Gabriel 1, St. Christopher 0, forfeit; St. Philip Neri 54, Holy Cross 39; St. Catherine 34, Holy Trinity 44.

**Games of Tuesday, Feb. 6**  
Our Lady of Lourdes 78, Holy Name 47; Holy Spirit 14, St. Jude 63; Nativity 40, St. Andrew 32.

**Games of Monday, Feb. 12**  
Quarterfinal Round (Partial)  
St. Mark 43, St. Joan of Arc 31; St. Philip Neri 70, St. Gabriel 54.

**Games of Tuesday, Feb. 13**  
Quarterfinal Round  
Our Lady of Lourdes 51, St. Catherine 40; Holy Spirit 43, Nativity 35.

**HOLY CROSS "54" TOURNAMENT**  
Games of Saturday, Feb. 10  
Upper Bracket: St. Andrew 40, Nativity 14; St. Ann 26, St. Gabriel 10; Christ the King "A" 30, St. Thomas 19; St. Bernadette 32, Holy Cross 28.

## New officers

**ST. JOSEPH HILL, Ind.**—The new officers of St. Joseph parish Altar Society are: Mrs. Lee J. Sechser, president; Mrs. Kenneth Kleehamer, vice-president; Mrs. Robert Krueger, secretary; and Mrs. Edward Klein, treasurer.

## Speaker named

**INDIANAPOLIS**—Detective Sergeant John Ferguson of the Indiana State Police, a graduate of the Federal Narcotics School in Washington, will address the Cathedral High School Fathers Club at a meeting Tuesday, Feb. 20. James Kiesel is president of the Fathers Club.

## Elect officers

**INDIANAPOLIS**—Mrs. Robert Broderick is the newly-elected president of the Rosary Altar Society of Nativity parish. Other new officers include: Mrs. Edward McCoy, vice-president; Mrs. Floyd Gramman, secretary; and Mrs. David Dwyer, treasurer.

**Lower Bracket:** St. Patrick 35, Immaculate Heart "B" 11; St. Michael "A" 33, St. Christopher 22; St. Joan of Arc 28, St. Pius X 24; St. Joseph, Shelbyville 45, St. Barnabas 17.

**Games of Sunday, Feb. 11**  
Upper Bracket: St. Mark 44, St. Roch 30; St. Andrew 49, St. Luke 13; St. Jude 45, St. Lawrence 31; Our Lady of Lourdes "A" 15, Mount Carmel 15; St. Philip Neri 30, Little Flower "A" 26; Holy Trinity 27, St. Ann 24.

**Lower Bracket:** St. Catherine 35, St. Matthew 31; Holy Name 38, St. Patrick 29; Immaculate Heart "A" 16, St. Simon 8; St. Michael "A" 40, Our Lady of Lourdes "B" 14.

**INDIANAPOLIS DEANERIES**  
CADET VOLLEYBALL LEAGUE  
Games of Tuesday, Feb. 6

Division 1: St. Rita def. Immaculate Heart 15-10; St. Christopher def. St. Joan of Arc 9-15; 15-3; 15-6; Holy Spirit-St. Thomas, postponed; St. Bridget, bye.

Division 2: Our Lady of Lourdes def. St. Lawrence 8-15; 15-4; 15-6; St. Andrew def. St. Simon 15-4; 15-11; Holy Spirit-Little Flower, postponed; St. Philip Neri, bye.

Division 3: St. Patrick def. St. Catherine 16-18; 15-7; 15-5; Holy Cross def. St. Roch 15-4; 15-8; Greenwood def. St. Mark 15-5; 15-10; St. Barnabas, def. St. Mark 15-5; 15-10; St. Patrick, bye.

**Standings**  
Division 1: St. Thomas 6-0; St. Christopher 5-1; St. Rita 4-3; St. Bridget 3-2; Holy Trinity 2-4; St. Joan of Arc 2-5; Immaculate Heart 0-7.

Division 2: Our Lady of Lourdes 5-2; St. Andrew 3-4; Little Flower 2-4; St. Lawrence 1-6; St. Simon 0-5.

Division 3: Our Lady of Greenwood 6-0; Holy Cross 6-0; St. Catherine 3-4; St. Patrick 3-4; St. Barnabas 2-3; St. Mark 2-5; St. Roch 1-6.

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**SCIENCE WINNER**—Bruce E. Lamb, a senior at Brebeuf Preparatory School, Indianapolis, was selected as one of the top 300 science students in the nation, one of the top five in Indiana, and the only Indianapolis-area student to earn a Westinghouse Science Award. The Brebeuf student completed his award-winning science project injecting radio-active tin into the abdominal cavity of rats during an eight-week National Science Seminar last summer at Purdue University. He is now eligible for a Westinghouse-sponsored trip to Washington, D.C. The science award winner is a member of St. Pius X parish, Indianapolis.

## Math Contest set at Woods Feb. 17

ST. MARY-OF-THE-WOODS, from Indiana and Illinois will be Ind.—St. Mary-of-the-Woods College mathematics department. Purpose of the contest is to in- will sponsor a Mathematics Contest girls who are adapt in test for high school girls on Sat- mathematics to pursue this field urday, Feb. 17. Some 22 schools of study in college.

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718 Groveswood Dr.	1250	3	yes	yes	no
217 Groveswood Dr.	615	3	yes	yes	no
71 S. 9th Ave.	\$12,500 Price	2	yes	yes	no
229 S. 2nd Ave.	300	2	yes	no	no
240 S. 3rd Ave.	360	2	yes	yes	no
142 S. 13th Ave.	Assume \$3,000	4	yes	yes	yes
155 S. 2nd Ave.	400	3	no	no	no

## —HILL VALLEY ESTATE—

(St. Barnabas Parish)

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(St. Thomas More Parish)

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2725 Dawson	400	3	no	no	yes
3829 S. Ewing	250	2	yes	no	no
2863 S. Oakland	600	3	no	no	no
720 Lincoln St.	300	4	yes	yes	no
3033 Ashbury St.	400	3	yes	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no
7824 Roy Rd. (Eastwood)	500	3	yes	no	yes
2911 S. Parker St.	625	3	yes	no	yes
1805 Calhoun St.	300	2	yes	no	no
2505 Brookside Pkwy. S.	300	2	yes	yes	no
2501 Brookside Pkwy. S.	300	2	yes	yes	no
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## ● TIC TACKER

## Tuition payments increasing

By PAUL G. FOX

Five diocesan high schools in Marion County reported tuition payments of \$57,333 last month, as the schools attempted to secure at least half of the year's tuition by the close of the first semester.

They succeeded, with a total of \$264,422 or 53.6 per cent of tuition collected. The anticipated tuition revenue of the five schools—Chartrand, Chatard, Kennedy Memorial, Ritter and Scenic Memorial—is \$505,110, as projected by the Archdiocesan School Board in the 1967-68 budget.

If the entire projected amount is collected this week the total will barely cover the \$193,879 figure budgeted for lay teachers' salaries in the five schools. There are 75 full-time lay teachers employed by the schools.

The six-month deficit for the five diocesan schools, reported last month, was \$215,200, compared with \$171,450 at the same time (December 31) of the previous year.

**ARTIST-MONK NOW A HERMIT**—Our news service this week carried an interesting item about a Benedictine artist-monk affiliated at one time with St. Meinrad Archabbey. Dom Gregory de Wit, O.S.B., a Dutch-born artist who joined the Benedictines 55 years ago in Belgium, studied art in Belgium, Germany and Italy. He came to the U.S. in 1937 and became an American citizen in 1950. Dom Gregory is noted for his artwork at St. Meinrad Archabbey and other American centers. In 1955 he joined four Belgian monks to form a hermitage at Longeborne near Sion in the Swiss Alps. The news item notes that Dom Gregory "loves the solitude here despite the long winters and heavy snows. He is kept busy painting and writing and also likes to play the piano and gets the news of the outside world from his transistor radio. Of course, he does his own cooking and housecleaning as any monk-hermit would do. He has written a book of memoirs which he hopes to publish soon and a volume of religious poetry, too."

**SCANNING THE NOTES**—Armond Smith recently became the 100th member of the Young Catholic Adults in Indianapolis. A resident of Terre Haute, Smith is a faculty member at Rose Polytechnic Institute there. The membership milestone was recorded recently during a YCA meeting held in Indianapolis' Warren Hotel. Information about the group can be obtained from Norb Elliott, 631-2882. A letter this week from a lady in Milwaukee, a retirement home resident, asks us to suggest that people with broken rosaries send them to her. She promises to repair

them and donate them to the missions. Her name and address: Mrs. C. S. King, 2301 E. Bradford Ave., Milwaukee, Wis. 53211. Latin School sophomore Jeff Chiplis served as Indianapolis "Mayor for a Day" during a recent Boy Scout Day observance.

**NAMES IN THE NEWS**—Other regional winners in the Indiana State Music Association contest included five students at St. Mary's Academy, Indianapolis: Denise Wiles, Ellen Dugan, Karen Bowman, Tracey Hensel and Jeanette White. . . . Another Archdiocesan high school student has been named a winner in the annual Current Affairs Contest conducted by Time magazine. She is Margaret Martin, of Schulte High School, Terre Haute. . . . Two Marian College graduates will speak at the Alumni Science Day, to be held at the college Sunday, Feb. 18. They are: Donald Bozic, pedodontic intern at Riley Hospital, and Robert Turk, doctoral candidate in toxicology at the Indiana University School of Medicine.

Miss Marian E. White, a 1929 graduate of Manual High School, Indianapolis, has been named to receive the "alumnus of the year" award there. A member of St. Andrew's parish, Indianapolis, Miss White is employed at Eli Lilly and Co. . . . Thomas F. Jordan, vice president for university relations at the University of San Francisco, has been named district director of the American College Public Relations Association, Far West District. The Indianapolis native formerly served as executive secretary of the Catholic Youth Organization here.

**HERE AND THERE**—James J. Berlier, senior at St. Joseph's College, Rensselaer, has been named editor of the college yearbook. He is a graduate of Cathedral High School in Indianapolis. . . . The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Feb. 18, in St. Mary's Church in downtown Indianapolis by Father Albert Ajamie. . . . St. Maur's Seminary in Indianapolis is looking for "a good used piano" if a donor can be found. . . . Three Catholic Social Services caseworkers spoke recently in Central Indiana public high schools. Miss Mary Louise Eluere, unit supervisor, Miss Joan Davey and Mrs. Ursula Dunnwind, caseworkers with unmarried mothers, addressed students at Greenfield-Central Community High School, while Miss Eluere recently spoke on social work at Rockville High School during a career day program. . . . St. Peter and Paul Cathedral parish CYO will benefit from the proceeds of a Rummage Sale, to be held in the Cathedral Social Center from 8 a.m. to 4 p.m. Saturday, Feb. 24.



**RETREAT MASTER**—Father Lambert Reilly, O.S.B., retreat master at St. Meinrad Archabbey, will conduct the annual retreat for the women of Holy Name parish, Beech Grove, at Our Lady of Fatima Retreat House on February 23-25. Reservations may be made with Mrs. Paul Shepherd, 784-3640 or Mrs. Joseph Haag, 784-3230.

