



A CHOICE OF HAROLD HILL'S—"Marian, the librarian" appears to have her choice of two "Prof. Harold Hill's" in this week-end's production of "The Music Man" at the Latin School of Indianapolis. Latin School seniors Dan Dolle, left, and Rick Ginther will share the lead roles (Dolle on Friday evening, Ginther on Saturday and Sunday evenings) with Anne Marie Kenney, Our Lady of Grace Academy junior. The production is a joint effort of the two schools, scheduled at 8 p.m. each evening in the Latin School auditorium. Directing the musical are Sister Rosemary Braun and Sister Winifrid Mesker, who teach at both schools.

SUNDAY, MAY 19

Holy Rosary Church is site of ordination

Archbishop Schulte will ordain three new diocesan priests and seven new deacons at 9 a.m. Sunday, May 19, in Holy Rosary Church, 520 E. Stevens St. The impressive ceremony of major ordinations will be held in Indianapolis for the first time in many years.

Ordinands, all from Indianapolis, are: Rev. Peter A. Scanlan, S.T.L., 26, of St. Roch's parish; Rev. Thomas J. Amsden, 26, of Holy Spirit parish; and Rev. Edward L. Johnson, 26, of Holy Trinity parish.

To receive the diaconate are: Jeffrey Godecker, of Our Lady of Perpetual Help parish, New Albany; Michael Kattau, of St. Patrick's parish; Donald Haake, of St. Joan of Arc parish; Peter Adolay, of St. Catherine's parish; Michael Albright, of Immaculate Heart of Mary parish; Charles Feld, of Holy Spirit parish; and Jerry Kirkhoff, of St. Philip Neri parish, all of Indianapolis.

Also to receive the diaconate Sunday is Joseph Ackermann, a student for the Lafayette diocese. Two other members of the Indianapolis class of third year theology students, who will receive major orders elsewhere, are Karl Miltz, of St. Anthony's parish, and Thomas Widner, of St. Bernadette's parish.

The newly-ordained priests will celebrate their First Solemn Masses in their home parishes the week following ordination. Following is a brief resume of the ordinands' biographical data and First Mass information:

Rev. Peter A. Scanlan
The son of Mr. and Mrs. Arnold P. Scanlan, the ordinand will offer his First Solemn Mass at 1 p.m. Sunday, May 26, in St. Roch's Church, followed by a reception until 5 p.m. in the parish hall.

Concelebrants of the Solemn Mass will include: Msgr. Joseph D. Brokhage, Father Gordon Knese, O.F.M., Father Donald Schmidlin, Father Edward Kirch, Father Leo Hoar and Rev. Mr. Joseph Machese. The latter two are from Springfield, Mass.

The sermon will be delivered by Msgr. Brokhage.

The ordinand attended Holy Angels School, and was graduated from the Latin School of Indianapolis.



REV. PETER SCANLAN



REV. THOMAS AMSDEN

uated from the Latin School, St. Meinrad Seminary College of Liberal Arts and the Catholic University of America, where he received a licentiate degree in sacred theology (S.T.L.).

Rev. Edward Johnson
Johnson is the son of Mr. and Mrs. Edward L. Johnson, Sr. He will offer his First Solemn Mass in Holy Trinity Church at 1:30 p.m. Saturday, May 25.

Principal concelebrants will be: Msgr. Edward T. Bockhold, Msgr. Joseph D. Brokhage, Father Albert Ajamie, Father Andrew J. Weidekamp and Father Polycarp Sherwood, O.S.B. Rev.

Following is a school by school breakdown of commencement details:

Our Lady of Providence High School, Clarksville, will graduate 188 boys and girls at 8 p.m. Wednesday, May 22, in the school's athletic stadium. Commencement speaker will be Msgr. Joseph D. Brokhage, rector of the Latin School of Indianapolis.

Baccalaureate Mass will be held at 5:30 p.m. Tuesday, May 21, in the school auditorium. The sermon will be given by Father (Capt.) Howard X. Quinn, archdiocesan priest in the military chaplaincy.

Class valedictorian is Michael Eve and Theresa Schueler is salutatorian.

Chartrand High School, Indianapolis, will graduate 192 boys and girls at 8 p.m. Saturday, May 25, in the school auditorium. Commencement speaker will be Dr. Dominic J. Guzzetta, president of Marian College.

Immaculate Conception Academy, Oldenburg, will graduate 80 girls on Thursday, May 23, in the chapel of the Sisters of St. Francis there. Mass will be celebrated at 9:15 a.m. with diplomas to be awarded at 10 a.m. Very Rev. Vincent Kroger, O.F.M., chaplain, will award the diplomas.

The Baccalaureate Mass will be celebrated by Father Kroger at 7:30 p.m. Tuesday, May 21. He will also deliver the homily.



REV. EDWARD JOHNSON

Mr. Donald Haake will serve as deacon. The homilist will be Father Polycarp.

The ordinand is a graduate of Holy Trinity School, Latin School, St. Meinrad Seminary College of Liberal Arts and St. Meinrad School of Theology. He has also attended the Seminario Conciliar de Santo Toribio in Lima, Peru, Butler and Notre Dame Universities.

Rev. Thomas J. Amsden
The son of Mr. and Mrs. Fredrick E. Amsden, the ordinand will offer his First Solemn Mass at 3 p.m. Sunday, May 26, in (Continued on page 7)

COMMENCEMENTS SCHEDULED
1,700 seniors to be graduated from 16 Catholic high schools

More than 1,700 diplomas will be awarded to graduates of the 16 Catholic high schools in the Archdiocese between May 22 and June 6 during separate commencement exercises. Archbishop Schulte will confer the certificates at 14 of the schools, while Coadjutor Archbishop George J. Biskup will preside at the Latin School commencement.

Following is a school by school breakdown of commencement details:

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Class valedictorian is Michael Eve and Theresa Schueler is salutatorian.

Indiana bishops announce goals for social legislation

Announced at annual ICC meet

By FRED W. FRIES

INDIANAPOLIS — The five Catholic dioceses of Indiana have agreed to work for enabling legislation to promote the social betterment of the disadvantaged, the poor and the aged among the citizens of the state.

Specifically approved by the Indiana Catholic Conference at the close of its second annual general meeting at Fatima Retreat House, May 9 and 10, was joint action to secure 1) adequate aid for dependent children; 2) abolition or modification of state residency requirements for welfare relief; 3) adoption of the Medicaid program by the state of Indiana; and 4) elimination of the township trustee system and the transfer of the system's operation to the County Welfare Departments.

ALSO APPROVED by the I.C.C. Board of Directors was the participation of the five dioceses in the program of the Inter-religious Commission on Human Equality.

An overall position paper suggesting general guidelines for action to improve the lot of racial and ethnic minorities in the state was adopted in principle, but release was withheld pending further revision and refinement.

The Board also approved steps toward the formation of an Indiana Newman Foundation to provide funds for improved programs and facilities for the growing number of Catholic students enrolled on the state's secular university and college campuses.

Heading the delegations from the five dioceses were the respective bishops headed by Archbishop Schulte; Bishop Leo Purcell, Fort Wayne-South Bend; Bishop Andrew Grutka, Gary; Bishop Raymond Gallagher, Lafayette; and Bishop Paul Leibold, Evansville. Archbishop Schulte is general chairman of the I.C.C. Board of Directors, and Bishop Gallagher is executive chairman. Also elected to the Board of Directors on May 10 was Coadjutor Archbishop George Biskup of Indianapolis.

DEPARTMENTAL caucuses occupied much of the two-day session with the seven I.C.C. departments probing various aspects of their respective areas of responsibility: Education, Youth, Lay Organizations, Catholic Charities, Legal, Public Relations and Community Action. The Departments include members from each of the five dioceses.

The Indiana Catholic Conference was formally organized in September, 1966, to work for the social and moral betterment of the entire Indiana community. James O. Brennan is the organization's executive secretary.

The measure, carrying an appropriation of \$27 million for the first school year, was backed by the Catholic bishops but vigorously opposed by Protestant groups and public school administrators.

Gov. Raymond P. Shafer said he would sign the bill if the State Senate enacts operational and fiscal amendments proposed by his administration but rejected by the House.

The governor earlier banned all appropriation legislation unless funds were provided, and there is no money in the budget for non-public school aid. He proposed use of revenue from horse race betting to help finance the parochial-private schools program.

He did not say what he would do about the bill if the Senate rejects his amendments.

THE MEASURE also has the hurdle of constitutionality to

clear, if the governor approves the program. Before passing the bill, the House in a special vote expressed the opinion that the bill is constitutional, but this action is, of course, only an expression of opinion.

Backers of the school aid bill were able to muster only three more votes than needed for the 103 constitutional majority required for House passage. They claim the measure will pass the Senate if it can be brought to the floor for a vote. Frequently, legislators who wish to avoid a record vote on a constitutional

(Continued on page 7)



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PROJECT MOVES FORWARD

Analyze responses to Education Study

By BERNICE O'CONNOR

Work on the Catholic Education Study is picking up momentum as committee reports and parish discussions are analyzed and evaluated.

Father George Elford, director of the Study and assistant Archdiocesan superintendent of schools, this week released to The Criterion the results of the education discussions held in parishes throughout the Indianapolis and Evansville dioceses.

Some 147 parishes submitted reports on the series of four weekly sessions. Attendance at the first discussion totaled 7,300, with 7,529 reported at the second session, 6,594 at the third and 6,554 at the fourth. Average number of parishioners attending each session was 48.

An encouraging by-product of the discussions has been the formation of numerous parish school boards and adult education programs, Father Elford said.

A total of 16 topics were covered at the parish meetings, as follows:

1. Some people feel that now is the time to take a good look at our education programs and others feel that it is hasty and ill-advised. How do you feel?

It was practically unanimous that such a look at the Catholic education system was badly needed. Discussions alluded to pressing financial problems, the dual school system supported by Catholics, developments in the public school making it no longer a religious threat to Catholics, and the climate of self-study created by Vatican II.

Many parishioners indicated but they desire to see the goals more clearly defined and men better informed and more involved in education programs.

2. What changes in American life have most affected the teaching mission of the Church today?

Most frequently mentioned changes were the following: a greater demand for quality education, increasing school costs, general population mobility and the move to suburbia, growth of the communications industry,

changing social and family patterns resulting in more behavioral freedom and less respect for authority, declining vocations, ecumenism, the post-Vatican II mentality and general economic affluence.

3. What is your view on the present condition of Catholic education (schools, C.C.D., adult education) in your parish?

A desire for more adult education was the ringing response to this question. In fact, the need for adult education became the dominant theme of all four parish education discussions.

C.C.D. was pronounced inadequate—hampered often by lack of cooperation from school officials and parents. Maintaining good attendance, shortage of materials, poor teacher preparation and a financial imbalance between schools and C.C.D. were specific problems enumerated. Releasing teaching Sisters for full-time C.C.D. work was suggested by several participants.

4. "Many people are upset and confused about the Church and all the changes today." To what extent do you feel this statement is true?

Most parish groups agreed there was some confusion, especially among older people. Despite this confusion, the consensus was that the changes were good. Some suggested they were overdue, and many felt they were stimulating. Several complained that there was a great unevenness among parishes and pastors in responding to change. One segment felt that the practice of religion was becoming "too easy," due to a decline in authority and the emphasis on individual decision-making.

