



PERUVIAN EARTHQUAKE: R.L.P.—Crosses mark the spot where six members of a family were buried in Yungay, Peru, by the earthquake and landslide of May 31, 1970. The city of 20,000 was completely buried by a mud slide after the tremor. U.N. agencies, notably UNICEF, and the Peruvian government are involved in many projects to rebuild the city and make it safer in any future earthquake. (RNS photo)

TWO BOARDS AGREE

ND and St. Mary's sign merger pact

EDITORIAL, PAGE 4

NOTRE DAME, Ind.—Trustees of the University of Notre Dame and neighboring St. Mary's College have formally approved plans to unify the two institutions. In separate sessions held Friday, May 14, the two Boards of Trustees approved unification plans drawn up by their executive committees at a joint meeting in

'Nun-running' charges false, Vatican states

BY PATRICK RILEY

VATICAN CITY—The Vatican has made known the findings of its investigation of so-called nun-running from India, and concluded that there was none. Roman authorities, however, admit that problems and defects have marred the recruiting of some 1,600 Indian girls for Western convents over the past 10 years. They are drawing up a list of remedies including the recommendation that Indian women who want to become nuns be trained in India for India.

FATHER Edward Heston, secretary of the Congregation for Religious, told a press conference May 13 that the Papal Secretariat of State would send the Vatican recommendations to the Indian bishops. He said it would be "up to the bishops to carry them out." The dispatch of girls from India to European and American convents was suspended at the Vatican's request early in 1970, shortly after the Vatican began its investigation.

THE VATICAN investigation established that, contrary to published reports, none of the parents of Indian girls entering European convents had requested or received payment of any sort, and none of the girls had become enmeshed in prostitution.

It also established that the girls were not given extraordinary or demeaning work in the convents, and were not exploited as cheap domestic labor.

Of the approximately 1,600 Indian girls who had departed India for Western convents (24 of them for convents in the United States), less than 10 per cent had left the convents. The investigation showed that those who left were either returned to India, or were given the opportunity of "dignified work" or further education at the expense of "the host institution."

March. Signing the unification agreement at a press conference were Mother M. Olivette Whalen, C.S.C., chairman of St. Mary's Board; Sister M. Alma Peter, C.S.C., president of St. Mary's; Edmund A. Stephan, a Chicago attorney who heads Notre Dame's Board, and Very Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame.

"The ultimate goal of this unification" the statement said, "is a single institution with one student body of men and women, one faculty, one president and administration, and one Board of Trustees."

SPECIFICS OF THE agreement include the following:

—Immediate appointment of Sister Alma as a vice-president for special projects at Notre Dame, charged, for the present, with responsibilities in the area of unification.

—Addition of St. Mary's trustees, religious and lay, to Notre Dame's two governing bodies, The Fellows and the Board of Trustees, following unification.

—Preservation of the identity of St. Mary's by matriculation of all women undergraduates at Notre Dame through St. Mary's College and by means of their Notre Dame degrees, which will bear the name of "St. Mary's College of the University of Notre Dame" as the college of record. The statement also noted that Notre Dame "might well become involved in an innovative or experimental educational endeavor which could then also become a vehicle for perpetuating the identity of St. Mary's College."

—Unification of all academic departments by the 1971-72 school year. "Those faculty members with tenure at St. Mary's will be given tenure at Notre Dame," the statement said. "Non-tenured St. Mary's College faculty members will be evaluated for tenure at Notre Dame according to the same standards applied to Notre Dame's own non-tenured faculty members, with due regard for their proximity to tenure at St. Mary's and with provision for a reasonable evaluation period as a Notre Dame faculty member."

—Integration of administrations, with

First lay deacons

BALTIMORE—Six married laymen will be ordained by Cardinal Lawrence J. Shehan of Baltimore June 12 in the Cathedral of Mary Our Queen here in the first ceremony of the lay deacons program in the archdiocese. After the ceremony six, who have completed a three-year training and study program, will be assigned to duties in their respective parishes. The newly ordained deacons, assisted by their pastors, will distribute Holy Communion to members of their families, during the ceremonies.

Pope's 'social encyclical' asks for new forms of democracy

Rights of man are paramount, Pontiff states

BY FR. LEO E. McFADDEN

VATICAN CITY—Pope Paul VI urged today's Christians to "invent new forms of modern democracy" to provide for the rights of man.

In an apostolic letter described by many as a new social encyclical, the Pope said that such new kinds of democracies should give "every man not only the opportunity to inform and express himself, but to involve himself in the common responsibility."

Citing what he called the deficiencies of many ideologies, including Marxism, the Pope said that neither the state nor political parties can force a system of life on man.

But, he said, "political and religious groups based on freedom of adherence... can develop on the social level the highest convictions of the nature, origin and final destiny of man and of society."

THE POPE'S MESSAGE was in an apostolic letter dated May 14 and addressed to Cardinal Maurice Roy of Quebec, president of the Pontifical Commission for Justice and Peace and the Vatican Council of the Laity. It was released in connection with the 50th anniversary of Pope Leo XIII's encyclical Rerum Novarum, called the first of the great social encyclicals.

Pope Paul said the Christian must assume a political and social obligation in the society in which he lives to combat the evils he finds.

The Pope said Christians must be concerned with:

- Problems of urbanization and crowded suburbs;
- Social, religious and political discrimination;
- Crime waves, eroticism and the use of drugs;
- The ferment of youth;
- The emancipation of women and the rights of workers;
- The need of tackling new problems with bright new ideas.

SOME OF THE OLD ideas the Pope criticized for not really solving social issues were Marxism, free-spending laissez-faire capitalism and naive forms of socialism. He said that Marxism presupposes atheism, preaches a dialectic of violence and denies the transcendental. He criticized the liberalism that exalts individual freedom without any limitation.

The Pope insisted that the Christian community with a new form of democracy can provide the right to equality and involvement for every man.

"It is for the Christian communities to discern, with the help of the Holy Spirit, in communion with the bishops concerned and in dialogue with other Christian brothers and with all men of goodwill, the options and commitments to be adopted in order to work out those social, political and economic transformations that are considered necessary," the Pope said.

The Pope said the Christian will be guided in establishing the rights of man by his faith and by Christian principles.

These principles, he said, are to be found in the main themes of preceding papal social encyclicals, which call not only for a change of heart in men, but also for a change of structures in society.

The letter appeared to have all the characteristics generally attributed to an encyclical. It is a papal letter about the doctrinal and moral dimensions of human situations, and, although formally addressed to Cardinal Roy, clearly destined for the whole Church.

POPE PAUL'S LETTER is a call to action for Christians to involve themselves in the solution of the many social problems that exist in the world.

He recalled his encyclical Populorum Progressio, in which he urged laymen to "take up as their own proper task the renewal of the temporal order."

And he repeated that encyclical's statement that it is the role of the laity, "without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live."

In this letter the Pope pointed out: "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations." Words, he added, "will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action."

Christian organizations, Pope Paul said, have a responsibility for expressing "the concrete demands of the Christian faith for a just, and consequently necessary, transformation of society."

To counterbalance increasing technocracy, the Pope said, "modern forms of democracy must be devised" to permit each man to become informed, to express himself and to involve him in a shared responsibility.

IN THE ECONOMIC, social and political (Continued on Page 5)



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INDIANAPOLIS, INDIANA, MAY 21, 1971

IN THE ARCHDIOCESE

Catholic high school graduates total 1,786

Catholic high schools in the Archdiocese will graduate 1,787 seniors during commencement exercises this spring.

Our Lady of Providence High School, Clarksville, had its commencement this past Wednesday, when 193 seniors received diplomas.

Other schools and graduation information include the following:

Shaw Memorial High School, Madison, will graduate 17 girls and 14 boys on Sunday, May 23, in the school auditorium.

Diplomas will be presented by John Dierkes, president of the Madison Catholic Board of Education. Speakers will be Mary Jean Sommer, class valedictorian, and Carolyn Selle, salutatorian.

Baccalaureate Mass will be celebrated at the school on Friday, May 21. Speaker will be Father Harold Ripberger, associate pastor of St. Mary's parish, Greensburg.

LATIN SCHOOL OF Indianapolis will graduate 41 boys at 4 p.m. Sunday, May 23, in the school auditorium.

Speaker will be Bishop Francis R. Shea of Evansville, while diplomas will be distributed by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

Archbishop George J. Biskup will celebrate the Baccalaureate Mass at 2 p.m. in Holy Rosary Church.

Class valedictorian is William Beikes, while Thomas Mooney is the salutatorian.

Chatard High School, Indianapolis, will graduate 187 girls and 56 boys on Tuesday, May 25, in the school auditorium.

Speaker will be Father Gettelfinger. Baccalaureate Mass will be celebrated on Sunday, May 23.

Immaculate Conception Academy, Oldenburg, will graduate 73 girls at 10 a.m. Thursday, May 27, in the chapel of the Sisters of St. Francis.

Archbishop Biskup will distribute diplomas following Mass. Baccalaureate (Continued on Page 9)

NO 'MUSCLE' OUTSIDE THE SYSTEM

Ex-chaplains say uniform necessary to get job done

BY R. H. ACKELMIRE

A civilian chaplaincy to the armed forces would be ineffectual, nearly impossible to administer in time of war and a loss of spiritual ground, according to former military chaplains in the Archdiocese.

A spot survey of the ex-chaplains revealed that the majority feel the present system is the best possible and that a changeover would pose insurmountable problems for both chaplains and the men they serve.

"It would be abandoning our men in service," said Msgr. Charles E. Ross, pastor of St. Pius X, Indianapolis, and a chaplain in World War II and the Korean War.

"The military ordinate keeps a chaplain from getting run over by the Army," said Father Charles C. McSweeney, pastor of St. Francis de Sales, Indianapolis. "A civilian chaplain would be just like a Red Cross worker or a newspaper correspondent—the Army could dump him anytime."

Father McSweeney, who was with the Army "from Normandy to Czechoslovakia" in World War II, said he thought the uniform and rank was necessary in order to get the cooperation of other officers in providing religious services to troops.

"THE OFFICERS knew they had to cooperate with us," said Father Albert N. Diezeman, pastor of St. Matthew, Indianapolis. In Central Europe as an infantry chaplain from 1944 to 1946, Father Diezeman found his uniform a liability only when dealing with enemy wounded or prisoners.

"They felt the uniform meant Army, not priest," he added.

Otherwise, "being part of the system" was necessary to get the job done, according to Father Diezeman. "Sometimes you even had to take advantage of the uniform. That was the only way you could better serve the troops."

"The chaplain is the representation of the moral good of men. He is in the armed forces to protect the soldiers' interests," said Msgr. Ross. "The army structure and its regulations make all these things possible."

"There is a charisma about the military chaplaincy. It is just as much a specific vocation or calling as being a parish priest," Monsignor added.

He feels a civilian chaplaincy is impractical and would not be effective.

"A military chaplain is assigned to an outfit, gets to know the men, moves when the outfit moves," said Msgr. Ross. He doesn't think that could be done with a civilian chaplaincy.

Like other ex-chaplains, Msgr. Ross questioned how a civilian priest would operate in a combat zone. How could he requisition religious supplies, secure transportation, move freely in the front lines?

TAKING CHAPLAINS out of uniform "has been debated back and forth throughout the years," said Father Bernard W. Gerdon, pastor of Holy Trinity, New Albany. A chaplain in World War II and the Korean War and a former national chaplain of the American Legion, Father Gerdon believes the present system is more effective than a civilian chaplaincy.

"The effectiveness of a chaplain, however, depends on the man, not a uniform," he said.

If chaplains were de-militarized, Father Gerdon noted, the churches would have to bear all the expenses that are now paid for by the government. All the ex-chaplains agreed the cost would be considerable. And since there are never enough chaplains to go around, especially in war, the shortage would become more pronounced if churches shouldered all expenses.

Father Harry F. Hoover, pastor of St. Mary, Richmond, expressed some reservations about the military chaplaincy. He served during both World War II and the Korean war.

A chaplain could be handicapped in performing his ministerial functions, he said, since he is conscious of being part of the system, bound by its regulations and subject to its orders.

"He might be freer to operate as a civilian," Father Hoover noted.

Father Hoover said the present system, however, has its own advantages. "The fact that the priest is right there with the men, going through the same hardships and living under the same conditions cannot be overlooked," he said.

WHETHER A CHAPLAIN was a civilian

Cardinal Agagianian dies

ROME—Armenian-born Cardinal Gregory Peter Agagianian, 75, former head of the Church's missionary program, died in his home in Rome on May 16.

The following morning, Pope Paul VI offered his morning Mass for the cardinal in the private papal chapel and lauded his efforts to promote the Church's missionary work.

The cardinal had been head of the Congregation for the Evangelization of Peoples for 10 years and had resigned only a few months before his death.

Pope Pius XII created him a cardinal in 1946 and in 1958, pro-prefect of the congregation. He was raised to full rank of prefect in 1960 and also headed the missionary commission for the Second Vatican Council. He was considered a top candidate for the papacy in both 1958 and 1963.

His death reduces membership in the college of cardinals to 122, of which 76 are from Europe, 15 from North and South America, 9 from Asia, 7 from Africa and 2 from Oceania.

Marian to honor D. J. Guzzetta, three others

INDIANAPOLIS — The Marian College Board of Trustees will bestow four honorary degrees at the May 30 commencement ceremonies, including one to outgoing President, D. J. Guzzetta.

Dr. Guzzetta leaves Marian August 1 to assume the presidency of The University of Akron, Ohio, from which he also has an honorary degree. The Marian Board will give him a Doctor of Social Sciences.

A DOCTOR OF Humane Letters degree will be presented to commencement speaker Edward E. Booher who is group vice-president for books and education services of McGraw-Hill, Inc. Booher is chairman of the New Jersey Board of Higher Education and director of the Committee for a National Trade Policy. He also serves on the Board of Trustees of Antioch College from which he has a bachelor of science degree in economics.

Also receiving the Doctor of Humane Letters will be Monsignor John J. Doyle, Marian professor emeritus, who celebrated his golden jubilee as a priest on May 16. Msgr. Doyle was a member of the original Marian College Faculty in 1937 and served as chaplain and head of the philosophy and sociology departments. He currently is historian for the Archdiocese of Indianapolis.

MARIAN BOARD MEMBER Clarence F. Smith, vice-president of marketing for Inland Container Corporation, will receive an honorary Doctor of Business Administration degree. Smith, a member of the Board for 4½ years, will retire in October.

He also is an Associate Professor of Marketing at Indiana University and vice-president of the Indianapolis Catholic Charities. His other business activities include Chairman and Director of Container Research Division of Fourdrinier Kraft Institute in New York, and past President and Chairman of the Board of the Fibre Box Association.

or a military man "was not so much a problem in World War II and Korea as it is today," according to Father Hoover. He recognized there are certain moral aspects to the system that are being questioned today.

Any conflict of interest or dual allegiance implied in a military priest is rejected by most of the ex-chaplains.

"I never felt I was part of the army's overall objective," said Father Diezeman. "All they wanted us to do was to be a priest. We certainly didn't have to preach patriotism or loyalty to the Army."

"The implications that a uniform muzzles a chaplain is wrong," said Msgr. Ross. "He doesn't love war any better than anybody else does, but somebody's got to do his job." There are times, according to Msgr. Ross, when a priest, because he is a priest, can speak out but another officer can not.

"Twenty-five years is a long time ago," said Father Carl Wilberding, pastor of St. Ann, Indianapolis, "but the present system worked in World War II and it is probably the best even today."

Father Wilberding, who was assigned to the chief of chaplains office in Washington, noted the upgrading of the military (Continued on Page 9)

27 of 31 schools to keep doors open

ST. PAUL, Minn.—Out of 31 financially pressed schools in city and rural parishes in the St. Paul-Minneapolis archdiocese, 27 will be kept open but four rural schools will close in June.

Final decisions on the plans to continue operations, including one which calls for consolidation of seven of the schools, will be made in January by Coadjutor Archbishop Leo C. Byrne.

LIBERALS VS. CONSERVATIVES

Pastoral Council issue provokes controversy

BY RUSSELL SHAW
(Third in a series)

Although the Catholic Church in the U.S. does not yet have a National Pastoral Council—and may never have one—the council has already become a subject of controversy.

In fact, the controversy even extends to the process now being employed in an attempt to decide whether a council would be a good thing or a bad thing for the Church.

Some liberals feel that the need for a National Pastoral Council is so evident that the very effort to examine the question is a cop-out.

But even heavier fire has come from some conservatives, who insist that the deck was stacked in favor of a National Pastoral Council from the beginning and the current study is just a subterfuge.

Bearing the brunt of the criticisms is a steering committee set up to look into the question a little over a year ago by the advisory council of the United States Catholic Conference. Ten of its 15 members are laymen, and all the members are donating their time to the study.

THE COMMITTEE is headed by Msgr. J. Paul O'Connor, chancellor of the Youngstown, Ohio, diocese. One observer of the committee's work, commenting on his performance to date, remarked recently:

"I don't know where they could have found a better man for the job than Paul O'Connor. He's taken flak from the left, right and center and stood his ground. What's more, he approaches this project with an open mind—no visible preconceptions about either the process of the study or its outcome."

Not everyone, however, accepts the assessment that the committee has tackled its job with an open mind. Much of the criticism has focused on an "interdisciplinary consultation" on a National Pastoral Council, sponsored by the steering committee at Mundelein College in Chicago late last August. The meeting brought together representatives of 97 dioceses and 45 national organizations to discuss the pros and cons of a pastoral council.

During the conference it became apparent that many

liberals present wanted to set up a National Pastoral Council on the spot. The steering committee said no, and some of the liberals went off in a huff.

But some conservatives were even angrier. The "consultation" was built around four position papers on various aspects of a council—and the authors of all four came out strongly in favor of creating such a body. The conservatives howled.

They howled even more loudly when the steering committee refused to accept as an official document of the consultation a lengthy "position paper" opposing a National Pastoral Council which had been prepared on its own initiative by the traditionalist organization, Catholics United for the Faith (CUF).

The "position paper controversy" simmered in the months that followed, as the steering committee went about the work of promoting grassroots discussion on the subject of a National Pastoral Council.

But the controversy bubbled over again in March, when USCC published the proceedings of the Chicago meeting in a 155-page book entitled "A National Pastoral Council, Pro and Con."