## Shorten hours

**VATICAN CITY**—Priests working in the Roman Curia will be given reduced working hours beginning March 1 as a part of the overall reform of the Roman Curia, Vatican officials announced. The priests' office hours will be cut from 36 to 33 per week to give them more time for pastoral duties, it was reported.

## Priest given warning about anti-war advice

**FORT KNOX, Ky.**—Army officials have warned that they may bar a Catholic priest from this military base unless he curtails his anti-Vietnam war activities among the soldiers.

But Father James C. Gorman says he will ignore the warning that he restrict his activities to meetings with soldiers to the office—and in the presence—of the base Catholic chaplain, Col. Charles Bernel.

"It appears to me that this is an attempt to control the consciences of the soldiers," said Father Gorman, who is chairman of the Interfaith Louisville Peace Council and faculty member at St. Thomas Sulpician Seminary which serves the archdiocese of Louisville.

**FATHER GORMAN** said the war was "morally wrong, unjust and an act of United States colonialism." He and other members of the council have been visiting Fort Knox regularly since last fall. They counsel soldiers who have doubts about the war and have given them some 500 pieces of anti-war literature to distribute.

Father John W. Hanrahan, Louisville archdiocesan chancellor, confirmed that army officials have contacted the chancellor concerning Father Gor-

man's activities. He said the Army has been in touch with him for months "keeping me apprised of the situation." Recently, Father Hanrahan said, he received a phone call from Col. Bernel advising that the Army would attempt to bar Father Gorman from the base unless he agreed to limit his activities.

"As far as we are concerned, he is a priest in good conscience, acting according to his conscience, and as an individual," Father Hanrahan stated.

Father Gorman, from Philadelphia, is not a priest of the Louisville archdiocese. He is in the process of becoming a member of the Sulpician society, and, before joining the St. Thomas faculty last August, was active in the anti-war demonstrations of Father Philip F. Berrigan, S.S.J., of Baltimore.

**A SPOKESMAN** for the Army said officials had no objection to Father Gorman carrying out his work "through channels"—in the office of the chaplain. The spokesman said the Army believed that the priest did not have the right to wander around the base at will approaching per-

## Pastoral attacks racism, poverty

**DAVENPORT, Iowa**—Bishop Gerald O'Keefe of Davenport has urged Catholics of South eastern Iowa "to become more active in efforts to rid our diocese of racism and poverty."

In a pastoral letter to priests, Religious and laity of the diocese, Bishop O'Keefe warned against calling for repressive measures in the face of urban violence, and urged a change of heart in the Christian observance of God's laws of justice and love for all men.

The Davenport prelate encouraged Catholics "to work for local fair housing laws, to seek the legislation and policies necessary to end the poverty of the dispossessed and alienated hard-core poor in our diocese and state."

sons who had not asked for his advice.

Father Gorman, however, said he has followed "normal visiting procedures." He said his visits to the Family Welcoming Center at Fort Knox were carried out in accord with Army regulations.

"I have never gone in to see a soldier unless it was made known he asked directly or indirectly to see me," he claimed.

Father Gorman asserted his work at Fort Knox has been assisted by a number of soldiers "who are organizing against the war and against military injustice."

## Teachers

(Continued from page 1)  
Terms and consultants will be announced this spring.

A brief report on the progress of the current Catholic Education Study was presented to the School Board by Father George Elford, assistant superintendent.

Father Elford indicated that preliminary returns from recent parish discussions show adult education to be the major interest of a majority attending the sessions.

Representatives of the St. Simon parish school bus association appeared before the Board to request establishment of a driver instruction program for parish school bus drivers and cooperative inter-parish facilities for bus maintenance and repairs. The St. Simon's association is composed of laymen completely responsible for operation of the parish's five buses which transport 70 per cent of the suburban school's enrollment daily. A School Board committee will be appointed to study the association's proposals.

## New policy

**SAN FRANCISCO**—San Francisco's century-old Olympic Club has amended the club's by-laws and removed the requirement that club members be "only white."

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**FAMILY PERPETUAL** includes the father, mother and their children of any one family unit, enrolls them FOREVER as members. Offering \$100.00 and is given only once. This also may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$100.00 is given within 12 months from the date of enrollment. Certificates for Perpetual Memberships will be issued by the Archdiocesan Office.

**DECEASED PERSONS** as well as the living may be enrolled in any of these classes of membership. Members share 30,000 Masses each year as long as they be in need of them.

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"Yes sir, for every foot I examine I give one half the fee to the Society for the Propagation of the Faith!"

## Spanish Catholic periodical seized

**BARCELONA, Spain**—The January issue of the monthly Bulletin of the Catholic Association of Barcelona Leaders has been seized by the police on orders of the special court on the press here.

Police entered the editorial offices of the publication and confiscated copies of the periodical being readied for distribution.

No information was given for the action. The Bulletin has a circulation of 10,000.

The Association of Barcelona Leaders was organized for the formation of leaders for press activities and the promulgation of Catholic social doctrine.

## Opinions

(Continued from page 4)

either for oneself or another whether he be present or absent, and God's blessings descend for soul and body.

Satan hates holy water because of its power over him. He cannot abide in a place or near a person that is often sprinkled with it.

Because holy water is one of the Church's sacramentals, it remits venial sin. In making the sign of the cross, with a drop of holy water on the tip of our finger, we should say "By this holy water and by Thy Precious Blood wash away all my sins, O Lord."

The majority of us, I believe, are so weary of pessimistic views (such as those of Mr. Cogley) couldn't The Criterion give us at least one or two columns on something "spiritual"; such as, "The Seven Gifts of the Holy Spirit" or "The Twelve Fruits of the Holy Spirit," or even the sacramentals?

T. P. Langley  
Jeffersonville, Ind.

## Religion

(Continued from page 1)  
took place at 14th and North Meridian St.

You could almost hear the mental wheels spinning as the class pondered this decision.

"Thinking is hard work," Sister Alma said after class. "That's why a few girls would rather go back to isolated questions and answers, true or false, multiple choice."

But not the majority. Writing, thinking and talking as Christians among fellow Christians is an exhilarating experience. "After all," a senior said, "religion class wasn't meant to be like math or history where all the answers are in the book. Religion class inspires us to explore."

And what explorer ever needed a school desk?

## Close four grades of parish school

**HENRY, Ill.**—St. Mary's parish school here will operate as a four-grade school next fall, the parishioners decided by a 3-to-1 vote. An elected seven member steering committee recommended operation of the school with grades 1 to 4 in 1968-69. The 150 parishioners supported the recommendation.

The closing of four grades means 90 children will attend the only public school here.

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Saturday, Feb. 17  
Music by Blue Knights Orchestra  
Costumes Optional \$3.00 Per Couple  
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**St. Bridget's RUMMAGE SALE**  
February 23 - 24  
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## VALIDITY OF ORDERS?

# Conditional ordination rite shakes ecumenists in Britain

By JOHN A. GREAVES

LONDON—The conditional ordination (Jan. 27) of Father John Hughes, a former Episcopalian priest in the United States, by Bishop Joseph Hoeffner of Muenster, Germany, appears to have shaken ecumenists in Britain.

The validity of Anglican orders is a key issue in the matter of reunion between the Anglicans and the Catholic Church, and news of the conditional ordination ceremony at Muenster has encouraged uncertainties about the traditional Catholic objections to the validity of Anglican orders.

A statement of the Muenster diocese said that Father Hughes received the orders of deacon and priest from bishops who can trace their succession to Old Catholic bishops, whose orders go back in turn ultimately to bishops of the Catholic Church.

"Since it is possible but not certain that Father Hughes was validly ordained in the American Episcopal Church, the bishop of Muenster ordained him to the diaconate and priesthood conditionally," the statement said. "It is thus quite untrue that the conditional ordination amounts to a recognition of Anglican orders, which would be contrary to the 1896 Apostolic Curiae decree of Leo XIII."

IN RECENT years bishops of the Old Catholic succession—whose orders are recognized as valid by the Church—are reported to have taken part in Anglican ordination services. Father Hughes himself was originally ordained by the late Bishop Benjamin M. Washburn of Newark, N.J., who was of the Old Catholic succession.

Catholic newspapers here splashed the news of Father Hughes' ordination on their front pages as being of extreme significance in this country, where Anglicanism is the national state religion.

The Tablet, a Catholic weekly here, in a lengthy commentary on the case, said: "It seems to us that the judgment of the Holy See will not now depend exclusively on a fresh examination of historical evidence. Debate along these lines could continue indefinitely. It will depend on the developing doctrine of the priesthood both within the Catholic and the Anglican Church."

"It is to be hoped that there will be an ultimate convergence of these separate lines of development based on existing belief and practice rather than on historical title deeds."

After reviewing the background of Father Hughes' length and his intense studies of the whole question of Anglican orders, the paper goes on:

"In our view the Bishop of Muenster's action contributes to, rather than conflicts with, the deliberations of the (Vatican Secretariat for Promoting Christian Unity) and must also affect future decisions of the (Doctrinal Congregation). Ultimately the matter in its widest application reverts to the Holy See. The validity or otherwise of Anglican orders is not a matter of faith."

QUOTING FROM Father Hughes himself, the Tablet said that two years ago Cardinal John Heenan of Westminster, was asked if he felt that a "redefinition or elaboration" of the Vatican's declaration of 1896 rejecting the validity of Anglican orders was a necessary prerequisite to any theological dialogue between Anglicans and Catholics.

The cardinal replied: "Speaking for myself I have a very open mind on the issue; and if it would give any comfort or consolation of any kind we would be perfectly willing to have a commission composed of historians not necessarily drawn

exclusively from members of here, in a lengthy commentary on the case, said: "It seems to us that the judgment of the Holy See will not now depend exclusively on a fresh examination of historical evidence. Debate along these lines could continue indefinitely. It will depend on the developing doctrine of the priesthood both within the Catholic and the Anglican Church."

The Tablet pointed out that the great English convert from Anglicanism, Cardinal John Newman, was disposed at his ordination in 1847 (according to Louis Bouyer) to look on his earlier Anglican orders as valid and was ordained conditionally.

An anonymous writer commenting in the Universe, a national Catholic newspaper, said: "The action of the Bishop of Muenster will certainly set a fractious cat among the ecumenical pigeons."

"The question of Anglican orders is on the agenda of the official Catholic-Anglican talks. Hopes for a solution lie not in a return to the 16th century but in an examination of the developing theology of the ministry on both sides. It is not a question that can be discussed in isolation."

"It may be doubted whether the conditional ordination of Father Hughes has helped the discussion forward. The Vatican Secretariat for (Promoting) Christian Unity was apparently not consulted and must find the situation embarrassing. There is further a contrast between the bishop's reasons for taking this step and the convictions expressed by Father Hughes about his Anglican orders."

"The bishop ordained him because of the injection of valid orders into the Anglican communion through Old Catholic bishops. Father Hughes accepts this but also wants to say that his previous ordination would have been valid in any case."