5. Should or will the Catholic of tomorrow be exactly like the Catholic of today?

A chorus of "no's" greeted this question. Parishioners felt tomorrow's Catholic would be "more involved" in conducting (Continued on page 7)

Pennsylvania House passes school aid bill

HARRISBURG, Pa.—Pennsylvania's House of Representatives, by a vote of 105 to 80, approved state aid for parochial and private schools for the first time in the history of the Commonwealth.

The measure, carrying an appropriation of \$27 million for the first school year, was backed by the Catholic bishops but vigorously opposed by Protestant groups and public school administrators.

Gov. Raymond P. Shafer said he would sign the bill if the State Senate enacts operational and fiscal amendments proposed by his administration but rejected by the House.

The governor earlier banned all appropriation legislation unless funds were provided, and there is no money in the budget for non-public school aid. He proposed use of revenue from horse race betting to help finance the parochial-private schools program.

He did not say what he would do about the bill if the Senate rejects his amendments.

THE MEASURE also has the hurdle of constitutionality to

clear, if the governor approves the program. Before passing the bill, the House in a special vote expressed the opinion that the bill is constitutional, but this action is, of course, only an expression of opinion.

Backers of the school aid bill were able to muster only three more votes than needed for the 103 constitutional majority required for House passage. They claim the measure will pass the Senate if it can be brought to the floor for a vote. Frequently, legislators who wish to avoid a record vote on a constitutional

(Continued on page 7)

Name nuns to work in the media

INDIANAPOLIS—Two Sisters of Providence have been assigned to full-time work in communications and adult education for the Archdiocese, it was announced this week.

Named were Sister Mary Michaela Mulvihill and Sister Gilchrist Conway, both presently teaching in Indianapolis. Sister Mary Michaela is on the faculty of Chartrand High School, where she teaches English and speech, while Sister Gilchrist is a language arts instructor at St. Patrick's School.

The two will work jointly with the Catholic Information Center and the Archdiocesan School Office. Both are expected to pursue special communications courses this fall at the Christian Theological Seminary, Indianapolis.

A native of Evanston, Ill., Sister Mary Michaela entered the convent in 1961. She was graduated from St. Mary-of-the-Woods College in 1966 and taught one year in Evansville prior to her present assignment.

Sister Gilchrist, a Chicago native, was graduated from St. Mary-of-the-Woods College in 1964 and entered the convent the following year. This is her first assignment at St. Patrick's, where she also teaches a Confraternity of Christian Doctrine (CCD) class of high school sophomores.



SISTER MARY MICHAELA



SISTER GILCHRIST

Composite 'profile' of those who responded

A composite "profile" of the 51,560 lay respondents to the tri-diocese Catholic Education Study was released this week from data information by study director, Father George Elford, of Indianapolis.

The material, as taken from the Personal Background Information (Part I) section of the education questionnaire, reveals that the average respondent was a married man, between 31 and 50, with an income between \$7,000 and \$9,000, who has completed (together with his spouse) at least eight years of Catholic education.

In fact, 61 per cent of those completing the questionnaire had eight years of Catholic schools (46 per cent for their spouses), 33 per cent are graduates of Catholic high schools (25 per cent for spouses) and five per cent attended a Catholic college (two per cent for spouses).

About one-third of respondents indicated that they have children attending Catholic grade schools, 15 per cent have youngsters in Catholic high schools and six per cent have youngsters in Catholic colleges.

While 47 per cent of those answering do not have pre-school children, 41 per cent who do indicated a preference for enrolling their pre-school youngsters in a parochial school.

Eighty-two per cent of the total respondents are married, with 18 per cent of the question-

naires completed by unmarried persons. Eighteen per cent said they had non-Catholic spouses, while two per cent (about 1,000 respondents) indicated they were the non-Catholic parent.

Father Elford expressed satisfaction with the level of response to the study project, with over 56,000 returns (including clergy and Religious) out of 160,000 questionnaires printed and distributed in the three dioceses of Indianapolis, Louisville and Evansville.

He said that the percentage of parish returns ranged downward from a high of 80 per cent, with many parishes averaging more than 50 per cent response.

"The method of distribution seemed to be the determining factor in the high percentage of returns," he stated, adding that the recommended method of parish distribution was the house-to-house canvass process of distribution and collection.

The over-all 30 per cent return rate from the three dioceses indicated to Father Elford that "the number of concerned Catholics is relatively large" because of the time and effort required to complete the extensive questionnaire.

Breakdown of returns by diocese reveals 25,101 for the Indianapolis Archdiocese, 19,117 for the Louisville Archdiocese and 10,250 for the Evansville Diocese.

CARDINAL CHALLENGED

Book assails Catholic Church support of Portugal's Salazar

LISBON—A newly published book here accuses the Church in Portugal of supporting the regime of Premier Antonio de Oliveira Salazar and challenges the cardinal patriarch of Lisbon to speak out on matters of social justice and civil liberties.

The book, "In Favor of a Dialogue With the Cardinal Patriarch," is by Paul Rego, 55, a prominent newspaperman who once studied for the priesthood but who now describes himself as neither Catholic, Freemason nor communist. Rego is also a former professor of Latin and philosophy who was dismissed from his post in a private school by the education ministry for his

critical views of the Salazar government.

The book was nearly sold out the day it went on sale, and the Portuguese political police seized the unsold copies the following day.

The seizure of the book followed a demand sent to the National Assembly that press censorship be ended in this country. The demand was in a letter sent to the assembly by 150 persons, including priests, newspapermen, writers and lawyers.

THE BOOK is a response to a speech made by Cardinal Manuel Gonçalves Cerejeira of Lisbon, last November in which he urged the nation's Catholic clergy and laymen to take a new look at Portugal's Church-state relationship.

At that time, the cardinal, who heads the Portuguese Bishops' Conference, traced the history of Church-state relations in Portugal and pointed out that the Salazar regime had made possible a religious revival after years of anti-Church activity.

But he also admitted that the nation's religious leaders

could take a more active role in the promotion of social justice.

Referring to previous speeches and pastoral letters, the cardinal said that the Church should respect the state and its authorities, but never become enslaved to political power.

In his book, Rego accused the Church of compromising itself by "keeping absolute silence on numerous offenses to individual liberty," and lists cases that he feels should have caused the Church to protest: many arbitrary arrests, the arrest and trial in 1961 of most of the 60 signers of a program for the democratization of the republic, censorship and the exile in 1959 of Bishop Antonio Ferreira Gomes of Oporto.

AT THE TIME of the 1958 presidential elections, Bishop Ferreira Gomes had sent Premier Salazar a letter criticizing his policies. In the letter, the bishop reportedly warned that Portugal faced the threat of a violent social upheaval of an anarchic-communist nature.

Bishop Ferreira Gomes, it was reported, said that this threat

was due to the "autocratic" form of Salazar's government which led to social injustice. "Rags and tatters, hunger and misery" were still widespread in Portugal, according to the bishop.

He also criticized labor-management relations in Portugal and denounced the denial of the right to strike.

Later, the Vatican named Auxiliary Bishop Florentino de Andrade e Silva as apostolic administrator of the Oporto diocese, and diocese officials confirmed that Bishop Ferreira Gomes had gone abroad.

In the new book, Rego claimed: "The Portuguese bishops have remained silent, systematically silent even when the totalitarian government's censors mutilate documents coming from the Pope."

ACCORDING to newspaper sources, passages from several papal encyclicals dealing with personal liberties were removed from the book by censors.

In a letter dated January 19, to which Rego refers in the book, Cardinal Gonçalves Cerejeira answered the journalist's accusations and said that his defense of order in Portugal did not signify a defense of the regime.

The cardinal also acknowledged that some of those imprisoned for signing the program to democratize the republic had "just intentions."

Responding in the book to the cardinal, Rego said: "Your Eminence cites affirmations contained in pastorals in which you defend the rights of men. But to be a good pastor it is not enough to go to a platform and make a dissertation on how sheep should be led; it is necessary to put a cloak on one's shoulder, a crook under the arm and go to the mountains, sometimes on stormy nights, and when the wolf comes out, it is necessary to attack it."

Ask use of Latin at some Masses

NEW YORK—Una Voce in the United States, an American branch of an international Catholic organization which advocates the offering of Latin Masses for those who prefer the older liturgical language, has sent a memorandum to all the members of the American hierarchy.

The document was originally drawn up in answer to an inquiry from Cardinal Patrick O'Boyle, Archbishop of Washington, D.C., on the purposes of the organization.

Besides the Latin Mass, the memorandum urges the preservation of the traditional Gregorian Chant. Both liturgical forms should be offered on a voluntary, not a mandatory, basis, the organization asserts. The memorandum was signed in the organization's name by its president, John A. McManemin of Hoboken, N.J.

Nun labels rebuff as 'insulting'

MADISON, Wis.—The refusal of the Madison School Board to allow her to undertake a research project in the public schools while wearing a religious habit was termed "insulting" by a Franciscan nun here.

The nun, Sister Mary Sheila Haskett, who is studying for a doctoral degree in behavioral disabilities at the University of Wisconsin, said she was publicly protesting the school board's decision because the insult was not personal but an affront to her community and her Church.

She explained that as part of a doctoral research project she planned to give two tests to retarded children in public schools in the six counties of southwestern Wisconsin. She received permission from all school boards except that in Lake Mills and the qualified permission from Madison.

Sister Sheila was notified of the Madison board's action in a letter from Douglas Ritchie, school superintendent, specifying that she would have to wear lay garb in the public schools. In a reply she withdrew her request saying she found "the limitation insulting to my religious community, which for many years has prepared teachers for their work in the public schools, and the Church I represent."

Prelate joins 'Loyalty Parade'

NEW YORK—Archbishop Terence J. Cooke of New York joined the city's 20th annual Loyalty Day parade "as a citizen supporting the spirit of American fighting men."

The Loyalty Day parade up Fifth Avenue was the smallest since the annual observance began, involving between 2,700 and 3,000 marchers.



MARIAN APPOINTS THREE—Three appointments to the administrative staff of Marian College were announced last week by Dr. Dominic J. Guzzetta, president. Col. Roy F. Pille, above left, was named dean of student services. Currently director of personnel management of the Adjutant General School at Ft. Benjamin Harrison, Col. Pille will retire this year from the U.S. Army. He has been a part-time faculty member at Marian. Named director of development and college relations, a newly-created position, was David B. Johnston, center. He was associate director of admissions at Rose Polytechnic Institute, Terre Haute. Stephen M. Combs, above right, was appointed director of public information. He formerly served as sports editor of a newspaper in Plainfield, Ind.



REASSIGNED — Very Rev. Clarence J. Witte, M.M., a native of Richmond, has been appointed rector and superior of the Maryknoll Fathers Japanese mission in Los Angeles. A veteran foreign missionary, Father Witte, 58, has served in Japan, Guatemala and Bolivia, and in 1955 was named Maryknoll superior for the entire North Asia region.

Pope Paul plans to fly to Bogota

VATICAN CITY — Pope Paul VI has announced that he will fly to Bogota, Colombia, next August to take part in ceremonies of the 38th International Eucharistic Congress and the opening of the general conference of the bishops of Latin America.

The papal trip, which will be the longest in the Pope's five-year reign, was announced by the Pope during his Wednesday general audience (May 8). He described his trip as being "very rapid by air and very brief, two or three days," at most.

THE POPE'S announcement put an end to years of speculation about a trip that will take him more than 11,000 miles by air found trip. It will also be the first time any Pope has visited Latin America. Immediately after the closing of the International Eucharistic Congress in India in 1964, speculation stirred over the possibility that he would make a similar visit to Bogota in 1968.