CUF PROTESTED, claiming that its position paper was the "only" statement against a National Pastoral Council and was not included in the book. Msgr. O'Connor responded that the steering committee had gone out of its way to accommodate CUF's position by publishing a special chapter of "con" arguments which quoted at length—nearly five pages—from the CUF document, besides noting other objections to a pastoral council.

Underlying conservatives' fears about a U.S. National Pastoral Council is the thought that such a body would turn out the same way as the ultra-liberal Dutch Pastoral Council, which has opposed official Church positions on issues like birth control and celibacy.

"How do we plan to prevent an American pastoral council from going down the same road as the Dutch Church, especially when no attention whatever has been given by the proponents of a council in the United States to

what has happened in Holland?" a CUF official asked in a recent article.

Meanwhile, some liberals continue to complain about the slow pace of the steering committee's study.

Amid thunder on the left and thunder on the right, the steering committee is continuing its work. For months its objective has been to get as many American Catholics as possible to study and discuss the National Pastoral Council idea and express their views.

To this end the USCC last December published a short pamphlet—"A National Pastoral Council: Yes, No and Maybe"—setting forth arguments for and against a council. Some 35,000 of these, including copies of a Spanish edition, have been distributed so far in an effort to stir up responses.

At the moment the steering committee is soliciting as many replies—for and against—as it can get. It will meet for a week during the summer to assess these and formulate its own recommendations.

MEMBERS OF THE steering committee insist they have not made up their minds about either the desirability or the practicality of a National Pastoral Council.

Even if there were eventual agreement that some such body might be useful, committee sources point out, it would not necessarily have to take the form of an "all-purpose" pastoral council. It is possible to envision instead "pastoral consultations"—temporary gatherings brought together to consider particular issues in depth.

When the steering committee has developed its recommendations, it will turn them over to its parent body, the USCC advisory council. Then it will be up to the advisory council to come up with recommendations of its own. Eventually these will go back to the nation's bishops—who commissioned the whole study in the first place.

"Would a National Pastoral Council be good or bad for the Catholic Church in the United States?"

That is the question. It still hasn't been answered.



JUBILARIANS—Mr. and Mrs. Joseph F. Gulde of St. Mary's parish, Rushville, will celebrate their golden wedding anniversary Sunday, May 30th, from 2 p.m. to 5 p.m. at an open house in the K of C Hall in Rushville. A commemorative Mass will be offered Saturday, May 29th, at 7:30 p.m. Mr. and Mrs. Gulde were married in Cambridge City, Ind., by the Rev. Michael Gorman. She was the former Anna Lucille Ayres. A daughter and son-in-law, Mr. and Mrs. Harold Schmitt will observe their silver anniversary at the same time. Other children include Joseph F. Jr., and William F. of Rushville and Mrs. Frank P. McGrath of Indianapolis, 27 grandchildren and 11 great grandchildren.

Urges Church to permit Communion for remarried

NEW YORK—The Catholic Church gives better sacramental treatment to murderers than to Catholics who divorce and remarry, a Jesuit educator told a canon lawyers' meeting here.

"Since the 12th century and conspicuously in our era," Father George A. Maloney said, the Church "presents an image of readiness to restore all sinners, even murderers, to the sacramental life."

But, he said, Catholics who get a civil divorce and remarry do not receive the same treatment. "no matter how compelled they were to their solution" by the day.

Commenting on Father Maloney's suggestions, Msgr. Marion J. Reinhardt, chief judge of the Brooklyn diocesan tribunal called for a more personalist theology of marriage.

"For several years now," he said, "I have observed, along with many other canonists, that the persistent adherence of Church law to a narrow anatomical interpretation of 'consummation' is anachronistic in view of the sweeping psychological discoveries in our time of the human importance of emotional, effective and spiritual fulfillment in wedded life. Marriage means the total commitment of two persons to each other."

THE MEETING was sponsored by the staffs of the chancery and marriage tribunal of the Brooklyn diocese with Bishop Francis J. Mugavero presiding at the sessions.

Father Maloney told the conference that in the early Church civilly divorced and remarried members were allowed to return to full communion "after due repentance." This was regarded by the ancient Church "as tempering of the strictness of law by Christ-like compassion for sincere but weak human beings."

Father Maloney noted that Orthodox Churches continue this policy today and no pope or council has ever condemned the Orthodox for their broad interpretation of Jesus' teaching in Matthew's Gospel.

The Wisconsin-born Jesuit, in

Brebeuf sets first concert

INDIANAPOLIS—The newly organized music department at Brebeuf Prep School will make its concert debut on Friday, May 21, at the Ladywood-St. Agnes auditorium, 5555 Emerson Way. The program, which will begin at 8 p.m., will feature two vocal ensembles from Brebeuf and Les Trouveres, a mixed group of Brebeuf and Ladywood-St. Agnes students. An instrumental group also will perform.

Selections will include religious music and popular songs. Tickets may be purchased at the door. Those wishing additional information may phone Brebeuf, 291-7050.

Mixed marriage booklet issued

WASHINGTON—The U.S. Catholic Conference (USCC) family life division has published a new booklet to help couples with different faith backgrounds understand what the new, less rigid Catholic Church norms on "mixed marriages" mean to them.

"The couple who enter a mixed marriage must take ecumenism seriously," writes Msgr. James T. McHugh, director of the USCC Family Life Division and author of the 34-page booklet, "Mixed Marriage: New Directions."

U.S. CANON LAWYER

Sees cases where the Church should permit remarriage after a divorce

VATICAN CITY—Should significance from the intellects there never was any genuinely divorced Catholics be allowed to and wills, from a sense of human consummation in the remarry with the full blessings of solicitude, of compassion and of marriage, and such a marriage the Church?

Yes, in certain instances, says of two people loving one another," Msgr. Kelleher con-

an American pastor and canon lawyer who is helping a papal commission revise Church law. "The copulation of human beings never exists as a materialistic or animalistic action. Either it exists and lives in the love between two truly human persons or it is a distortion of living and loving, as when either partner lacks the necessary knowledge, solicitude, compassion or will, all of which are as necessary to human copulation as the act of love," Msgr. Kelleher told the Vatican committee.

THE AMERICAN canon lawyer concludes that "only God and the two partners of the marriage" can really decide if true human intercourse was present in their marriage. If it was not, Msgr. Kelleher says,

Some 200 priests and laymen are currently working on the five books of present Church law known as the Code of Canon Law. Msgr. Kelleher is one of these consultants to the Pontifical Commission for the Revision of Canon Law, established by Pope John in 1963.

HOWEVER, since Msgr. Kelleher is not assigned to the committee revising rules on marriage, he could only present his written opinion and ask that it be given to the marriage committee. Prior to his departure from Rome in late April, he was assured that his opinion would be presented to the committee.

Briefly, Msgr. Kelleher's latest opinion would offer a greater latitude to Church courts in judging a marriage invalid.

A major opinion of current Church legislation says that a marriage freely entered and physically consummated cannot be dissolved. In his opinion presented to the Vatican, Msgr. Kelleher contends that physical or "animal" consummation is not enough to "validate indissolubly" a marriage. "Because it is human, copulation between a man and a woman takes on its very own

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'Ballot' for comments of Criterion readers

Do you favor the formation of a National Pastoral Council? You can join readers of diocesan newspapers nationwide in making your voice heard on this important question—a question on which the nation's bishops very much want to know what you think. Simply fill in the brief "ballot" below and mail it to the National Catholic (NC) News Service in Washington (address below). NC News will, in turn, tabulate the results of this poll of reader opinion, making the results of the survey available to your diocesan editor for publication in a future issue, and to the Steering Committee studying the feasibility of a National Pastoral Council.

1. Would a National Pastoral Council be good for the Catholic Church in the United States?
YES..... NO..... NO OPINION.....

2. By what method should National Pastoral Council members be selected?
.....Appointment by some existing group
.....A popular, nationwide election
.....Designation by various organizations
.....Graduated elections—diocesan, regional and national
.....A combination of the above methods

3. What issues should such a Council consider? (Check as many as apply)
.....Internal Church issues (e.g. celibacy or birth control)
.....The Church's role in solutions for America's social problems
.....The Church's role in solutions for international problems

4. What role should a National Pastoral Council play?
.....The role of an official advisory body
.....The role of moral persuasion and influence
.....A definite deliberative role in Church decisions

5. Would you like to make any further comments?.....

YOUR NAME (if you wish).....

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CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR
136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225



NEW ALBANY RELIGIOUS ED CENTER—The former St. Thomas Aquinas Library, located in the Providence Retirement Home at New Albany, is now serving as the religious education center for the entire New Albany Deanery. Sister Betty Rosenberger, S.P., above center, is the religious education coordinator

for the Deanery and maintains her office at the new Aquinas Center. In addition to the library facilities, the center features a materials room to provide religion teachers with audio-visual materials, textbooks and manuals. Teacher-training sessions and adult education programs are also held at Aquinas Center, along

with Pre-Cana Conferences for engaged couples. Volunteer librarians are on duty from 2 to 4 p.m. and 7 to 9 p.m. on Mondays, Wednesdays and Fridays, and from 10 a.m. to 12:30 p.m. on Sundays. Sister Betty is available from 2 to 4 p.m. Saturdays for religious education consultation. In the first photo above, Miss

Anna Weinmann, president of the Library Association, helps Father Lawrence Richardt check out a book. He is associate pastor of Holy Trinity parish in New Albany. In the third photo, Sister Mary Loyola Bender, S.P., administrator of Providence Retirement Home, looks over some resource material.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Favor ordaining married men

SPOKANE, Wash.—A decided majority of the lay people answering a questionnaire in the diocesan newspaper here said they favor ordaining married men to the priesthood, where needed. Opinion was almost evenly divided on whether or not priests should be allowed to marry, but a great majority said laicized priests should be allowed to return to the active ministry. More than 400 persons answered the questionnaire asking "What do you want in your priests?" which was printed in the Inland Register at the request of the diocese's lay senate. Bishop Bernard J. Topel of Spokane had requested an opinion sampling on certain matters covered in the questionnaire in time for the meeting of the U.S. bishops in Detroit last month.

Anti-war rally draws 14,000

WASHINGTON—Braving a constant threat of rain, some 14,000 persons gathered here to march down Pennsylvania Avenue and rally at the Washington Monument grounds, chanting their support for victory in Vietnam. The march followed almost three weeks of anti-war agitation here. The Rev. Dr. Carl McIntire, fundamentalist preacher who organized the march, referred to anti-war demonstrators as the "forces of darkness, rot, ruin, filth and vulgarity." He said his victory march would provide an "answer to the Communists and their adolescent apostles." It was the third such march that Dr. McIntire has organized in the past year.

Pope speaks on universities

VATICAN CITY—Pope Paul VI, asking how a university can and must remain "Catholic" even in the scientific and natural domains, answered that the Catholic university "must first of all manifest the Church's homage to culture." Culture stimulates the believer in his belief, the Pope said, "for it is the science of the creator's work, of his wisdom spread throughout the cosmos and in the hearts of men." Culture, he continued, "contributes to man's development, to his mastery over nature, to progress of life in society." Then, through the progressively more universal knowledge of natural truth, it opens paths to a fruitful encounter with revealed truth. The Pope was addressing members of the council of the federation of Catholic Universities (May 6). They were in Rome to prepare for a congress of the federation.

Study aid for former priests

KEARNEY, N.J.—A program of no-interest loans, psychological counseling and other assistance for priests leaving the active ministry was recommended by the Newark archdiocesan senate of priests at its May meeting here. However, because of controversy over other sections of the recommendation, the senate was unable to vote on the entire proposal and final action was put off to June. Once the Senate completes action on the document it will be submitted to Archbishop Thomas A. Boland for approval, rejection or modification.

Rabbis score easier abortions

MIAMI BEACH, Fla.—Permissive abortion laws and proposed measures to ease marriage and divorce laws in various states were scored by delegates to the 35th annual convention of the Rabbinical Council of America here. Rabbi Pesach Levovitz of Lakewood, N.J., past president of the council, said abortions have "already assumed epidemic proportions in New York" since legislation in 1970 relaxed the state laws there. He said the action had "opened a Pandora's Box" followed by moves to permit euthanasia (mercy killing) for the aged and chronically ill.

ND head urges rights action

WASHINGTON—America will be "a divided nation" with all kinds of civil disorders, unless President Nixon rallies Americans to a new commitment for equal rights for all citizens, warned Father Theodore M. Hesburgh at a press conference here. "I see enormous frustration on the part of millions of people who feel that everything is promised in the law but the very government that establishes the law doesn't even follow in its own operation," declared the priest. He is chairman of the six-member U.S. Civil Rights Commission which has assessed the government's performance in civil rights on the basis of responses to questionnaires it sent out in February. Father Hesburgh, who is also president of the University of Notre Dame, reported that the commission found little improvement and some backsliding in government civil rights enforcement since the commission issued its 1,115-page report citing such inadequacies seven months ago.

Divided on issue of school aid

TORONTO—Catholics and Protestants polled here share a common approach to most social and political issues—with one exception: the question of government aid to parochial schools beyond grade 10. In a survey conducted by sociologist Martin Goldfarb for the Toronto Daily Star, 80 per cent of the Catholics interviewed said they strongly favor extending such aid. Seventy-eight per cent of the Protestants said they are just as strongly against the move.

Approve women for ministry

NEW YORK—Women of the 3.6 million-member Episcopal Church got a boost in their efforts to achieve equality and possible ordination to the priesthood at the convention of the diocese of New York here. Voting down a statement by a group of suburban clergy and laity that ordination to the episcopal diaconate and priesthood would compromise Anglican holy order, the convention approved resolutions which would: 1) Repudiate all forms of discrimination against women in the Church; 2) Support active recruitment and financial support of women theological students; and 3) Seek equal placement for women in the ministry and other positions of Church leadership.

Urges consultation on bishops

ROTTERDAM, The Netherlands—Bishop Adrain J. Simonis of Rotterdam, whose appointment in December caused a great deal of controversy in this country, said there must be more consultation with the laity and Religious in the selection of a new bishop. Several preference polls showed that many Catholics in the Rotterdam diocese preferred other priests to become their bishop to succeed retiring Bishop Martin Jansen. Several lay and clergy groups claimed that the papal nuncio to The Netherlands, Archbishop Angelo Felici, had intervened and pushed the candidacy of Father Simonis at the Vatican. In an interview here, Bishop Simonis said he did not know "to what extent the nuncio's word was decisive" in his appointment. "I doubt that this nomination was really a proposal of the nuncio."

Church in Rhodesia 'split'

LONDON—"The Church in Rhodesia is split down the middle" because of the bishops' February decision to comply with legislation setting limits on the number of black Africans allowed to attend schools in white areas, according to the Tablet, a British Catholic weekly review. "A great many people believe that the bishops have compromised with the (Ian) Smith regime and have not stuck to the principles which they proclaimed with such splendid courage just a year ago," the article said. The Tablet said the article was "from an inside source."

Domingo fights divorce move

SANTO DOMINGO, Dominican Republic—A committee of Catholics was formed here to defeat a bill aimed at making the Dominican Republic the new capital of quickie divorces. The bill, now before congress, would permit foreigners to come here and dissolve their marriages in less than a week, providing both partners agree to the divorce. Both Archbishop Octavio Beras of Santo Domingo and Coadjutor Archbishop Hugo E. Polanco Brito of Santo Domingo have criticized the bill, claiming that it would demoralize the Dominican family and bring shame upon the nation.

Report Spanish priest still alive

PANZIA, Spain—Relatives of Spanish-born Father Domingo Lain, who joined a guerilla band in Colombia last year, said here that the priest is alive. The Colombian daily El Espacio had reported the death of the priest after an encounter with the army in Colombia's Magdalena province in March. The relatives said they were in direct contact with the priest after the report.

Asks peace in tuna fishing war

QUITO, Ecuador—Bishop Leonidas Proano Villalba of Riobamba appealed to the United States to resolve its tuna fishing "war" with Ecuador instead of pursuing a policy of sanctions against this country. The bishop said in a press statement published here that such sanctions as withholding U.S. foreign aid only help to increase anti-American sentiment throughout Latin America. The bishop made his statement against a background of growing tensions over the right of U.S. tuna boats to fish freely in waters off the Ecuadorian coast.

Church 'revolutionary,' Frei says

BARCELONA, Spain—"The Catholic Church in Latin America is revolutionary," former Chilean President Eduardo Frei told journalists on his arrival here. "The Church is not violent, but it supports profound, rapid changes of structures," Frei said. Frei, head of Chile's Christian Democratic party, stopped over in Spain on his way to a worldwide convention of Christian Democrats in Italy. He praised the Church's involvement in the struggle for social justice in Latin America. "The Church cries out for justice, and is taking her stand with the poor, rather than the rich," he said.

Charge pro-Israel bias

TOLEDO, O.—Catholic news media are "mounting a campaign of bias and prejudice in favor of Israel" in the Middle East conflict, an Arab-born Catholic has said. Joseph Hayeck, president of Arab Federation of North America, said: "Those of us who are sincere and who love our Church would be doing it a disservice if we did not speak out on this matter." Hayeck said he has sent a telegram to Pope Paul, asking him "to order the Catholic press in the United States to halt immediately this campaign of bias and prejudice. He said the Church "should not permit itself to meddle in crucial and explosive international issues such as the Middle East conflict unless it can be neutral and fair to both sides."

BENEFIT DINNER SLATED

Plan special camping program for disadvantaged youngsters

BY ANN REIN

INDIANAPOLIS—"Some kids NEED to go to camp," is the way adjusting to home and school and be in a better position to help about a therapeutic camp program to be sponsored in June by Catholic Social Services and 13 at Camp Rancho Framasa in Brown County with 10 social workers and 30 counselors. As a place to help children solve some of their problems, a specially staffed camp has been organized for a child who has a hard time fund-raising project to help that a child can share with a social worker—and a rapport is established far more quickly than in formal interviews. Since camp puts a child in a variety of situations from eating meals to playing baseball, a

program will be about 100 grade trained social worker can gain a school age boys and girls. Most more complete picture of the are youngsters whose difficulties child's strengths and weaknesses have brought them to the attention of agency caseworkers. They will spend the week of June 13 at Camp Rancho Framasa in Brown County with 10 social workers and 30 counselors. As a place to help children solve some of their problems, a specially staffed camp has been organized for a child who has a hard time fund-raising project to help that a child can share with a social worker—and a rapport is established far more quickly than in formal interviews. Since camp puts a child in a variety of situations from eating meals to playing baseball, a

benefitting from the held Wednesday, May 26 at 8 p.m. the length of the pool is as A. Osburn.

satisfying as poking the child next to him.

