



The new St. Paul Catholic Student Center at Indiana University.

## STRUCTURE WILL SERVE 4,000

# Final dedication plans made for new Catholic Center at IU

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—Dr. Herman B. Wells, former president and now chancellor of Indiana University, will extend greetings from the University at the dedication Sunday, Jan. 12, of the new St. Paul Catholic Student Center.

Archbishop Schulte will bless the new Center and celebrate the dedication Mass at 4:30 p.m., to which the public is invited.

Construction on the structure, which will take care of the spiritual needs of the more than 4,000 Catholic students attending Indiana University, started in early 1967. The rectory portion of the Center was completed last September, but the dedication Mass this coming Sunday will be the first services in the church proper. After the dedication, there will be no more activities in the old Catholic Center at 429 E. Third St.

When St. Charles parish moved in 1952 from its quarters on East Third street, this building was converted into a Center for Catholic students attending the University and since that time all activities for students have been concentrated at that location.

The new \$750,000 building of Indiana limestone includes a

1,000-seat church, chapel, and student activity rooms in one wing, and pastoral offices and living quarters for the clergy and staff in an adjoining wing. The structure is built around a garden court.

The pews in the Center church have padded seats and armrests. Folding walls enable the church to be divided into two areas for 200 persons each with a third area for 500. The chapel is adjacent to the larger church, and daily Masses will be celebrated there.

The colorful stained-glass facade window at the rear of the church of the new Center depicts the eight Beatitudes.

Above the main altar is a mosaic which represents the Ship of the Church, tossed by the waves of persecution, heresy and schisms, threatened with destruction by rationalism, indifference, by negative critics and by false teachers who arise with the presence of the Savior as a positive assurance of safety.

An innovation in the church is the placing of the Stations of the Cross in the windows of the church. The first seven are on the pulpit side and the second seven on the baptistry side.

A pipe organ which has been ordered for the new church will

not be installed before the dedication. "Since it is not yet available, the Riddick Company of Indianapolis, which will install the permanent organ, is furnishing an organ for the January 12 Mass," Father James P. Higgins, director of the Center, said. "Since it is only temporary, it will be placed in the sanctuary."

The new student center at the university has been given the canonical status of a parish by Archbishop Schulte. All students of the university residing on campus are expected to attend this parish and to look to the priests there for spiritual care and guidance.

The first full-time director of Indiana University's Catholic Student Center was Father Victor Wright. He was succeeded by Father Joseph McCracken, who served in this capacity until Father Higgins was named director in June of 1967. Father George Coffin joined the Center in September of that year as assistant director.

Peace Mass is offered for draft 'objector'

"I am a felon. Today I refused induction into the armed services," a 23-year-old Indianapolis graduate of Notre Dame University told the congregation at a special Mass for Peace in St. Thomas Aquinas Church, Indianapolis, Tuesday evening.

Most of the 175 persons present attended at the invitation of Patrick J. Fisher, Jr., who announced in a brief statement before the Mass that he had earlier in the day refused to be drafted on the basis that he is a conscientious objector.

Young Fisher told his audience—80% of whom were in their teens and twenties—that he had offered to take an I-AO status (non-combatant duty), but that his draft board declined to make such a concession.

In a question-and-answer period, Fisher stated that he expected to lose his appeal, although he planned to carry his case into the courts. He faces a two-year prison term if the draft board's ruling is upheld.

"I am hoping to become a lawyer like my father," he said, "and I might be the first felon ever admitted to the Indiana bar."

Father Robert Dunn, S.J., of Brebeuf Preparatory School, Cleveland, Mass., began the service with Scriptural readings from Isaiah, the Gospel narrative on the Sermon on the Mount and from Father John McKenna's "Church and State."

At the offering of the Mass, Father Dunn asked the congregation to assemble in and around the sanctuary. In the background, a guitar player strummed softly the now familiar melodies of folk Masses.

At the Prayers for the Faithful, Father Dunn intoned: "Let

\$33,466 is given to seminary fund

INDIANAPOLIS—A bequest of \$33,466 to the seminary fund of the Archdiocese was announced this week by the Chancery Office.