"IN OTHER words, the bishop of Muenster's position implies the acceptance of the bull of Leo XIII. Father Hughes' position implies rejection of the bull, which he has elsewhere declared to be 'a dead letter' and 'obsolete.' To say the least, this is a premature judgment on a matter under official discussion."

"A case can possibly be argued for the validity of Anglican orders transmitted through the Old Catholic succession. But of course many Anglicans feel dissatisfied with this approach, which they regard as unworthy subterfuge. The question they want to discuss is the validity of Anglican orders in themselves."

Commenting on his ordination, Father Hughes had said: "I have never made any secret of my conviction about the validity of my previous ordination, and indeed of Anglican orders in general. I accepted conditional ordination not to satisfy any doubts of my own, which I never had, but merely to allay the doubts of others." He also stated: "I could, of course, never in conscience have accepted an absolute re-ordination, which would necessarily have involved a denial of my existing priesthood."



POPE RECEIVES ROMANIAN PREMIER—Pope Paul VI presents a book to Prime Minister Ion Gheorghe Maurer of Communist Romania during an audience at the Vatican. The one-hour meeting was the longest the Pope has held with any Communist leader. It also marked the first time that a head of the Romanian Communist government was received by a Pope. It was reported that Pope Paul and Mr. Maurer discussed Church-State relations in Romania in an "atmosphere of cordial deference." (RNS photo)

## Cites role of layman

FLINT, MICH.—Gov. John A. Volpe of Massachusetts said here that the whole spirit of today's world, characterized by involvement and activity, "encourages us to enter more fully into the mission of the Church—the salvation of all men."

Gov. Volpe told members of the First Friday Club here (Feb. 5) "The Second Vatican Council's decree on the apostolate of the laity simply points out that we laymen had better begin assuming our rightful role more fully. We had better do this inside the Church, in worship, organizations and apostolic groups."

"And we had better do it in the world where we live most of our lives," he added.

The Massachusetts governor said the council's decree states that we must "infuse a Christian spirit into the mentality, customs, laws and structures of the community."

"And," he pointed out, "the decree states that only we can do this."

"The Pope, the bishops and priests can encourage us in this work," he continued, "but the work is ours alone to do—or to neglect. We work for Christ where we are—in business, in the professions, in industry, science, research, in the services."

### More Catholics

STOCKHOLM—Sweden's Catholic population, swollen by immigrants from Southern Europe, has soared 67% in the past seven years, climbing from 29,000 in 1960 to over 48,000 in 1967.

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## Bishop asks immediate work on parish councils

WORCHESTER, Mass.—Bishop Bernard J. Flanagan of Worcester called on priests and laity of the diocese to begin work immediately toward establishment of parish councils in each of the diocese's 129 parishes.

Speaking at a seminar called to explain bylaws for parish councils promulgated by him in early December, the bishop said the parish council represents "a new concept of authority within the Church."

If they are to work, he said, the concept of authority must be properly understood by pastors. "The pastor must not look upon himself as a ruler holding dominative authority, but as a servant of his people," Bishop Flanagan said emphatically.

"We, bishop and pastors, are to serve your needs," he said, speaking directly to the laity among the 750 seminar participants present. "Our service must be to let you exercise your freedom as sons of God."

THE BYLAWS for parish councils were drawn up by a special committee of the Diocesan Council. The Diocesan Council was formed here 18 months ago out of a consolidation and expansion of the former Diocesan Council of Catholic Men and Diocesan Council of Catholic Women.

Under the council system, each parish will be represented in one of the diocese's 11 areas by a parish (lay) representative. Each of the 11 areas will be represented on the diocesan board of directors by an area coordinator (layman) and a spiritual director (priest). Both the Diocesan Council and parish council

will work through committee systems.

In addition to the five diocesan committees (social action, ecumenism, world responsibility, family life and religious education) that will have their counterparts in each parish, parishes have been urged to establish other committees, such as finances, services, liturgy.

EACH PARISH council will have elected as well as appointed delegates, with the number depending upon the size of each parish. Each parish council will also have representation from any religious community within its boundaries (Sisters or Brothers).

The bishop acknowledged that some of the councils, because of the attitude of pastors, will be "only paper councils," that is, existing only on paper and not operative in fact. But, he added, "I pray God that the number of parishes where this will be the

case will be few."

The bylaws have written into them an "appeals clause" whereby a majority of parish council members who may have been overruled in any decision by a pastor, may appeal the decision to the Diocesan Council. Conceivably, too, it was brought out at the seminar here, this clause could also be invoked by members of parishes where "paper councils" might exist. The exact machinery for the appeals had yet to be established.

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### Calendar OF EVENTS

St. Anthony's . . .  
Pre-Lenten Dance, sponsored by Mens Club, February 24.  
St. Augustine's . . .  
D of I Meeting, February 20.  
Sacred Heart . . .  
Valentine Dance, sponsored by Mens Club, February 17.  
Providence . . .  
National Merit Scholarship Test, February 24.  
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**PRESENT NEW TELEVISION SERIES**—Two representatives of Terre Haute's television station WTWO, Channel 2, are shown above receiving films of the new TeleSPOTS series during an Indianapolis luncheon last week sponsored by the Catholic Information Center. Shown above with Archbishop Schulte and Coadjutor Archbishop George J. Bishop, left, are John Gelder, Jr., second from left, executive vice president and general manager of WTWO-TV, and William Evans, operations manager of the station.

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## TV spots have spiritual impact

How often do you see a spiritual message on prime-time television? Or a reminder of the dignity of man? Of the effects of domestic bickering?

Television audiences in Central Indiana and the Terre Haute viewing area will see a series of 15 one-minute messages during the coming weeks and months designed to "reach people" on fundamental values.

Called TeleSPOTS, the professionally-produced color television tapes are being sponsored in the Archdiocese by the Catholic Information Center. A presentation of the complete series was made last week to representatives of four Indianapolis television stations—WTTV, Channel 1; WFBM, Channel 6; WISH, Channel 8; and WLWI, Channel 13—and to two Terre Haute stations—WTWO, Channel 2; and WTHI, Channel 10.

## Lady of Grace sets Spaghetti Social

BEECH GROVE, Ind.—The annual Spaghetti Social, sponsored by the Parent Teacher Organization, will be held Sunday, Feb. 25, at Our Lady of Grace Academy here.

Serving of dinners will take place from noon to 6 p.m. in the Academy cafeteria, while booths and various games will be conducted in the new student center. Door prizes will be awarded along with a variety of activities for all age groups.

PTO officers in charge of the event are: Charles A. Stanley, Mrs. James H. Barr and Mrs. Clifford Oliver.

## Parish at Carmel schedules dance

INDIANAPOLIS—The St. Francis Guild of Our Lady of Mt. Carmel Church will sponsor its annual dance on February 23, in St. Pius X K of C hall, 71st and Keystone. Decorations will carry out the theme "Snow Whirl." Admission is \$5 per couple.

Mrs. Jack Wood is chairman, assisted by Mrs. Charles Had-den, co-chairman. For reservations call 846-5289.

## 3d Order to meet

INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, Feb. 25, in Sacred Heart Church.



**GEORGE WASHINGTON CARD PARTY**—The Women's Club of St. Gabriel's parish, Indianapolis, will sponsor a George Washington Card Party on Thursday, Feb. 22, at 8 p.m. in the parish hall, 6000 W. 34th Street. Shown above, from left, are: Mrs. Edward Caldwell, Women's Club president; Mrs. William Sherman, general chairman; and Mrs. Carl Summers, set-up committee.



**STUDENT NURSES' CONVENTION**—Four St. Vincent's School of Nursing students are among those planning the February 22, 23 and 24 State Convention of the Indiana Association of Nursing Students at the Sheraton-Lincoln Hotel, Indianapolis. Left to right are: Pat Saxon, of Rushville, publicity committee; Mary Williams, Indianapolis, recording secretary of the Central District Association of Nursing Students; Paula Massing, Indianapolis, corresponding secretary of the C.D.A.N.S. and publicity committee chairman, and Carol Buennagel, of Everett, Wash., recording secretary of the Indiana Association of Nursing Students. The convention will attract students from more than 30 nursing schools in Indiana and will climax National Student Nurses Week which begins February 19.

## Newman Mothers will entertain

INDIANAPOLIS—The Newman Mothers' Club of Butler University will entertain their husbands and guests at a dinner meeting Tuesday, Feb. 20, at the Kennington American Legion Post, 4170 N. College Ave. Dinner will be served at 6:30 p.m. Mr. Wally Nehrling, of Radio Station WIRE, will be the guest speaker.

Mrs. Jack Langan is chairman, assisted by Mrs. Elroy Lyons, co-chairman.

## Archbishop Schulte's Schedule

February 27, Tuesday—1 p.m., 40 Hours Closing, Little Sisters of the Poor.  
March 3, Sunday—8 a.m., St. Maur Seminary, Ordinations.  
March 5, Tuesday—2 p.m., Northside Deanery Conference.  
March 6, Wednesday—2 p.m., Southside Deanery Conference.  
March 8, Friday—10 a.m., Bedford Deanery Conference at Bedford; 3 p.m., Tell City Deanery Conference; 8 p.m., St. Meinrad Seminary, Tonsure.  
March 9, Saturday—8 a.m., St. Meinrad Seminary, Ordinations.  
March 12, Tuesday—10 a.m., Richmond Deanery Conference; 3 p.m., Lawrenceburg Deanery Conference.  
March 14, Thursday—10 a.m., New Albany Deanery Conference, 3 p.m., North Vernon Deanery Conference.  
March 16, Saturday—2 p.m., Terre Haute Deanery Conference.  
March 17, Sunday—2 p.m., Dedication, St. Augustine Home for the Aged.  
March 24, Sunday—4 p.m., Marian Award.

## D of I to meet

INDIANAPOLIS—Our Lady of Esdayday Circle, Daughters of Isabella, will meet at 7:30 p.m. Thursday, Feb. 22, in the Community Room of the Indiana National Bank, 3721 S. East St.

## Plan luncheon and card party

BEECH GROVE, Ind.—A luncheon card party is scheduled Tuesday, Feb. 20, in St. Francis Hospital Auditorium. Home made noodles and chicken will be served at 11:30 a.m., followed by card games at 1:30 p.m. Table prizes will be awarded.

The event is sponsored by the St. Francis Hospital Guild for the benefit of the hospital pediatrics department. Mrs. Paul Lechner and Mrs. Clara Grote are co-chairmen. Admission tickets, \$1.50 each, may be purchased at the door.

## Gift to Marian

INDIANAPOLIS—A grant of \$1,500 from Texaco, Inc., has been received by Marian College. The gift, the third to Marian from Texaco, will be applied to the college's faculty endowment fund, according to Dr. Dominic J. Guzzetta, Marian president.

## CAC to meet

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will meet at 8 p.m. Thursday, Feb. 22 at the Marriott Hotel. Application information may be obtained by contacting Charlene Boyle, 5945 N. Ralston, 255-6591.

## Confirmation schedule

Following is Coadjutor Archbishop Bishop's Confirmation schedule for the following two weeks as announced by the Chancery Office:

Saturday, Feb. 17—Greencastle, 10 a.m.; Brazil, 7:30 p.m.