CHILDREN WHO attend the nine regular CYO camping sessions in Brown County will benefit indirectly from the program. During a training session conducted by Catholic Social Services staff members and by working for a week with special children, camp counselors will have an opportunity to learn to be more sensitive to the needs of all children. They will gain skill in guiding them through camp activities.

While a majority of the children participating in the program were referred to Catholic Social Services by schools, some are youngsters in foster or group homes.

Six of the latter, girls living at the Helen Gwynn Group Home for Girls, will help with the dinner Sunday. Miss Patricia Weisbach, who has charge of social services and administration at the home, also will assist.

Other staff members who are working on the dinner are Sister Joan Newell, S.P., Mrs. Kreamer examples to a boy who lives 51 weeks of the year in a woman's Mrs. James R. Dorsey, Mrs. Yvonne Hughes, Michael D. O'Brien, Michael Morton, Thomas A. Whitsitt and Joseph

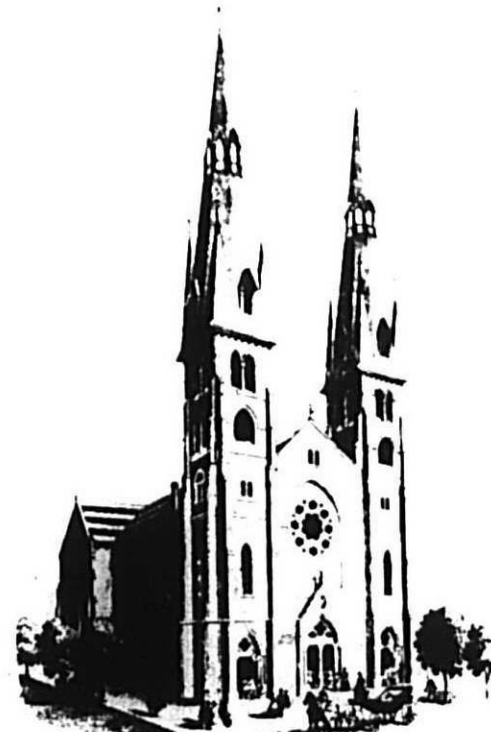
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COMMENT

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.

The dogma of the universities

The University of Notre Dame and its good neighbor, St. Mary's College, are to unify all academic departments in the 1971-1972 academic year. This will be the major step toward total unification into a single institution, a development that has been in the making for several years.

The merger has been dictated by any number of common-sense factors, among them economics and a commitment to the idea that full and equal participation by women will enrich the intellectual and social life of a university. Godspeed the coeducational University of Notre Dame, we say.

It would be a happy situation if such relatively simple things as mergers could solve the problems of the nation's universities as a whole today. But, of course, that isn't the case at all. The really big problem, the root problem from which all others stem, is exposed in detail by Robert Nisbet in his new book, "The Degradation of the Academic Dogma: The University in America, 1945-70."

Professor Nisbet, of the University of California at Riverside uses the word dogma in its broad interpretation—that is to say, in the sense that all institutions, and, indeed, all social forms, are built around principles or ideals that are widely accepted as being true or right without necessarily having to respond affirmatively to objective litmus tests.

The academic dogma upon which universities always had been built since the Middle Ages was that knowledge is important. Knowledge . . . period. "Not 'relevant' knowledge," Prof. Nisbet writes, "not 'practical' knowledge; not the kind of knowledge that enables one to wield power, achieve success, or influence others. KNOWLEDGE!"

Prof. Nisbet traces the degradation of the academic dogma, and the resulting disintegration of the academic community, from the immediate post-war period when countless billions of dollars began to pour into the universities from government, foundations and corporations. This created a dominant new breed of people. In accord with their twisted notions of a "higher capitalism," they have cultivated the groves of

academe with all the sensitivity of a dried prune entrepreneur.

The shattering consequence is that universities have ceased to be havens for individuals bent upon acquiring knowledge for knowledge's sake. They have become mirror images of society at large, so infused with its social and economic concerns that they have all but lost their identity as academic communities.

In other words, the universities have bitten off far more than they ever were meant to chew. They have become extension services of government and industry in lavishly funded research projects ranging from the super-humanitarian quest for direct solutions to the overwhelming problems of general society to the super-barbarian quest for more effective weapons of destruction.

In a recent issue of Commentary, Nisbet wrote:

"Why must the proposal of an intellectual community, of a scene of ideas given structure by teaching and scholarship, be apologized for? Is it the radical function that is desired? But nothing is more radical than an idea. Is it the humanitarian function? Nothing in the long run is more humanitarian than a humane and moral idea. . . . The university's relation to government, research, the arts and the other great functions should be close. It always has been close in the university's brighter moments in history."

But not so close, Nisbet makes clear in both his article and his book, that the academic dogma is degraded, that students are entertained and humored but not taught, that "bourgeois democracy" replaces the aristocracy of an enclave in the social order whose principal reason for existence is to work creatively and critically with ideas rather than with "services."

All this may seem pretty far afield from the merger of the two upstate institutions. It isn't, however. Because if the academic dogma is to be restored to its former supremacy, the restoration will be accomplished by such private universities as Notre Dame, not by the gargantuan, public-funded complexes which have by their nature trampled the grove, denuding it of character and personality and distorting its centuries-old function.

Politicking and moral persuasion

Two lawyers, who also are the authors of a book on abortion, say they are preparing to file lawsuits in Illinois, Michigan, Massachusetts, New York and Washington, D.C. against Catholic Church officials for allegedly politicking and propagandizing against abortion legislation.

The Church, the attorneys say, is a tax-exempt institution and therefore must refrain from trying to influence legislatures and lobbying for the passage or defeat of any particular legislative proposal.

Moreover, the suits will ask the courts to stop the Church from collecting, soliciting or accepting any money during the legal challenge.

The attorneys, both women and both active in numerous women's lib and abortion-oriented organizations, held a flamboyant press conference in Washington recently to announce their intentions. They gave no specific dates as to when the suits would be filed against the as yet unnamed defendants. So all we have to go on at this point are some stridently-intoned and maliciously-phrased threats of litigation.

Nevertheless, like a lot of other silly talk, it could be taken

seriously. There may even be some Catholics who will wonder if, indeed, the Church has the legal right—to say nothing of the duty—to fight easy abortion bills before, during, and after legislation action by a state assembly.

Does its tax-exempt status strip the Church of the right to free speech, the right to speak out on issues it considers relevant to morality, ethics and religion? Must it be silent on grave public policy lest its viewpoints and teachings impinge on secular debate? Of course not.

The Church has a responsibility to strive for a society and a government sensitive to moral dimensions and implications. It has a responsibility to define those dimensions in terms that have a direct bearing on the formulation and implementation of law. And it has a right to persuade legislative bodies of the authenticity and the merit of a Church-oriented position.

To deny religious institutions that prerogative—tax exemption or no tax exemption—is to insist that churches remain deaf, dumb and blind to one of the most crucial shapers of man's temporal existence, the laws under which he must live.

Do cities have a future?

Hundreds of mayors and other municipal officials from the United States and the nations of Western Europe will converge on Indianapolis next week for a three-day Conference on Cities.

Their stated goal is an exchange of ideas on how to eliminate the rot that is to a greater or lesser extent infesting the urban centers of all industrialized nations. Absorption, not exchange, might be the better word since there are more than 90 speakers scheduled for the event, suggesting the conference will be pretty much a one-way thoroughfare of ideas, with mayors doing little of the talking and most of the listening. Federal, not municipal officials, will dominate the speaker's rostrum.

One might question the usefulness of such an awkward forum, as many already have done, but not the imperative urgency that besets the cities and the people elected to run them. Surely American cities, many of

them barely 100 years old, can learn much from European counterparts that have weathered the turmoil and transitions of centuries. Old World cities, in turn, can take a few lessons from American upstarts, most of which have had a more intensive education in dealing with the de-civilizing and de-humanizing byproducts of industry and technology.

If the upcoming meeting lays the groundwork for a transatlantic interchange of constructive information and counsel—and we sincerely hope that it does—it will have served a worthy purpose.

The only trouble is that such a communications channel may be too late to benefit many of the major U.S. cities. Doomsday is here, and its dawning is proclaimed loudest by the men who run the cities.

Despair was the keynote at the national meeting of mayors a few weeks ago in Washington,

D.C. In Newark, New York City, Cleveland, Detroit, Baltimore, New Orleans and numerous other cities, mayors see themselves as coroners waiting for the body to cease its writhing so they can perform an autopsy to determine which of many terminal illnesses actually triggered death.

The lifeblood of the cities is draining away into suburbia. Business and industry have joined the exodus of middle-class families into the countryside. Left behind is a rapidly shrinking tax base shuddering under a plague of inflation, unemployment, welfare, crime, drug addiction and, perhaps more fatal than all those put together, an environment of fear.

As Newsweek columnist Stewart Alsop recently noted, it is almost impossible to discuss the condition of American cities without sounding like George Wallace. But the fact is that the recent Census Bureau report makes the future statistically predictable. In another 10 years, most of America's major cities will be populated by a black

majority and some of those cities will be all black. Thus will this nation be more severely polarized than ever before in its history. Thus, too, in the minds of many sober analysts, it will be long past salvaging the urban-oriented society which undergirds America's economic and industrial might.

A massive infusion of Federal money might succeed in keeping the cities alive. But can it make them once again liveable? More and more Americans are saying no and they are saying it with moving vans. To ignore the pressures and fears that fuel those vans, to assume that money alone is the answer to the cities' dilemma, to believe that generous revenue-sharing or the Federal assumption of all welfare costs will solve all urban distress is not only shortsighted but downright simple-minded.

The United States can survive without its great cities, but it will be immeasurably poorer in body, spirit and purpose for having to do so.

YOUR WORLD AND MINE

Spanish concordat creates impasse

BY GARY MacEOIN

The Franco regime in Spain has performed a first-class miracle. It has welded into a solid single front the many diverse elements in the Spanish church, the reactionaries and the progressives, the Castilians, Catalans and Basques. A survey by a leading Catholic newspaper has established a 95 per cent opposition to a proposed new Concordat. And the country's bishops at their latest meeting have expressed agreement by a 90 per cent vote to reject the text submitted to them.

What the conflict illustrates most strikingly is the extent to which Catholic thinking has evolved in the 10 years since the last Concordat was signed in 1953. Church spokesmen hailed that document as "the best of all possible concordats." A Spanish cardinal said it should be the model for church-state relations in every Christian country.

The 1953 Concordat was in fact a "last hurrah" of the church of the Counter-Reformation, establishing a regime based on the concept of an organic union of church and state. It gave the state effective control over the selection of bishops, and—in broader terms—an identification with the church in all it did.

In return, the state identified itself as "Catholic." It accepted the prior authority of the church over marriages, gave special privileges to the clergy and Catholic organizations, limited the rights of other religions, undertook to teach the Catholic faith in schools, colleges and universities.

THE VATICAN COUNCIL challenged the premises on which all of this was based. But for several years, only two points seemed of practical importance. On the side of the church, with the Vatican taking the initiative, more freedom in the selection of bishops was urged. The state, for its part, was concerned by the criticisms of its actions being published in the Catholic press. The special status of the clergy prevented a total application of the censorship laws.

As long ago as 1966, the Vatican let it be

known that, in accordance with the principles formulated at the council, it hoped Spain would give up "the privilege of presentation" of candidates to the episcopacy. The Spanish bishops simultaneously announced their willingness to renounce "all the privileges of the church."

To strengthen the pressure, the Vatican meanwhile stopped naming bishops. In 1968, when the number of vacant dioceses had reached 20, Pope Paul wrote a personal letter to General Franco, urging him to adjust to "the new mentality which the Council did not create but rather expressed." In his reply, Franco agreed in principle to adjustment but insisted that it could come only as part of a new Concordat.

IN FEBRUARY, shortly before the

bishops' meeting, several newspapers published the text of the proposed revision, provoking the negative public reaction mentioned above. The bishops, in turn, confirmed their agreement with the objections raised in the press.

On the question of nominations to the episcopacy, the bishops were practically unanimous. The proposed changes were superficial, they said, still leaving the state with a veto. More surprisingly, a big majority of bishops expressed opposition to a series of proposals seeking to retain long-standing Spanish practices and traditions.

They agreed, for example, that state aid should cease to be a special privilege to the Catholic Church, or based on the concept of a state church. Instead, they favored an arrangement similar to that in Germany, under which the state distributes certain

tax revenues to all denominations in proportion to membership. They also called for an end to clerical privileges and said the church should enjoy only the same tax privileges as educational, cultural and charitable institutions.

TWO LETTERS READ to the bishops at their meeting suggest the seriousness of the impasse. Spain's Minister of Justice told them that if the Vatican attempted to bypass the Concordat by naming apostolic administrators to vacant dioceses, Spain might be compelled to denounce the Concordat unilaterally.

The Vatican's Secretary of State wrote that the Vatican might have to take the same action if Spain insisted on extending its veto to the naming of auxiliary bishops. The "mediation committee" created at the bishops' meeting has its work set out for it.

FROM THE OTHER SIDE

Churches need to wake up to the needs of young people

BY ALVIN F. KLOTZ

Young people, I am convinced, are getting a bad deal from most of our social institutions. This certainly seems like a very strong statement when one observes all of our guilt-ridden efforts to do nice middle-class things for the kids so they stay off the streets. But this is the precise point. Youth are saying: "We don't want your beautiful buildings with ceramic swimming pools; we don't want a flashy band uniform; we don't even want your competitive athletic programs. What we want is to have you involved with us and our concerns."

The real problem is that it hasn't occurred to the average adult that our athletic events, our uniforms, our beautiful school buildings are really not for the kids at all. Like with the toy train at

Christmas, we have insisted on all of this to scratch our own itch. How many of us have seen Meredith Willson's "Music Man" and never really gotten the punch line? As the bedraggled band members play their first dissonant tune, one mother jumps up, points to her son in his ill-fit uniform and proudly cries, "That's my boy!"

CULTURE, MUSICAL excellence, appearance, all of our rationalized arguments about why we spend so much money for all of this suddenly fly out of the window. It is simply a case of fulfilling parental ego. We are paying the bill, and we expect our kids to return. Who knows? Maybe the kids will pick up a little culture and competitive spirit on the side. Just don't let us forget who's paying the bill.

The result of this is a stalemate. Youth find that the expectations placed upon them are extremely high—like fighting the war in Indo-China for example. But they find that any effort to affect the system, to direct it toward more benevolent goals, is met by a solid front of resistance and distrust. We don't really know what they are talking about. As long as it might affect our standard of living, we are not about to find out what they are saying. Just let them remember who is in the saddle, though.

So, most of us are quite smug about the comparative quiet on our campuses, as well as the seeming failure of the current peace protests. It might be well, though, for us to consider very carefully the despair that accompanies this seeming lethargy. It is not that the youth are coming around finally to our more domesticated way of thinking. If anything, their point of view may be hardening, along with the tragic view that nothing works to effectuate change in a brittle and

comfortable society. It would be deadly to have our most sensitive and intelligent adults of the future come up with such a despairing outlook. But it is on the verge of happening unless something gives very soon.

UNFORTUNATELY, THE church stands as the chief offenders. For all of our talk about the youth being the future of the church, I know of no parish that takes this seriously. So the youth don't take the church seriously as it now stands. Curiously they may be closer to the ideals of the primitive church than we. In fact, very few of the things that we fight to maintain in the church were even around when Jesus and the disciples were. Youth are intent on the gift, and we are concerned about the wrappings.

The other day I went to an organ recital played on a new organ in a new church building. I was impressed with how much building and organ the congregation had which they really have no use for. I couldn't help but do some mental arithmetic on what the hundreds of thousands of dollars might have done in paying for an effective program for youth. But, I was also impressed by the absence of youth. The congregation in attendance was made up of persons my age and older. Obviously, the place was built and the appointments purchased by them—for them. I reflected, too, on what their reaction would have been had they been challenged to hold back a tenth of the cost of the building to program for the underprivileged youth in the community. It would have come out, "We are paying for this and we are going to have it our way!"

That is the mood of the times. Accordingly, a very caring, concerned generation is being locked out of the church. The church may be spelling out its future in allowing this to happen.



I'D LIKE TO THINK OF IT AS A CRY OF ANGUISH OVER THE MORAL BANKRUPTCY OF THE WORLD, BUT ACTUALLY HE CAN'T FIND HIS GOLF SHOES.

THE CRITERION

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

(Fifth of a series)

It is not easy to say just how many Catholic people lived on our ground in this first period. Father Watrin's letter says of "the post called Vincennes or Saint Ange, from the names of the officers who commanded there": "There were at the last, in this village, at least sixty houses of French people, without counting the Miami savages, who were quite near."

An enumeration made in 1767, under British auspices shows 12 French families at Oulatanon, 9 at Fort Miami, and 66 at Vincennes. The close accord between this census and Watrin's estimate gives credence to the opinion that the French population of Vincennes was about 400 and that of the other two posts about one hundred.

The St. Francis Xavier records are not complete, but the numbers of baptisms, marriages, and burials reported there are consistent with such an estimate.

RECORDS LACKING

There is nothing to show how many people were at the Plankeshaw village at Vincennes or of other Miami bands at the other posts. Nor is there any information

Editor's Note—The history of the Archdiocese of Indianapolis encompasses a long period of time. The territory was originally included in the Diocese of Quebec, but no bishop of Quebec ever visited what is now the state of Indiana. French missionaries, usually Jesuits, administered to the spiritual needs of the early settlers until 1763, when the French lost the Northwest Territory to the British. What is now Indiana became a part of the Baltimore Diocese when it was established in 1789. The area was largely neglected during the interim period from 1763 to 1789 because of the scarcity of frontier priests.

about how many of these were Catholics. It is likely that a considerable number of those about Fort St. Joseph were Catholics, both because they had been among the tribes evangelized by Aloues at Green Bay and because a rather large number of Catholics were living there a few years later.

NOT MANY CONVERTS

The priests at the Indiana posts seem not to have made many converts in the short time they worked here before the expulsion of the Jesuits. Perhaps Meurin's separate listing of the Indians and the French shows an expectation that many Indians would accept the faith; if so, his

abandoning of the practice may indicate his coming to believe that his converts would be few.

IN FACT, ALMOST the only Indians whose names appear in the church records are those of slaves of French residents. Slavery had existed among the Miami as the result of the practice of reducing to servitude those captured in warfare. Because many such slaves belonged to the Pawnee tribe, the word "pawnee" came to mean slave.