The donor was Miss Helene Broderick, a member of St. Mary's parish, who died February 14, 1968, at the age of 84.

## Pope asks end of all violence

TURIN, Italy—Pope Paul VI called for an end to all forms of violence, including everything from war between nations to warlike children's toys, in an interview with a Jewish newsman.

He made his views known in a "conversation" with Arrigo Levi, foreign correspondent for Turin, Italy, daily, La Stampa. Levi, also one of Italy's leading television correspondents, reported that he greeted Pope Paul with the traditional Hebrew salutation "Shalom Aleichem" (Peace be with you).

The interview was only the second time in Pope Paul's reign that he has granted permission for the publication of remarks made to a journalist during a private talk. In 1965 the Milan, Italy, daily, Corriere della Sera, published exclusive quotations from a private talk with the Pope.

LEVI's report, which included direct and paraphrased comments from the Pope, was published on (Continued on page 7)

## All pupils in public schools?

Romney urges 'consolidation'

DETROIT—Gov. George W. Romney of Michigan suggested that churches reassess their objectives in the educational field, consider closing parochial schools and concentrate their efforts on weekday religious education programs.

In his farewell address to the people of Michigan, Romney gave his personal thoughts on some major problems facing the state in the immediate future. Romney is leaving his gubernatorial post to become U.S. Secretary of Housing and Urban Development.

His recommendation is an alternative to proposals for tax aid to parochial schools to help them meet growing educational costs.

IN HIS speech, Romney said there is mounting concern over education of all types in the state of Michigan.

"Soaring rates of juvenile delinquency and crime are important reasons to question the agnostic neutralism that denies our children true education as defined in the state constitution," Romney said.

Asking for a reassessment of educational objectives and priorities, he said: "It is time to probe the future basic roles of both public and private education."

Aiding parochial schools by granting the requested subsidies might only be a temporary expedient to meeting Michigan's educational problems, Romney said. First, he said, the state must determine how private and parochial schools can help meet the state's fundamental needs and objectives.

IMPORTANT potential contribution of parochial schools, Romney said, are "competition with the public schools to stimulate their improvement and the moral and religious instruction of children."

"I believe in effective competition and I believe profoundly in the desirability of increasing the moral and religious instruction of all children. But I seriously doubt that these worthy objectives can really be achieved by simply granting a subsidy to children attending private and parochial schools," he declared.

To have meaningful competition between the type of schools, Romney said, the state would have to have a dual system of education with reasonably equal monetary resources for both, he said, would probably not support such a system.

Nor would granting such a subsidy necessarily meet the need of more and more children for sound moral and religious instruction, Romney said.

THE MICHIGAN governor continued: "Rather than starting down a new and expensive road with no assurance that it will accomplish needed objectives, I urge the state and the churches to reassess their respective roles in education. I suggest we seriously consider whether it would not be more desirable to leave the education of the state with the churches—concentrating their efforts on excellence." (Continued on page 7)

# the INDIANAPOLIS STAR

VOL. IX, NO. 14

INDIANAPOLIS, INDIANA, JANUARY 10, 1969

## THE GENERAL ASSEMBLY

# Help for non-public schools a top issue

By JOHN G. ACKELMIRE  
Associate Editor

This is the first of a series of weekly reports on the 96th Indiana General Assembly.

The 96th Indiana General Assembly, which convened yesterday (Jan. 9), is challenged by a formidable array of social and moral issues of concern to Catholics and all of the citizens of the Hoosier state.

For a most momentous issue is the "Catholic" label—if, indeed, it ever did.

Non-public school aid now has passed forever beyond the status of being a leisurely angel-on-the-head-of-a-pin debate over the question of separation of church and state. It has become a time bomb ticking away toward detonation. If it is not defused, and quickly, the explosion will be a shattering one to public and non-public education alike.

THE PUBLIC school system in Indiana is facing a set of financial circumstances which add up to a crisis of the first magnitude. Although less is heard about it, this same may be said of the non-public school systems in the state. Furthermore, the latter crisis bears an immediate and inseparable relation to the former. If it is not solved, neither will the public school crisis be solved, no matter how back-slapping (the lat-

There's more, much time and effort will have to be spent by the 96th Assembly on non-public school problems if it is going to meet its inescapable obligation of providing adequately for the education of the state's elementary and secondary school children, whether they get their education in public or non-public schools.