While it was generally understood for some time that the Pope wanted to make such a trip, no authoritative confirmation could be issued, because of the long time lag between congresses, held every four years. With his illness and operation of last November, the Pope's ability to make such a long and strenuous trip became more questionable.

Previous air trips of the Pope included visits to the Holy Land, India, Portugal, Turkey, and the United Nations.

IN SPEAKING of his new journey, the Pope spoke of both the Eucharistic Congress and the general meeting of all Latin American bishops. Of them, he said, "They are two religious and ecclesiastical events of exceptional importance at which it does not seem that our humble but personal presence should be missing today when the prodigious means of modern transportation make it possible."

The Pope also made it clear that his visit is to be confined to Colombia, despite a number of pressing invitations from other Latin American countries, which had hoped he would be their guest while on the Latin American continent.

No merger

MILWAUKEE — After three months of study and re-evaluation, it appears there will be no merger of the Milwaukee Archdiocesan Councils of Catholic Men and Women, as proposed at a constitutional convention. Instead both groups expect to achieve closer unity through several amendments to their existing constitutions.

ELECTIONS MAY 19-20

Christian Democrats fighting to hold their top spot in Italy

By JAMES C. O'NEILL

ROME—Italy's first national elections in five years, in which 36,000,000 eligible voters can participate on May 19-20, have built to a quieter climax than most of the other postwar contests in this country—not that there aren't serious matters at stake.

The Catholic-oriented Christian Democratic Party, the country's largest, is fighting to keep its No. 1 position and at least keep the 38% of the popular vote total it won in 1963.

Italy's Communist Party, the second largest, campaigned to make inroads deep enough in the other leftist parties to smash ultimately the Christian Democratic-Socialist coalition that has uneasily governed a prosperous but problem-ridden nation.

Perhaps part of the explanation for a rather apathetic reaction by the average voter is that these elections do not involve the choice of a president as do the American elections. At stake are seats in the Italian Senate and House of Deputies, the makeup of which will largely determine the political future of the country. Instead of a choice between two candidates of two parties for president, Italians are presented with candidates from 16 parties, at the very least, with different slates in every province and region.

IN EFFECT Italian voters are not being asked to choose between one of two parties but to ratify the present center-left government of Christian Democrats and moderate Socialists. Any significant shift to right or left could bring down an alliance which has never been very strong at best.

Many political observers in Italy believe there will not be any significant shifts because of the country's general well-being and the tendency of Italians to vote strictly according to party and class lines. However, the communists, who picked up a million new votes between the elections of 1958 and 1963 and hold 25% of the popular vote are pushing hard.

Listening to Italian Communist Party Secretary Luigi Longo, except for certain rigid positions, is almost like listening to a moderate middle-of-the-roader. Communism in Italy has become respectable and the vocabulary of revolution and overthrow is muted. Longo speaks of dialogue with the Catholic Church and identifies with aspirations of the Pope's encyclical *Populorum Progressio*.

ITALY'S Catholic bishops have issued a statement affirm-

Madrid court acquits Jesuits

MADRID—Three Jesuits, Father Jaime Castineiras, Father Javier Dominguez and Father Fernando Gutierrez, have been acquitted of action brought against them because of their new book *El Sindicalismo* (trade unionism).

The book had been ordered confiscated by the Spanish Information Ministry apparently on the ground it was subversive. The acquittal verdict, however, stated that the book had stated facts which "for their nature, characteristics and intentions did not lead to activities provocative of disobedience to constituted authority and, furthermore, did not make out a case for strikes, which is an offense against the law."

Uniform tuition

RHINELANDER, Wis.—A uniform tuition fee of \$20 has been set for all students in Catholic schools in the diocese of Superior. The fee would include cost of books.

ing freedom of political choice for Catholics but at the same time have stressed need for unity of Catholics on moral and religious issues. One of these is the spreading demand for legalization of divorce, a demand opposed by Christian Democrats but supported by communists and many elements in various other parties.

The question of revisions of the concordat between Italy and the Church is also part of the political picture and there is always somewhere in the background a minor tone of anti-Church, anti-clericalism which is one of Italy's most enduring political inheritances. At the same time, there has been the emergence of small dissonant voices among Catholics, called spontaneous groups, which have become disenchanted with Christian Democracy and Italian Church policy. However, these groups are marginal at best now.

FACTORS which could have some drawing power for an increase in Communist Party votes include the general preoccupation with war in Vietnam

and the new anti-Stalinist development for Catholics but at the same time have stressed need for control of the communist government in Czechoslovakia.

The ultimate questions that are yet to be answered by forthcoming elections: Has the Christian Democratic Party done enough in the past five years to retain its leading, if not dominant, position? How effective has the new communist approach become?

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Drug Talk

"HOW TO DESTROY OLD MEDICINES"



by BERNARD KEENE, Jr., Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them?" Throw them in the garbage?

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if you can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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Author-sociologist says priests need professional status

WEST HARTFORD, Conn. — Father Fichter also questions the contention that there is a shortage of priests, "although I have no statistics to support this impression." He said he would remain unconvinced until a "more efficient distribution and use of the priests the Church now has is tried."

That is the conviction of Father Joseph H. Fichter, S.J., who has surveyed more than 3,000 diocesan priests in this country and published his findings in the new book, "America's Forgotten Priests: What Are They Saying?"

Father Fichter, currently Chauncey Stillman Professor at Harvard University, was interviewed at St. Joseph College here, where he gave a lecture on "Social Science and the Image of Man."

The Jesuit sociologist says flatly that the Church can no longer get by with the "jack-of-all-trades" priest whose formal education ends with his ordination. And he adds with equal emphasis that an archaic and self-defeating system which denies responsibility to men until they are well into middle age can no longer be tolerated or justified.

HE SAID that these are the basic causes of dissatisfaction among many priests. He considers opposition to the Western Church's rule of obligatory celibacy as a factor, but only that.

Pollsters discount religion in voting

NEW YORK — A CBS radio news analysis has indicated that the country's top pollsters—but not necessarily the political leaders—feel the issue of a candidate's religion is now a relatively unimportant factor in Presidential campaigns.

The operators of polls and public opinion surveys—Elmo Roper, John Kraft, Louis Harris—and advertising executive William Bernbach were practically unanimous that the election of the late President John F. Kennedy marked the beginning of an end to the religious issue in campaigning.

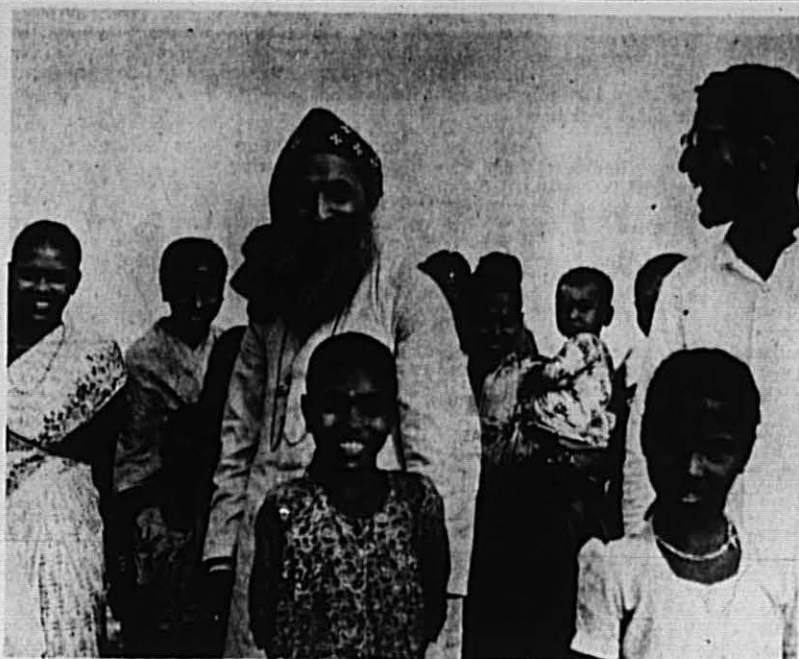
The Jesuit called for a wide-ranging program of post-ordination studies for all priests in order to make them "real professionals" on a level comparable to other professional men. He suggests programs of continuing education, sabbaticals for specialized study, and similar programs.

"A priest today must be more than just a priest," he said. "He must be an expert in some field—the liturgy, psychology, social problems, family life, you name it. If a priest is going to counsel people in today's harassed society, for instance, he has to be equipped with something more than the courses he got in the seminary. If he is going to deal effectively with the vast and complicated social problems he encounters everywhere in his work today, he has to be more than a casual reader."

HE SAID the day of the "general practitioner" in the priesthood is fast disappearing, as it is in medicine.

Father Fichter denies that laymen who are increasingly critical of the Church and its priests are anticlerical. "This is nonsense," he said. "We don't have anticlericalism in this country. Men like Michael Novak and Daniel Callahan, for instance, are good, loyal, intelligent Catholics. Certainly they are more outspoken than laymen have been in the past. But I think they are objective. They are simply demanding a higher degree of competence, and I think they are right to do so."

On the question of celibacy, Father Fichter said he had talked with several men who had left the priesthood and had married. "I asked them," he said, "if they would return should the Church change its rule on celibacy. They said they would not on the basis of that change alone. Their objections go much deeper."



ARCHBISHOP WINS FOOD PRODUCTION PRIZE—Archbishop Benedict Mar Gregorios of the Syro-Malankara Catholic Rite celebrates the winning of top honors in a food production contest sponsored by the Communist-ruled state of Kerala. The prelate produced a rice variety in his own experimental rice paddies which had a yield of 8,000 pounds per acre—nearly seven times the average in this densely populated area of India. The 52-year-old archbishop, with the aid of American Catholics and the Catholic Near East Welfare Association, establishes parishes and social action centers which he insists are agriculturally self-supporting.

Bishop defends jailed England to tap advocate of 'just war' talent of laity

MINNEAPOLIS, Minn. — A bishop sounded a strong defense for the courage of conviction which lodged Robert Gilliam, a summa cum laude college graduate, behind the walls of Minnesota's Sandstone Federal Prison as a prisoner.

"This is no coward, this is no kook," Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis told an audience of University of Minnesota students at the Newman Center here. "This is a very intelligent, well-read follower of Christ."

GILLIAM, an alumnus of St. Mary's College, Winona, Minn., was given a two-year prison term on a charge of failure to comply with the draft laws. He defended his position by stating he would fight a "just war" but was not an adherent to the pacifist doctrine of conscientious objection covered by the Selective Service laws.

Bishop Shannon said the present draft laws are unfair. He

declared: "The present Selective Service law as written and construed by the court allows conscientious objector status to any person within the historic 'peace churches'—Brethren, Quakers and Menonites. But less than 50% of the members of these churches are actual pacifists," Bishop Shannon said.

"THUS THE LAW accepts a fiction," he continued, but added there is little hope Congress will revise the present draft laws. He advocated churchmen and laymen to develop "a respectable body of theological speculation" upon which judges and lawmakers could rely to mitigate, if not change, the effect of the present law.

Bishop Shannon contended objectors like young Gilliam should receive suspended sentences. He added: "I don't know of any precedent, but some of my friends in the legal profession say that solution would be legally valid."

LONDON—The advice and talent of the laity—in addition to money—will be sought by the bishops of England and Wales this year to strengthen the operations of the apostolate, according to a new movement just announced here.

Cardinal John Heenan of Westminster, at a press conference, detailed the plan for the campaign, which will begin on Whit-sunday (June 2). At that time all adult Catholics will receive a card on which they will be asked to state what talent or skill they can offer the Church.