The names of several Negro slaves also appear in the records, some at least of these belonging to the Jesuits. Several thousands of Negroes had been introduced into Louisiana "because European laborers prove unable to endure the semitropical climate." Early in the 18th century certain enterprising Frenchmen, hoping to develop in the Illinois country mines for the extraction of lead and perhaps of silver, brought a number of these Negroes to do the work. Nothing much came of the mines, but the slaves remained, mostly as domestic servants in the area about Kaskaskia and Fort Chartres; in 1732 there were upwards of 200 there. It was doubtless some of these that the missionaries brought with them to Vincennes. Bishop Bruie, in one of the letters he contributed to the Catholic Telegraph in 1836, early in his sojourn at

Vincennes, recounting the history of the church in Indiana, expresses his sorrow about this phase of the story:

A sad feature of "posts Vincennes" was slavery—that curse now wholly done away with throughout Indiana and Illinois, existed in a double form, the civil records, and alas! of course, the christian records also had both the negro slave, the victim of distant cupidity to mention, and the red slave, the prisoner sold after his capture in battle array, or through surprise: "un esclave rouge"—"one savage slave"—a red or savage he or she slave—is a frequent designation in the baptismal and burial records of the church.

LEGAL LOOPHOLES

The bishop was more sanguine than the records justify. Nearer cupidity managed to find loopholes in the law to keep some Negroes in servitude even beyond his time. No doubt his own experience of many years in Maryland, where the peculiar institution was the law of the land, helps to account for his loathing of it. He does not mention the fact that some of the slaves belonged to the missionaries.

IT IS NOT ALTOGETHER clear just how the missionaries were supported. The mention of Father d'Oureleau as the priest destined for the post on the Wabash contains the notation that the Company of the Indies, which then ruled the colony had assigned him an allowance of 600 livres (\$150 or \$1200 in today's money).

When the crown took over the direct government it seems not to have continued the practice of subsidizing the missionaries. Nevertheless, the church was not without resources. It is said that the church was given a "village lot of fifty toises square and the first and most valuable parcel of land adjoining the village, four arpents in length."

Such a village lot would have been, about 320 feet square, or two acres and a third, surely ample for chapel and residence. The farm land would have been about 136 acres. With a slave or two and the occasional aid of the more dedicated parishioners, such a plot would easily yield enough for the priest and the slaves.

Such a distribution of the land, a small piece in the village for the home and a larger tract along the river outside the village for cultivation, was characteristic of the post. As along the St. Lawrence River, the farm land was laid out in narrow strips fronting on the river and extending a mile and a half inland.

About half the farms were above the

village and about half below. But as in France and unlike the Canadian pattern, the families lived not on their farm land but together in the village. If it is true that the church's land was twice the size of the holding of the individual family, then each family had about an acre for its home and about 68 acres for cultivation.

POOR LIVELIHOOD

The extremely small size of these farms indicates that the inhabitants received but a little of their subsistence from the growing of crops; the fur trade was their principal source of livelihood. Some families had only the ground on which their homes stood. Such might be the voyageurs, canoe men who transported goods and passengers along the river, which was the principal way of travel. Two canoes with five men each brought Father Guymonneau from Montreal. Even for such residents, however, the acre on which their homes stood might suffice for a garden. But most of the families seem to have had some farm land.

IN 1759 THE BRITISH defeated the French on the Plains of Abraham outside Quebec. In September 1760 with the capitulation of Montreal all Canada came under British rule. British agents took possession of Fort Miami and Oulatanon soon afterward.

Only in the Treaty of Paris, however, did France cede to England the part of Louisiana lying east of the Mississippi. Even then, so resentful were the Indians over the high-handed transfer of their lands to a new master without a word to them, that under the leadership of the Ottawa chief Pontiac they made the Illinois country too hot for the British agents to enter.

Meanwhile, tired of waiting, Neyon de Villiers, governor of the Illinois district, ordered Louis St. Ange to replace him and went on to New Orleans.

On May 18, 1764, St. Ange left Post Vincennes deputizing two of his soldiers to command the post. He charged them "that their first care ought to be to maintain a good understanding with the Indians. To prevent disorder during the time it rests with them, whenever complaint shall be made against any one they will take care to call an assembly of the most notable inhabitants of the place, where the matter will be decided by the plurality of votes."

On October 10, 1765 he formally delivered the rule over the fort and the district to a British Captain Sterling; it must have been no happy task. Though Post Vincennes then passed under British rule, it would not see a British officer for 12 years more.

ST. ANGE CROSSED the Mississippi with his company of thirty soldiers to the village of St. Louis, established the

previous year. He then became a captain in the Spanish forces and served as commander under the authority of Spain until 1770, when he was relieved by a Spaniard, Don Pedro Piaras. He then initiated a remarkable series of exchanges between St. Louis and Indiana that has continued to this day.

He remained in St. Louis until his death on December 27, 1774, having the year before performed a last service for his former subjects by testifying to the grants of land he had made while at Post Vincennes.

DETAILS OF WILL

The day before he died he made his will, attested by Piaras, his successor as commander. It deserves to be quoted:

"First, As a good Roman Catholic and a true member of the Roman Catholic and Apostolic Church, he commends his soul to God, to the Blessed Virgin and all the saints of heaven, praying them to intercede for him before the Almighty that it may please Him to admit his soul on its separation from his body into the kingdom of the blessed."

He listed his assets and his debts and appropriated 500 livres (\$125 or \$1,000 in today's money) "toward the erection of the church projected for this parish."

Having never married, he bequeaths the remainder of his little property to his nieces and nephews, with special provision for a nephew that was blind. Finally, he leaves to a niece the two children of his Indian slave with the provision that they are to be freed at the age of 21. He charged the commandant to look with special care to this provision.

J. P. Dunn, from whose book, "Indiana," I have taken most of this account of the last days of St. Ange, closes his chapter with these words: "Peace to thy ashes, faithful soldier of France, and may thy honest life be an example to all who shall follow thee as rulers of Indiana!"

The continued existence of the territory and state of Indiana and of the parish of St. Francis Xavier and of the diocese of Indianapolis and the accomplishments and the noble deeds of their sons and daughters owe much to Francois Marie Bissot, Sieur de Vincennes, and to Father Meurin and the other priests that served on this ground. But perhaps Louis St. Ange did more than any of these to preserve religion and virtue for those of us who come after him.

(This concludes the current series of installments of the Archdiocesan history. The remainder will be published by The Criterion as they are completed by Monsignor Doyle.)

Pope's 'social encyclical' asks

(Continued from Page 1)

sphere, the Pope said, there must be "a reasonable sharing in responsibility and in decisions must be established and strengthened."

The Pope said the purpose of his letter is to "extend the teaching" of his predecessors in order to respond to "the new needs of a changing world."

He said his recent trips to various parts of the world had made him aware of the grave problems of our time.

Everywhere, he said, there is "a yearning for more justice and a desire for more justice and a desire for a better guaranteed peace."

Because Christians find themselves in diverse situations, he explained, it is difficult "to utter a unified message and to put forward a solution which has universal validity."

He told Christians to analyze objectively the situation in which they find themselves and then to act according to the social teaching of the Church.

His letter then enumerated the many social problems.

A major problem, in both industrialized and developing countries, the Pope said, is urbanization.

"Agrarian civilization is weakening," he explained, and industrial growth and demographic expansion are causing highly concentrated centers of population.

The growth of these centers, he said, create new social problems, such as professional or regional unemployment and the migration of people.

IN THE DISORDER of urbanization, the Pope said, "new proletariats are born" who "install themselves in the heart of the cities sometimes abandoned by the rich." Or, he added, they live on a city's outskirts, "which become a belt of misery besieging . . . the luxury which blatantly cries out from centers of consumption and waste."

Instead of encouraging brotherhood and mutual aid, the Pope said, "the city fosters discrimination and also indifference."

Pope Paul also criticized the use of modern means of publicity to create "superfluous needs" while large numbers of persons "are unable to satisfy their primary needs." And he asked if man is "not now becoming the slave of the objects which he makes."

To remake the social fabric, Pope Paul urged the creation of special centers at the community and parish level, new forms of organizations, and spiritual and community gatherings where persons "can escape from isolation and form anew fraternal relationships."

In his letter, Pope Paul said that discrimination against persons because of their race, origin, color, culture, sex or religion—"unfortunately no new phenomenon"—is unjustifiable and inadmissible.

Within a country, he added, "all should be equal before the law," have equal opportunities in "economic, cultural, civic and social life." They also should "benefit from a fair sharing of the nation's riches."

In discussing discrimination against women, the papal letter said that legislation should "be directed to protecting her proper vocation and at the same time recognizing her independence as a person, and her equal rights to participate in cultural, economic, social and political life."

But the Pope explained that he did not have in mind "that false equality which would deny the distinctions laid down by the Creator Himself" and which would contradict "woman's proper role . . . at the heart of the family as well as within society."

EVERY MAN, the Pope said, has the right to work, to develop his qualities and personality in his profession, to equitable remuneration which will enable him and his family to lead a worthy life, and to assistance in case of need arising from sickness or age.

And labor unions have an important role in defending these rights, he said. But unions can also create difficulties, he continued. "The temptation can arise of profiting from a position of force to impose, particularly by strikes . . . conditions which are too burdensome for the overall economy and for the social body." The Pope, however, did recognize the right to strike "as a final means of defense" for workers.

Pope Paul admitted that demographic growth—"particularly pronounced in young nations"—may cause an increase in "the number of those falling to find work and driven to misery." But he said that contraception and abortion are not the

solution, and called on international organizations to concentrate on an "effective policy of investment and of organization of production and trade, as well as of education."

The family, the Pope said, "has a right to the assistance which will assure it the conditions for a healthy development."

Among the major changes of our time, Pope Paul said, is the growing role of the communications media "and their influence on the transformation of mentalities, of knowledge, of organizations and of society itself."

He warned that "public authorities cannot ignore the growing power and influence" of these media and the "advantages and risks which their use involves for the civic community and for its

(Continued on Page 3)

OPINIONS

BACKS CYO PROGRAM

To the Editor:

Having been active in CYO since 1939, as a member, coach, or adviser, I feel that I am qualified to reply to Father Happel's letter printed in the April 30th issue of The Criterion.

Being a member of Little Flower Parish all of my life, I have seen the activities of the various CYO groups reach their highest and lowest levels. Unfortunately, as a parish becomes older, the enthusiasm of its members seem to lack the vigor of the younger groups. We have, however, seen many of these parishes become regenerated with the proper leadership and support of same.

I, admittedly, have been guilty of complacency. Perhaps, time permitting, I could again become more active with these groups.

Contrary to Father Happel's opinion that the CYO is a top-heavy bureaucracy, I have found its office staff to be very efficient in its operation. Perhaps Father Happel is not aware of the fact that this office serves the many needs of some 20,000 youth of this community with a professional staff of only four full-time and eight part-time employees. The balance of this "bureaucracy" is made up of some 2,000-2,200 volunteers acting in the capacity of adviser, coach, director, moderator, counselor, judge, chaplain, sponsor, representative, coordinator, chauffeur, critic, manager, and confessor. In most cases, these people give the best of their time and ability.

In defense of the "immobile rubber stamp pad" advisory groups, I can assure you that the CYO Board of Directors has, on many occasions, differed with the Director and Executive Director on matters of policy and has overruled their opinion.

We believe that if Father Happel were to remain active in CYO as a moderator or adviser, after a few years of being involved, he, too, would find that the CYO is not a "static, bureaucratic, rubber stamp pad" organization.

The CYO Board of Directors invite you, Father, to attend, at your convenience, any of our meetings and get a true feeling of being a part of the CYO program.

John A. Usher, Sr.
President
CYO Board of Directors
Indianapolis

SEX ED PROGRAM

To the Editor:

Your May 9 article on the sex education

"Becoming a Person Program," currently tested in five Indianapolis Catholic schools, grades 1-8, fails to discuss some basic issues.

Many parents are disturbed because this 8-year course on "psycho-sexual development" is not specifically connected with doctrines of the Catholic faith.

Lest it be said that the opponents of "Becoming a Person" have misunderstood the intention of the program, let me quote from an advocate, Fr. Gerald Gettelfinger, Archdiocesan Superintendent of Schools. During our May 7th conversation, he graciously informed me that "Becoming a Person" is intentionally divorced from religion so students may "learn what is good and beautiful about sex, rather than what is bad and sinful." Religion courses already cover morality, he said.

"Becoming a Person," he continued, does not present the moral aspect of human sexuality (unless the question is raised by a student), since the Ten Commandments give children a negative attitude by stressing what "Thou shalt not" do.

Thus, moral law is left out of this purely naturalistic type of instruction, which emphasizes humanistic rather than spiritual values. The efficacy of supernatural grace and the Holy Sacraments in helping us fulfill the meaning of sex is omitted altogether. In the words of Pope Pius XI, the naturalistic approach to sex education pretends that it "can forearm the young against the dangers of the senses with purely natural means."

Granted that in the past the 6th and 9th Commandments were presented in abstract and vague terms, we must be careful today not to react by instructing the young on the scientific aspect of sex while ignoring the beautiful virtue of purity, and the grave sins of fornication and adultery. The deep mystery of sex must be presented with a spirit of reverence in light of the intimate and mutual self-giving of two people in the indissoluble Sacrament of Matrimony—a spiritual union which requires not only purity but other moral virtues as well, such as humility, generosity, and charity.

What youths need today is not more detailed instruction on the biological aspects of sex—the desecration of which can be seen all around us—but a deeper understanding of the sublime sphere of sex in the sacred marital union ordained by God for our sanctification and His glory.

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KNOW YOUR FAITH

RELIGIOUS EXPERIENCE

BY FR. ERNEST E. LARKIN,
O. CARM.

Catholics have tended to play down religious experience. They did not expect to feel their piety, nor did they trust such feelings. With due exceptions for special occasions, religion for them was business-like and matter of fact.

The liturgical renewal began a change of attitude. Worship became more expressive, more experimental.

Perhaps an even stronger influence has been the massive search for religious experience characteristic of our time. The revival of interest in mysticism, in transcendental meditation, in Zen and Yoga are signs of the times. So is the interest in Pentecostalism.

Honest believers cannot avoid the question: do I experience God? This leads to a further question: what does the experience of God mean?

In one sense no one experiences God; in another sense every believer experiences Him.

THE PARADOX IS resolved by describing the two kinds of experience. No one experiences God as He is in Himself, because He is outside the pale of human experience. He is not one being alongside other beings, one object among many. He is beyond creation, and such He cannot be experienced.

But we do experience Him in the signs of His presence in the world. He reveals Himself as the ground, source, ultimate meaning of all reality.

God is what is really "sacred" in our lives. He is what we take most seriously, without reservation, without ulterior motive. He is not just a quality of life; He is Life and Love itself. Human symbols, like Father, Son, and Holy Spirit identify His Person and evoke His presence. Our faith finds expression in signs like the Eucharist or concepts like the lordship of Christ.

We experience these symbols directly. And through them we have contact with the mystery of God, who dwells in inaccessible light. We do not see Him; we only believe. Yet this is truly an experience of God. To us God is alive, and real, and living in our experience of the world.

MYSTICS CLAIM an immediate awareness of God Himself. God touches them. They "feel" His presence. There is a sense of contact, which St. Teresa of Avila says leaves no doubt that the soul is in God and God in the soul.

A fine line distinguishes this mystical presence from a presence of God that is

the fruit of faithful love. Perhaps the mystical sense is a special gift. Or perhaps it depends on psychic structure as well as grace.

The non-mystical experience of God is the birthright of every Christian. It occurs when God is real to a person. To know and love God is to experience Him.

There is a difference, then, between experiences of God and experience. Experiences are infinitely variable. Believers do not seek particular experiences of God. They may welcome these peak moments, when God seems very near, moments of great fervor and enthusiasm. But experiences are not as important as a bona fide, personal union with the Lord.

God is person and subject. It is on this level we experience Him as Christians. This means that we know Him by His revealing Himself, by His becoming a "Thou" to us. All persons are known and loved in this way. They open themselves to each other and in this way experience each other.

It is no different with God. He has revealed Himself to men. He continually reveals Himself and "speaks" to men as friends and lives among them, so that He may invite and take them into fellowship with Himself." (Divine Revelation, n.2)

He is in the world in His Son. The Son is manifested in His People, in the persons who are united in Him and form the sacrament of His presence. Through Christ we go to the Father.

BY FAITH AND LOVE we have contact with the divine persons as "thou's," as the Absolute beyond and beneath the objects of human life. But this faith-experience is clothed in a variety of psychological phenomena. The latter are the ways we picture God, the ways we translate our depth experience into our own representations and symbolizations.

The symbolizations are not nearly as important as the experience itself. They are not, in fact, a reliable index to the quality of our faith and love. How do you know you are experiencing God? Not so much because you "feel" it, or "know" it, but because your life proves it. The Lord gave this one maxim: "By their fruits you will know them."

The effects of God can be found in all things, in the Church and in the world, in religious practices and secular events, in pain and pleasure, in everything and in nothingness. The measure of His presence is our faith, hope and charity.

DISCUSSION QUESTIONS:

1. What significance do you see in the renewal of interest in mysticism?
2. How do you experience God in your daily life?

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WHAT DIFFERENCE DOES JESUS MAKE?

What this life is all about

BY F. J. SHEED

We have been looking at the universe in which Jesus mentally, morally and emotionally lived. How does he see man's life in it? In his answer lies one of the greatest of all the differences he made, one of the greatest of his gifts to mankind. For he tells us what life is all about, and so makes it possible for us to handle ourselves and our world intelligently.

Left to ourselves, all we could actually know is that we are here, a little while ago we were not, a long time ago no one was, in a little while we shall not be. In other words, we could know that our life is a road, not a dwelling place. But why we are here—"Why" meaning both how and for what purpose if any—we have no means of knowing. Nor of ourselves have we any means of finding out why anything at all exists (why there isn't nothing), or where the road we are on leads, whether death is an end or a gateway, and if so to what.

Unless there is a Mind to account for the universe, there are, of course, no answers. The universe simply happened, and men are parts of the happening, as unimportant and unimportant as it. But there is a Mind, and through Christ we can know what the Mind has in mind. We can know what life is about, we can try to live accordingly. It is a very great luxury.