The final report card on the 1969 Assembly will be largely graded on how well it handles the vitally important problem of providing for the education of the state's school children.

Other major issues, however, also command Catholic attention, as well as that of other citizens. Among these—necessarily listed in order of importance—are civil rights, Medicaid, capital punishment, penal reform, abortion, mental health, and a major overhaul of welfare programs.

One of these issues, abortion, is likely to get early attention by the Legislature.

When a new Legislature convenes, the first order of business is a round of joviality wherein members of the second parties and factionalists within each party engage in much introductory oratory, hand-pump-up and back-slapping (the lat-

ter often to find the soft spot between a foe's shoulder blades).

This done, the next business is for both houses to reconsider bills vetoed late in the last preceding session. No discussion of the bills is required, and a simple majority in each house can override a veto, thus giving a vetoed bill the immediate force of law.

IT WILL be recalled that the 1967 Assembly passed a broadly permissive abortion law. However, the law was vetoed on March 11, 1967, by Governor Roger D. Branigin. This was done in writing, not by the "pocket veto" process which the Indiana Appellate Court last week ruled unconstitutional, a ruling that for the moment has the whole state government in a tizzy.

Branigin's veto was on the grounds that the "liberalized" abortion act "offends the moral principles of a large proportion of our citizens" and that "sufficient study has not been given the whole state government in a tizzy."

Subsequently the Indiana Legislative Council created a Legislative Study Committee on Abortion to look into the problem. After exhaustive research and hearings, the committee reached a conclusion that "the existing statutes concerning abortion should not be changed at this time."

However, proponents of abortion-by-demand have not given up their fight. They will seek to override Branigin's veto. If, indeed, they have not already made such an attempt by the (Continued on page 7)

## FIRST GRANTED SINCE 1957

# Consultors approve pay boost for clergy of the Archdiocese

The first salary increase for Archdiocesan clergy in many years has been approved by the Archdiocesan consultors and announced this week by Archbishop Schulte.

Several reasons were cited by an Archdiocesan official for the salary adjustments, the first made since 1957. For the first

time this year the clergy are obligated to make a contribution toward the federal Social Security program along with other men of professional status. Payment on Social Security must be made this spring on last year's income.

Other reasons for the increase include recognition of rising automobile and travel expenses. All neighboring dioceses have raised clergy salaries in recent years. The new Indianapolis schedule places the Archdiocese in line with other clergy salaries in the Midwest.

BASIC compensation for priests ordained less than five years will be \$170 per month, increasing to \$225 per month next January when the second stage of the increase is effective. For each additional five years of service in the priesthood they will receive an increment of about \$5 per month.

Pastors in the 10 to 15-year bracket will receive \$205 per month, increasing step-wise to \$215 per month for those ordained over 20 years. Next January the pastors' base will increase to \$270-\$290 per month according to years' service.

The salaries will be paid by the parishes. In the case of full or part-time teachers and chaplains, the institution will make payment. Each priest will continue to receive auto liability insurance premiums paid by the parish or institution. (The insurance protects the Archdiocese from financial liability in case of a claim.)

The Mass stipend in the Archdiocese will remain unchanged at \$3, with the celebrant receiving the money as compensation for apostolic service.

Other highlights of the new financial arrangement include:

• No separate automobile liability insurance will be granted with the new salary schedule.

• Each priest will continue to receive hospital and medical

coverage paid by the Archdiocese collected from the parishes by assessment.

• All stole fees will continue to go to the parish treasury.

• The fee acceptable by religious orders for week-end clergy assistance is \$25 for Saturday and Sunday, plus 10 cents per mile for travel expense. The fee for Sunday help only is \$15, plus travel expense.

• All excess Mass stipends are to be sent to the Archdiocesan office for the Propagation of the Faith for distribution to diocesan priests in need of them.

IN A LETTER explaining the salary revision, Archbishop Schulte noted that an exhaustive study and consultation was made prior to the announcement.

Regarding the additional financial burden placed on the parishes, Archbishop Schulte stated: "I am confident that our people will fulfill their obligation of parish support in such a manner that the new salary schedule will be met."