Sunday, Feb. 18—West Terre Haute, 10 a.m.; Terre Haute: Sacred Heart, 3 p.m.; St. Patrick, 7:30 p.m.

Monday, Feb. 19—Rockville, 7:30 p.m.

Tuesday, Feb. 20—Gibault 10:30 a.m.; St. Mary-of-the-Woods, 4 p.m.; St. Margaret, 7:30 p.m.

Saturday, Feb. 24—Fontanet, 4 p.m.; St. Benedict, Terre Haute, 7:30 p.m.

Sunday, Feb. 25—Seelyville, 9 a.m.; Terre Haute: St. Joseph, 3 p.m.; St. Anne, 7:30 p.m.

Monday, Feb. 26—Universal, 4 p.m.; Clinton, 7:30 p.m.

Tuesday, Feb. 27—Spencer, 5 p.m.

Saturday, March 2—Martinsville, 11 a.m.; Nashville, 3 p.m.; Bloomington, 7:30 p.m.

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## Corporate farm curbs are urged

DES MOINES—Curbs on corporate farming are being urged by the National Catholic Rural Life Conference, which has headquarters here.

The Conference's executive committee has recommended this five-part program to prevent the entry of corporations into farming:

- Passage of laws by state legislatures prohibiting the purchase of farm land by corporations having stockholders that exceed a specified number.

- Elimination of tax-loss advantages used by individuals or corporations as a means of write off farm losses against income earned in non-farm operations.

- Restriction of federal payments, for such programs as land retirement and crop reduction, to a specified number of farming units, and elimination of large payments to "already wealthy individuals and corporations."

- Strict enforcement of existing federal laws to limit use of public irrigation waters to a specified number of acres per user, with similar limitations on any future water development project.

- Enactment by state legislatures of graduated land taxes which discourage large holdings of land by either individuals or corporations.

The action was taken because of "conviction that the family-type farm is good for families on the land and for the nation as a whole," said Msgr. Edward W. O'Rourke, Conference executive director. "We feel that these steps (concerning corporate farming) would help preserve the family farm system which has contributed much to our nation's welfare."

It was pointed out that the Conference is not opposed to the incorporation of a farming enterprise by "a few members of a family," which has become more common in recent years; "... however, we are opposed to the purchase of land, or the operation of farms, by large, non-family corporations."



**'YEAR OF THE MONKEY'**—The Chinese New Year celebration in San Francisco includes a big "Year of the Monkey" festival, with lion dancers. These fringed and spangled red-and-green "Tse Tse" (celestial lions) are good luck symbols. They prance through the streets to the sound of cymbals and gongs. The New Year is also marked by a Chinese Mass at St. Francis Church, North Beach. (RNS photo)

## Remember them in your prayers

**AURORA**

† FANNY DOERF, 80, St. Mary's, Feb. 7.

† ROBERT DOERF, 67, St. Mary's, Feb. 8.

**EVANSVILLE**

† MRS. GEORGE SCHNE, St. Boniface, Feb. 12. Mother of Mrs. Hugo Jacob of Indianapolis and Mrs. Lorraine Dackman of Tall City, Evansville and Cornelius of Miami, Fla., and Cletus of Allandale, Calif.

**FERDINAND**

† BRIGITTE DILGER, 86, St. Ferdinand, Feb. 12. Mother of Mrs. Hugo Jacob of Indianapolis and Mrs. Lorraine Dackman of Tall City, Theod and Richard Dilger, both of Ferdinand.

† JOSEPH N. BAHLMAN, 84, St. Ferdinand, Feb. 14. Brother of Frank Bahlan of Huntington and Alois Bahlan of Ferdinand.

**FRANKLIN COUNTY**

† EMMA WEINHEIMER, St. Mary-of-the-Rock, Jan. 23. Mother of Howard Weinheimer and Ethel Lunsford.

**HUNTINGBURG**

† DOORATHA BLUME, 51, St. Mary, wife of Harry, mother of Richard, David, Thomas, Gerald, Roger, Virginia Blume, Mrs. Norbert Goffred, of Ferdinand; Mrs. George Sheppard, of Amelia, Ohio; Mrs. Richard Whiting, of Huntington; sister of Mrs. Corolla Luker and Mrs. Cornelia Kuntz, both of Huntington.

† ANNA SPRAUER, 91, St. Mary, Feb. 12. Sister of Mrs. Marie Murphy, of Huntington.

† MATTHEW KUNKLER, 74, St. Mary, Feb. 14. Father of Sylvester Kunkler of Huntington; Irvin and Sam Kunkler of California; Mrs. Elvina Miller and Mrs. Margaret Atkins, both of Huntington; brother of Herman Kunkler of Huntington.

**INDIANAPOLIS**

† RICHARD H. BAUM, 58, St. Pius X, Feb. 7. Husband of Rose, father of Richard, William and John Baum; brother of Charles R. Baum.

† EDWARD J. DIEKHOF, 64, St. Jude's Church, Feb. 8. Father of Richard E. and Edward J. Diekhof, Barbara Laudick and Doris Sullivan, brother of Rose, father of James and Christina Diekhof and Emma Maurer.

† NANNIE M. WELCH, 75, Marion County Home Chapel, Feb. 8.

† C. TERRY McDONALD, Jr., 40, St. Luke, Feb. 8. Husband of Kay C., father of Elizabeth A., Michael J., Charles, Kevin and John and William J. McDonald; son of Mr. and Mrs. C. T. McDonald.

† KATHRYN O'DRISCOLL, 90, St. Mark's, Feb. 9. Aunt of Mrs. Adolph Price.

† JOHN P. DONNELLY, 55, Christ the King, Feb. 9. Husband of Jean; father of 2nd Lt. Joseph M. and 2nd Lt. John P. Donnelly, John Menden, Mrs. Darryl Cruser and Mrs. James Donnelly.

† JOHN M. REIDY, 55, St. Patrick's, Feb. 10. Brother of Joseph, Andrew and Helen Reidy and Mrs. E. W. Miller, Lillian E. Kallier, Alberta D. Dejong, Catherine Salmon.

† JOHN D. KILLIGREW, 50, St. Monica's, Feb. 12. Husband of Eleanor S.; father of Michael A. and Alice A. Killigrew; brother of Maurice J. Killigrew, Mrs. Henry Chemnitz and Mrs. William F. Ryan.

† ROSEMARY T. DONNELLY, 43, St. Joan of Arc, Feb. 12. Sister of Helen Brann, Dorothy Schmitz and Patricia Horgan.

† EFFIE C. MORAN, 79, St. Christopher, Feb. 12. Sister of John V. Stiles.

† ALFRED M. PEMBERTON, 68, St. Joan of Arc, Feb. 12. Husband of Cecilia B.; father of David, Thomas and Richard Pember-ton, brother of Rose, father of James and Albert D. Dejong, Catherine Salmon.

† MRS. HELEN EBERHARDT, 80, St. Joseph, Feb. 3. Mother of Mrs. Robert Wagner of Chicago; brother of Mrs. William Barker of Chicago.

† LAURA STETTER, 69, St. Anthony, Feb. 12.

† GEORGE HOCHGESANG, 80, Holy Family, Feb. 12. Husband of Mrs. Bernette McCandless of Louisville; Mrs. Bernard Weininger of Jasper; Mrs. Robert Wagner of Ireland; Mrs. Norbert Wahr of Ireland and Mrs. Gilbert Neuhoff of Jasper; brother of Mrs. Clara Streicher and Mrs. Roman Fuchs, both of Jasper.

† EDWARD W. ERNEY, 78, Precious Blood, Feb. 14. Husband of Christina; father of Mrs. Clarence Schuettler, Mrs. Richard Hochgesang, Mrs. Donald Eckerle and Mrs. Michael Reynolds, Anna Mae, Mildred, Richard,

Harold, Vincent, Sylvester and Robert Erney, all of Jasper.

† ELANOR KUNTZ, St. Joseph Church, Feb. 14. Mother of Mrs. Norbert Heiming of Ferdinand; Claude Edgar and Dennis Kuntz, all of Jasper; Floyd Kuntz of Leroy, Ala.; sister of Martin Kuntz, Mrs. Theresa Mehlinger, Mrs. Dora Schepers and Mrs. Lucas Dupont, all of Jasper.

† EARL MEDDORF, 61, St. Joseph, Feb. 15. Husband of Lillian; father of Mrs. Chet Mulchman of Huntington; brother of Mrs. Jennie Padgett of Ireland; Mrs. Lee Billie of Remington; Mrs. Mattie Padgett of Ottawa; Mrs. Gertrude of Winslow; Mrs. Maguire of Franklin; Cecil Meddors of Ottawa.

**JEFFERSONVILLE**

† CHARLES E. BURKE, 56, St. Augustine, Feb. 10. Father of John R. Burke of Evansville; William J. and Kathleen Burke, both of Clarksville.

† MARGARET F. CONSTANTINE, 80, St. Augustine, Feb. 10.

**NEW ALBANY**

† MARGUERITE F. COMPTON, 80, St. Mary, Feb. 6. Sister of Mrs. Carolyn Unlebach.

† LORETTA MAY WEBER, 79, St. Mary, Feb. 7. Wife of Curtis P.; father of John A. and Eugene F. Weber, both of New Albany; Curtis A. Weber, of Liberty, Mo.; Mrs. Anthony Kraus, of New Albany. Two brothers and two sisters also survive.

**ST. MEINRAD**

† EDWARD J. HOFFMAN, 68, St. Meinrad, Feb. 14. Brother of John, Leo and William Hoffman of St. Meinrad; Alvin Hoffman and Mrs. Robert Haug of Ferdinand; Mrs. Maurice Fritz of Jasper, and Mrs. Leslie Schnellenberger of Louisville.

† JACOB DENNING, 92, St. Meinrad, Feb. 15. Father of Freda, Laura and Alice Denning, all of St. Meinrad; Mrs. Adeline Jent of Louisville and Mrs. Wilfred Schlichter of Ferdinand; brother of Frank Denning, of St. Meinrad.

**SCHNELLVILLE**

† LEO WELF, 76, Sacred Heart, Feb. 4. Husband of Lucy, father of Linus of St. Anthony, Lee Joe of Birds-eye; Dorothy Daub, Mrs. Drucilla Deas and Mrs. Kenneth Harold of Louisville and Mrs. Robert Frieson of Huntington.

**TERRE HAUTE**

† ALMA UTZ, 82, St. Patrick's, Feb. 8. Calvary Cemetery. Mother of Mrs. Marie Turner of Terre Haute and Richard Utz of Phoenix, Ariz.; sister of Fred Tetzel of Louisville, Ky.

† JOSEPHINE HICKY, St. Margaret Mary's, Feb. 13. Calvary Cemetery. Mother of Mrs. Mary Beth Nechling of Corona, Calif.; Mrs. James Burns of Schenectady, N.Y.; James Hickey, of Calif.; sister of Mrs. W. Walls of Waterbury, Conn. and Mrs. William Laffin of Hartford, Conn.

† JOHN P. MCINILEY, 73, St. Patrick's, Feb. 12. Husband of Wanda; brother of Mrs. Mary McGinley of Terre Haute.