TO ALL THIS I HAVE commonly met two reactions. The first is shrugged shoulders—what does it matter? My questioner can't imagine why I should see any great point in knowing what life is all about, his own ideas of luxury are of an earlier sort. Taking life as it comes, living towards nothing in particular, is OK with him. To me this seems shortly retarded, subhuman. Cows give the same impression that they are concerned only with the patch of grass under their noses.

The other reaction is on a wholly different level. It comes from men who do not

question that such knowledge would be a great thing—they might even concede the word luxury—but cannot bring themselves to accept its possibility. They may face the impossibility of knowing with bleak pessimism, or they may find it no bar to their using life to the utmost within the limits of their seeing.

Pessimism has no bleaker word than that life is "a tale told by an idiot, full of sound and fury, signifying nothing." I have heard this stated as Shakespeare's own answer to the riddle of life. But Shakespeare gave it as Macbeth's—it would be strange if he left his own profoundest comment on life to be uttered by a traitor and murderer, ghost-haunted and witch-haunted, in the moment of failure and death.

Those who are not thus reduced to a sense of futility choose goals for their actions based upon what they see as the good of humanity. But men equally dedicated see humanity's needs differently, and there is no way of deciding between them. I have used the phrase "community in fracture:" this is the line of fracture. Only in agreement as to what man is and what life is about can it be healed.

THE ANSWER GIVEN by Christ is the only one possible; it is a case of his answer or no answer. I am not saying that this is a reason for accepting his, but it is surely a reason for not rejecting it without the closest study of him and of it.

God is at every point of Christ's answer. Genesis opens with "In the beginning God created the heavens and the earth." And Genesis tells that God "created man in his own image, in the image of God he created him, male and female he created them... to have dominion over every living thing that moves upon the earth" (Genesis 1:27-28). God "formed man of the dust of the ground, and breathed into his nostrils the breath of life" (Genesis 2:7). And made man for friendship with Himself—the I-Thou relationship was there from the beginning. So Genesis sees it. And Christ gives the chapter an authority the writer did not claim. Referring to the words of



With liturgical renewal worship has become more expressive, more experimental. Still, believers cannot avoid the question, "Do I experience God?" (NC PHOTO by Father Elmo Romagosa)

How we can learn to know God

BY FR. CARL J. PFEIFER, S.J.

Someone recently gave me a large yellow "Peanuts" banner showing Charlie Brown with a big smile on his face. Charlie is saying, "To know me is to love me."

No doubt many of us share Charlie Brown's feeling that if only people really knew us they couldn't help loving us. By and large this is true; if people did know us they would love us. The difficulty often is that it is so hard to get to know another person. One thing is clear: I can know a lot about you without knowing you.

I may know much about you from what others tell me, or if you are famous enough, from what I read about you. I may even learn more about your life than you remember about it yourself. But with all that knowledge about you, I still might not know you.

The same experience is valid regarding my knowledge of God. It is quite possible to know about God's marvelous actions in the creation of the world and in the events of history, without knowing Him. From the catechism I may know that he is the Supreme Being, eternal, all knowing, all-present, and all mighty. I may know these wonderful truths about God and yet not know Him at all. In fact, many atheists know more about the Christian God than do large numbers of faithful Catholics.

THE DIFFERENCES between knowing about someone and knowing him is basic to understanding the new orientation in religious education. The modern religion texts contain a wealth of truths about God and His relationship with man. There is no less sound doctrinal content in the recent texts than in the Baltimore Catechism. Knowing all this, while valuable and useful, is no guarantee that the learner knows God as an experienced reality in His life. Knowledge of the catechism does not necessarily initiate or deepen a person's relationship with His God.

Realizing this, the authors of more recent programs of religious education shifted the emphasis from "knowing about God" to "knowing God." Ob-

Genesis 2:24, "A man shall leave his father and mother and cleave to his wife, and two shall become one"—Christ says they are the words of God himself—"Who made them from the beginning and made them male and female?" (Matthew 19:4-5).

God is at the beginning, willing men into existence, and by his will holding them in existence. And God is at the end; in fullness of union with him, men will reach the fullness of their own maturity and of union with their fellow men—if they choose.



viously "knowing God" necessarily involves knowing much "about God." There is question here of emphasis, orientation, development, rather than rejection. Many parents, teachers and priests who look at new texts and ask "Where is the Catholic doctrine" often miss the wealth of traditional doctrinal content in the new programs because they are not aware of this shift of emphasis, which gives serious attention to experience as an important factor in learning the Church's doctrines.

Because one can consider doctrine as the "definition of experience," religious education places emphasis on life-experience within the context of daily living as well as within the context of more explicitly religious activities, such as prayer, liturgy, reading the Scriptures.

From the very beginning of the Church's existence experience came before doctrinal definition. The apostles experienced Christ as an individual Jewish man, raised in Galilee, son of Mary of Nazareth. Because of the depth of that experience they were forced to formulate, or put into words, what the experience meant to them and might mean for others.

THE SCRIPTURES, the written

Word of God, might be described as the "experience of God in the words of men." Their formulation then became a guide for judging and interpreting later experiences. Precise formulations about the personality and nature of Christ as God and man arose out of the experiences and questions of later ages.

The experience of God is important if the doctrinal statements are to be meaningful. The doctrinal formulation arising out of the experience is equally necessary as a guide and check on experience. Contemporary religious education attempts to place both experience, i.e., "knowing God," and doctrinal truths i.e., "knowing about God" in a dynamic balance.

Several years ago Father Gerald Vann wrote words which beautifully describe the kind of dynamic balance between "experience" and "truths" in religious education. "This knowledge, then, is love knowledge; not a cold, academic apprehension of truths but an assimilation, an affinity, a living and loving union with the truth who is also goodness and beauty and light and life and love." To know God is to love Him.

DISCUSSION QUESTIONS:

1. What is the difference between knowing a person and knowing about a person?
2. Do we "know God" or "know about God?"

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Do we really know a person or merely see our reflections of him gathered from our own experience? (NC PHOTO by Ken Fell)

SCRIPTURE TODAY

Paul's letter
to Philemon
masterpiece

BY FR. WALTER M. ABBOTT, S.J.

The Letter to Philemon takes up not quite two pages in the paperback "Good News for Modern Man," today's English version of the New Testament, and it fits on one page in the large, handsome edition of the New American Bible distributed by the World Publishing Company.

It is the shortest of St. Paul's letters in the New Testament, and it is a masterpiece. As "A New Catholic Commentary on Holy Scripture" says, "In this perfect example of the letter-writer's art we hear the authentic voice of Paul at its most personal."

You can read the letter in two minutes. It will warm your heart when you see how Paul writes from prison about a convert he has made while in prison (verse 10). The man turns out to be a slave who has run away from his master (verse 16), and it seems he may have helped himself to some of his master's money in making an escape (verse 18). St. Paul writes this letter to the slave's master to fix everything up.

When you discover that Paul has persuaded the runaway slave to return to his master, I know you will begin to ask questions about Paul's view of slavery. It may bother you that he doesn't come right out and condemn slavery.

IF YOU LOOK UP the other places where Paul mentions slaves and slavery, it may bother you even more that he seems to accept slavery as one of the conditions of human life—for example, in the First Letter to the Corinthians 7:20-24, where he teaches that converts to Christianity should continue in their state of life, and the Letter to the Colossians, 3:22 ("slaves, obey your human masters, with fear and trembling"), and Paul's First Letter to Timothy, 6:1-2 ("All who are slaves must consider their masters worthy of all respect").

The New American Bible has an excellent note about this matter at the end of its introduction to Paul's Letter to Philemon:

"The delicate tone of this letter reflects, against the legal fact of slavery at the time, the incipient Christian insight into its injustice. Paul does not attack the institution, for the small Christian communities were in no position to raise such an issue in a dictatorial political structure. Also, the fact that they regarded the second coming of Christ as an occurrence possible within their lifetime lessened the impulse to any abrupt and widespread change. That Onesimus the slave was 'brother' to Philemon, his legal master (verse 16), was a revolutionary idea in the context of the times."

NOTICE THAT Paul, in writing to the master, asks that the slave be welcomed back "as you would welcome me," and he adds: "If he has done you any wrong, or owes you anything, charge it to my account" (verses 17-18). Then we have an unusual line: "here, I will write this with my own hand: I, Paul, will pay you back. (I should not have to remind you, of course, that you owe your very life to me.)" (verse 19).

That parenthetical remark, rendered in the New American Bible more literally ("not to mention that you owe me your very self"), probably means that the slave's master was also one of Paul's converts.

Notice, too, that Paul esteems the slave so highly that he wants him to come back to be his assistant (verse 13), if the master will agree. Paul finally more than hints that he would like the master to send the slave back to him as a free man (verse 21).

Look back at the passage we have already mentioned in the First Letter to the Corinthians, 7:20-24, and notice that it includes this: "for a slave who has been called by the Lord is the Lord's free man." Yes, a good case can be made that St. Paul and the early Christians had incipient Christian insight into the contradiction between slavery and the rights of each individual human being.

However, all this discussion of slavery may make you think the Letter to Philemon has been preserved in the New Testament because of what it shows about slavery. No, it is in the New Testament rather, I think, because it shows how the Apostle Paul used his influence.

A SCHOLAR, Professor U. Winkel, has written that the Letter to Philemon is not a private letter but an apostolic writing which concerns a private individual, and that it illustrates by a concrete example the program sketched in the First Letter to the Corinthians 9:19-23, which includes the famous "so I shall become all things to all men, that I may save some of them by any means possible." I think the professor is right. Here you see Paul going all out in the use of his influence with the owner of a slave, a man who seems to have been a leader in his Christian community.

In our next four sessions we will study a letter Paul wrote to the entire body of that same Christian community, the letter to the Colossians. In it we shall grapple with the big problem of which that difficulty about the Christian understanding of slavery is only a small part.

DISCUSSION QUESTIONS:

1. What was St. Paul's view of slavery as expressed in his letter to Philemon?
2. In what forms does human slavery exist today?

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Acceptance of a death in the family need not be kept within an impersonal celebration. Instead, as Father Champlin reports this week, a family can unite to add its own uniqueness to the final flowering of personal tribute in a funeral Mass. (NC PHOTO by Bill Gage)

WORSHIP AND THE WORLD

Funeral liturgy unites family
during their time of sorrow

BY FR. JOSEPH M. CHAMPLIN

John and Nellie Schmid would be celebrating their golden jubilee next month, if a car accident had not killed them both last February. That long life together produced a long list of descendants—10 children, 38 grandchildren, and one great grandchild.

All, or at least most of these progeny, gathered together on a cold Minnesota night some hours after the tragedy to hear how it happened, to decide on details of the burial, and to plan the funeral liturgy.

These saddened people listened calmly to accounts of the mishap and quickly, easily arrived at decisions concerning the estate. But when they turned to a discussion of the Mass for their parents and grandparents, the agreement ended and animated confrontation began.

One son, Giles, who serves as director of planning and evaluation for the United States Catholic Conference's Department of Education, outlined some of the optional texts, hymns, and practices available for them to use, even made a few suggestions of his own.

Not everyone concurred, to say the least. But they aired their feelings, talked things through, and at the finish never felt so close as a family.

AS A FIRST STEP they looked over the Jerusalem Bible for two pertinent scriptural readings. Then the Schmidts thought about appropriate hymns (familiar enough for full congregational singing) and how a maximum number of persons could be involved in the service itself.

Finally, they called a local church publishing shop and made arrangements for them to print a leaflet with the special music and responses selected for the funeral.

An attractive cover of this folder featured a crown and a plant, symbols of the living hope which Christians should possess. In addition, the frontal piece carried these words: "Be faithful unto death and I will give thee a crown of life."

Many did, in fact, take an active part in the funeral liturgy of John and Nell Schmid.

—A daughter read the first reading. "There is a season for

everything, a time for every occupation under heaven: A time for giving birth, a time for dying."

—The parish administrator, a close priest friend, offered the Mass and proclaimed the gospel message about resurrection and life everlasting.

—After the celebrant's homily different members of the family made a few remarks about their parents, or their grandparents and how this couple's Christian example had affected them.

—Grandchildren brought gifts to the altar in procession at the proper moment.

—A friend of Mr. Schmid who for years had sung with him in the choir did a solo version of Panis Angelicus at Communion time which was followed by the

community's singing of "The Lord is my shepherd, nothing shall I want."

—The entire congregation filled the church at the conclusion with "Glory, glory, hallelujah . . . Mine eyes have seen the glory of the coming of the Lord."

THE REVISED FUNERAL rite notes, in its introductory principles, various duties of the priest at the time of a parishioner's death. He should "show loving concern for the family of the deceased person, support them in the time of sorrow, and as much as possible involve them in planning the funeral celebration and the choice of the options made available in the rite."

The Schmid funeral illustrated in concrete terms these abstract

directives. That family, together so frequently before, drew together again at the death of the two who had given them life. This jointly planned liturgy expressed their deep love for the mother and dad, the grandfather and grandmother, lent each other mutual support during a painful time, offered an example to others, and gave all present hope for the future.

DISCUSSION QUESTIONS:

1. How can funeral liturgies become a meaningful experience for the family of the deceased person?
2. What innovations would you include in a funeral liturgy for someone in your family?

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QUESTION BOX

Can a Catholic nurse
assist at an abortion?

BY MSGR. R. T. BOSLER

Q. Should a Catholic nurse assist with an abortion if it is in her line of duty? I think not.

A. I am sure that all who think it is wrong to procure an abortion would also hold that it is wrong to cooperate directly with someone else to do it. I say "directly" because there are surely some forms of cooperation that would not be wrong. The admittance clerk who registers a patient in the hospital for an abortion is cooperating in a way quite different from a nurse who assists the doctor in surgery who performs the act.

I think a Catholic nurse could give the usual pre-medication before operations or take charge of the patient in the recovery room in cases of abortion. This is routine care a nurse gives without giving the impression she agrees with what is being done to the patient. Even in surgery there may be some routine and less important tasks not directly concerned with the operation that a Catholic nurse could perform.

It is not possible to give a clear-cut, yes-or-no answer to all the problems a Catholic nurse will meet. The nurse herself will have to make the decision. For a rule-of-thumb she might ask herself: "Will what I do lead others to believe that my cooperation is an approval of what is going on?" Certainly a Catholic nurse should make known her opposition to direct abortion and ask to be excused from any

immediate cooperation with the operation. Most hospitals will respect her conviction.

Q. I cannot agree with you that a funeral should be joyful. It is the consensus of eminent psychiatrists and psychologists that all means must be taken to permit people outward expressions of their emotion of sorrow and one should never encourage its repression or treat it lightly. It is often a matter of weeks or even months before it is possible to make the necessary adjustment to the loss by death. I agree with something I read: "The healing of sorrow is gradual like recovering from surgery; we can move around soon but the pain and weakness leave only with time."

We are all aware of the message of the resurrection, and it is that very thought alone which can make a funeral bearable. But to speak of a "joyful" funeral is a contradiction in terms—it's like saying, let's have a sorrowful wedding. The Church in former times seemed more understanding of man's emotional and psychological needs than she does in her modern role.

A. You weave a good argument. Perhaps it would be better to speak of a joyful Mass of the Resurrection which the Church offers to help the faithful live through the grief and sorrow of a funeral. The loss of a dear one by death should be sorrowful and grief must out. But death for a believer in the resurrection must be something other than it is for an unbeliever; for one who believes that the loved one lives on and enters into a fuller and more glorious life at death there should be some joy to assuage the grief. I hope I won't be

misunderstood if I say that perhaps what the Church is attempting to do with the new emphasis on the joy of the resurrection may be compared with the sedation after surgery—something to help one through the worst of the pain.

Q. An intelligent 27-year-old man who graduated from Catholic grade and high school is engaged to a Protestant girl. She had been married at 18 to a Protestant, separated and divorced at 19. She is now 24, mature, considerate and with the personality and qualities parents want in the wife of their son. We all would like to know if there is any possibility of having a priest officiate with the minister at their wedding.

A. The fact that the girl's marriage ended with divorce so soon suggests that her union may have been invalid. The man may have entered the marriage without any serious intention of binding himself permanently; he may have refused to have children; there are all sorts of possibilities. Urge your son to discuss this case with a priest.

Q. Your advice to the gentleman who was away from the Church 40 years was, indeed, good. However, I feel you should have suggested an alternative to the confessional. If he would go to the rectory, ask to see any priest, the face to face meeting would melt ice that a confessional would never do. Not only would the ordeal be lessened, but each fellow would obtain another life-time friend. Right?

A. For many years would be the better way. But some people find it easier to use the confessional.

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St. Simon makes it four in row in Boys' Track

St. Simon's parish captured its fourth consecutive Cadet Boys City-Wide Track and Field Meet last Sunday at the CYO Stadium. In so doing, they accumulated a record 200 points in capturing first place in both the Class A and Class B categories.

First place in Class C competition was won by St. Lawrence, which was overall runnerup with 120 points. Third place overall went to St. Ann's with 110 points, while St. Rita's took fourth with 78.

Four new meet records and four ties were recorded in the 30 events.

Double wins were recorded by Paul Mooney, of St. Ann's; John Fitzgerald, of Our Lady of Mt. Carmel; Martin Harnish, of St. Lawrence; Tim McGinley, of St. Simon's; Steve Beatty, of St. Rita's; and Ed Derse, of St. Lawrence.

New record holders include: Mike Heeg, of St. Simon's, long jump in Class B; Larry Crick, of St. Simon's, baseball throw in Class C; John Fitzgerald, of Mt. Carmel, long jump in Class A; and the St. Philip Neri 400 relay team in Class C.

A total of 22 parishes were

represented in the 14th annual meet.

Following are the complete results:

CADET BOYS TRACK MEET RESULTS

CLASS A—100 Yard Hurdles—Tom Holland, St. Ann, 13.2 sec.; 50 Yard Dash—Paul Mooney, St. Ann, 6.0 sec. (TIED RECORD); 100 Yard Dash—Paul Mooney, St. Ann, 11.5 sec.; 220 Yard Dash—Terry Simon, St. Philip Neri, 27.3 sec.; 440 Yard Run—John Fitzgerald, Mt. Carmel, 58.3 sec.; 880 Yard Run—Paul Holden, St. Simon, 2:14.4 sec.; 400 Yard Shuttle Relay—St. Ann, 49.4 sec.; 880 Yard Relay—St. Rita, 1:52.9 sec.; Long Jump—John Fitzgerald, Mt. Carmel, 18 ft. 4 in. (NEW RECORD); High Jump—Larry Michaelis, St. Philip Neri, 5 ft. 3 in.; Shot Put—Don Wyatt, St. Simon, 40 ft. 1 in.; Pole Vault—Keith Neagardner, St. Ann, 9 ft. 0 in.