Religious order priests, who staff 10 of the 165 parishes in the Archdiocese, are entitled to the same rate of compensation.

Priest-editor, former Air Force chaplain, hopes to help pioneer new space-age theology.

Cloistered Carmelite nuns tell "story" in unique telephone hookup sponsored by Indianapolis Serra Club.

Fresh violence in which more than 200 are injured brings threat of more police by prime minister of Northern Ireland.

## Mission income sets archdiocesan record

Archdiocesan Catholics last year contributed a record \$616,349 to home and foreign missions, it was reported this week by Archbishop Schulte.

The largest single source of income is the annual Mission Sunday Collection, taken on October 12, which amounted to \$87,186. Membership in the Society for the Propagation of the Faith resulted in \$55,290 for the missions. The Holy Childhood Association, a pontifical organization geared to school-age children, raised \$47,749, largely through the sale of Christmas seals.

Representatives of various missionary orders and foreign dioceses raised \$98,387 through the Missionary Co-operation Plan, whereby visiting missionaries take up special collections in Archdiocesan parish churches during the summer months. The missions office assigns specific parishes to the visiting missionaries.

Surplus Mass stipends from parishes and individuals, which are distributed to help priests in home and foreign missions, amounted to \$25,056, a significant increase over the previous year. The Archdiocesan Home Mission Fund received \$17,144 from parish funds.

Major recipients of mission funds included: National Office of the Society for the Propagation of the Faith, \$85,327; American Board of Catholic Missions, \$46,409; and Catholic Near East Welfare Association, \$6,840. An additional \$13,677 was sent directly to the National SPP Office by Archdiocesan Catholics.

St. Maur's Seminary in Union, Ky., St. Maur's Seminary is now completing its second academic year in Indianapolis.

New construction on the seminary property includes a student dormitory, faculty residence and a 12-room addition to the Benedictine monastery. Renovation of existing buildings resulted in a monastery, chapel, library, office and classroom structure and an administration residence.

St. Maur's academic program has been expanded to include specialized areas of pastoral counseling, religious education, advanced theology and pastoral social work. Classes have been opened on evenings and Saturdays to interested priests, nuns and laymen.

Formerly located in South Un-

## AN EDITORIAL

# A matter of conscience

Many Catholics and other Christians find themselves in a conflict of conscience with the Selective Service Act. The present draft law provides for conscientious objection and civilian alternative service for the person who is against all wars on the basis of his religious faith, such as that of the Quakers. But a similar choice is not usually open to a person whose church does not teach that all wars are unjust.

A case in point is that of Patrick J. Fisher Jr., a 23-year-old Indianapolis graduate of the University of Notre Dame, who finds himself facing a possible two-year prison term because his conscience, formed by his religious training, will not permit him to accept the order of his draft board to participate in military service in any role which might require him to kill.

Desiring to fulfill his two-year obligation to his country, Fisher first asked his draft board to be classified as a conscientious objector but was turned down. Subsequently he offered to accept a I-AO draft classification, which would have made him a non-combatant in military service. Men in this category usually are assigned as combat medics, one of the most dangerous of all battlefield roles. Again he was turned down.

Fisher had several easy options. Among others, he could have volunteered for administrative officer candidate training and done his hitch at a

safe, soft desk job. But his conscience would not permit him a "cop-out" of that nature. Instead, he has bravely chosen to face not only prison but the calumny of the misinformation in his community.

In their recent pastoral letter the bishops of the United States addressed themselves to such cases as Pat Fisher's when they urged that legal provision be made for conscientious objection by persons "whose reasons of conscience are more personal and specific" than those of persons whose religious faith rejects all use of military force.

The bishops recommended that the Selective Service Act be modified to make it possible for such objectors "to refuse, without fear of imprisonment or loss of citizenship, to serve in wars which they consider unjust or in branches of service which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing."

The late Archbishop Paul J. Hallinan of Atlanta also was thinking of such men as Pat Fisher when he wrote that "the nation has no intrinsic right to keep the individual's conscience, no matter how benignly."

We wish young Fisher well in his court test. We hope he finds stout champions among those of his seniors who believe individual conscience has primacy over that of the faceless state.