Certain laymen and laywomen will then be invited to address fellow Catholics in pulpits throughout the country to co-operate in the plan of getting the laity to take a much greater share in Church administration and also to raise \$480,000 annually for operating the 12 commissions of the laity and clergy set up by the bishops on a consultative basis to deal with every aspect of Church life here and its relations with the world.

MEXICO DIOCESE

Issue clergy policy on Catholic couples who use birth control

MEXICO CITY — In dealing with Catholic couples who use contraceptives, priests of the Cuernavaca diocese have been directed to follow a policy similar to one in the archdiocese of Munich, Germany, which says that when the couple "under their mutual Christian responsibility seeking the true welfare of the child, come to believe that they cannot avoid a contraceptive conduct, they must not be rashly accused of abusing marriage."

The announcement of the policy in the Mexican diocese was made by Bishop Sergio Mendez Arceo of Cuernavaca at a seminar here (May 14) on Population, Family and Development.

The Munich instructions state that although Church authorities cannot give blanket approval to such birth-control practices, "couples who feel compelled to follow a contraceptive conduct should not choose it lightly nor in a habitual manner, but rather as an emergency measure that they must regret."

"AT THE same time, in making such a decision (to use contraceptives), they must not consider themselves excluded from Communion at the Eucharistic table. They must humbly realize that they are walking the path toward a mature conjugal love, in total harmony with the will of God; they must also try sincerely to respond to the invitation to the fullness of life."

Cardinal Julius Döpfner is archbishop of Munich and president of the Germany Bishops' Conference.

Bishop Mendez admitted at the seminar that expert theologians, physicians, sociologists and others are contributing further studies on birth control to the

teaching authority of the Church, but he also warned: "In practice, the traditional norms taught by the Church, plus the wise directives of a broader nature issued by the Vatican council, demand a faithful and generous observance. Such norms are still binding; this is far from the implication that the teaching authority of the Church is now in doubt regarding such norms."

He said there had been little room at the Second Vatican Council for debate on birth control because Pope Paul VI had declared it to be a matter that he is reserving for his own decision.

The bishop, however, reminded the seminar of a statement issued by the Mexican bishops at the time of the council which said that "the teachings of Pius XI and Pius XII were not personal opinions, but voiced the true thought of the Church. . . . Therefore the faithful must keep in mind the binding value of the pontifical magisterium (teaching authority)."

WHEN SEVERAL members of the seminar told the bishop of the growing clamor among people for a more definite pronouncement from the Church on family planning, and mentioned the appalling number of abortions in Mexico, the bishop answered that Church authorities cannot easily give a solution. "The Holy Father has reserved

ed for himself the last word on this. But this in turn means that the words before the last can open the way to careful study and debate on the subject, a dialogue between the clergy, the laity and the bishops," he said.

Bishop Mendez added, however, that there has been a lack of mature responsibility in discussing the birth control problem.

"Because of immaturity, the clergy is not using to full advantage the freedom of opinion fostered by the Vatican council. Bishops should express their views, particularly on current issues under debate, even at the risk of arousing controversy. It is also a sign of immaturity," he added, "that some parents expect specific instructions from the Church for their individual case."

THE PRELATE recalled that Pope Paul VI's encyclical The Development of Peoples already stated that "it is for the parents to decide, with full knowledge of the matter, on the number of their children, accepting their responsibility toward God, themselves, the children they have already brought into the world, and the community to which they belong."

The seminar at which the bishop spoke was sponsored by the Mexican Social Secretariat, a Catholic institute for research and social action.

Back 'Poor People's Campaign'

WASHINGTON—Directors of Catholic charities organizations throughout the country have endorsed the Poor People's Campaign as "a citizens' effort to end the degradation suffered by millions of Americans as a result of poverty and racism."

The endorsement came in a resolution adopted May 2 at the semi-annual meeting of charities directors in Chicago, but it was not made public until May 8, the week before major contingents of the campaign were due to arrive in Washington.

The directors said they "deplore the conditions that force people to march in order to secure the basic requirement for a decent and dignified life."

The resolution also directed the staff of the National Conference of Catholic Charities to work for legislation to relieve the conditions.

Push housing

TOLEDO, Ohio — Catholic Charities Corporation announced here it will build a two-story, 150-unit structure for retired persons in a downtown urban renewal area. Msgr. M. J. Doyle, director, said the housing will be known as Madonna Homes, with rent subsidies to be sought.

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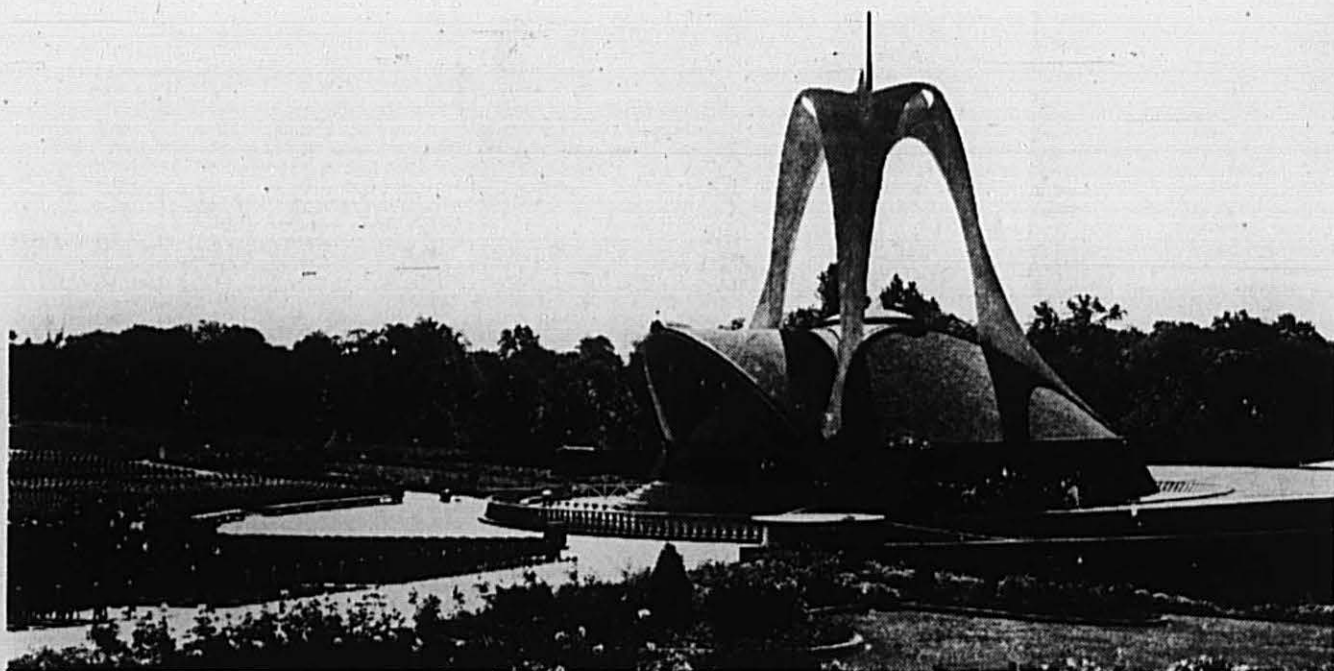
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Comment

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.

Religion in politics

In this most emotionally and excitingly political year in several generations, any rational discussion of religion's role in political processes will be purified and improved upon by keeping one's eye on what politics essentially is.

In the primary Websterian definition, politics is "the art or science of government." Granted, the secondary definitions cover a far broader range of human interest, up to and including that of "political activities characterized by artful and often dishonest practices."

But in once again discussing the place of Catholics, individually and collectively, in the political processes of the nation and the world, we shall hew here to politics as being an involvement in the total complex of relations between men and society.

If one is to judge broad, generalized responses to a recent Gallup poll, a majority of American Catholics (57%) think the Church should stick to consolation and salvation and not get mixed up in "extraneous" issues. This despite a centuries-old backlog of Church teaching which relates Christian insights to man in the industrial age, and despite the more recent Vatican II documents which spoke, succinctly and relevantly, to such matters as racial injustice, a living wage, world poverty, individual conscience, and human and civic rights and responsibilities.

A mature sense of civic responsibility does not come easily to some American Catholics. For more than 100 years they existed as a beleaguered minority, at the mercy of real or imagined fears of persecution and repression. But ghetto isolation was, in many ways, comfortable and secure. It made Catholics less conspicuous, for one thing, and thus less likely to incur resentment. It also gave them a narrow view of the work of their Church and a compartmentalized attitude toward the world around them.

It took the election of a Catholic President to dispel once and for all the underdog mystique. The popularity of Pope John and the new, respectful interest and attention of the press to the council were instrumental in destroying a sense of isolationism. Still, the Catholic, much more than his Protestant neighbor, finds it difficult to reconcile Church and society, religion and politics.

The reconciliation must be made, however, if the Church is to become a vital, contributive factor in national endeavor and if Catholics are to move comfortably in the mainstream of a pluralistic society.

It is possible, of course, that the majority of Catholics are not so much opposed to Church involvement as they are to specific norms and goals. Granted, there is room for a broad divergence of views on methods and programs. Even so, there must be unity of purpose, some organization and cohesion, else Catholic contributions will forever remain disjointed, sporadic and ineffectual. And the Church and the world will be the worse for it.

The Indiana Catholic Conference recognizes this prime fact. From the outset it has called itself "a witness and a response to the moral teaching of the Church." It "publicly commits the Catholic Church in Indiana to the areas of social and economic justice for all men regardless of race, creed or natural origin" and to "active, co-operative efforts" with a diversity of other groups (religious, political, labor and governmental) "in developing a society devoted to the needs of the people." It attempts "to speak with one voice on public policy questions affecting the Church and the public interest." At its annual general meeting last week the ICC approved goals of social betterment through enabling legislation in several areas.

While sincere Catholics do have different views, it is just as true that there are many times when the Church must commit itself to specific involvement because that is the only way in which a moral, ethical objective can be achieved.

All teaching is eventually solidified in action. The Church must speak in order to form the consciences of its people. It must just as purposefully move then to enact belief in concrete situations. To translate Christ's concern for all men is the work of the Church and of the people of the Church. That work is performed in the street, as well as the sanctuary.

It seems to us that this is what Church involvement in social and political issues is all about.

Politics in religion

One of Webster's less lofty definitions of politics is "competition between competing interest groups or individuals for power and leadership in a government or other group." This was the core of the old Catholic versus anti-Catholic politics which once was a gaudy and tawdry force in the elective process but which now has had, we believe, its last hurrah.

Elmo Roper, dean of the pollsters, recently stated that since the election of President Kennedy in 1960 it is no longer possible to persuade a meaningful number of non-Catholics to vote against a candidate just because he is Catholic. Conversely, Catholic voters no longer are influenced in favor of a candidate just because he also happens to be a member of the fold.

This was seen in an analysis of the recent Wisconsin primary. Senator Eugene McCarthy got 57 per cent of the Democratic vote in the state as a whole, a state more Protestant than Catholic, but only 43 per cent in Milwaukee, a city more Catholic than Protestant. The write-in vote for Senator Robert Kennedy showed similar percentage variations.

Other examples are plentiful.

The religious issue, of course, is still an important factor in "practical" politics. For instance, the fear of latent anti-Catholicism alone would mitigate against a McCarthy-Kennedy or a Kennedy-McCarthy ticket. But such a choice by slate-makers also would involve other shortcomings in achieving "balance." A McCarthy-Humphrey or Humphrey-McCarthy ticket, for example, would be unacceptable from a geographical viewpoint.