† JOHN F. O'BRIEN, St. Margaret Mary's, Feb. 12. Father of John F. O'Brien, Jr. of Terre Haute, and Mrs. Eleanor Werner, of Riverside, Calif.

**VINCENNES**

† JACK H. WISSING, 50, St. John, Feb. 3. Father of Mrs. John Ostendorf, Leslie and Douglas Allen in Indianapolis.

**WASHINGTON**

† MARY MATILDA WOLK, 75, St. Simon, Feb. 5. Mother of Anna of Montgomery, Alma and Rosemary and Ralph D. of Washington.

## Alumnae Career panel scheduled at the Woods

ST. MARY-OF-THE WOODS, Ind.—An Alumnae Career panel discussion entitled, "The Catholic College Graduate in the Service of her Parish, Community, and Church," will be the subject of the seventh program in the "four-star" series at St. Mary-of-the-Woods College to be held February 20, 8 p.m. in the Cecil Auditorium.

The panel is to be headed by Mrs. Paul J. Dunn, wife and mother of ten, who with her doctor-husband founded the Alcuin Montessori School in Oak Park, Ill. They also later established a program for the Illinois Montessori Society.

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## OLD AND NEW

## Youthful CCD class visits St. Meinrad

By REV. BLAISE HETTICH, O.S.B.

ST. MEINRAD, Ind.—To see how the worship and customs of the Church have developed in recent years, 31 Evansville children traveled to St. Meinrad Archabbey on Sunday, Feb. 4, for a special Mass and instructional tour.

Ranging from fifth to eighth graders, the children are members of a CCD class. The idea was suggested and the trip arranged by Mrs. Dick Stritter, working with the Confraternity of Christian Doctrine in Holy Rosary parish.

At Mass in the modern Guest House chapel, the children applied the lessons of the Epistle and Gospel to their own daily lives in an easy dialogue with the priest.

They talked about their need to forgive one another, about being patient with younger children, and about God's patience with all of us.

After the discussion, songs, and official prayers, the children mentioned people they wanted

to pray for. They stood close around the altar table during the Consecration and Communion.

TOURING the historic Archabbey Church, the class could see the contrast between the liturgy of six years ago, when Mass was celebrated at an elaborate, far-away altar, and the present temporary arrangements of furniture for a transitional liturgy. The windows of the church provided an occasion for Bible stories about Abraham and Moses, who were familiar to the children, and about medieval saints who were new to them. "They got a review of the Bible," commented Mrs. Stritter, "and learned some Church History."

The tour guide explained that a few centuries ago picture windows were important as a way to teach religion to people who could not read. Now that books and printed pictures are available, modern church windows tend to be purely decorative, like the stained-glass windows in the crypt of the Archabbey Church.

IN THE CHAPEL of St. Meinrad College, the children learned the concept of functional space (though not in those terms). They saw the benches rearranged around an altar in the middle of the chapel as an area for public worship. What was once the sanctuary and focal point of the chapel has become a place for private devotion to the Blessed Sacrament; and the Stations of the Cross have been grouped in the back of the chapel for another area of private prayer.

Children's sense of time has obvious limits, but perhaps this CCD class got some notion of a century's growth as they compared the buildings at St. Meinrad with a replica of the log cabin that was the first monastery.

In the halls of the Seminary,

the children were delighted to find the photos of their parish priests, Rev. Maurilius Biskie, ordained in 1943, and Rev. Robert Deig, ordained in 1950.

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## VIEWING WITH ARNOLD

## How I Won the War solves dilemma

By JAMES W. ARNOLD

A successful anti-war film is practically a contradiction in terms.

If you portray war realistically, its inherent violence, drama and heroics will make it seem noble no matter how thick the gore or pacifist rhetoric. If you escalate the misery and stamp out the heroics, you lose the audience. If you turn the whole thing into comedy, the customers may be so busy laughing they miss the point, or fail to get it hard enough.

Richard Lester's "How I Won the War" is the most brilliant attempt yet at solving this dilemma. It is an improbable mixture of realistic horror, satire and the broadest kind of farce.

The comedy destroys every element of drama or sentiment or heroism—that is why it must be cheap and broad. It also serves to make the film "enjoyable." The horror, which is made even more shocking in a context of humor, underlines the moral point and prevents complete audience escape into humor (as happens, for example, in TV's "Hogan's Heroes").

This incredibly agile balancing act has been unappreciated by critics, who have tended to

see "How I Won" as a comedy that is not funny enough, or as an awkward mixture of tragedy and burlesque. It may be paradoxical, but Lester has deliberately tried to include just enough humor to keep the audience from taking war seriously, and just enough horror to keep it from not taking war seriously enough.

Others have argued that the film does not really attack war, but war's inefficient management, i.e., that it is basically the fascist enlisted man's assault on the brass, from corporals to prime ministers. I think the film does more than that; it inveys against the inherent malfunctions of every war, the stupidity, waste and cruelty. As a target, it selects World War II, everyone's favorite example of a just war, and one for which many persons, at least in retrospect, still have sentimental attachments.

War-in-general would be, at any rate, an ineffectual target. Unless war is seen as the ultimate evil, there may always be circumstances when, with all its defects, it is preferable to another alternative. The great value of pacifist films is in reminding people, especially the romantic hawks among us, of war's monstrosity, so that it may become a choice of truly final, and not casual, resort.

(Michael Crawford) who has swallowed whole the honor-and-glory pitch about war. He blunders about for two hours, doing satiric versions of the heroics in routine combat movies, while all around him men are maimed and slaughtered. The real horror is that none of his experience changes him; at the end, he still accepts every outrage as a necessary contribution to final victory. He refuses to have doubts.

When, at the fadeout, he looks into the camera and says, with emphasis, "I won the war," there are multiple ironies. He still frogets the dead and crippled, but in a sense, he is right: without the stupid and glib, no atrocity like war could be fought to its final "victory."

Much of the story of Crawford and his platoon (which includes John Lennon, Roy Kinnear and many familiar

faces from British comedies) is told in pure, lowbrow slapstick. Some of it is far-out slipping over into surrealism, and American audiences may have trouble both with the British humor and the rapid-fire, understated Cockney dialogue.

But it is apparent early what Lester is up to. Crawford's group is assigned to a behind-the-lines mission in Africa—to build a cricket field so that the weary troops will be inspired when they finally capture the area. When Crawford falls off the landing barge and is temporarily alone on shore, we have the first serious moment. He stumbles across a windblown hill of military graves, oblivious of them, mumbling, "I can't win a war on my own. I'm rather too young."

From then on, during every silly battle, there are cuts to scenes of real battles: Dunkirk, Dieppe, Alamain, the Normandy fight a comedy war, and we can't bleed for them. But real men died under conditions that may have been comparably absurd. Each battle is shown in a different tint, and after each, one soldier, representing the dead, carries on in that color (green, pink, orange). By the time they reach the Rhine, the

whole platoon is technicolor. Many will dislike the film because it spoofs and strips aside every comforting "warfilm" sentimentality: the officer's pep talks, the letters from home, the hero falling on a grenade to save his men, the old soldiers "telling their grandchildren" they were at Alamain, the need for humor in combat, etc. The touches of black comedy are also bitter to take: e.g., a girl tells a soldier with bleeding leg stumps to "run 'em under the cold tap, luv."

Director Lester wants to be sure that we lack even the satisfaction of grief. He uses many theatrical alienation devices (the gross humor, direct address to the camera, the "colorful" soldiers, bizarre characters and actions) to remind us that we are watching a film, not real life; he forbids us to get emotionally involved.

This film is, at worst, an ingenious response to a severe artistic challenge. With it, Lester, the very in fashion director of the Beatles films and "The Knack," reinforces his position as one of the world's leading screen talents.

(Rating: A-2—unobjectionable for adults and adolescents.)

## Dean's List Tortured continent at Marian.

(Continued from page 4)

INDIANAPOLIS—Twenty-six students from the Indianapolis area were named to the Dean's List at Marian College this past semester. Composed of scholars who have attained a B-plus or better average, the current list includes 63 students, eight of whom attained a perfect average.

Indianapolis residents honored for their scholastic achievement are: George Buessens (perfect average), Miss Patricia Dangler (perfect average), Miss Janet Jackson (perfect average), Miss Robert Lowe (perfect average), Miss Lynn Schwartz (perfect average), Miss Susan Bailey, Peter Chermansky, Miss Kathleen Donahue, Miss Mary Kathleen Fagan, Miss Mary Claire Fox, Joseph Hill, Miss Susan LeFeber, Miss Constance Lents, Miss Paula Lents, Miss Dianna Mann, Daniel McCoy, Mrs. Karen McCoy.

Miss Marilyn Murphy, Miss Margaret Northcutt, Miss Mary Pille, Miss Kathleen Prevost, Gill Rinz, Robert Ripberger, Steven Schwab, Miss Mary Major Turner, Miss Paula Zaus, Miss Anne B. Ziskha.

Students from other Indiana cities include: Miss Carolyn Adler, Evansville; Robert Hammele, Batesville; Miss Jane Huesman, Shelbyville; Miss JoAnn Federle, Batesville; Miss Marlene Knecht, Brookville; Miss Janet Weber, Brownsburg; James Ellis, Brownsburg.

manufacturers. In Brazilian eyes, at least, this is a bitter irony. Only last spring President Johnson urged Latin America to export processed agricultural goods. Brazil has done just that in soluble coffee. It has done such an excellent job, in fact, that now the good old Yankee protectionist heat is on.

But let us not shed too many tears for either U.S. or Brazilian coffee barons—both will go on eating well—which is more than can be said for most of the 190 million people of tortured Latin America, a pure hell of starving slums and peasant misery which bedazzled U.S. tourists rarely see.

The central fact of most of the 20 nations of Latin America is that social reform is violently resisted by the privileged interests of both North and Latin America. The prevailing paranoid attitude is that any significant moves improve the lot of the masses somehow are "Communist." The truth is just the opposite of that. The enormous anguish of Latin America rapidly is ripening it for Communist exploitation and takeover.

## Issue job bias warning

WASHINGTON, D.C.—A memorandum appearing here in The Federal Register has warned firms which do not eliminate religious discrimination in employment practices that they are subject to loss of business contracts with the federal government.

The Labor Department ruling is applicable not only to manufacturing and research firms which have government contracts, but to such agencies as banks and insurance firms. The latter, for instance, handle federal reserve funds, other federal money, and Medicare funds.

## Funeral, nuptial

## Mass bars lifted

## in Maine diocese

PORTLAND, Maine—New policies governing funeral and nuptial Masses, allowing their celebration "at any time of the day," have been approved for the Catholic Diocese of Portland.

Coadjutor Bishop Peter L. Gerety, apostolic administrator, announced the new rules in the annual "state of the diocese" letter.

Funeral and nuptial Masses will be permitted at any time of the day "provided this does not interfere with regularly scheduled activities of the parish," such as confessions. These Masses may not be celebrated on Sundays or holidays of obligation.

"We must recognize," Bishop Gerety says, "the facts of life these days in our society where the ancient prohibitions can no longer be applied in the same manner as formerly. I urge generosity and liberality in these matters."