## On the Inside



## FIRST PRIEST ON THE MOON?

# Editor sees new theology integrating science, faith

By JOSEPH McLELLAN

NEW YORK—One of the viewers who watched the TV screen avidly as Apollo 8 returned to earth was Father Clifford Stevens, executive editor of The Priest magazine, a former Air Force chaplain who hopes to help pioneer a new theology of the aerospace age.

The Catholic priest, who has traveled at twice the speed of sound in an F-104 piloted by astronaut Robert White, was stationed at Edwards Air Force Base with Frank Borman of the Apollo crew. During his seven years with the Air Force, he all too soon became a good friend of astronauts James McDevitt and Edward Dwight.

When he left the active chaplaincy (joining the inactive re-

serve) a few months ago, to take up his new editorial post, it was with the hope that he could help to launch theology into a development as rapid and as full of accomplishments as the aerospace program.

Earlier, in 1962, he had volunteered for a astronaut training. I hoped by the first priest on the moon," he says, only half-joking. "That's one field where we can expect to beat the Russians."

More seriously, he expects the United States to have manned bases in space and on the moon within 10 to 15 years, and he points out that there will be a real need for chaplains at such bases. At present, however, he noted ruefully, the Church is

not equipped to train men for the special challenges a priest will meet in space.

HE HOPES to see theological "think tanks" established which will help to ease this problem and others arising from religion's relation to the fast-developing world of technology. In addition, he believes, there would be unusual benefits to both religion and science if one or more theologians were part of the aerospace research effort.

While he has not been in outer space (though he hopefully expects to get there), as a chaplain Father Stevens has seen situations which help to give an idea of what to expect at future bases in outer space. He spent a year in Alaska, flying a circuit of isolated radar stations where

men are cut off from regular contact with the outside world for 13 months at a time.

"In places like Alaska," he said, "you really feel like a priest—and what a welcome you get when you arrive at a base. The men need help, need a priest, need counseling and they know it. The cabin fever is overwhelming."

"Conditions will be like that—or at least certainly not easier—when we get into deep space probes with men aboard, space stations and isolated bases on the moon. Chaplains will go along with these expeditions: they will serve as a stabilizing force; they will help to integrate cosmic exploration into a cosmic philosophy."

The value of theology in the space age will become more and more apparent, the priest-editor said, as men become more aware of the enormous, unknown regions beyond our atmosphere.

"If you go into the universe thinking that you are a piece of protoplasm lost by some accident in a small corner of time and space, you are very apt to become disoriented. But if you go in knowing that you are greater than the universe because of your spiritual dimension, then the universe becomes very small. The theologian is one of the most necessary elements in the future of space exploration."

SOME of the problems which will face theologians are already being foreseen, Father Stevens noted. For instance, he said, according to Einstein's theories, men who travel at or near the speed of light will experience a deceleration of time, so that a man in an ultra-fast ship will age only a few months while his family and friends back on earth are living through decades and generations. What theological problems will be raised when a spaceman comes home physiologically younger than his children or grandchildren—perhaps a fifty years younger than his wife?

He also cited a question which has occurred to some theologians: Should Christians attempt to convert and baptize

the intelligent creatures from other planets, creatures who are not children of Adam and who may not have received or needed the redemption brought by Christ?

But more important than such considerations, he believes, is the overall question of whether theology can evaluate and assimilate all of the new data and concepts which science is producing at an ever-accelerating pace. Such data will increase even more through space exploration and may take unimaginable turns if man encounters other intelligent creatures.

So far, he believes, theology's work of assimilation has been very slow and very incomplete, partly because of what he calls "the arrogance of the Christian

who thinks he has a monopoly on truth."

If the official Church does not become more open to new ideas, he said, many theologians may have to work, for a time, perhaps a generation, outside of the official structure. Eventually, however, he expects that the Church will accept ideas which it resists at first.

"If SCIENTIFIC programs were being run the way the Church is," he said, "we might not have electricity yet. We have been trying to deal with modern problems through the impoverished concepts of the 13th Century; that's why we have had so much controversy over birth control. It is like often given the impression of trying to deal with the huge banking concerns of today with the simple, negative concepts

on usury that were held in the Middle Ages. It won't work. Theology must become whole-somely situational before it can deal with present reality."