In that untied field of religious intolerance—can a Jew be elected President?—the pollsters express a guarded optimism. A Jew, they say, would have just as hard a climb as John Kennedy did. But, all other

(Continued on page 10)

The nun vote

The finding is not news to any Catholic who knows a dozen or more nuns. But the overwhelming weight of confirmation may be.

More than 135,000 nuns answered a questionnaire containing 649 queries on different aspects of the religious life. A heavy majority of them favor change and renewal. And they are eager to get on with it.

The survey, conducted throughout 1966 by the Con-

ference of Major Superiors of Women, was the first extensive effort to probe the attitudes of women Religious and to assess their resources to adapt to a modernized modus vivendi.

A statistical summary on pertinent points can be found in a National Catholic News Service story on Page 5 in this week's Criterion.

But one breakdown that is crucial involves the division of labor among U.S. nuns. Seventy-two per cent are teachers; 70 per cent of those are in elementary school work. The parochial grade school is presently

the most besieged area of Catholic life, beset with financial stresses and with demands for re-evaluation.

Place that fact alongside the nuns' statements that they strongly desire to become active in adult education, inner city work, social work in their local communities—in other words, in fields where they are not now engaged—and anybody can see there are changes ahead.

The first area in which the impact is most likely to be felt, and dramatically so, is the parochial grade school. Like it or not, it seems inevitable.

JOHN COGLEY'S VIEW

Poll questions blur fine points of dissent

By JOHN COGLEY

More than half, some 57 per cent, of American Catholics, according to a recent survey, believe that the Church should stay out of social and political affairs and confine itself to "religion." The figure was somewhat higher than the average among Protestants who took the same position.

There are many loose ends here, so perhaps it would be less than just to reach any firm conclusions on the basis of the flat data.

For example, who or what is the "Church" the respondents had in mind when they answered the query? I doubt that any of them meant to suggest that members of the Catholic laity should withdraw from all political and social action. More probably what they had in mind was that members of the hierarchy, clergy, and the religious orders should do nothing to identify the Church with particular partisan political causes or specific social positions.

Others probably were opposed to pulpits preachers that have clear-cut implications of what stand to take on such matters as the war in Vietnam and the crisis in the cities.

I swear I don't know exactly how I would have replied to the pollster had I happened to be one of those sampled. The reason is that it is a quite a distance from the kind of abstract principle or evangelical teaching the Church properly upholds and the concrete application of it in a given circumstance.

At it happens, I generally agree with the positions taken by such well-known activists as the Fathers Berrigan and Father Groppi. But there are other clerical activists with whom I disagree and long have. Yet there is no reason to question the sincerity of the cold-warriors in cassock, who I think did a great deal of harm, for example, or even, looking back, the honesty of priests who passionately supported Senator Joe McCarthy in his hey day. Still, I resented their enlisting the Church itself in his crusade, as many of them did at the time.

Perhaps some distinctions are in order. First, isn't it unrealistic to expect the "Church," if by that is meant the entire community of faith, to stand together on anything but the most generalized social or political platform? At the same time there should be agreement on certain basic matters that do have a doctrinal basis. The equality of the races or the need to make a moral judgment on a war would be good examples. Where we go from there, however, should be left wide open question, subject to debate, discussion, and dialogue within the Catholic community.

The whole pulpit tradition does not allow for this, though. The pulpit performance is a monologue, necessarily. People can not answer back, and when priests sound off on social and political matters, they don't always make a great deal of sense. Sometimes it is a question of conservative pastors outraging liberals, sometimes liberal pastors raising the blood pressure of conservative worshippers.

I have a clerical friend, an Anglican, who always gives his congregation a chance to answer back at a coffee-hour and to add

their own views to his. I think the idea worth copying in all Churches. No man promoting a social or political position should enjoy the sanctuary of an unassailable pulpit.

Then there is the question of the "witness" given by priests and nuns in peace marches, civil-rights demonstrations, etc. I'm all for them, but I have to remind myself how I feel about clerical participation in what I regard as politically reactionary movements. How do I feel about that kind of Christian "witness," for some hold that's what it is?

Certainly no one believes that the Church in either its teaching or preaching should avoid the realities of life or the moral aspects of social and political behavior. But I think that it would be better to live on the side of too much freedom for the laity and clergy, after that, rather than see the community of faith identified with specific political causes or reformist techniques, however much I might think of them personally.

In this sense, I'd have had to tell the pollster that the Church as such should stay out of political and social affairs. On the other hand, if this was taken to mean that the Church should never utter the uncomfortable word or come to the aid of the poor, then I would have to answer the other way.

Perhaps the best solution to the problem is to make the teachings of the Gospel clear and open up channels of communication among Catholics for debate and dialogue about how the teachings apply in given situations.

"Participational" Catholicism, like participational democracy, may yet resolve this and many more issues that have bugged us for years.

THE PROGRESS OF PEOPLES

The Christian vision

By BARBARA WARD

The starting point for judging our role in the world is to know where we are—Christians living in the wealthy West, a white minority making up about 20% of the world's peoples and enjoying 80% of the world's income.

But this is only a beginning, a raw statement of fact. And, as we know, facts rarely present themselves without a context. They come to us in a dense package of assumptions and experiences. Take such a fact as that Mr. Brown, worth a million dollars, gives nothing to Mrs. Smith. This is a fact multiplied a thousand times over by all the Browns who do nothing for all the Smiths. But suppose Mrs. Smith is his widowed older sister who lovingly brought him up as a boy. Then the fact of his indifference becomes a completely different fact because the context has changed.

Most of the facts of our contemporary scene require this sense of context. They do not come to us neat and bare. And the first thing that has to be said about us as Christians is, presumably, that our context of pre-suppositions and commitments is somewhat different from that of anyone else.

The Gospels are full of the idea that the Christian angle of vision cannot be simply interchangeable with the secular or "worldly" point of view. Leaven makes bread rise because it is different. Salt gives a taste because it is not identical with the food.

All these images of the Christian community imply being "other," different, set apart but at the same time guiding, inspiring, changing and entering into the whole sum of human existence. We are different; but our aim is communion.

Let us look at two widely accepted reactions to modern facts and see how they square with the Christian vision. The first concerns personal fortune. On balance, in the lands where the bulk of Christians live, the white, wealthy "post-Christian" societies of the North Atlantic—North America, Britain, Western Europe—the basic notion about income is to increase it and about wealth to accumulate it.

In general, a family's standards of living, its claims on resources and its expectations of fun and comfort go up in step with higher earnings. One can find it hard "to make both ends meet" and be resentful of taxes at \$6,000 a year, \$12,000 a year, \$24,000 a year, \$48,000 a year and so on up—in fact, since taxes rise with income, complaints can be higher as wealth increases, even though expenditures now cover two houses and three cars.

Christian teaching, in stark contrast, reminds us that the higher the income, the greater the responsibility. The final counsel of perfection was given to the rich young man: "Sell all you have and give to the poor." Short of this evangelical extreme, the wealthy must not satisfy their own rising superfluities at the expense of the basic needs of others. If they do, they will enter eternity as easily as a camel through the eye of a needle—not a wholly reassuring analogy for our Western societies who have "never had it so good."

A second pre-supposition of contemporary society is that obligations and responsibilities stop at frontiers. A man of different nationality or citizenship is no formal concern of ours. The Gospel approach is wholly different. All must be fed, even the least of the little ones. All must be clothed and sheltered. Even if the man in the ditch is a Jew and his rescuer a Samaritan, their traditional enmity must make no difference. The centurion's son is cured even if he is, in modern terms, a "hated imperialist."

There is neither Jew nor Gentile, bond nor free, in the all-encompassing generosity of God.

This column will, therefore, try over the coming months to give not only the facts about our strange new world round which the astronaut strolls in 90 minutes. It will try to suggest the context without which Christian judgment and response are hardly possible. For if we judge only as secular citizens, will the "salt keep its taste"? May it not be fit only to be thrown down the drain?

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A lone voice...

SAO LUIS DO MARANHÃO, Brazil—Auxiliary Bishop Manuel Edmilson da Cruz of Sao Luis do Maranhão sharply criticized members of the Brazilian armed forces in a sermon during a Mass attended by military personnel to commemorate those who died during World War II.

During the sermon, Bishop Cruz said: "As I find myself before the members of the armed forces, I wish to ask whether liberty exists in this country? If liberty exists, why are peaceful demonstrations forbidden?"

While the bishop was speaking, military personnel present left protesting the bishop's sermon.

Archbishop Joao Jose da Mota e Albuquerque of Sao Luis do Maranhão issued an official note, signed by local clergy, affirming total disagreement with the sermon by Bishop Cruz.

In various parts of Brazil, priests, students, workers and other groups of laymen issued statements approving the sermon.

Jose Carlos Alievela, columnist in the Rio de Janeiro daily, *Jornal do Brasil*, wrote: "It was a melancholy scene because it ended with flowers on a military shrine, while in Christ's temple a lone voice cried in the wilderness."



"YOU CAN'T HOLD BACK THE TIDE OF CHANGE, MRS. VANDERBROOK!"

THE YARDSTICK

Chamber criticizes work safety bill

By MSGR. GEORGE HIGGINS

On April 17 representatives from more than 30 concerned national organizations met in Washington to form a Joint Committee on Occupational Health and Safety. This committee will do all it can to focus America's conscience and concern on the need for legislation to save lives and prevent accidents and illness at work. More specifically, it will lend its support to the so-called Occupational Safety and Health Act of 1968 now pending in the Congress.

As co-chairman of this Joint Committee, I noted, with regret, at our first meeting in Washington that the American business community had, for reasons of its own, declined to join our ranks. I had hoped against hope that the National Association of Manufacturers, for example, and the U.S. Chamber of Commerce might find it possible to cooperate with the Committee in support of the enactment of effective Federal legislation in the field of health and welfare.

It now turns out that I was being naive in holding to any such hope, for the Chamber of Commerce, far from supporting the Occupational Safety and Health Act of 1968, is vigorously opposing it.

In the April issue of its official organ, *Nation's Business*, the Chamber launched what I can only characterize as a demagogic and almost hysterical attack against the bill itself and against one of its leading proponents, Labor Secretary Willard Wirtz.

This article is shamefully misleading. Ominously entitled "Life or Death for Your Business," it charges in lurid terms designed to scare the wits out of its readers (businessmen, for the most part) that the Secretary of Labor "wants the power

to shut you down in the name of health or safety." It also warns its constituents that "a man you once refused to hire" with "no education and no potential talent," whose "main experience consisted of cashing welfare checks," could threaten "to padlock your gates and have you fined \$1000 a day if you don't do as he says."

Then, in a barefaced falsehood, the Chamber article states that "Labor Secretary Willard Wirtz blandly explained to Congressmen that getting people (as safety inspectors) would be no drawback. He said he could staff his safety policing team with the hard-core unemployed."

One wonders what the Chamber of Commerce hopes to accomplish by such a patently false attack on Secretary Wirtz—a conscientious and dedicated public servant.

One wonders, also, at the Chamber's obvious disdain for its own credibility—or does it really have such little respect for its own membership's intelligence as to believe that such a ridiculously prejudiced article would be embraced by American businessmen, the vast majority of whom are committed to truth and fair play?

In my judgment, the Chamber does itself, and its membership, a distinct disservice by treating such a serious matter in such a crudely demagogic manner. Surely the Chamber knows that

the sponsors and supporters of the Occupational Safety and Health Act of 1968 have no desire whatsoever to hamper or harness American industry, whose prowess is unequalled and has helped us to achieve the highest standard of living of any country in the world.