## Art exhibit set

## at St. Meinrad

ST. MEINRAD, Ind.—A public exhibit of the works of Dominican Brother John Velasquez, of River Forest, Ill., will be displayed in Newman Hall of St. Meinrad Seminary here from February 19-23, daily from 3:30 to 8:30 p.m.

Sponsored by the philosophy and fine arts departments of St. Meinrad Seminary, the exhibit features 35 paintings and lithographs on the theme "philosophy of man."

## Saigon's institutions become refugee centers

By REV. PAT O'CONNOR

SAIGON—Fire and gunfire have driven more than 120,000 people from their homes in the metropolitan area of Saigon.

Most of these are huddled in about 50 refugee centers in Saigon proper and 24 centers in the outskirts. They are gathered in tents, in hundreds and in thousands. The largest concentration of these displaced people, nearly all in family groups, is in the Don Bosco School of the Salesians in the Go Vap district. Here the total is estimated at anything from 8 to 10,000. Other Catholic institutions in Go Vap are also crowded with 12 to 15,000 refugees.

The numbers vary from day to day as families return to whatever may remain of their homes. Many find nothing. Their condition calls urgently for relief measures, first for food and preventive medical service, then for the means to rebuild their homes and lives.

FLEEING FROM flames and bullets, dreading the sight of communist gunmen dodging from house to house, the people sought refuge in every kind of community center. They gathered around churches, in schools and pagodas, and even in hospital compounds, greatly hampering overworked medical and surgical staffs.

These centers were not designated. People fled to them instinctively.

About 25 of them are Catholic churches and institutions. Six are Buddhist pagodas.

Father Robert L. Charlebois of Gary, Ind., director of Catholic Relief Services here, and his staff have been supplying food, medicine and clothing for distribution to these refugees. A shipment of penicillin has arrived

from the agency's headquarters in New York.

ON FEBRUARY 2, the Minister of Social Affairs and Refugees, Nguyen Phuc Que, appealed to Father Charlebois for a medical team to attend the refugees gathered in a Buddhist pagoda outside the city. Fighting was in progress less than three-quarters of a mile away when the priest and his assistant, Father Henry Ameling of Brooklyn, Sister Moira Riehl, North Bergen, N.J., and Sister Marie Crowley, Tewksbury, Mass., both of Maryknoll, opened their improvised clinic in the crowded pagoda.

"It was a real ecumenical operation," Father Charlebois said. "We had a Buddhist bonze (monk) translating for us and another assisting. Later Melvin Van Peusen (from Ares, Calif.) of the Protestant organization called World Vision joined us, and so did Jim Clark (from Miami) of the U.S. Agency for International Development. World Vision supplemented our supply of medicines."

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Sunday Radio  
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12:30 p.m.—This is the Answer... (14)  
9:30 p.m.—Look Up and Live... (25)  
10:00 p.m.—Camera Three... (25)

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Panel & Wall-Tile a Floor-Paper a Room or Move a Door-Fix a Shingle-Install a Light, Call Handy Stan and Get it Done Right  
Phone 881-3707  
J. S. "Stan" MONTGOMERY

Call Henry Gray-631-8801  
FOR EXPERT PAINTING  
Interior and Exterior  
Free Estimates-Insured Workmen

WOOD WINDOWS  
Any Size, Refinished, Painting, Prehung Millwork, Molding, We Deliver  
Division Wood Products  
3510 S. Division 784-4310

BECKER ROOFING & SIDING CO.  
JIM GIBLIN, Mgr.  
627 Mass. Ave. 636-0666

Hoffman Electric Service  
Over 20 Years Experience  
Specializing in Existing Wiring, Move Meters, Bigger Services, More Convenient Outlets, Switches, Fixtures, etc.  
24 Hour Emergency Service  
USE YOUR BANK CHARGE CARD  
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Fran's Upholstering Shop  
WORKMANSHIP GUARANTEED  
Large Selection of Fine Fabrics  
Reasonable Prices Call for Appointment  
244-2719 3118 S. Tait St.

Wm. F. Steck Co., Inc.  
Plumbing and Heating  
Plumbing and Repair Service  
Radio Dispatched  
4923 College Ave. 255-5451

R. P. Electric-786-2185  
City-County Wide Electric Service  
All type of wiring, repair, remodeling, range, dryer, wall plugs, electric heat, rewiring 60 to 100 amp service.  
Licensed, Bonded, Insured  
24 Hour Service

SPIVEY  
Construction, Inc.  
341 E. TROY AVE.  
Attics Finished  
New Rooms Added  
Garages—Furnaces  
Complete Job

CALL FOR FREE ESTIMATE  
ST. 6-4337  
ST. 4-1942

SAVE MONEY AT SUTHERLAND LUMBER CO.  
2x4's Pre-Cut (92%) ea. 50c  
Plasterboard 1/2" 4'x8' recessed edges ea. \$1.39  
Ceiling Tiles 1/2" 12"x12" white 100 sq. ft. \$9.35  
Exterior Door, w/glass 10"x10", 32"x80" 1 1/4" ea. \$2.99  
Paneling, 4'x7' Vinyl face (choice 2 finishes) ea. \$2.99  
Oak Flooring 1x3 No. 2 (shorts) 100 bd. ft. \$7.95

Phone 639-2345  
1500 Kentucky Ave.

## BUSINESS SERVICES

STORM DOOR and window repair. All kinds. Also new replacement. Call Rufus. ME 9-6559.

Interior-Exterior Painting  
Repair Reasonable  
Honest, Clean, Insured  
635-6924

Interior and Exterior  
Quality Painting  
Patch, Plaster, Free Estimates  
Bob Wilkins  
547-8614

Repair Any Make  
Refrigerator or Freezer  
923-7982  
After 4 p.m.

Floor Waxing and Stripping  
CARPET, SHAMPOOING  
also Window Washing  
634-7192

Interior Painting  
Wall Washing, Paper, Steaming, Floor Sanding and Winter Prices  
8451, 8410  
926-3865

A. J. Lakur and Sons  
Exterior Painting  
Interior Decorating  
6007 BARTH  
ST 6-3811 ST 6-9655

TOT TENDERS  
Adult Baby Sitters  
Visitation and Maternity Service  
HOUR-DAY-WEEK  
UN 2-2295

See a Bug...  
Call Arab  
TERMITES!  
ROACHES, RATS, MICE  
Free Inspection  
LI 5-1275  
24 Hr. Service  
4035 Millersville Rd.

Home Services  
Painting—Paneling  
and Acoustic Ceiling  
Wall papering, rug shampooing, floor tile, carpenter repair, gutters cleaned and painted, chimney repair and basement waterproofing  
356-0819

For Clogged SEWERS or DRAINS  
Call...  
2070-ROOFTER  
MAKES SURE  
THE JOB IS DONE  
RIGHT

Use AFNB Charge Card  
North—WA 3-8988 East—FL 9-5575  
South—ST 7-9486 West—CN 1-2843

COOK'S GLASS & MIRROR CO.  
GLASS TOPS—All Kinds  
MIRRORS—New and Refinished  
Any Kind Glass Replaced  
AUTO GLASS  
5703 W. MORRIS CH 4-4557

Painting—Winter Service  
NEAT WORK—Fast Rates  
20 Years Experience  
Midwest Bank Cards Accepted  
CL 1-0647

FOR SALE  
RIDING TRACTOR, 6 HP, big wheel, 36 in. mower. New, \$275. Call anytime. 634-6861.

Antique Player Piano  
\$325  
Refinished Baldwin with Bells  
AT 3-4334

1967 SINGER ZIG ZAG  
Like new, 3 position needle with built-in bobbin winder. Monograms, sew on buttons, makes buttonholes, sews on buttons, hems, dresses and overcoats, appliques and monograms.  
ONLY \$27.60  
Or pymts. \$1.28 per wk. Call CAPITAL SEWING CREDIT MGR.  
COLLECT 353-2107 TILL 9 P.M. FREE DELIVERY

634-5956  
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740 E. North St.  
4167 N. College  
2041 Shelby

634-5956  
725-7515  
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2041 Shelby

## Indianapolis Business and Service Directory

## BUSINESS SERVICES

G & M JANITORIAL SERVICE, wall-washing and paper cleaning. Satisfaction guaranteed. Free estimates. Insured. 357-1357, 786-1137.

DRIVEWAY—CRUSHED STONE, delivered, spread, top soil, 4154 Guilford, 925-1918.

M & M HEATING  
Service and Repair for Heating and Air Conditioning  
25 Years Experience  
454 North Rural 638-3636  
For Emergency Call After Office Hours 638-3775

SCHOENER'S PHARMACY  
BRING YOUR PRESCRIPTION TO US  
With the assurance that it will be filled "Exactly as Written"  
5401 N. Illinois CL 5-5881

Dry Wall Specialists  
Patch Work and Remodeling  
786-0080

STOP  
Don't move until you consult Glendale Transfer and Save money. One piece of complete household, planes and freezers. 5-5722.

COOMER ROOFING CO.  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS, GUTTERS  
Bonded and Insured  
634-9649

TOWNSEND PLUMBING AND HEATING, INC.  
NEW AND REPAIR WORK  
PLUMBING, SHOWERING  
Licensed—Bonded—Insured  
ALL WORK GUARANTEED  
634-2321 1251 Shelby 547-1931

PAINTING  
Interior and Exterior  
Basements Cleaned and Painted  
FREE ESTIMATES—10 Years Experience  
359-1245

Painting—Cleaning  
Handy Man, Light Hauling, Mr. Ford  
784-5912

RISK HEATING  
24 Hour Furnace Service and Repair  
FREE ESTIMATES  
ME 2-9849

PAINT CONTRACTOR  
Interior—Exterior  
Repair work, patch, plastering, floor tile laid, general house cleaning, rug shampooing. Also landscaping and hauling. You name it.  
ME 1-9927

You can clean your carpets just like professionals do and save money at the same time. Borrow the equipment you need from...  
A to Z Rental Center  
38th and Post Road 896-7633  
North Eastwood Shopping Center

Electrical Wiring  
All Types  
Air Cond., Ranges, Dryer Outlets, Wall Plugs, Rewiring, 60-100 Amp. Service  
Mention This Ad-Get 5% Discount  
J. C. ELECTRIC  
Lic. Free Est. 787-4485

COOK'S GLASS & MIRROR CO.  
GLASS TOPS—All Kinds  
MIRRORS—New and Refinished  
Any Kind Glass Replaced  
AUTO GLASS  
5703 W. MORRIS CH 4-4557

Painting—Winter Service  
NEAT WORK—Fast Rates  
20 Years Experience  
Midwest Bank Cards Accepted  
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FOR SALE  
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2041 Shelby

## AUTOMOTIVE

KELLY SALES CO.  
Greenwood 881-9271  
64 Chevrolet Buycane 4 Dr., 6 Cylinder, Stick \$795  
65 Chevrolet Buycane 4 Dr., 6 Cylinder, standard transmission, 1 Owner, Low Mileage \$1095

1967 SINGER ZIG ZAG  
Slightly used, cabinet model, 3 position needle, built-in bobbin winder, monograms, sew on buttons, buttonholes, blind hem, dresses, and fancy stitches. ALL WITHOUT ATTACHMENTS.  
COMPLETE PRICE \$44.75  
Or pymts. of \$1.43 per week. CALL CAPITAL SEWING CREDIT MGR.  
353-2107 TILL 9 P.M.