One of the priest's responses to the challenge of new knowledge is a book of "Essays in Astro-Theology" now in preparation. Several of the essays have already appeared in magazines, including one in the Autumn, 1968 issue of the quarterly publication, Aerospace Historian.

For hundreds of years, Father Stevens said in the interview, theology has not had sufficient touch with other fields of knowledge. "The theologian has too often given the impression of being a critic and observer of the human scene and not a participant."



FATHER STEVENS

## HAVE NO REGRETS

## 'We spoke truth,' priests say after expulsion from Brazil

By ROBERT J. BYRNE

ST. LOUIS—Two U.S. missionary priests, safely returned here after 10 days in a Recife, Brazil, jail, detailed the criticism of the take-over of the government by the Brazilian army which led to their arrests.

Although taken into custody on charges of "subversive agitation," they said they have no regrets.

The elder of the missionaries, Father Darrell Ruppier, O.M.I., said: "We were forced to leave because we told the truth."

The personal drama of Father Ruppier, 31, of Carroll, Iowa, and Father Peter Grams, 28, of St. Louis, began when the Brazilian military closed the Brazilian Congress and suspended the constitution on December 15.

THE NEXT DAY Fathers Ruppier and Grams criticized the suspending of constitutional

freedoms—of speech, meeting, habeas corpus, and legal representation—in the weekly bulletin of their parish, Christ the Redeemer church, in Jordao, a suburb of Recife, northeastern Brazil.

The criticism was repeated from the pulpit at Sunday Masses, Father Grams said, and apparently was relayed to the military authorities.

"At 10 o'clock that night, about 30 men in six cars surrounded the church. One of our parishioners who was just leaving the church returned and told us six armed men were at the door, waiting for us. We turned off the lights, walked out through the church, and they stopped us."

Father Grams, whose father is a vice-president of the Pulitzer Publishing Company, publishers of the St. Louis Post-Dispatch, said their cell was a dark, win-

dowless room in the downtown police station. For the first three days the two were not allowed to speak to each other and were interviewed separately. Then the American consul came to the jail and arranged for the priests to have beds.

AFTER 10 DAYS they were given a choice, the priests related—leave the country voluntarily or stay and face a military court on charges of "subversive agitation."

"We were told that if we decided to face trial, the questioning would continue 30 days, after which we would await our turn for a military court with a two-year backlog of cases," Father Ruppier said. "And they told us we would be convicted."

At 10 p.m. Christmas night, they were allowed to leave Brazil voluntarily. "They said it was our Christmas present," Father Grams reported.

Only a few hours before their release, another Oblate missionary, Father Giles Wagner, O.M.I., of Pierce City, Mo., fled from Recife fearing arrest. Father Wagner had written an article in the same parish bulletin on conscientious objection to entering the Brazilian armed services.

FATHER RUPPIER, the pastor of the parish, said: "Anyone who speaks out on social justice in Brazil is labeled as a subversive agitator. All types of force tactics are used to maintain the people in their slavery."

One instance he knew of personally involved a student who was arrested, beaten and then released. He was injured sufficiently to require hospitalization, the priest said.

"He was considered an agitator only for asking for school system reforms," he said.

Father Ruppier said despite his arrest he has no regrets over his actions, and feels the criticism of the military regime was justified.

"We were forced to leave because we told the truth," he declared. "I do not regret the things that we have suffered because of speaking the truth. The truth must be spoken."

### British Church to fight racism

LONDON—An all-out drive against racism and housing discrimination in Britain is to be launched by the Catholic Church soon according to authoritative sources here.

They said the Church will concentrate its efforts on educating Catholics at the parish level to "understand" the new circumstances of Britain's multi-racial society. It will work through the Race Relations Department of the Catholic Institute for International Relations (CIIR) in London. This institute, as a preliminary, has arranged a five-week course, beginning January 15, to arm teachers, clergy, youth club leaders, Church societies and community relation workers with the facts.

### Clergy organize

BELLEVILLE, Ill.—Forty-two younger priests in the Diocese of Belleville have formed an association aimed at exerting "a definite and positive role" in diocesan affairs.