CLASS B—50 Yard Dash—Steve Beatty, St. Lawrence, 6.7 sec.; 100 Yard Dash—Ed Derse, St. Lawrence, 12.5 sec. (TIED RECORD); 220 Yard Dash—Steve Beatty, St. Rita, 31.0 sec.; 440 Yard Run—Tom King, St. Ann, 1:08.2; 880 Yard Shuttle Relay—St. Lawrence, 29.7 sec.; 400 Yard Shuttle Relay—St. Philip Neri, 54.5 sec. (NEW RECORD); Long Jump—Ed Derse, St. Lawrence, 14 ft. 5 in.; High Jump—Mike McCarthy, St. Simon, 4 ft. 5 in.; Baseball Throw—Larry Crick, St. Simon, 203 ft. 10 in. (NEW RECORD)

CLASS C—50 Yard Dash—Steven Beatty, St. Rita, 6.6 sec. (TIED RECORD); 100 Yard Dash—Ed Derse, St. Lawrence, 12.5 sec. (TIED RECORD); 220 Yard Dash—Steven Beatty, St. Rita, 31.0 sec.; 440 Yard Run—Tom King, St. Ann, 1:08.2; 880 Yard Shuttle Relay—St. Lawrence, 29.7 sec.; 400 Yard Shuttle Relay—St. Philip Neri, 54.5 sec. (NEW RECORD); Long Jump—Ed Derse, St. Lawrence, 14 ft. 5 in.; High Jump—Mike McCarthy, St. Simon, 4 ft. 5 in.; Baseball Throw—Larry Crick, St. Simon, 203 ft. 10 in. (NEW RECORD)

Team Results

Class A
1. St. Simon—84 1/2
2. St. Ann—64
3. St. Rita—48
4. Mt. Carmel—37
5. St. Philip—27 1/2

Class B
1. St. Simon—75 1/2
2. St. Lawrence—47 1/2
3. St. Ann—45 1/2
4. Little Flower—29
5. St. Thomas—19

Class C
1. St. Lawrence—54
2. St. Simon—40
3. St. Ann—30 1/2
4. St. Malachi—30
5. Holy Name—26

CYO CADET BOYS' TRACK DUAL MEET LEAGUE

Class A
Division 1—St. Ann 67, St. Martin 27; St. Rita def. St. Michael by Forfeit; Holy Trinity—Bye.
Division 2—St. Philip 78, St. Mal. 29; St. St. Lawrence 92, Mt. Carmel 27; St. Luke—Bye.
Division 3—St. Simon def. Holy Name by Forfeit; St. Philip Neri 48, Little Flower 38; St. Barnabas—Bye.

Class B
Division 1—St. Ann 37, St. Martin 37; St. Rita def. St. Michael by Forfeit; Holy Trinity—Bye.
Division 2—St. Philip 54, St. Mal. 29; St. St. Lawrence 44, Mt. Carmel 27; St. Luke—Bye.
Division 3—St. Simon 44, Holy Name 25; St. Philip Neri 48, Little Flower 48; St. Barnabas—Bye.

Class C
Division 1—St. Martin 43 1/2, St. Ann 23 1/2; St. Rita def. St. Michael by Forfeit; Holy Trinity—Bye.
Division 2—St. Philip 87, St. Mal. 29; St. St. Lawrence 84, Mt. Carmel 9; St. Luke—Bye.
Division 3—St. Simon 47, Holy Name 35; St. Philip Neri def. Little Flower by Forfeit; St. Barnabas—Bye.

Standings
Class A
Division 1—St. Ann 40; St. Rita 31; St. Martin 27; St. Michael 13; Holy Trinity 0-4. (St. Ann wins the Division Championship.)
Division 2—St. Lawrence 40; St. Philip 31; St. Luke 22; Mt. Carmel 13; St. Malachi 0-4. (St. Lawrence wins the Division Championship.)
Division 3—St. Simon 30; St. Philip Neri 30; Little Flower 22; Holy Name 13; St. Barnabas 0-4. (NOTE: Winner of Division Championship depends on result of St. Simon-St. Philip Neri meet.)

Class B
Division 1—St. Ann 40; St. Rita 31; St. Martin 27; St. Michael 13; Holy Trinity 0-4. (St. Ann wins the Division Championship.)
Division 2—St. Lawrence 40; St. Philip 31; St. Luke 22; Mt. Carmel 13; St. Malachi 0-4. (St. Lawrence wins the Division Championship.)
Division 3—St. Simon 30; St. Philip Neri 30; Little Flower 22; Holy Name 13; St. Barnabas 0-4. (NOTE: Winner of Division Championship depends on result of St. Simon-St. Philip Neri meet.)

Class C
Division 1—St. Martin 40; St. Rita 31; St. Ann 23; St. Michael 13; Holy Trinity 0-4. (NOTE: St. Martin wins the Division Championship.)
Division 2—St. Lawrence 40; St. Philip 31; St. Luke 22; Mt. Carmel 13; St. Malachi 0-4. (NOTE: St. Lawrence wins the Division Championship.)
Division 3—St. Simon 30; Holy Name 25; St. Philip Neri 21; St. Barnabas 13; Little Flower 0-4. (NOTE: St. Simon has clinched a tie.)



ST. JOSEPH'S NOMINEE—Dave Gandolph, junior at St. Joseph's College, Rensselaer, has been nominated for the Tony Hinkle Honor Plaque, to be awarded this month to the outstanding scholar-athlete in the Indiana Collegiate Conference. Gandolph, a 1968 graduate of Secunia Memorial High School, is the son of Mr. and Mrs. Eugene Gandolph. He is married and resides in Rensselaer. At St. Joseph's, he has earned two varsity football letters plus a minor baseball monogram and two varsity baseball letters. He has compiled a 2.89 grade index during his first seven semesters.

ELECTION SET

INDIANAPOLIS—Election of new officers will take place at the meeting of the Indianapolis Deaneries Junior Youth Council, to be held at 7:30 p.m. Monday, May 24, at the CYO Office, 1502 W. 16th st.

AT MARIAN DURING SUMMER

College credit courses offered to high schoolers

INDIANAPOLIS—High School juniors and seniors, with the permission of their guidance counselors and principals, may take college courses for credit this summer at Marian College. Under the special Advanced Placement Program, high school pupils may get a head start on college regardless of whether they intend to enroll eventually at Marian. Credits carrying a 'C' grade or better will transfer to any accredited college or university, according to Sister Mary Norma Rockledge, O.S.F., academic dean.

Academic counseling for pupils is available through her office. Enrollees may continue on the program throughout the regular academic year by taking freshman and sophomore level courses in Marian's Evening Division.

COURSES AVAILABLE to high school pupils this summer, at \$26 a credit hour, are in the areas of art, biology, business administration, chemistry, education, English, French, history, home economics, math, philosophy, political science, psychology, sociology, Spanish, and theatre and drama.

Evening classes this summer will begin June 9 and end with final examinations August 3. Day courses begin June 14 and end July 27.

Special application forms for high school pupils are available from guidance counselors or principals, or by writing to the college, 3200 Cold Spring Road, Indianapolis, 46222.

Although pupils living beyond commuting distance could be accepted on the summer program, campus housing will not be available to them.

THE ADVANCED Placement Program will operate in conjunction with Marian's regular summer program which is open to current students, students enrolled in other institutions, high school graduates or persons who have the equivalent of a high school diploma and meet normal entry requirements.

Upper division courses, in addition to those lower division courses listed above, will be offered in the areas of education, psychology, sociology, Spanish, and theatre and drama.

Some weeks filled for summer camp

Only 10 spaces remain for girls camping at CYO's Camp Rancho Framasa in Brown County the week of July 4. The other four weeks are filled and the waiting list is quite long. Those over nine are asked by the CYO Office to consider switching to Camp Christina if they are on the waiting list at the other camp.

For boys at Camp Rancho Framasa, only the week of July 18 has more than 100 places reserved. The remaining four weeks of camping are open. Camp Rancho Framasa has already reached about 80 per cent of capacity.

At Camp Christina for girls nine and over, space remains in all weeks from June 20 to August 8. About 60 per cent of capacity has been reached.

Spalding College graduating 18 from Archdiocese

LOUISVILLE—Eighteen residents of the Indianapolis Archdiocese were among the 33 graduates who received degrees from Spalding College here May 9.

Bachelor of arts recipients included: Miss Mary Kay Dierkes, and Miss Judith Kay Sommer, of Madison; Miss Patricia A. Manion, Terre Haute; Mrs. Patricia Daily Tarpley and Mrs. Sharon E. White, of New Albany.

Miss Kathleen E. Gravis, Clarksville, received the bachelor of science in education degree, while Mrs. Barbara Ketterman Cruddy, of Madison, and Mrs. Elizabeth Voll Kruer, of New Albany, received the bachelor of science in nursing degree.

The master of arts degree in education was awarded to: Mrs. Alice L. Bower, New Albany; Miss Kathleen Dyer and Mrs. Margaret Allison Gilbert, of Charlestown; Mrs. Juanita Vaughn Embry, Mrs. Joan Trumbo Simpson and Mrs. Norma Atkinson Wanda, of Jeffersonville; Mrs. Norma Koch Kuhlenschmidt, Speed; William D. Mosley, Sellersburg; and Mrs. Beulah M. Roach, Clarksville. Father J. Joseph McNally, of Clarksville, received the master of arts degree in counselor education.

SCORES

JUNIOR KICKBALL LEAGUE STANDINGS
Division 1: St. Malachi 4-0; St. Christopher 4-1; St. Michael 4-1; St. Anthony 3-3; St. Martin 2-4; St. Ann 0-5; Assumption 0-4.
Division 2: St. Lawrence 4-0; St. Matthew 6-1; St. Plus X 5-2; Christ the King 5-3; Mount Carmel 2-3; St. Joan of Arc 2-4; St. Andrew 2-4; Immaculate Heart 0-5; St. Luke 0-4.
Division 3: St. Roch 4-0; St. Jude 5-1; St. Mark 4-2; St. Catherine 4-2; St. Barnabas 3-3; St. Patrick 1-5; St. James 1-5; Sacred Heart 0-4.
Division 4: Holy Name 5-0; St. Philip Neri 4-1; Lourdes 3-2; Holy Spirit 3-3; Nativity 2-3; St. Simon 2-4; Little Flower 2-4; St. Rita 1-5.

CADET 'A' KICKBALL LEAGUE STANDINGS
Division 1: St. Malachi 9-0; St. Gabriel 7-2; St. Monica 6-2; All Saints 6-2; Assumption 4-2; St. Susanna 4-5; St. Martin 4-5; Holy Trinity 2-3; St. Michael 2-7; St. Christopher 1-8; Assumption 0-8.
Division 2: St. Plus X 8-0; St. Matthew 4-1; St. Luke 5-3; Immaculate Heart 4-3; St. Andrew 4-3; Our Lady of Mt. Carmel 3-4; Christ the King 3-5; Joan of Arc 2-4; St. Thomas 1-6; St. Lawrence 1-4.
Division 3: Holy Name 8-0; St. Mark 6-2; St. James 6-2; St. Roch 5-2; St. Catherine 4-2; St. Jude 4-3; St. Barnabas 2-6; Sacred Heart 1-7; Our Lady of Greenwood 1-7; St. Patrick 0-8.
Division 4: Holy Spirit 7-0; Little Flower 7-1; St. Philip Neri 7-1; St. Bernadette 5-3; Nativity 4-3; St.

Add secretarial course at Woods

ST. MARY-OF-THE-WOODS, Ind.—A new, two-year executive secretarial program will be offered at St. Mary-of-the-Woods College here starting in the fall. The non-degree program will lead to a certificate of proficiency. Designed for general secretarial education, the program has provision for special instruction in medical and legal secretarial positions. Applicants must be graduates of accredited high schools and have taken either the Scholastic Aptitude Test of the College Entrance Examination Board or the examination of the American College Testing Program.

Simon 3-5; Our Lady of Lourdes 2-5; Christ the King 1-4; Our Lady of St. Rita 1-4; St. Francis 1-7; Holy Name 0-4; Cross 1-7.
Division 2: St. Roch 7-0; Holy Name 6-4; Nativity 5-2; St. Jude 5-2; St. Barnabas 3-4; St. James 2-4; St. Catherine 2-4; St. Mark 1-4; Our Lady of Greenwood 0-5; Sacred Heart 0-4.
Division 3: Holy Name 5-0; St. Jude 3-1; St. Catherine 3-1; St. Roch 3-1; Nativity 3-1; St. Bernadette 2-2; St. Patrick 2-2; St. James 1-4; St. Mark 0-5; Holy Cross 0-5.
Thirty years ago Father Carl L. Wilberding, pastor of St. Ann's parish, Indianapolis, was transferred from Fort George Meade in Maryland to the office of the Chief of Chaplains in Washington, D.C.

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Girls' track meet slated this Sunday

A record number of entries from about 20 parishes are expected for the 13th annual Cadet Girls' City-Wide Track and Field Meet, to be held Sunday, May 23, at the CYO Stadium on W. 16th Street.

Coaches will meet at 11:30 a.m., with the field events to begin at 12 noon. Running events will start about 12:30 p.m.

One new event has been listed among the 23 total events. It is the 220-yard dash in Classes A and B. The standing long jump event has also been changed to a running long jump.

Stadium gates will open at 11 a.m.

Bill Sylvester will serve as meet director, while David J. Oberling is in charge of timers. Chief starter will be Bill Kuntz, with Mike McGinley serving as director of field events. Bill Sahm will be meet announcer.

CYO NOTES

Deadline for entries in the Junior Boys and Girls Summer Softball Leagues is Monday, May 24. Play will begin June 13. A post-season tourney is also scheduled.

Summer Baseball in the B and C Leagues has a deadline of Monday, May 24.

Information will be mailed next week for the Junior Boys and Girls Summer Golf Outing, tentatively set at the Orchard Golf Center, 9500 S. Meridian St., on June 28.

Regular season play in all kickball leagues should be concluded this week-end, with playoffs scheduled to begin next week. Coaches are reminded to be ready for announcement of playoff dates and sites.

Entry blanks have been mailed for the Junior Boys Match-Play Golf Tourney, to be held at the South Grove Municipal Course. Qualifications are scheduled for June 14, with the tourney set for June 15-17. Deadline for entries is June 10. Flights will be scheduled for each 16 players.

Girls' basketball camp scheduled

INDIANAPOLIS—A basketball camp for junior and senior high school girls will be held August 9-13 at Secunia Memorial High School.

To be conducted by Mrs. Robert Hamilton and Miss Sade Gandolph, the program will be held daily from 10:30 a.m. to 12:30 p.m. and will include special drills on all phases of basketball. The cost is \$10.

Application deadline is Monday, June 7. Information can be obtained from: Eastside Girls' Basketball Camp, Secunia Memorial High School, 5900 Newland Avenue, Indianapolis, Indiana 46201.

Indianapolis Parish Shopping List

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TIC TACKER

List Memorial week-end Masses

MEMORIAL DAY WEEK-END MASSES—With the thought that many Indianapolis residents will be hosting out-of-town guests during the NATO Conference on Cities and the "500" Mile Race, we are providing the following information on the week-end Mass schedule for May 29-30 at the three downtown parish churches.

SS. Peter and Paul Cathedral, 14th and Meridian St.—Saturday, 5:15 p.m.; Sunday, 7:30, 9:30, 11 a.m. and 4:30 p.m.

St. Mary's Church, Vermont and New Jersey Streets—Saturday, 5:30 p.m.; Sunday, 8, 10 a.m., 12 noon and 5:30 p.m.

St. John's Church, 127 S. Capitol Ave.—Saturday, 5:30 and 7 p.m.; Sunday, 8, 7:30, 9, 10, 11 a.m. and 5:30 p.m.

The May 29-30 week-end Mass scheduled at St. Christopher's Church, located 5301 W. 16th Street in Speedway, will be as follows: Saturday, 5:30 p.m.; Sunday, 6:30, 8, 10, 11:30 a.m. and 5:30 p.m.

We suggest that you clip and save this item.

ARCHBISHOP HONORS SERVERS—About 40 grade school servers from the Richmond Deanery were honored last Sunday as Archbishop George J. Biskup presented awards during ceremonies held in St. Andrew's Church, Richmond. The event was co-sponsored by the Knights of Columbus and the Deanery CYO.

RICHMOND'S YMI HONORS 'OLD TIMERS'—Joseph Vogelgesang, of Richmond, was honored last Wednesday evening at the Young Men's Institute's "Old-Timers Night" for 50 years of continuous membership. Also honored were 31 others who have completed 25 years or more of membership. The Golden Jubilarian received his diamond pin from Richard Jones, YMI president.

CHANGES AT ST. MEINRAD—St. Meinrad Archabbey has recently installed an Automatic-Electric private automatic branch exchange telephone system, which increases the capacity for telephone communications there 400 per cent. Each of the 400-phone capacity can be used to make calls within the archabbey-seminary complex or for outside calls. Each student unit has a phone, along with all offices and service departments. In one recent 24-hour period, an average of 507 calls came into the institution, while 617 calls were made to the outside. Another 2,690 calls were internal. The information number for the archabbey-seminary is (812) 357-6611. . . . The combined abbey shoeshop and tailor shop at St. Meinrad have been relocated from the Abbey Press to the bakery building. The shoeshop service, which provides for the care of worn-out monastic soles and heels, is headed by Brother Angelo Vitale, O.S.B. Charged with the creation of new habits for the monks, along with the necessary repair and salvage work is, Brother James Meyers, O.S.B.