Can Goods and Usable Men's Clothes always welcome at Talbot House, 1424 Central, Ph. 635-1192.

WANTED  
SILVER CERTIFICATES  
Pay \$1.30 Ea.  
SILVER DOLLARS  
Pay \$1.50 Up  
SILVER WAR NICKLES  
Pay \$2.75 For \$2 Face  
Universal Stamp and Coin Company  
CALL 631-0355  
3224 EAST 10th STREET  
INDIANAPOLIS, IND. 46201

FOR RENT  
Joan of Arc Parish  
Vacuity of 35th and Penn. 1, 2, and 3 Bedroom Apts.  
\$80 to \$150 Month  
Pitco Realty Co.  
134 N. Delaware 638-1146

St. Regis Apartments  
26 East 14th St.  
Unfurnished bedroom apartment, Range, refrigerator, and all utilities included, \$85.00 per month. Near bus line.

SPECIAL NOTICES  
SEWING—Women and children clothing. Alterations and repairs, coats, dresses shortened, aprons, several kinds or made to order. 1403 Fletcher Ave., 636-8502.

1967 ZIG ZAG (3)  
Demonstrators' models, regularly sold for \$89. Built in equipment for winding bobbins, single and double needle sewing. Makes buttonholes, sews on buttons, hems, dresses and overcoats, appliques and monograms.  
ONLY \$27.60  
Or pymts. of \$1.10 per wk. CALL Capital Credit Mgr.  
TILL 9 P.M. 353-2107

Knife Fork Restaurants  
If you've been looking for work as a waitress, cook, utility man or any position in food service or food production see the manager in charge at any of the locations listed below.

Eastside 8939 E. 38th St.  
Northside 6290 N. College  
Downtown 152 E. Wash.

Near Downtown  
1744 North Illinois  
3932 North Illinois

Butler University Area:  
3932 North Illinois

As a Knife & Fork employee you will enjoy the generous company benefits of the Hook Drug Co.

8939 E. 38th St.  
6290 N. College  
152 E. Wash.

1744 North Illinois  
3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

3932 North Illinois

## MISCELLANEOUS

1967 SINGER ZIG ZAG  
Slightly used, cabinet model, 3 position needle, built-in bobbin winder, monograms, sew on buttons, buttonholes, blind hem, dresses, and fancy stitches. ALL WITHOUT ATTACHMENTS.  
COMPLETE PRICE \$44.75  
Or pymts. of \$1.43 per week. CALL CAPITAL SEWING CREDIT MGR.  
353-2107 TILL 9 P.M.



SPECIAL LIMITED ENROLLMENT! EXPIRES MIDNIGHT, MARCH 17, 1968!

Now...for Catholics of all ages  
and Catholic Families of all sizes:

New \$5 to \$5,000 extra cash "bonus"  
benefit plan pays you for over 160 different  
health conditions—hospitalized or not  
—in addition to any other health insurance  
—even pays you in addition to Medicare.  
You could even come out money ahead!



Only 25¢ enrolls you  
and all eligible mem-  
bers of your family for  
your first month in this  
new extra cash health  
plan—but you must mail your Enrollment  
no later than Midnight, March  
17, 1968!

Extra cash—from \$5 to \$5,000 can now be paid  
directly to you (instead of to the doctor or  
hospital) for more than 160 major and minor health  
conditions. This new, low-cost "bonus" health plan  
—called Extrapolan—is now being offered by Mutual  
Protective Insurance Company—"The Catholic's  
Company"—to millions of Catholic families through-  
out the U.S. during this special enrollment period—  
and, regardless of your age or the size of your fam-  
ily, you can actually enroll right from this page and  
receive your first month for just 25¢!

Why this remarkable extra cash plan pays  
money directly to you—not to the doctor or  
hospital—all in addition to any other  
health insurance or Medicare!

As everyone knows, ordinary health insurance  
simply doesn't cover everything. Think for a moment:  
when you are hospitalized—even if your ordinary  
health insurance pays most of your bills—there are  
usually quite a few "extras" not covered. But with  
Extrapolan you will collect lump sum extra cash  
"bonus" benefits to help fill the gap not covered by  
your regular health insurance. Best of all—even if  
your health insurance pays all your bills—your  
Extrapolan benefit check will be extra money for you  
—extra money for you to spend or use any way you  
please.

What's more, you are covered for these 164 con-  
ditions whether you are hospitalized or not—whether  
you are treated in the hospital, doctor's office, clinic,  
or even in your own home; so long as the treatment  
or diagnosis is given by a legally qualified physician,  
surgeon, osteopath, chiropractor or dentist, you can  
collect on Extrapolan! Minor mishaps—an accident-  
ally chipped tooth, an accidentally broken toe...  
as well as many very serious conditions are covered  
—164 major and minor illnesses and accidents in all.  
See all of them in the chart at the right exactly as  
they are spelled out in your policy.

To make doubly sure you do not confuse  
Extrapolan with any other kind of health in-  
surance—we repeat: Even if your other insur-  
ance covers 100% of your expenses...even if  
you aren't hospitalized...even if you have  
no expenses at all—you will collect extra cash  
from Extrapolan—tax-free extra cash to spend,  
save or use as you please and which you have  
to account for to no one—even if you collect  
the top amount of \$5,000.00!

#### CHOOSE THE PLAN THAT SUITS YOU BEST

No matter how large your family, no matter  
what your age, no matter what other insur-  
ance you carry, there is an Extrapolan just  
right for you.

- ☐ If you are a young, growing family, we  
recommend the ALL-FAMILY PLAN.  
This covers you and your wife and all your  
unmarried dependent children living at  
home, including children born in the fu-  
ture, between the ages of three months and  
21—all for only \$3.50 a month.
- ☐ If you are the only parent living with your  
children, we suggest the ONE-PARENT  
FAMILY PLAN. This covers your present  
family only—you and your present un-  
married dependent children living at home,  
between the ages of three months and 21—  
all for only \$2.50 a month.
- ☐ If you have no children, or if your children  
are grown and no longer dependent on you,  
you will want the HUSBAND-WIFE  
PLAN—for only \$2.00 a month.
- ☐ Or, if you are living by yourself, you will  
want the INDIVIDUAL PLAN—for only  
\$1.00 a month.

Important note: Regardless of the plan you  
choose, and without any qualifications what-  
soever, you pay only 25¢ for your first month's  
coverage!

How can we do it? How can we offer all  
these extra cash benefits at such extra low rates?  
The answer is simple: Extrapolan is a mass enroll-  
ment plan and we issue a large volume of policies  
only during special enrollment periods like this one.  
All business is conducted directly between you and  
the company by mail. No salesmen are used. There  
are no costly investigations or any extra fees for you  
to pay.

#### How you collect for 164 different health conditions

You collect the full amount for any covered condi-  
tion. If more than one condition occurs during the  
same period of hospitalization, you will collect the  
highest amount specified. And if the same condition  
recurs, as long as there is a six-month interval be-  
tween, you can collect extra cash benefits on the  
same condition all over again.

You will be protected immediately for all listed  
injuries that occur after your policy is in force, and  
for all listed sicknesses which begin after your policy  
is 30 days old. And after your policy has been in  
force for two years, you will even be covered for  
pre-existing conditions. There are only these few ex-  
ceptions: war, military service, self-inflicted injury  
and "on the job" conditions that are covered by  
Workmen's Compensation or Employers Liability

Laws. Benefits for dismemberment, loss of sight and  
loss or repair of teeth are paid for accidental injury  
only, and the loss must be sustained within 90 days  
of the date of accident.

Here is your extra security guarantee: For as  
long as you live and pay the premiums on  
your Extrapolan policy, we guarantee that we  
will never cancel or refuse to renew your pol-  
icy for health reasons—and we further guaran-  
tee that we will never cancel, modify, or  
terminate your policy unless we decline re-  
newal on all policies of this type in your  
entire state. However, you and your family  
may have only one Extrapolan policy or rider  
with Mutual Protective.

#### A respected company insuring Catholics for over 35 years

In addition to the exceptional value of Extrapolan—  
the low-cost, the many benefits, the ease of enroll-  
ment—you get even more: the extra values of the  
resources, integrity and reputation of the Mutual  
Protective Insurance Company, "The Catholic's  
Company," specializing in health insurance for  
Catholics across America for more than 35 years.  
Catholics everywhere, including hundreds of thou-  
sands of Catholic school children, have been insured  
by Mutual Protective over the years. Many priests,  
perhaps in your own parish, carry their health in-  
surance with us. Serving policyholders throughout  
the United States direct by mail, Mutual Protective  
has its headquarters in Omaha, Nebraska, where it  
is incorporated and licensed.

#### Easy to enroll—No red tape—No qualifications No salesman will call

If you enroll now during this special enrollment  
period there are no qualifications to meet other than  
to complete and mail the Enrollment Form below.  
We will issue your \$5 to \$5,000 Extrapolan (Speci-  
fied Health Condition Benefit Policy, Form P172  
Series) immediately—the same day we receive your  
Form. This automatically puts your policy in force.  
Along with your policy, you will receive a simple,  
easy-to-use Claim Form. Whenever you have a  
claim, you have our assurance it will be handled  
promptly.

#### Take 10 days at no risk—Then decide!

When you receive your policy, you'll see that it is  
direct, honest, easy to understand. But if for any  
reason whatsoever you decide that you don't want  
it, you may return it within 10 days and we will  
promptly refund your 25¢.

Please Note: Because this is a special enrollment,  
we can only accept enrollments postmarked on or  
before midnight of the date shown. But please don't  
wait until that date! The sooner we receive your  
Form, the sooner Extrapolan will cover you and your  
family. We cannot cover you if your policy is not in  
force. That's why it is important that you act today!

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

### A QUICK REVIEW OF \$5 TO \$5,000 EXTRAPLAN BENEFITS 12 Important Questions Answered

**1. What is Extrapolan and why do I need it?**  
Extrapolan is a new, low-cost "bonus" benefit  
plan, offered to Catholics that pays extra  
cash direct to you—not the doctor or the  
hospital—for over 160 minor and major  
health conditions, extra money to use any  
way you wish! If you are hospitalized, your  
regular health insurance—or Medicare—  
won't cover all your hospital expenses—and  
probably none of your other expenses. Even  
if all your expenses are covered, Extrapolan  
pays you \$5 to \$5,000 over and above your  
other health insurance. You can actually  
come out money ahead!

#### 2. Which Plan should I choose?

You can actually choose whichever of the  
four low-cost plans suits you best! If you are  
a young, growing family, we recommend the  
All-Family Plan. If you are the only parent  
living with your children, we suggest the  
One-Parent Family Plan. If you have no  
children, or if your children are grown and  
no longer dependent on you, you will want  
the Husband-Wife Plan. Or, if you are living  
by yourself, choose the Individual Plan.