## Single parish covers two-thirds of Finland

By RUNE P. THURINGER

HELSINKI, Finland—Two circuit-riding priests take care of a parish whose borders enclose more than two-thirds of Finland's land area, but whose rolls list only 350 members.

Out of the town of Jyväskylä Fathers Wilhelm Siegers, S.C.J., and Franz Voss, S.C.J., travel north, south and east and west on a rotating schedule. Their journeys add up to more than 45,000 miles per year, and one without car each year.

The priests, Dutch in nationality, have been in Finland since 1949 and speak flawless Finnish.

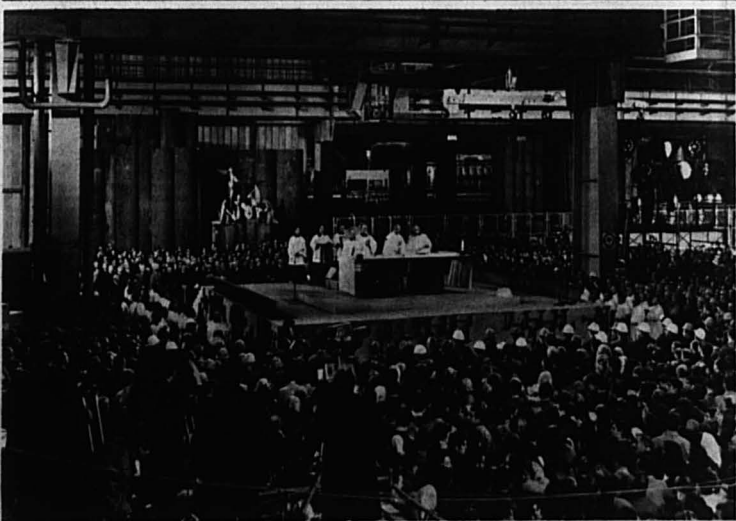
ON THE FIRST Sunday of each month one of them celebrates Mass at Oulu in the northern Lapland section of Finland, on the second Sunday at Lappeenranta in the south, on the third at Kuopio in the west, and on the fourth at Varkaus and Joensuu in the east.

After a recent decision at the sixth annual conference of the

Orthodox bishops of Finland, the priests make use of the Orthodox churches at Varkaus and Joensuu for their Sunday Masses in these towns, which have no Catholic chapels.

AT JYVASKYLA, where about 50 of the parish's entire membership live, there is a six-year-old structure that combines a 70-seat church, the rectory, a kindergarten, and a student dormitory, operated by four Sisters of the Sacred Heart, who are also Dutch in nationality.

Between 6 a.m. and 4 p.m. each school day about 80 children, most of them Protestant, troop into St. Olav's for classes, which are highly regarded in the Jyväskylä community. The dormitory houses 14 women students attending the university nearby. The fees from both activities help keep St. Olav's church in existence, supplementing the annual donations of about \$1,500 from parishioners and the contributions from abroad and from the Holy See.



POPE'S CHRISTMAS MASS IN A STEEL MILL

Pope Paul VI celebrates Christmas Midnight Mass in a huge steel mill in Taranto, Italy, before some 15,000 workers and their families. The altar is a four-ton steel slab supported by steel pipe sections located between two blast furnaces. The pontiff's visit to the steel mill, the largest in Europe, was made to fulfill his wish to be with those who had to work on Christmas. (RNS photo)

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**HOOSIER CARMELITE NUNS 'TELL ALL'**—The 16 cloistered members of the Carmel of the Resurrection, located on Cold Spring Road in northwest Indianapolis, are shown above in photos taken just prior to their recent telephone hookup



with members of the Indianapolis Serra Club. Prioresse of the monastery is Mother Miriam, seated second from right. Others shown are (first row, from left): Sister Agnes, Sister Maria and Sister Marie. Seated: Sister Teresa Mar-



garret, Sister Magdalen, Sister Dolores, Sister Francis, Mother Miriam and Sister Elizabeth. Standing: Sister Maureen Kelley, Sister Maureen Larkin, Sister Joseph, Sister Catherine, Sister Joar, Sister Marian and Sister Rita Mary. In the sec-

ond photo, Sister Agnes and Sister Marian are shown with a newly-designed vestment made at the monastery. Sister Elizabeth is shown in the final photo with one of the automatic ovens used in making altar breads, one of the nuns' principal works.