NAMES IN THE NEWS—Dean's List scholar at Trinity College in Washington, D.C., is freshman Miss Alice Ely, daughter of Mr. and Mrs. John W. Ely, of Indianapolis. She is a graduate of Chatham High School. . . . Father Columba Kelly, O.S.B., of St. Meinrad Archabbey, has been named to the board of directors of Composers Forum for Catholic Worship, a new organization established as a legal body in Missouri for the purpose of serving as liaison between composers

of worship music and liturgy. The non-profit group seeks to provide a means for music composers to apply creative talents to the increasing demands of the English liturgy. . . . Two juniors at Richmond High School from St. Mary's parish there have been named to attend the annual Hoosier Boys State in June. Philip Trammell, son of Mr. and Mrs. Dewey Trammell, will represent the high school. His alternate is Mark Filippello, son of Mr. and Mrs. Anthony Filippello. Sponsored by the American Legion of Indiana, the event will be held June 12-19 at Indiana State University, Terre Haute. . . . Serving as editor next year of the yearbook at Chatham High School, Indianapolis, will be Claudia Wood, to be assisted by Debbie Thompson as co-editor. . . . Michael J. Beck, of Indianapolis, is one of 290 undergraduates to receive degrees Sunday, May 23, at Georgetown University in Washington. He is a government major. . . . Father William Ernst, associate pastor of St. Andrew's parish, Richmond, has been elected vice president of the Richmond Ministerial Association. . . . Sister Mechthild Schaff, S.P., home economics chairman at St. Mary-of-the-Woods College, received the "Outstanding Achievement Award in Home Economics Education" at a recent meeting of the Indiana Home Economics Association at Valparaiso. Associated with the college since 1932, she is a registered therapeutic dietitian.

HERE AND THERE—The Gilbert V. Tutu Memorial Scholarship Fund at Marian College received \$1,500 proceeds from a recent fund raising dinner sponsored by two Lebanese women's organizations Lambda Kappa Psi and Binnette L'Yome. Gilbert was killed in 1967 while serving on the English department faculty at Marian. . . . Father John Banaschewski, pastor of St. Michael's parish, Cannellton, will deliver the Baccalaureate address for Cannelton High School seniors on Sunday, May 23. His theme will be "Religion in Our Daily Lives." . . . Dr. Dominic J. Guzzetta, outgoing president of Marian College, will be feted by the faculty and board of trustees at a testimonial dinner scheduled at 7:30 p.m. Sunday, May 23, at the college. . . . Msgr. Albert Busald, retired pastor of St. Philip Neri parish, Indianapolis, will celebrate a Mass of Thanksgiving next Wednesday at 5 p.m. in the parish church to mark his 62nd Anniversary of Ordination. A dinner will follow in the parish hall. He now resides at St. Paul's Hermitage, Beech Grove.

RETIRES ORGANIZE—Holy Family parish, Richmond, has organized a group of retired persons to meet periodically for a social activity. The next meeting will be held at 7 p.m. Tuesday, May 25, in the parish's St. Robert's Room.

YOUNG CATHOLIC ADULTS—Members of the Young Catholic Adults in Indianapolis will spend the June 5-6 week-end at the CYO's Camp Rancho Framosa in Brown County, assisting in making the camp ready for the regular season ahead. Organizing the affair is Jan Chesterton, 358-8716. . . . The group's 18th Anniversary Dinner-Dance is scheduled for 6:30 p.m. Saturday, June 19, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. Reservations may be made with Ellen Hagist, 784-3288. Young Catholic Adults is composed of single Catholics, 23 and over. Membership is open.

Catholic high schools

(Continued from Page 1)

Mass will be celebrated at 7:30 p.m. Tuesday, May 25. Speaker at the Baccalaureate will be Father Benno Heidlage, O.F.M.

Ladywood-St. Agnes School, Indianapolis, will graduate 173 girls at 8 p.m. Thursday, May 27, in the school auditorium.

Archbishop Biskup will distribute diplomas. Commencement speaker will be Miss Marie Lauck, Indianapolis attorney.

Baccalaureate Mass will be offered at 4 p.m. Sunday, May 23, by Father Joseph Kos, of Chatham High School. Class valedictorian is Irene Poinsette, while Mary Dorothy Rocap is salutatorian.

SCECINA MEMORIAL High School, Indianapolis, will graduate 73 girls and 64 boys at 8 p.m. Thursday, May 27, in the school auditorium.

Speaker will be Father Gettelfinger. The Baccalaureate Mass will be held Wednesday, May 26.

Brebeuf Preparatory School, Indianapolis, will graduate 153 boys at 8 p.m. Sunday, May 30, in the school auditorium.

Commencement speaker will be Father Daniel L. Flaherty, S.J., executive editor of America magazine. He also serves as director of the John LaFarge Institute and John Courtney Murray Forum.

Cathedral High School, Indianapolis, will graduate 174 boys at 4 p.m. Monday, May 31, in the school auditorium.

Diplomas will be presented by the school principal, Brother Douglas Roach, C.S.C. Baccalaureate Mass will be offered by Father Bernard Survil, chaplain, at 4 p.m. Valedictorian is Jeffrey McKenna.

Our Lady of Grace Academy, Beech Grove, will graduate 31 girls at 8 p.m. Tuesday, June 1, in the student center.

Archbishop Biskup will present the diplomas. Speaker will be Father Peter Martich, of Chatham High School.

Baccalaureate Mass will be offered at 10:30 a.m. Class valedictorian is Linda Charlebois, while Theresa Haller is salutatorian.

ST. MARY ACADEMY, Indianapolis,

ND, St. Mary

(Continued from Page 1)

reasonable effort being taken to place persons in positions for which they qualify and for which there is a need in the unified structure.

—Extension of a formal welcome to Sisters of the Holy Cross at St. Mary's to serve in the University of Notre Dame at all levels, with remuneration, to be negotiated with the religious order in a manner similar to the agreement Notre Dame now has with its Holy Cross priests.

—Establishment of interinstitutional teams to move unification forward in areas such as academic affairs, student affairs, business affairs, public relations and development.

THE STATEMENT emphasized the importance of the financial viability of any plan to bring the two institutions together and asked Notre Dame's executive vice-president and treasurer, Rev. Edmund P. Joyce, C.S.C., and the secretary of St. Mary's Board, Sister M. Gerald Hartney, C.S.C., to report next fall on the financial arrangements of unification.

It also committed the University to providing "full and equal participation by women in the intellectual and social life of the University in roles other than that of students—as trustees, as administrators, as faculty members and as staff professionals."

Notre Dame, which has 6,300 undergraduates, was founded by the Congregation of Holy Cross in 1842 and in 1967 came under lay governance. St. Mary's, which has 1,600 women students, was founded by the Sisters of the Holy Cross in 1844 and is governed by a Board of Trustees composed of Sister, laymen and laywomen.

will graduate 68 girls on Wednesday, June 2, in St. Mary's Church.

Commencement speaker will be Father Donald Schneider, Archdiocesan CYO Director. Father Gettelfinger will distribute diplomas.

Msgr. Victor Goossens, pastor of St. Mary's parish, will offer the Baccalaureate Mass on Tuesday, June 1. Father Raymond Boehm, director of the Religious Education Department, will speak. Class valedictorian is Theresa Carroll.

Roncalli High School will graduate 96 girls and 94 boys at 8 p.m. Wednesday, June 2, in the school's stadium.

Commencement speaker will be Msgr. Joseph D. Brokhage, rector of the Latin School of Indianapolis.

Baccalaureate Mass will be offered at 6 p.m. Sunday, May 30, in Holy Name Church, Beech Grove.

Schulte High School, Terre Haute, will graduate 109 seniors at 8 p.m. Friday, June 4, in the school auditorium.

Ex-chaplains

(Continued from Page 1)

chaplaincy during World War II. In World War I chaplains were sponsored by the Red Cross and by such groups as the Knights of Columbus. They had no official status and were restricted in movement.

"They probably got kicked out and kicked around a lot then," one priest said. "Going back to non-military chaplains would mean a big step backward not forward."

FATHER LOUIS T. GOOTEE, pastor of Nativity, Indianapolis, the only navy chaplain surveyed, agreed with Army counterparts.

"I am inclined to think the present system is much more effective. Rank does help in getting other officers to cooperate in releasing men for Mass and other religious services," he said.

A working chaplain's view came from Capt. Paul J. Bolton, a priest of the Providence, R. I. diocese who is Catholic chaplain at Fort Benjamin Harrison.

"As long as there is a draft system, the government must supply the same religious services that are available in civilian life. I don't think that can be done outside the system," Father Bolton said.

Any civilian traveling with the Army in Vietnam is considered a security risk, according to the priest, who was in Vietnam for 12 months. Moreover, he has to dress in military clothes.

"Even Cardinal Cooke (the bishop for Catholics in the armed forces) has to don a pair of fatigues when visiting troops."

FATHER BOLTON FEELS he operates as a priest and as a chaplain in "complete freedom." He has never noticed any open resentment because of his rank or uniform.

"This day and age some people get 'turned off' by almost anything—whether it's a roman collar or a uniform. I wear both in the military system and I'll keep on wearing them. It's not clothes that make a priest," he said.

The move to de-militarize the chaplains he sees as a stepping stone to getting the churches entirely out of the military. "There are some people who think it is wrong to use tax dollars to pay the salaries of chaplains or build military chapels," he noted.

"This is a day of specialization," Father Bolton said. "A military chaplain is a specialization within the priesthood."

"I am in the Army for one reason only to work with the people in service. I asked to join the Army and I'll abide by its rules. But I don't feel muzzled or handicapped in any way," Father Bolton continued.

"I don't think any other system would work."

The commencement address will be given by Dr. John W. Pruitt, vice president for student affairs at Indiana State University. Father Gettelfinger will present the diplomas. Valedictorian is Patrick Conway.

Baccalaureate services will be held at 8 p.m. Wednesday, June 2, in the school auditorium. Father Joseph Beechem, principal, will be the celebrant of the Baccalaureate Mass.

Ritter High School, Indianapolis, will graduate 117 seniors at 8 p.m. Friday, June 4, in the school auditorium.

Archbishop Biskup will present diplomas. Commencement speakers will be seniors David Legge and Cheryl Matkovic.

Pope's

(Continued from page 5)

development and real perfecting."

THE PAPAL LETTER also touched on ecology. Man, the Pope said, is becoming aware that by exploiting nature he risks destroying it and becoming a victim.

"Pollution and refuse, new illnesses and absolute destructive capacity" is becoming a permanent menace, he declared.

The Christian who wishes to live his faith in a political activity, the Pope declared, "cannot adhere to the Marxist ideology, to its atheistic materialism, to its dialectic of violence and to the way it absorbs individual freedom."

The Pope said that many Christians today are attracted to socialism. He admitted that socialism appears in "different forms according to different continents and cultures," but warned that Christians who want to be involved in socialist currents must exercise careful judgment.

Christians, he explained, must recognize that many socialist ideologies are "incompatible with faith." And Christians involved in socialism, he added, must try to safeguard certain values, "especially those of liberty, responsibility and openness to the spiritual, which guarantee the integral development of man."

Pope Paul also sounded a warning on the misuse of the human sciences that subject man to a critical and radical examination.

The human sciences, he said, often isolate certain aspects of man but offer explanations which claim to be a complete interpretation of man.

One must be on guard, he said, because human sciences can lead to the imposition of models of society based on "scientifically tested types of behavior."

Man can then be manipulated, he warned, and his desires and needs can be directed and his behavior and system of values modified.

There is a need to establish greater justice in the sharing of goods, the Pope said, both on the national and international levels. But in international exchanges, he stressed, "there is a need to go beyond relationships based on force."

THE USE OF FORCE creates opposing forces, resulting in a climate of struggle that causes "extreme violence."

An obstacle to establishing structures that will regulate progress with a view to greater justice, the papal letter said, is the ambition of many nations to attain technological, economic and military power.

This ambition, he added, accentuates inequalities and compromises peace.

Pope Paul concluded his letter by saying he wanted it to serve as an encouragement to the Pontifical Commission on Justice and Peace and the Council of the Laity to pursue their task of "awakening the people to God to a full understanding of its role" and of "promoting the apostolate on the international level."



MSGR. JAMES A. HICKEY

Msgr. J. A. Hickey marking fortieth year as priest

INDIANAPOLIS — Msgr. James A. Hickey, J.C.L., pastor of Our Lady of Lourdes parish for 15 years, will observe his 40th anniversary of ordination this month.

He will be honored at 7:30 p.m. Sunday, May 23, with a public reception in the parish school cafeteria. A Mass of Thanksgiving will be offered at 7 p.m. Wednesday, May 26, the actual day of ordination.

First parish assignment for the jubilarian following his 1931 ordination was to St. Peter and Paul Cathedral, where he served as assistant until 1945 with the exception of two years' graduate study at Catholic University of America.

He was named pastor of St. Ann's parish, Terre Haute, in 1945 and remained in that post until his present appointment to Our Lady of Lourdes parish in 1956.

The jubilarian was appointed a pro synodal judge in 1945, vice official in 1947 and synodal examiner in 1957. He was elevated to domestic prelate in 1961.

An Indianapolis native, he was a member of Holy Cross parish before entering the seminary.

PRELATE RESIGNS

LISBON—Cardinal Manuel Goncalves Cerejeira of Lisbon, 82, has resigned, and his successor is 42-year-old Auxiliary Bishop Antonio Ribeiro of Lisbon.

Ten years ago, Roy Smith, was named "Best All-Round Athlete" at Cathedral High School, for his outstanding performances in football, basketball and track.

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INDIANAPOLIS Calendar of Events

FRIDAY, MAY 21
Rummage Sale, sponsored by the Ladies of Charity, St. Vincent de Paul, from 9 a.m. to 5 p.m. today and from 9 a.m. to 4 p.m. Saturday, May 22, at 2510 N. Capitol Ave.

SATURDAY, MAY 22
Champagne Sip with music by the Al Walton trio from 7:30 to 11:30 p.m. in Holy Angels parish hall, 28th and Northwestern.

SUNDAY, MAY 23
The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Coach Jim MacGregor's Christopher, school social room, charges pulled the game out in Speedway, 7 p.m. SATURDAY: the bottom of the seventh on a St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Chilean priests support reforms

SANTIAGO, Chile—A group of 80 priests working in the poorest people have taken," they stated, sections of Santiago expressed their support for the reforms the United States, Canada, Spain, planned by the government of Belgium, The Netherlands and President Salvador Allende, the France, said that they "back the first Marxist to be government moves seeking democratic election to head a social control of the means of Latin American country. production by nationalizing "To be a Christian is to show mining, banks and industry, and solidarity with the poor. At this by speeding up land reform and hour in Chile, to show solidarity in other programs."

Holy Name parish schedules 'Musical'

BEECH GROVE, Ind.—rendition of "Rubber Ducky" year by the seventh and eighth Dancing bears, clowns, and other along with many variety dance grade students of Holy Name circus favorites will highlight the "Musical '71" to be presented Parade" will salute songs from Craney. The public is cordially invited to attend. Tickets will be available at the door.

For the wee ones of age or heart, there will be a special

Brebeuf captures baseball crown

INDIANAPOLIS — The Brebeuf Braves won the Marion County high school baseball title Tuesday, 6 to 5, in a well-played game against the Southport Cardinals.

St. Coach Jim MacGregor's Christopher, school social room, charges pulled the game out in Speedway, 7 p.m. SATURDAY: the bottom of the seventh on a St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

SPAGHETTI DINNER
Sunday, May 23—11:30 A.M.-6 P.M.
Holy Cross Gym—1417 East Ohio Street
Catholic Social Service Special Camp Program

CARD PARTY
Little Flower Ladies Auxiliary Knights of St. John
Sunday, May 23—2 P.M.
Little Flower Auditorium Public Invited

CARD PARTY
Sunday, May 23—2 P.M.
Holy Name Hall—Beech Grove
St. Francis Hospital Guild All Games—Public Invited

"Checked Flag" DANCE
Friday, May 28—9 P.M. 11 P.M.
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Feeney-Kirby MORTUARY

Woods will graduate 32 from Archdiocese

ST. MARY-OF-THE-WOODS, Ind.—Thirty-two students from the Archdiocese will receive degrees during the 130th commencement exercises at St. Mary-of-the-Woods College here on Sunday, May 23.

Commencement speaker will be U.S. Senator Birch E. Bayh, Jr. Sister Jeanne Knoerle, S.P., college president, will present the diplomas.

GRADUATING seniors from Indianapolis include: Susan Quill, French (honors); Kathy Uzdawinis, art education; Helen R. McLaughlin, art; Elaine Ross, art; Katherine Allen, biology; Natalie Bruce, music education. Also, Mary Ann Murphy, education; Mary Beth Roessinger, education.

Terre Haute KC gets new home

TERRE HAUTE, Ind.—Formal dedication ceremonies for the new home of Mother Theodore Council, Knights of Columbus, were held on Saturday, May 15.

Located at Ninth and Poplar Streets, the building was acquired in 1969. Remodeling was completed this past spring at a cost of \$300,000.

Grand Knight Joseph Waskevitz followed Terre Haute Mayor Leland Larrison into the facility following ribbon-cutting ceremonies. Also on hand were: State K of C Deputy Lawrence McFadden, Past State Deputy Alvin Holland, Bernard Carney, president of the Chamber of Commerce, and State Representative John Kesler.

Dedication chairman James Roach was assisted by R. Jerome Kearns as master of ceremonies. Blessing was offered by Father John O'Brien, Council chaplain.

Adult series slated in New Albany

NEW ALBANY, Ind.—Holy Trinity parish began a six-part adult education series on Sunday, May 16, which will continue through Sunday, June 20.

The sessions are scheduled from 7:30 to 9 p.m. in the assembly room of the parish school, 624 E. Market Street. Remaining programs in the Family Life series will include: May 23—Father Lawrence Richard, of Holy Trinity parish, "The Family in the 70s: What It Should Be." May 30—Father Wilfred Day, of Our Lady of Providence High School, "The Teen-ager: When was the last time you really talked to him?" June 6—Father Joseph McNally, Our Lady of Providence High School, "The Role of the Parent Today." June 13—Father Karl Miltz, Our Lady of Perpetual Help parish, "The Collegian and the Young Adult: What's Bugging Him?" and June 20—Father James Long, O.F.M. Conv., of Mt. St. Francis Seminary, Floyd's Knobs, "How can We Be Husband and Wife While Being Father and Mother?"

OTHER INDIANA graduates will include: Sister Barbara McClelland, S.P., education, and Sister Mary Jo Piccioni, S.P., education, both of Beech Grove; Anita M. Sciolto, Clinton, education; and Kathy J. DeClue, Columbus, education.

Terre Haute-area graduates are: Sally Bowsher, art education; Mrs. Connie Nix Peelman, art; Margaret Berry, home economics; Angeline Dvorak, Latin and French; Carolyn Maher, education; Mrs. Dorothy Blakey Priest, education; and Sister Mary Kay Kress, S.P., English.

Silver Jubilee Providence nun's work exhibited

INDIANAPOLIS—Mr. and Mrs. George Cullum, members of Holy Name parish, Beech Grove, will observe their silver wedding anniversary Sunday, May 23. They were married May 25, 1946, in Sacred Heart Church.