#### 3. How much do I get paid?

If you or any covered family member suffer  
any of the 164 health conditions listed in  
your Extrapolan policy, you will be paid  
actual cash "bonus" benefits from \$5 to  
\$5,000! The only exceptions are war, mili-  
tary service, self-inflicted injury and "on the  
job" conditions covered by Workmen's  
Compensation or Employers Liability Laws.  
Benefits for dismemberment, loss of sight,  
and loss or repair of teeth are paid for acci-  
dental injury only, and the loss must be sus-  
tained within 90 days of the date of accident.

**4. Suppose I suffer from two covered health  
conditions at the same time?**  
You will always collect the highest amount  
specified. And, after a 6-month interval, if  
the condition recurs, you can collect extra-  
cash benefits all over again!

#### 5. Will Extrapolan pay me if I am not hos- pitalized?

Yes, for every one of the 164 conditions  
covered. As long as you or a covered mem-  
ber of your family is in the care of a legally  
qualified physician, surgeon, osteopath, chi-  
ropractor or dentist, you will collect the  
full amount specified—no matter what your  
"out of pocket" expenses may be—or even  
if you have no expenses at all! Of course,  
you may have only one Extrapolan policy or  
rider with Mutual Protective.

#### 6. Why are the premiums so low?

Because this is a mass enrollment plan—and  
no salesmen are used—our volume is higher  
and our total sales costs are lower. You pay  
only 25¢ for your first month—regardless of  
your age, the size of your family, or the plan  
you choose. After your first month you pay  
only \$3.50 a month for the All-Family Plan;  
only \$2.50 a month for the One-Parent  
Family Plan; \$2.00 a month for the Hus-  
band-Wife Plan; and the Individual Plan  
costs only \$1.00 a month!

#### 7. When does my policy go into effect?

The same day your enrollment is received.  
All listed injuries that occur on or after that  
date are covered immediately. All listed sick-  
nesses which begin after your policy is 30  
days old are covered. And after your policy  
has been in force for two years, you will even

be covered for any of the listed conditions  
that are pre-existing.

#### 8. Can I drop out at any time?

We won't drop you no matter how many  
claims you make or how much you collect.  
We will never cancel or refuse to renew  
your policy for health reasons—for as long  
as you live and continue to pay your pre-  
miums. We guarantee that we will never  
cancel, modify or terminate your policy un-  
less we decline renewal on all policies of this  
type in your entire state. You, of course,  
can drop your policy on any renewal date.

#### 9. Will my claims be handled promptly?

Yes. With your policy, you will receive, a  
simple, easy-to-use Claim Form. Your  
claims will be processed quickly and your  
checks will be sent directly to you.

#### 10. Is there a lot of red tape to qualify?

None at all. Simply fill out and mail the En-  
rollment Form before the deadline shown.

#### 11. Why is there a "deadline" date?

In order to offer Extrapolan to all Catholics,  
without any qualifications, and still main-  
tain our low rate, we can only make it avail-  
able on this basis during a special enrollment  
period. We cannot accept an Enrollment  
postmarked after the deadline date.

#### 12. Why should I enroll right now?

Because any of these 164 different condi-  
tions can strike without warning—and you  
will not be covered until your policy is in  
force. Remember, if for any reason you  
change your mind, you may return your  
policy within 10 days without obligation or  
question. Your 25¢, of course, will be im-  
mediately returned to you.

### COLLECT EXTRA CASH FOR THESE 164 DIFFERENT HEALTH CONDITIONS:

\$5 to \$5,000 tax-free extra cash to use any way you wish!

Abdomen	Rectocele and cystocele, repair of both, or of either in conjunction with other repair, complete procedure	\$125.00
Appendix, removal of	Genital System (Male)	
Colostomy	Hydrocele or spermatocele	75.00
Temporary, including closure	Repair of	
Permanent, in conjunction with resection, complete procedure	Prostate, removal or incision of	
Gall Bladder	Open operation	
Removal or incision of	Perineal	200.00
Hernia, repair of	Suprapubic	100.00
Inguinal or femoral, single	Operation through natural passage	125.00
Inguinal or femoral, double	Testis, removal of	
Umbilical	Unilateral	30.00
Intestine, resection of	Bilateral	75.00
Obstructive	Vas, cutting operation on	100.00
Non-obstructive		
Liver	Joints	
Abscess, incision for drainage of	Arthroplasty	
Biopsy, cutting into abdomen	Hip, knee, elbow or shoulder	200.00
Resection, partial	Capsule	
Wound or injury, suturing of	Removal of	150.00
Pancreas	Cutting into other than aspiration	75.00
Removal of	Cutting into for treatment of intra- articular structure	
Incision for drainage or removal of cyst	Ankle, hip or knee	200.00
Spleen, removal or repair of	Elbow, wrist or shoulder	175.00
Stomach, removal of	Fingers or toes	15.00
Total	Foot, except toes	125.00
Partial	Hand, except fingers	100.00
Bone	Dislocation, reduction of	
Diseased, removal of	Ankle, elbow or shoulder	50.00
By cutting	Collar bone, lower jaw or wrist	30.00
By scraping, each (Maximum 5)	Fingers or toes	75.00
Exostosis, removal of	Hip or knee, except patella	75.00
Grafting of	Patella	10.00
Whole bone	Intervertebral disk	
Chips	Removal of, partial	150.00
Fracture	Removal of with spinal fusion	200.00
Arm, Lower	Nervous System	
Both bones or ulna	Brain	
Radius only	Cutting into brain, except psycho- surgery	500.00
Arm, Upper	Psychosurgery	100.00
Breast bone	Laminectomy or hemilaminectomy	175.00
Collar bone	Nerve, resection, decompression or transplant of single or multiple nerves	
Finger or toe, each	Extremity	35.00
Foot, except toes	Head, neck or trunk	75.00
Hand, except fingers	Skull	
Heel bone	Cutting into cranium for diagnosis or treatment	200.00
Jaw	Trephination or burr holes	25.00
Lower	Single	40.00
Upper	Multiple	200.00
Kneecap	Spinal cord, cutting operation on	
Leg, Lower	Nose and Throat	
Both bones or tibia	Larynx or trachea	200.00
Fibula only	Repair or removal	100.00
Thigh	Incision	100.00
Nose	Nasal polyp, removal of, single or multiple	10.00
Pelvis, except coccyx	Nasal septum, resection	50.00
Rib, one or more	Parathyroid glands, removal of one or more	125.00
Shoulder blade	Sinus	
Skull, non-operative (for operations see nervous system)	Cutting into other than puncture	
Vertebra, one or more	Ethmoid	100.00
Except processes or coccyx	Single	150.00
Processes or coccyx	Other	75.00
Breast	Single	125.00
Abscess, drainage of	Multiple	
Cysts, tumors or other tissue, removal of	Thyroid	
Radical	Removal of all or a portion	200.00
One	Tonsillectomy or adenoidectomy or both	25.00
Both	Rectum	
Simple	Fissure, removal of	35.00
One	Fistula, removal of	75.00
Both	Hemorrhoids, excision of	35.00
Chest	External	35.00
Chest cavity, cutting into for exploration	Internal or internal and external	100.00
Empyema, incision for drainage of other than aspiration	Proctapsed rectum	150.00
Lung	Radical repair of	75.00
Incision of, through chest	Removal of external tissue only	
Removal of	Skin or Subcutaneous Tissue	
Total	Grafts	
Partial	Pinch, each (maximum of 30)	5.00
Mediastinal tumor, resection of	Split thickness	25.00
Circulatory System	Four square inches or less	50.00
Arteries and veins	More than four square inches	75.00
Arteriole	Tube	
Incision, ligation or stripping of, complete	Plonidial cyst	75.00
Extremity	Removal of	
Unilateral	Tendons and Ligaments	
Bilateral	Cutting or repair of	
Neck	Single	25.00
Trunk	Additional, each (maximum of 10 additional)	5.00
Injury or wound, suturing of	Fascia, cutting or transplant	35.00
Varicose vein	Tendon sheath, cutting into	25.00
Ligation and division of, local	Single	40.00
Additional, each, (maximum \$50.00 both legs)	Multiple	75.00
Heart and pericardium	Transplant	50.00
Catheterization	Single	
Cutting into	Additional, each	50.00
Injury or wound, suturing of	Urinary Tract	
Ear	Bladder, kidney or ureter, cutting or crushing	100.00
Fenestration	Open operation	50.00
Labyrinthectomy	Operation through natural passage	
Labyrinthotomy	Urethra	
Mastoidectomy, radical	Cutting or crushing operation other than meatotomy	30.00
One side	Meatotomy	15.00
Both sides		
Mastoidectomy, simple		
One side		
Both sides		
Eye		
Incision of		
Incision with removal of intra-ocular foreign body		
Reattachment of retina or retina and choroid		
Removal of		
Cataract		
By capsulotomy or needling		
By lens extraction		
Cornea, complete or partial		
Cornea, with transplantation		
Iris or sclera		
Repair of muscles, complete procedure		
One muscle		
More than one muscle		
Genital System (Female)		
Ovary or tube, one or more, cutting into or removal of		
Uterus, removal of, with or without other surgery		
Cervix, removal of, complete		
Rectocele or cystocele, repair of		

#### SAFETY-COIN- FOLD MAILER

Complete form and  
cut out along dotted  
lines. Place quarter  
in space indicated;  
fold both flaps over  
onto coin as shown  
and then fold pocket  
over onto form to  
enclose quarter in  
Safety-Coin-Fold. Then  
fold over again for  
extra safety, enclose  
in envelope and mail.



SPECIAL LIMITED ENROLLMENT! EXPIRES MIDNIGHT, MARCH 17, 1968

Don't delay—fill out and mail Enrollment Form today, with only 25¢, to  
Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

### \$5 TO \$5,000 EXTRAPLAN FOR CATHOLICS

SPECIFIED HEALTH CONDITION BENEFIT POLICY

LIMITED ENROLLMENT FORM NO. 3850420

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

ADDRESS Street

City State Zip No.

SEX: ☐ Male ☐ Female AGE

DATE OF BIRTH: Month Day Year

SELECT PLAN DESIRED: (Check One Only)

☐ All-Family Plan

☐ Husband-Wife Plan

☐ One-Parent Family Plan

☐ Individual Plan

If All-Family or Husband-Wife Plan is selected,  
give following information on wife:

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH: Month Day Year

Do you carry other insurance in this company?

☐ YES ☐ NO (If "yes," please list policy numbers.)

I have enclosed my first monthly premium of 25¢ and hereby apply to Mutual Protective Insur-  
ance Company, Omaha, Nebraska, for the \$5 to \$5,000 EXTRAPLAN for Catholics, Specified  
Health Condition Benefit Policy, Form P172 Series and Plan thereunder as selected above.  
I understand the policy is not in force until actually issued.

Date FORM E172 Signed X Insured's Signature SIGN—DO NOT PRINT

Use Safety-Coin-Fold pocket at left for your 25¢ (Please do not send stamps)

IMPORTANT:  
This enrollment form  
must be mailed no later  
than midnight of:

March 17, 1968