The fact is, however, that we, as a nation, have simply not faced up realistically to the problem of occupational health and safety. Thousands of workers are still being killed needlessly, or being injured and disabled and infected on the job by largely preventable accidents and disease.

It is true that many large industrial establishments have excellent employee health and safety records. They are to be highly commended, and they would not be affected by the basic standards that would be set under the proposed legislation now before Congress.

The real need for safety and health standards is to be found in plants employing under 500 workers. These plants, as a rule, offer little or no protection for their workers—and yet they constitute over 90% of all working establishments.

So the problem is a very real one, and is constantly getting worse. It must be faced honestly and honorably. It is deeply regrettable that the U.S. Chamber of Commerce is not able to face the problem in such a manner.

THE CRITERION

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135,000 PARTICIPATE IN SURVEY

Eighty per cent of U.S. nuns favor post-Vatican II changes, poll reveals

By ANNE M. COLLINS

WASHINGTON—Results of a survey of all United States nuns reveals a high acceptance of post-Vatican II changes and an eagerness to become more involved in the inner-city and poverty apostolates.

The survey, conducted by the Conference of Major Superiors of Women during 1966, was the first extensive attempt to assess resources and attitudes of religious communities of women and their members in the United States. The specific goal of the survey was "to assess the resources and determine the responses that Religious are making and can make to the invitation issued in Vatican II's Decree on the Renewal of Religious Life."

More than 135,000 Sisters participated in the survey, responding to 649 questionnaire items covering religious beliefs, attitudes toward change, educational background, present occupation and future plans, community life and proposals for future change.

Results were processed by 40 Sister-sociologists across the country with the use of computers.

THE SURVEY showed 1,827 of the 175,000 U.S. Sisters—1.07%—left religious life during 1966. Of those Sisters, only 869 had taken final vows. In an interview with the N.C. News Service, a spokesman for the Conference of Major Superiors of Women (CMSW) said most Sisters who have remained feel that a major reason for the increased number of Sisters leaving religious life is an increased openness to the idea within the religious community. She said that the increased focus on personal development has caused many Sisters to see that they are not suited to the religious life and that they will find greater personal fulfillment elsewhere.

Statistics on the division of labor among U.S. Sisters show 72% are teachers, 8% are in-

involved in health work, 5% in catechetical and missionary work, and 3% in welfare work. Seventy per cent of the teachers are in elementary school work, 19.5% in high school education and 6.8% teach at the college level. Of those involved in health care, 1.8% work in health administration and 6.2% in direct care jobs.

The survey showed Sisters have a strong desire to become involved in adult education, inner city work, pre-school teaching and other social work, and to have greater contact with their local community. Nuns expressed eagerness to enter fields where few Sisters are now working. In 1966, 13% of U.S. Sisters were engaged in adult

education, 82% in special education, 31% in poverty work and .06% in migrant education. The survey indicates that there will be a dramatic change in these figures in the next few years.

In a set of 30 questions on post-Vatican II developments more than 50% of U.S. Sisters agreed with all but two changes. Questions on religious beliefs showed an increased belief in the value of dialogue, a recognition of the Spirit dwelling in the community and speaking through its members, and a new respect for "the holy" in the world.

THE RESULT which surprised and impressed designers of the

survey most "is the picture of the potential of the U.S. Sisters facing change and meeting the demands of the Church. They were merely hoping to find that the number of Sisters open to change was adequate. Instead, they found a much higher percentage than they expected," the spokesman said.

In-depth psychological testing of Sisters showed that 80% are in favor of change. A Neal Scale test tried to place Sisters in one of four categories:

- Open to change primarily because of value convictions.
- Open to change primarily because of a personal advantage resulting from change.
- Closed to change because of value convictions.

• Closed to change because of elements of personal advantage.

Sixty per cent of U.S. Sisters tested as "open to change because of value convictions," 20% fell in the second category and the other 20% were opposed to change. No breakdown of the 20% opposed to change was available.

Differences found between age groups or levels of education in measuring attitudes toward change were not unexpected. Forty per cent of all Sisters over the age of 70 were in favor of change; 73% of all Sisters under 30. Cross tabulations according to education, background, geographical location and age were done on the survey, but no sig-

nificant opinion groups were discovered. Results of the survey appear to be representative of a cross section of U.S. Sisters without reference to these factors, although results did show a greater openness to change among superiors and among Sisters involved in formation work.

A GREAT DEAL of the openness to change indicated by the survey was credited to the work of the Sister formation movement which began in the early 1950s. This movement led to radical changes in the training of Sisters, and helped dispel the fear of many superiors that intellectual training was a danger to spirituality. In 1965, 65% of all U.S. Sisters held bachelor's degrees, and 19% were in the process of getting them. Of those who held bachelor's degrees in 1965, 21% also held master's degrees and 1.7% held doctorates. Master's degrees were most frequently in the fields of education, literature and theology and religious education.

The CMSW spokesman noted that the survey indicated that U.S. Sisters have new interpretations of the meaning of their vows. "Chastity is perceived as allowing the genuine love of the other, poverty as a willingness to share one's goods with the poor and obedience as a willingness to listen to the community as it speaks through many voices," the survey report said. The spokesman added, "These ideas are new interests to Sisters."

The survey did not report statistically on the reasons that Sisters leave religious life, the spokesman explained, because those who have left could not be polled. She noted that the reasons which were cited are the opinion of those Sisters who have remained.



Saints in the Canon

A POPE OF THE CATACOMBS... St. Sixtus II, described as "a good and peaceful priest," was martyred at the altar while offering Mass in the catacomb of St. Calixtus on August 6, 258. Martyred with him were four deacons: Saints Januarius, Vincent, Magnus and Stephen. Two other deacons, Felissimus and Agapitus, suffered martyrdom the same day, and a seventh deacon, St. Lawrence, received the crown of martyrdom four days later, as St. Sixtus had foretold. St. Sixtus II was credited with restoring good relations with the Church of North Africa, which were broken by his predecessor Stephen I in a controversy over the validity of baptism performed by heretics. In reflecting upon the martyrdom of Sixtus, St. Cyprian called upon his contemporaries to "think rather of immortality than death, and derive more joy than fear from the confession, in which we know that the soldiers of Christ are properly not killed but crowned." The feast of St. Sixtus II and his martyred companions is commemorated on August 6, and his name is mentioned in the Communicantes of the Mass.

QUESTION BOX

May a priest offer a funeral Mass for a non-Catholic?

By MSGR. R. T. BOSLER

Q. Would it be wrong for a priest to offer a funeral Mass for a non-Catholic husband of a Catholic woman? He was always very active in parish life, frequently attended Mass and took great interest in the parish school while his children attended it. He was always a generous financial supporter of the church, but he did not become a Catholic on his death bed. His widow asked the priest to conduct a funeral service for him in the mortuary, but the priest said, "Why not have a funeral Mass for him in church?" The priest said to



keep it quiet. Why? Was the priest breaking a law? Would such a funeral be permissible?

A. I believe the priest acted correctly, but I want to discuss this problem thoroughly, for there is more to it than meets the eye.

The priest did break the law as interpreted prior to Vatican Council II. Moral theologians and canon lawyers used to teach that church law forbade the offering of a public Mass for deceased non-Catholics; many of them taught that it was forbidden to offer even a private Mass for such persons — meaning a Mass in which only the celebrant knew what the special intention of the Mass was.

The reasoning behind this seems incredible today. Here, for example, is the argument spun out in the 1952 edition of the Woywood-Smith "A Practical Commentary on the Code of Canon Law":

"Though we know that many Protestants are such merely because they happened to be born of Protestant parents (not from any spirit of opposition to the Catholic Church), still the fact remains that they are in the enemy camp just like aliens during a war. The Catholic Church cannot recognize them as members of the Church without sacrifice of principle. Wherefore it is unreasonable to request a priest to say Mass for a deceased non-Catholic, whether a private person or an official of a state or nation."

Isn't that unbelievable? We have come a long way in a short time. Here is how Vatican Council II looks upon Woywood's "enemy":

"The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian. . . . For men who believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church . . . all who have been justified by faith in Baptism are incorporated into Christ; they, therefore, have a right to be called Christians, and with good reason are accepted as brothers by the

children of the Catholic Church."

This change of attitude and recognition that baptized separated brethren share, at least partially, with us in the Church of Christ require a re-interpretation of many church laws that used to regulate our relations with Protestants. In fact, the instructions on ecumenical matters issued by the Vatican Secretariat for Promoting Christian Unity encourages us to do many things with and for other Christians which once were forbidden, such as joining together for formal worship on special occasions, acting as witnesses at Protestant church weddings, and even the giving of the Sacraments of the Eucharist, Penance and Anointing of the Sick to Protestants in danger of death or in urgent need.

There is no one closer to the Catholic Church than the baptized Protestant married to a Catholic. This person shares with a Catholic the sacrament of marriage and helps create in the home a church in miniature.

With this in mind, let's now take a look at the situation you described. If the man were affiliated with another church or his immediate family, brothers and sisters, desired a Protestant ceremony, the honorable and charitable thing for the widow to do would be to assist his relatives in arranging a Protestant service. But if he were like so many in such a situation, no longer affiliated with any Protestant church and for all practical purposes identified with the Catholic Church, why shouldn't he be given a funeral Mass? There is no canon law that specifically forbids this, merely a traditional interpretation based upon a theology outmoded by Vatican Council II and handed on from one generation of theologians and canonists to another who never dreamed that such a situation could exist. If, therefore, there are no diocesan laws forbidding it, I feel that a pastor could make the decision yours made. I wish our bishops would recommend this.

Q. Is it a sin to pray to die? I don't mean to say, "I wish I

were dead," but to say, "God, if it is your will, please call me away from this life soon."

A. It is not unusual for persons to feel guilty about the desire to die you describe. There is a fear, in generous souls at least, that one might be desiring death simply to avoid the duties and responsibilities which God might require. But the desire can be an abiding good. Nothing created will ever satisfy us. So the desire to go beyond this life and to know and love the only Being who can satisfy our longing is in itself a gift of God.

So long as you include the willingness to abide by God's will, therefore, your prayer would be wholesome.

Q. I am writing in reference to your views on the "outdated" habits of nuns. I personally feel that they are ten-times more attractive and more flattering than any modernized or updated habit I have seen.

Veils, capes and long flowing skirts are extremely more feminine, picturesque and more charming than any of the cheap looking and totally unattractive outfits coming out today. Concerning the convenience of the length of the habit, ladies 1910 and back wore dresses below their ankles and they seemed to put up with it quite well.

I am 18 years old and despite what you may think, I am still with it.

A. Just about the time I thought I was beginning to understand the younger generation you have to write a letter to me. If you were old enough, I'd tell you your letter had an O. Henry ending. My advice to you, young man—I must reveal your sex—is to talk this problem over with a real, live nun.

Lutheran bishops deny remarriage to the divorced

OSLO, Norway—Seven of the nine Lutheran bishops of this country have advised their clergy not to officiate at a marriage for any divorced person whose former spouse is still living.

The bishops made their statement in a pastoral letter published in the periodical, Church and Culture. They said they based their decision on a report of a special committee they had appointed.

In defending their position, the seven bishops said that marriage was instituted by God to be a lifelong covenant between man and woman. Its religious basis, the bishops said, is found in the cooperation of the Church. They concluded that it would be unfair for the clergy to play the role of judge by officiating at some Church marriages and objecting to others.