Mrs. James Wade, sister of Mrs. Cullum, will host a reception for the jubilarians from 2 to 4:30 p.m. in her home, 634 E. 46th St. Relatives and friends are invited.

Abstract studies of color and color in space are used by the college art instructor, featuring "hard-edge" technique which allows transparent planes of thin acrylic to overlap to achieve subtle variations in color tones.

The former elementary and secondary school teacher in Indianapolis Catholic schools joined the college faculty last year after graduate studies at the University of Notre Dame.

Sister Rita Ann is a member of the Association of Professional Artists and the American Association of University Professors. Her works have been exhibited at the "500" Festival of the Arts, the Hoosier Salon and at numerous galleries, including the Rosner Gallery and the Collector's Showroom in Chicago.

The one-man show at the Swope Art Gallery will remain on display through June 13. The gallery is open Tuesday through Saturday from noon to 5 p.m. and on Sunday from 2 to 5 p.m. Admission is free.

TO SPONSOR MOVIE

INDIANAPOLIS—St. Rita's Junior C.Y.O. will sponsor a showing of the movie "The Cross and the Switchblade" at the Glendale Cinema III theatre at 10 a.m., Tuesday, June 15. Tickets, good only for this performance, are \$1.50 each and may be purchased at St. Rita's Jr. CYO office prior to the performance.



SISTER M. EVELYN Eckert to note Silver Jubilee

SELLERSBURG, Ind.—The 25th Anniversary of religious commitment will be observed by Sister M. Evelyn Eckert, O.S.B., on Sunday, May 23. A Mass of Thanksgiving will be offered at 3 p.m. (EST) in St. Joseph's Church, Clark County, followed by a public reception from 4 to 5:30 p.m. in the school hall.

Daughter of Mrs. August Eckert and the late Mr. Eckert of St. Joseph's parish here, Sister Evelyn entered the convent of the Immaculate Conception, Ferdinand, in 1944 and made her religious profession there two years later.

She became a founding member of Our Lady of Grace Convent, Beech Grove, in 1950. She served as a teacher in public and parochial schools from 1948 to 1964 in the Evansville diocese and the Indianapolis Archdiocese.

From 1964 to 1970 Sister Evelyn was a supervisor of elementary schools for the Catholic Office of Education, Indianapolis, moving to her present position as associate director of Religious Education last year.

She also serves as a religious education consultant for Silver-Burdett Book Publishing Company.

ANNUAL DANCE

INDIANAPOLIS—The annual "Checkered Flag Dance" sponsored by the Men's Club and Athletic Club of St. Philip Neri parish, will be held Friday, May 28, in the parish gym. Music for the event will be furnished by a 14-piece dance band beginning at 9 p.m.

Remember them in your prayers

BLOOMINGTON
RICHARD GILBERT LEMON, infant, St. John the Apostle, May 8. Son of David and Sherry Lemon; grandson of Mr. and Mrs. Forest Lemon of Bloomington and Mr. and Mrs. Richard Slegall of Des Moines, Iowa.

BRADFORD
MARY BROCKMAN, 85, St. Michael's, May 15. Mother of Mildred Stewart of New Albany; Violet Kochert of Bradford, Helen Sinkhorn, Lorine McDonald, both of New Albany; Orville and Joseph Brockman Jr., both of Bradford. A brother and two sisters also survive.

CLINTON
EDWARD A. SPUGNARDI, 72, Annunciation, May 12.

INDIANAPOLIS
ANNA RAY, 74, St. Mark's, May 13. Mother of Tony Ray.

WILLIAM DAWKINS, 71, St. Rita's, May 14. Husband of Dorothy; father of Dorothy Madry.

FRANK E. HEAD, 70, St. Philip Neri, May 14. Brother of John M. Head.

HARRY P. PARRISH, 44, St. Andrew's, May 15. Husband of Joan K.; father of Steven, Pamela, Janice, Denise and Jennifer Parrish; brother of Robert and Betty Parrish.

ROSEMARIE KING, 59, St. Barnabas, May 16. Wife of Virgil; mother of Richard V. and Rosemarie King and Mrs. James Patterson; sister of Leno Hood, Frank, Anthony and Robert Wunsch.

MARY L. WHITE, 54, Our Lady of Lourdes, May 17. Wife of Joseph P.; mother of Dr. John F., Dr. James P., William J., Dennis Q., David L., White; Joan V. Mahoney and Anne C. Walker; sister of Edward Miller, Bernard and James Langenbacher.

Following completion of a graduate degree in library science, Sister St. Magdalen served many years at Immaculate College in Washington, D.C.

Thirty years ago, Msgr. James H. Griffiths, vice-chancellor of the Diocese of Brooklyn, defended the New York State law which allowed public school children to be excused to receive religious instruction.

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HAROLD FERRELL, 71, Little grandson of Mrs. William Briggeman Flower, May 17. Husband of Mrs. Effie Ransome, both of Tell City; father of Jane Bixler and City Ruth Benetel.

PHILLIP GRANT, Jr., 44, Holy Name, May 17. Husband of Julia; father of Robert and Jacquelyn Grant; brother of Eddie, Richard, Clarence, Earl, George, Nathaniel, William and Geneva L. Grant.

JAMES J. GREEN, Sr., 45, St. Christopher, May 18. Husband of Beatrice; father of Edward and James J. Green, Jr.; brother of Dennis, Joseph and Bernard Green, Elizabeth Keers, Theresa Door and Sister Edward Ann Green.

LEOPOLD
ARTHUR M. GOFFINET, 44, St. Augustine, May 13. Son of William J. Goffinet of Tell City; brother of Raphael Goffinet and Mrs. Francis Rogier, both of Leopold; Francis Goffinet of Tell City; Mrs. Michael Kivich of Mariah Hill; Mrs. Leon Stenkamp of Evansville and Mrs. Lee Edwards of Detroit, Mich.

RONALD T. RANSOME, Jr., 19, St. Augustine, May 12. Son of Mr. and Mrs. Ben Ransome; brother of Wayne Ransome of Holland; Robert and Diane Ransome, both of Leopold.

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VIEWING WITH ARNOLD

'Vanishing Point' something else

BY JAMES W. ARNOLD

"Vanishing Point" is a ludicrous, exhilarating whizbang of a movie-type movie, with more things wrong with it than a 1955 Chevy offered as an early bird bargain at a used car lot. But glory be, it is fascinating. If you want to know what's happening in movies today—I mean, everything—then this is the one film that tells you, and tells you, and tells you.

It's basically a crunchingly directed (Richard Sarafian), edited and photographed chase movie, about an ex-race driver in a supercharged white Challenger (block that symbol) leading the cops of three states on an



exhausting, thrill-heavy whirl through the towns and vistas of the desert west. That's really the whole story—the auto chase in "Bullitt" expanded to 100 minutes—and it's a cinematic experience. There are probably no more than five pages of dialogue in the entire script: it makes "2001" look like a playwright's movie.

BUT IT'S ALSO a road film (a genre revived by "Easy Rider"), and an outlaw-on-the-loose film. The hero becomes a public enemy, the media pick up the story, and the guy becomes a symbol of different things for different people. Some help, some obstruct him. For most, he is just an object of detached curiosity and entertainment: he's what's in the papers today.

Old-timers will recall related themes in classic films like "High Sierra" and "Odd Man Out." For greener viewers, the pertinent references are "Bonnie and Clyde" and even "Zabriske Point," especially if you consider the desert locales and the villainous role of the police.

Indeed, VP's greatest significance is its relevance to other movies. Its protagonist, Kowalski (played with utter cool by Barry Newman), is the perfect existentialist anti-hero so typical of current films. His only

apparent motive is a desire to remain free.

We learn in brief flashbacks that he has been alienated by unpleasant experiences—virtually a smorgasbord of "now" film subjects: the war, police corruption, bad racing luck, a girl friend who dies. But all he wants now is to defy the rules and do his thing: racing over the roads to San Francisco. He intends to hurt no one. (In all the chaos of accidents and near-misses, nobody gets even a scratch). In an absurd universe, who can be more of a hero than a man who risks everything for a pure tangible value like speed? (Tom Wolfe titled his famous profile of a racing driver "The Last American Hero").

THE CAST OF characters is like a tour of the cinema scene. The venal cops, representing impersonal authority and no-no, crass and comic, fumbling,

THE COOL ONES (1967) (CBS, Friday, May 21): A little bomb of a film, intended for soft-headed adolescents, about an agent-concocted romance between a rising singer of rock and a fading old crooner of 23. The high point (honest) is when TV's Mrs. Miller sings "It's Magic." Not recommended.

LADY L (1966) (NBC, Saturday, May 22): A terribly silly movie by writer-director Peter Ustinov, whose talent often teeters toward the coy and precious. Sophia Loren is set to romping about in Victorian garb to save a dashing anarchist (Paul Newman) from throwing bombs at members of the ruling class. The farce is heavy and will seem thoroughly comic only to someone at the tail end of a seven-day binge. The scenery and sets are plush. Not recommended.

FATHOM (1967) (ABC, Sunday, May 23): A crazy, fast-moving spy spoof involving Raquel Welch as a champion sky diver and a lot of ambiguous male secret agents. Raquel dodges death from a bull and a harpoon, as well as several hundred other menaces, and the visuals are exceedingly lively. Written by the creator of the TV "Batman," and surprisingly innocent. Satisfactory entertainment for all ages.

WHO'S BEEN SLEEPING IN MY BED? (1963) (ABC, Monday, May 24): A bed-time story for adole-pated lechers, with Dean Martin as a TV medic dispensing free psychiatric advice to a bevy of other guys' wives. Not even a Carol Burnett striptease spoof really helps. Not recommended.

THE LOVE GOD? (1969) (NBC, Tuesday, May 25): An experimental effort to combine Don Knotts slapstick and sex satire: it doesn't work. A bird-watching expert is used as a front for a porno magazine and becomes a national sex symbol. It strikes neither kids or adults as very funny. Not recommended.

WARNING SHOT (1967) (CBS, Thursday, May 27): A sleeper. A tough private-eye yarn with strong visuals and relevance to today's police problems. David Jannsen heads an awesome cast, which ranges from Lillian Gish to Steve Allen. Satisfactory for adults and youth.

LIFE WITH FATHER (1947) (CBS, Friday, May 28): A re-run of CBS' Christmas night movie. This is Michael Curtiz' fine film of the long-running 1940's play about a comically tyrannical Victorian father, expertly managed by his charming and apparently submissive spouse, William Powell and Irene Dunne are the parents, and the cast includes the teenage Liz Taylor and comedienne ZaSu Pitts. Recommended, especially as a nostalgic treat for viewers over 50.

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- Q. WHAT IS NOT COVERED?**
A. The only exclusions are treatment in any government facility, lost or broken dentures you now have.
- Q. DO YOU PAY THE DENTIST OR THE INSURED?**
A. We pay cash direct to you, we will pay the dentist of your choice only with your permission.
- Q. WHEN AM I COVERED?**
A. Immediately upon issue for accident, disease is covered after six months, dentures twenty-four months.
- Q. HOW LONG HAS GEORGE WASHINGTON LIFE BEEN IN BUSINESS?**
A. Since 1906, specializing in health care since 1948, entered the dental field in 1966.
- Q. HOW LONG DOES IT TAKE TO GET A CLAIM PAID?**
A. Four days after we receive the claim your check is in the mail.
- Q. HOW CAN YOU AFFORD TO PAY FOR EVERYTHING INCLUDING ROUTINE CHECKUPS?**
A. We actually encourage cleanings, the more often you see your dentist the better care you will give your teeth.
- Q. DOES THE PLAN PAY IN THE HOSPITAL?**
A. Yes, this plan pays in the hospital and the dentist office and clinic.
- Q. DOES THIS PLAN HAVE A DEDUCTIBLE?**
A. No, there is no deductible. This plan pays from the very first dollar of expense incurred.
- Q. CAN I CHOOSE MY DENTIST?**
A. Yes, use the services of the dentist of your choice including the Orthodontist or Periodontist that you select.
- Q. AM I LIMITED TO THE NUMBER OF TIMES I NEED THE SAME TOOTH WORKED ON?**
A. No, for example, we will pay for filling a tooth with silver. Then if necessary, pay for a gold crown on the same tooth. Then if necessary, pay for an extraction of the same tooth. Then even pay for the replacement tooth.
- Q. ARE ALL BENEFITS PER TOOTH?**
A. Yes, all benefits listed are for each tooth. We provide benefits from baby teeth through dentures.
- Q. AS THE CHILDREN GET OLDER, WILL THEY BE TAKEN OFF THE POLICY?**
A. No, all children remain on the policy regardless of attained age or marital status.
- Q. IS THIS POLICY GOOD ONLY IN INDIANA?**
A. It is good anywhere in the world.

Introducing the all new DENTACARE PROGRAM

DENTACARE — is GEORGE WASHINGTON'S remarkable new policy, designed to help pay the expense of dental treatment for you and your entire family. This plan is so complete it even provides benefits for routine dental checkups and provides for conditions you presently have. In addition to covering routine checkups and cleaning it also provides benefits for orthodontist treatment, extractions, pyorrhea, fillings, dentures, root canal therapy, dental surgery and any treatment performed by your dentist, with all payments made in cash direct to you or to your dentist if you prefer.

now!
insurance
to help pay
dental bills!

Guaranteed Renewable For Life

This policy is guaranteed renewable for life. The Company cannot cancel your policy or add restrictive waivers so long as you pay premiums on time. Rates cannot be changed unless the rate schedule is changed on all policies of the same form in the state. This policy pays in addition to Workmen's Compensation or any dental insurance you have with other companies. NOTE: Each person can have only one Dental Expense policy with this company.

a remarkable policy designed to help
pay the expense of dental treatment
for you and your family.

Complete Your Family Health Coverage

The George Washington Life Dental Policy provides up to these amounts to help you with dental expenses:

AMALGAM FILLINGS
BABY TEETH: Cavities up to \$4.00
PERMANENT TEETH: Cavities up to \$8.00

SYNTHETIC FILLINGS
per tooth 4.00
GOLD INLAYS: Cavities up to 15.00

CROWNS
Stainless Steel (Baby Teeth) 7.50
Full or 3/4 Cast Gold 20.00
Porcelain Jacket 30.00
Porcelain or Acrylic Veneer 35.00

ORAL SURGERY
(Including anesthesia and antibiotics)
Extractions, for each tooth 4.00
Removal of impacted tooth, each tooth 10.00
Fracture of Upper or Lower Jaw 100.00
Fracture of Both Upper and Lower Jaw 125.00

GINGIVECTOMY up to 100.00
(\$25.00 per quadrant)

ROOT CANAL THERAPY
Anterior, per tooth 20.00
Bicuspid, per tooth 35.00
Molar, per tooth 50.00

BRIDGEWORK
First Replacement tooth 20.00
Each Additional Replacement tooth 15.00
Each Abutment tooth 15.00

DENTURES
Bilateral Partial (Removable Bridge) 25.00
Bilateral Partial (Removable Bridge) 50.00
Full Denture (Upper or Lower) each 60.00

Other Dental Treatments or Operations

There is never a benefit when treatment is not specified in the schedule. In these cases, the policy will pay no benefit.
Each treatment at the dentist's office \$4.00
Each treatment at the hospital 6.00
Limited to one treatment per day, 30 per year for any one person.

All the benefits include X-ray expense. Since this is a total reimbursement of the benefits, it is not intended to cover all dental, but policy for most dental and some X-ray.

3 CHARACTERISTICS of DENTAL DISEASE # 1

It is mostly irreversible.
With good medical attention, a broken bone will usually heal and be as good as new. But a decayed part of a tooth will never grow back.

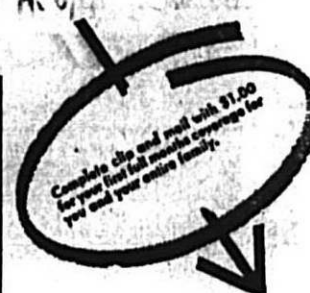
2

It is cumulative. Once decay starts, it will continue. The untreated mouth grows steadily worse.

3

To a far greater extent than any medical conditions, it is controllable, with proper preventive care.

ACCEPT THIS
SPECIAL
INVITATION



MAIL THIS
IMPLEMENTER
TODAY

Mail to:

THE CRITERION

124 W. Georgia St., P.O. Box 174
Indianapolis, Indiana 46206

GEORGE WASHINGTON LIFE INS. CO., 645 Riverside Ave., Jacksonville, Fla.
Application For Dental Expense Policy (GWGD 71-8)
George Washington Life Insurance Company
Chartered in West Virginia. Home Office in Jacksonville, Fla.

NAME (Please Print) Mr. _____ Miss _____ Mrs. _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street or R.D. # _____

CITY _____ STATE _____ ZIP _____

DATE OF BIRTH _____ Month _____ Day _____ Year _____ AGE _____ SEX _____

OCCUPATION _____

I also hereby apply for coverage for the members of my family listed below: (DO NOT include name that appears above.) Please list additional dependents on separate page.

NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH		
			Month	Day	Year
1					
2					
3					
4					
5					

Do you agree that the insurance applied for shall be subject to the conditions and provisions of the policy, and that it shall not be effective until a policy has been actually issued hereon?

The undersigned applicant certifies that he has read or had read to him the complete application and that he realizes that any false statement or representation therein may result in loss of coverage under the policy.

Signature _____ Date _____

Monthly Rates

Ages	Individual	Man and Wife	One Parent Family	Two Parent Family
0-34	3.75	7.15	8.35	11.75
35 up	4.05	7.70	8.65	12.50

HOW RATES ARE DETERMINED

TWO PARENT FAMILY PLAN

Man and wife are covered and all children of this or previous marriage, including future additions. Dependent children remain on policy for life at no charge in rate due to increasing age. Dependent children means any and all children, under 19 years of age, now living in present household and dependent upon insured, including stepchildren, foster children, adopted children. No policy limitation on number of children.

ONE PARENT FAMILY PLAN

Identical with two parent except due to death or divorce one parent lives with children.

INDIVIDUAL

One person not presently married with no dependent children.

Policy does not contain provision eliminating coverage or raising rate at any attained age. Family rate will remain at family rate for duration of contract regardless of ages.

Licensed in the following States:

Alabama - Delaware - Florida - Georgia - Indiana - Kentucky
Louisiana - Maryland - Missouri - North Carolina - Pennsylvania -
South Carolina - Tennessee - Texas - Virginia - West Virginia -
Puerto Rico - and military installations in Europe