The two dissenters—Bishops Tord Godal of Nidaros and Monrad Norderval of North Hologaland—said the decree solved the problem for the clergy but not necessarily for the prospective married couples.

The two bishops said the majority decision could have been better supported if, like the Catholic Church, the Lutherans believed in the permanence of the marriage vows.

Order deletion

DALLAS—The United Methodist Church voted here to delete from its Articles of Religion "any derogatory references to the Roman Catholic Church."

OPINIONS

Defends HUAC

To the Editor:

Your editorial "Circus is Comin'" does not qualify to appear in a Catholic newspaper and an editorial writer with a mind down in the out house, as low as his, should stay there and not be allowed to write such purgative feces.

If there is any chronic constipation, it is among his type, and we must endure it without recourse due to our "compulsory" subscription to the Criterion. I would rather listen to the HUAC, and believe if they were not so badly maligned by the so-called liberal press they could and would expose the people who are trying to destroy our Government.

Do you believe the members of the HUAC are traitors to this country? I presume you are in favor of student riots—burning and looting? If so, don't you think it time that we, the majority in this country, should take the law into our hands and do something to stop it, or, is this only reserved for your brand of yoke?

By the way, who are the seven (Americans?) religious and civil rights leaders you speak of? Personally, I believe the members of the House Un-American Activities Committee are more American than the seven "leaders" you refer to without bothering to identify.

Ambiguity seems to be your suit. Clarity and fact are strangers to you.

(I hate to lower myself to this level of writing but feel it is the only kind the writer of "Circus is Comin'" would understand.)

Leo P. Gauss

Indianapolis

Food for thought

To the Editor:

Congratulations to Ray Andersen for his splendid letter on "White Racism." (Criterion April 26). There is much food for thought in all that he had to say.

It seems to me that the real fight against white racism must start with a frank and honest appraisal of one's own attitudes. How easy to see prejudice in the man next door and how difficult to see it in myself. "Of course, I'm not prejudiced," most of us would claim. Oh really! Take another look. Look deep, pull (Continued on page 8)

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BETHLEHEM: BREAD AND BABIES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

It's cold in the Holy Land at night, and families uprooted by the war last June huddled on the ground. They're lucky to have a "pup tent" to keep out the wind and rain. . . . The new refugees number at least 250,000 (there are 1.4 million all told), most of them penniless and without work. Pray God they'll be spared epidemics that come from hunger. . . . In Bethlehem our lay volunteers are cooking hot meals for thousands of hungry school children, helping to keep them in school. It's a practical way to make peace. . . . Refugee teenagers—with hammer and pliers, not guns, in their hands—are becoming carpenters and electricians in the century-old Salesian Fathers' school, thanks to \$275 scholarships from readers of this column. . . . And at the Pontifical Mission Orphanage, Sister Elizabeth-Marie is making old dresses look like new for the 60 little homeless girls "adopted" (\$10 a month) by our readers. . . . "Peace is the fruit of moral force—human good—not of the force of arms," Pope Paul said in reference to the Holy Land. He asks us to pray (and work) for peace, "a gift of love, strong and courageous, which only Christ can give." . . . We thank you for your goodness and your love.

- ☐ Sick babies in East Jordan get tender, loving, free medical care in the baby-clinic in Zerkia run by lay apostle, Claire Glorieux.—Will you give her a hand? For costly, imported medicines she needs only \$25 a week in '68 (\$100 a month, \$1,200 all told). Please help Claire save babies' lives.
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Hit ROTC course
UNIVERSITY HEIGHTS, Ohio—Some 100 students and several faculty members demonstrated at Jesuit-operated John Carroll University here asking that the school's Reserve Officer Training Corps program be made elective. It is now compulsory for the first two years. Previously some 1,000 had signed a petition requesting the option on ROTC courses. Carroll's enrollment is approximately 4,600.

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Southern Indiana News Section



LOVE—WHAT IT MEANS TO ME—A group of young people explain their meaning of Love as portrayed in a large collage prepared by them during the recent "Come Alive Renewal Week-end" held in Harrison County. This was part of the field Mass celebrated at the close of the retreat. Forty-four young people and 18 chaperones from all over Harrison County participated in the retreat led by a team of St. Meinrad seminarians.

Harrison County is scene of retreat

CORYDON, Ind.—An experiment in a new type of retreat for people has been completed in Harrison County.

Forty-four young boys and girls, in and out of school, responded to the call for a "Come Alive Renewal Week-end Camp Out." They brought their own bedding and moved into Camp Merry Ledges, located on scenic Blue River in Harrison County, on a recent Saturday afternoon.

OWNED AND maintained by the Wesleyan Methodist Churches of Kentucky, this was the first time any other group had been permitted to use it.

Three St. Meinrad seminarians—Dave Dutschke, Bud Simmons and Jim Romer—were on hand to make them "Come Alive."

Father Melvin Bertrand, of Corydon, and 18 chaperones completed the group.

Discussions and lectures centered around the theme of "Aloneness—stressing the things that one must do and accept in his life seemingly all alone, except for the reflection of God."

Benedictine nun dies at age 81

FERDINAND, Ind.—Funeral services were held at the Immaculate Conception Convent here May 16 for Sister Mary Dennis Hertz, O.S.B., who died (May 14) at the age of 81.

A native of Madison, Sister Mary Dennis entered the convent in 1906. For 55 years she served as mission housekeeper throughout the Indianapolis and Evansville dioceses. She retired from active duty in 1953 and had resided in the convent infirmary since 1959.

One sister, Mrs. Katie Guinn, of Madison, survives.

according to Father Bertrand, group chaplain.

STATIONS of the Cross were dramatically done by lantern light in the cold river air. The final retreat discussion was completed in the wee hours of Sunday morning before a crackling fire in the huge fireplace of the main lodge.

The climax of the retreat came Sunday afternoon with a field Mass celebrated by Father Bertrand.

Opinions

(Continued from page 5) off all the delusions about yourself, search below the surface. For, however latent it may be, each of us is guilty to some extent. Haven't we grown up with the idea that somehow and in some way being white is superior to being black?

It takes courage to find and admit the things we intellectually hate about ourselves but white racism can only be overcome when each of us admits our own guilt, (not the other guy's), begs forgiveness and vows to amend.

We shall overcome will be a reality when each of us can honestly say I have overcome.

I'm guilty . . . are you? Think about it.

Mrs. Dan Tweedall, Evansville



OUTDOOR MASS—Father Melvin Bertrand, Harrison County CYO Director, celebrates Mass among the Cedars of Camp Merry Ledges as the climax of a "Come Alive Renewal Week-end."



TO PRESENT SPANISH ARTS—Our Lady of Providence High School, Clarksville, will sponsor two performances of the Spanish performing arts Sunday, May 19, featuring dancer Jose Greco. Greco, his ballet and staff will perform at 3 and 8 p.m. in the school auditorium. The appearances are being sponsored by the school's fine arts department, Men's Booster Club and the Providence Guild. Reservations may be obtained by calling 945-5641. Committee members shown above, from left, are: (seated) Mrs. Robert Smith, Mrs. Edgar Vissing and Mrs. Hale Schamel. Standing from left are: Edgar Day, Thomas McBride and Raymond Day.

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St. Meinrad schedules graduation

**Marks close out
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ST. MEINRAD, Ind.—St. Meinrad Seminary High School will hold the final commencement of its more than one hundred year history on Saturday, May 18, with the graduation of 13 seniors.

Commencement ceremonies will begin with a Mass in the seminary chapel at 9:30 a.m. The faculty and administration will concelebrate.

Father Joseph Mills, head of the theology department at Brescia College, Owensboro, will deliver the address in St. Bede Theatre. Very Rev. Hilary Ottensmeyer, O.S.B., acting principal, will give the welcoming address. Father Kevin Ryan, O.S.B., principal, will present the graduates who will receive the diploma from Archbishop Gabriel Verkamp, O.S.B.

Joseph Brenner, a native of St. Paul's parish, Tell City, will deliver the valedictory.

ST. MEINRAD Seminary High School announced the beginning of its phase out on March 5, 1965. From that point on no new students were received.

Archdiocesan students among the graduates include: Joseph Brenner, Tell City; L. Michael Knecht, Brookville; John Kosko, Herrin, Ill.; Thomas Newmister, Columbus; William O'Shea, Jeffersonville; Terrence Tempel, Tell City; and Maurice Verdeyen, Terre Haute.

Merit winners include five in Archdiocese

INDIANAPOLIS—Five Catholic high school students in the Archdiocese have been named among over 2,800 Merit Scholarship winners, according to an announcement by the National Merit Scholarship Corporation.

Named were: Terry E. Doer, of Brebeuf, Honorary (Sponsored)—Merit Scholarship; Maureen T. Elliott, of Ladywood, Gonzaga University Merit Scholarship; Terrence M. Porter, of Cathedral, Chrysler Corporation Fund Merit Scholarship; John R. Stark, of Brebeuf, Radio Corporation of America Merit Scholarship; and Mary C. Wheeler, of Ladywood, Hanover College Merit Scholarship.

The winners were chosen from among 14,000 finalists. All had scored in the top half of one percent of graduating high school seniors in their states on the Merit test and had met other requirements.



ST. JOHN BOSCO MEDALISTS—Eight New Albany Deanery adults were cited for outstanding contributions to youth during the annual Deanery CYO Banquet, held recently at St. Anthony's parish, Clarksville. The eight, shown above, received the St. John Bosco Medal. Recipients included: Wilbert J. Block, of St. Mary's parish, New Albany; Charles J. Galligan, of St. Augustine's parish, Jeffersonville; William L. Grantz, of Holy Family parish, New Albany; Mrs. Donald Jones, of St. Mary's parish, New Albany; Charles E. Kestler, of Sacred Heart parish, Jeffersonville; John H. Minta, of St. Anthony's parish, Clarksville; Charles E. Popp, of St. Joseph's parish, Clark County; and James D. Valentine, of St. Paul's parish, Sellersburg.

Greensburg to be host to parley

GREENSBURG, Ind.—St. George Commandery 31 of the Knights of St. John will host the annual Grand Commandery Convention here May 17-19.

Highlights of the week-end will include a Memorial Mass for deceased members, a bowling tournament, banquet, drill teams and election of new officers.

Convention chairman is James Tebbe, assisted by the St. George executive committee and members of St. Mary's parish here. Parkside Lanes will be scene of the bowling tourney Friday evening. Trophies and cash awards will be presented.

Father Francis Allega, pastor of St. Wendel Church, Posey County, and Grand Commandery Chaplain, will celebrate the Convention Mass and Memorial Service in St. Mary's Church on Saturday morning.

Highlight of the convention banquet will be the naming of the annual Knight of the Year. Award recipient, Uniformed Knights and members of the Ladies Auxiliary, delegates and families will participate in the Sunday Convention Mass.

A colorful street parade and competitive drill teams will conclude the convention Sunday afternoon.



OUTSTANDING YOUTH HONORED—Awards for outstanding youth leadership were presented to five New Albany Deanery Junior CYOers during the recent Deanery CYO Banquet, held at St. Anthony's parish, Clarksville. Shown above, front row from left, are: Father Donald Schneider, Archdiocesan CYO Director; William S. Sahm, CYO executive director; and Father Edmund Banet, Deanery youth director. The award winners, second row from left, are: Donald Elliott, of Sacred Heart parish, Jeffersonville; Pam. Schueler, of St. Mary's parish, New Albany; Nancy Krueger, of St. Anthony's parish, Clarksville; Karen Fell, of Holy Family parish, New Albany; and Rick Engleman, of St. Mary's parish, Floyd's Knobs.

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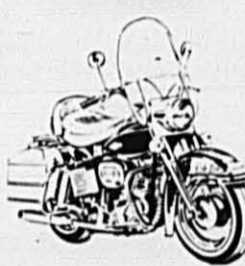
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Madrid prelate charged with playing politics

MADRID—Priests of the Madrid archdiocese have drawn up a letter to Archbishop Cahimiro Morello Gonzalez of Madrid charging that he "has taken a political position rather than providing apostolic leadership."

The 60 priest-signers protested against police measures taken in connection with a ban on a demonstration they had planned for May 2 in the church of San Gines. They accused the police of "detentions and insults," such as the arrest of Father A. Corrales, rector of Barajas, "for carrying a picture of Pope John XXIII."

IN THEIR letter, the priests demanded that Archbishop Mor-

cillo resign from the Costes (parliament) in which he serves by appointment by Chief of State Francisco Franco.

One of the leaders of the priests' group is Father Jose Maria Llano, S.J., known as "the priest of the slums."

The group is also supporting Father Mariano Gamio, rector of Our Lady of Mountain parish at Mortalaz, a Madrid workers' church.

FATHER GAMIO, a worker-priest, was called to see Archbishop Morcillo after police raided a recent parish meeting at which a lecture was given on the Christian meaning of May Day, observed as Labor Day. The lecturer, Carmen Ruiz, a lawyer; layman Juan Canet and another worker-priest, Father Jose Maria Ballesteros, were arrested but later freed.

Parishioners at Mortalaz feared Father Gamio's dismissal from his parish. He has been vocal in denouncing living conditions among the poor. Police suspected the meeting in the parish was a gathering for a clandestine labor group.

Father Gamio has been a frequent critic of the government-controlled Falange labor unions.

St. Vincent's nun will be speaker

INDIANAPOLIS—Sister Constance, Nurse Educator of St. Vincent's School of Nursing, will be the guest speaker at the monthly meeting of the American Business Women's Association on Tuesday, May 21. The meeting will be held at 6:30 p.m. at the Press Club in the ISTA building.

Student nurses, who are recipients of grants which the association awards each year, will be honored. The recipients are: Rita Gough, Marion County General; Linda Sue West, St. Vincent's; and Nancy Gangwer, Indiana University School of Nursing.

German youth blame rigidity

BONN, Germany—The Federation of German Catholic Youth (BDKJ) has blamed the inflexibility of West German political leaders for the revolutionary tendencies of German youth.

In a press release demanding public hearings by the internal affairs committee of the West German parliament on the matter of unrest among the younger generation, the BDKJ criticized West German political parties for their intolerance of ideas differing from their general political line.

Because young people see no possibility of obtaining anything by the usual means in the present social system, they want revolution, the BDKJ said.

Pray for unity: Pope asks Mali

VATICAN CITY—Pope Paul VI has called on Catholics in Mali to pray for the "speedy realization of 'one fold' under 'one shepherd.'"

Unity of the church, he said, is the "fundamental vocation" of every Christian.

The Pope's remarks were made as he named Cardinal Paul Zoungana of Ouagadougou in Upper Volta as his delegate to the 6th Annual Pilgrimage to the Shrine of Our Lady of Mali at Kita.

Named chairman for federation

MANCHESTER, N.H.—The president of the Senate of Priests in the Diocese of Manchester has been named to guide the founding of a national federation of priests councils.

Msgr. Colin A. MacDonald, pastor of St. Patrick's Church here, will be chairman of the national constitutional convention of the proposed federation in Chicago May 20-21.



PLAN NURSING ALUMNAE BANQUET—The St. Vincent's School of Nursing annual alumnae banquet will be held Tuesday, May 21, at 6 p.m. in the St. Pius X Council Knights of Columbus, 2100 E. 71st Street, Indianapolis. Banquet speakers will be George Foss, assistant administrator at St. Vincent's Hospital, and Hattil Connor, hospital personnel director. Mrs. Leo Stadtmiller will serve as toastmistress. Shown above, from left, are members of the planning committee: Mrs. John E. Heubi, Mrs. Dan Feeney and Mrs. Richard E. Murphy. Mrs. Richard Ryan is chairman of the event.



PLAN CARNIVAL CAPERS—The Altar Society of St. Roch's parish, Indianapolis, will sponsor a Carnival Capers Dance in the parish hall on Saturday, May 18. Shown above, from left, are: Mrs. Donald LaRoche, publicity; Mrs. Richard Baumann, decorations; and Mrs. Norm Kuehr, refreshments. Reservations are available for the event by calling 786-1912. Music will be provided by the George Nickoloff Orchestra.



PLAN FOR 'CANDLELIGHT BALL'—The Altar Society of St. Joseph's parish, Indianapolis, will sponsor a "Candlelight Ball" on Saturday, May 25, at the Holy Family Council Knights of Columbus, 220 N. Country Club Rd. Music will be provided by the Mellow-tones. Mrs. Dale Watson, second from right above, is chairman. Others shown, above from left are: Mrs. Thomas Lents, publicity; Mrs. Thomas E. Allen, Altar Society president; Mrs. Frank Bearini, decorations co-chairman; and Father William Dorraugh, pastor. Committee members not present include: Mrs. William Doyle, Mrs. Denzil Brandenburg and Mrs. Roy Koontz.



K OF C ORATORICAL CONTEST FINALISTS—Top winner of the annual oratorical contest sponsored by the Indiana State Knights of Columbus was Kenneth Daniel, above center, of Gary. Finals of the competition, with the theme "Human Rights: Their Privileges and Responsibilities," were held recently at Msgr. Downey Council, Indianapolis. Other finalists, from left above, were: Dennis Cackowski, of Mishawaka; John O'Malley, of Logansport; Michael Moriarty, of Indianapolis; Daniel; Stephen Hofer, of Anderson, second place; Randy Hamm, of Marion; and Gregory Potts, of Connerville. The top winner received the George Cook Memorial Award and a \$200 U.S. Savings Bond. State contest chairman was Olin G. Klein, of Indianapolis.

INDIANAPOLIS

Calendar of Events

SATURDAY, MAY 18

Rummage Sale, sponsored by Holy Name Altar Society, from 7:30 a.m. to 12 noon in the school auditorium, 89 N. 17th Ave., Beech Grove.

SUNDAY, MAY 19

Card Party at 7:30 p.m. in St. Francis de Sales Church basement. Public invited.

Little Flower Variety Show—"Happening '68"—at 8 p.m. in Riedinger Hall, 13th and Bosart. Adults \$1; children 50c; family rate \$2.50.

THURSDAY, MAY 23

Our Lady of Everyday Circle, D of I, will meet at 7:30 p.m. in the community room of the Indiana National Bank, 3721 S. East St.

SATURDAY, MAY 25

The "500 Spring Fling" sponsored by St. Lawrence parishioners in Father Conen hall. Music by the Unlimited Few. Tickets \$3.50 per couple. For advance reservations call 546-3588.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 7:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 7 p.m. Sunday: Two Card Parties at Assumption parish hall.

Set '500 Fling'

INDIANAPOLIS—The annual "500 Fling" will be held Friday, May 24, in St. Roch's parish hall, 2603 S. Meridian St. The "Organized Confusion" will play for dancing from 8 to 11 p.m. There will be door prizes and refreshments. Admission is \$1 and a CYO card.

FIGURES INFLATED, SPOKESMAN SAYS

Newspaper reports on high cost of canonizations 'ridiculous'

VATICAN CITY—A spokesman of the Holy See has described widely published reports of the high cost of canonization as "simply ridiculous."

Msgr. Fausto Vallaine estimated the cost of beatification—the major step preliminary to canonization—at between \$20,000 and \$25,000.

The head of the Holy See's Press Office said that canonization itself is less expensive because less investigation is involved. That would put the total cost of canonization (including beatification) at under \$40,000.

Reports that canonization costs about \$100,000 were published internationally in the press.

THEY FOLLOWED closely a report from The Netherlands that the Dutch Carmelites had decided to discontinue the beatification process of Father Titus Brandsma, a Dutch Carmelite priest who was jailed by nazi occupation forces for his defense of the freedom of the press and died in Dachau concentration camp in 1942. According to this report, funds originally earmarked for the expenses of Father Brandsma's beatification process is being stopped. He said it a rose from an unauthorized statement by an individual Carmelite.

Msgr. Vallaine noted that his estimation of the cost of beatification—drawn from a source at the congregation rites—did not include costs involved in the investigation on a local level.

THE COST OF activities undertaken by the Congregation of Rites itself is less than \$100, he said. The rest is taken up by costs of printing documents, of

medical investigations of reputed cures, and of the actual ceremonies of beatification or canonization in St. Peter's. This last cost can vary substantially, he said, according to the sort of trimmings desired by those supporting the cause of beatification or canonization.

Another official source said that the figures cited by Msgr. Vallaine did not include various promotional and publicity activities that often accompany

causes of canonization. He said the biographies of the candidates are often written, printed and distributed at the expense of the cause's supporters.

(A source in the Congregation of Rites, commenting on reports that the cost of canonization will be reduced, said that might eventually happen but that this matter is only part of the larger reform of the congregation under study at the present time.)



PLAN K OF C DANCE—"Bob Crosby and the Bobcats" will be featured entertainment at the dance sponsored by the Holy Family Council Knights of Columbus, Friday, May 17, at N. Country Club Rd., Indianapolis. Dance chairman is Arville Blazer, above right, shown presenting tickets to Grand Knight Richard Rhoades. Ticket reservations are available by calling Blazer at 291-2205, or Werner Meyer at 234-3571.

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New Hospital Plan for Catholics pays extra cash direct to you—in addition to any other insurance—group, individual or Medicare—tax-free extra cash to use as you please!

\$100 a week while you are hospitalized
(See all plans at right)

\$75 a week while your wife is hospitalized
(See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized
(See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit
(Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 26, 1968!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of

"salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

How Your "Health-Bank Account" Grows

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box at right for low rate.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have lower total sales costs! The Hospital Plan for Catholics is a mass enrollment plan—and all business is conducted directly between you and the company by mail. No salesmen are used. No costly investigations or extra fees. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147M Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly.

Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

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ALL-FAMILY PLAN
\$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN
\$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25

Female on One-Parent Family or Individual Plan ADD: \$3.00
Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under this policy, \$500 will be paid to any beneficiary

you name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

Enrollment Form? Then mail it with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But please don't wait until then! The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force! Mail your form today.

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1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.

5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in 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, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin? On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital? Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits? No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again? Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered? Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"? When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

14. Are any other unusual benefits included? Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. 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 sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low? You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost? Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box above.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could 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 and your \$1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 26, 1968

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 5850430

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

ADDRESS Street

City State Zip No.

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

May 26, 1968

SEX: ☐ Male ☐ Female AGE _____ DATE OF BIRTH _____ Month Day Year

SELECT PLAN DESIRED: (Check One Only) If All-Family or Husband-Wife Plan is selected, give following information on wife:

☐ All-Family Plan ☐ Husband-Wife Plan ☐ One-Parent Family Plan ☐ Individual Plan

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH _____ Month Day Year

Do you carry other insurance in this Company? ☐ No ☐ Yes

(If "yes," please list policy numbers.)

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ Name of Beneficiary _____ Address _____

☐ The Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed _____ Insured's Signature SIGN—DO NOT PRINT

FORM 5-147M

Please make check or money order payable to MUTUAL PROTECTIVE