## SPONSORED BY INDIANAPOLIS SERRA CLUB

# Sisters tell 'Carmelite story' in unique telephone hookup

**Editors' Note:** A unique telephone hookup connected members of the Indianapolis Serra Club, an organization of Catholic business and professional men which promotes religious vocations, with the Carmelite nuns residing on Cold Spring Road during a recent Serra meeting. Following are a few of the questions asked by the Serrans of the nuns relevant to their vocation. Some of the questions were submitted in writing to the nuns to better research their replies. We think the readers will be interested in their thoughtful answers.

**Q.** With the trend to emphasize the social service aspect in religious vocations, do you feel your vocation is as fully realized and fulfilled as at the time you accepted your vows? Do you feel that your mission in life is being fulfilled today?

**Sister Francis:** I would answer both questions with a wholehearted YES. I do believe that our life contains within itself all that we truly need for human and spiritual fulfillment.

We were created for one purpose only—to know, love and serve God, now and forever. Carmelites are conscious of their essential solidarity with all men—a fellowship of life, love and destiny. So each of us really is his brother's keeper.

Now the contemplative's special witness is to pray—to pray earnestly and constantly, to try to penetrate with greater insight and depth into the mystery of Christ. She realizes that life itself is a mystery of divine love and she herself does not fully understand all the facets of her own personal calling.

In her daily response to God's voice, she becomes a being given over to prayer. She suffers and rejoices with all mankind in its daily sorrows and joys and she must be available always for this purpose. This is one way she promotes social welfare.

When speaking of fulfillment, one must consider that man can never function on a higher level of his being than when he is truly praying—communing with his God. At that time he rises to the pinnacle of his being, of his conscious personality, for his highest faculties (the will and intellect) and even his emotions,

are directed to his highest Good—God.

Can we accept, then, as "social work" the type of service rendered to the world by contemplatives in the past and today? Yes, I think we can and, perhaps, go even further and say that modern man is in need of just such specialists. Specialists whose very vocation in its essence requires them to be ever more deeply aware of God.

From this awareness will spark an unquenchable joy in the discovery of a Person—the Person of Christ. It is true that we do not leave our monastery to go out to others but our friendship with Christ in prayer should be so REAL that all those with whom we have personal contact are caught up in desire for that same friendship with Christ.

In this union of love, the Carmelite finds her completeness, her fulfillment. This is part of the wonderful mystery of the contemplative and joy found everywhere in Carmel—God known and loved. This deep fulfillment is not to be confused with a feeling or a sense of achievement (as of an assignment successfully completed or an action well done).

The contemplative life is bound up with the mystery of faith—the mystery of life and death. Faith is demanded—now and always—for the fecundity and joy of the life of prayer.

**Q.** In your estimation, what motivates one to enter the cloistered life? Have the reasons changed through the years?

**Sister Marie:** First of all, the motivation for cloistered life is the same as for all religious life. Figuratively at some time, God addresses personally the individual with the words that Our Lord spoke to the rich young man: "Go, sell all that you have and come follow Me."

The words may be different but the call is not nebulous and the person knows that not to respond would be to fail in generosity. More specifically, a person called to contemplative life has had some experiential knowledge of prayer and believes in prayer and its efficacy. As our foundress, St. Teresa of Avila, said in seeking applicants to Carmel: they must be "persons of prayer."

Now, as always, the appli-

cant's motivation is the love of God and a desire to give all for His sake. This total sacrifice is accomplished through the vows—poverty, chastity and obedience. Ordinarily, God will have allowed the person to experience Him; for instance, His love, or His tenderness, or His peace, or His presence, and this enough that they are drawn to respond and to seek this experience.

As contact with God becomes more constant, His concerns become more and more a part of the contemplative. Gradually contemplative prayer becomes more deeply involved with the needs of the world and the salvation of souls.

I think this is where there is a difference in the motivation now as compared with the past. The applicant now, although she may not have experienced this apostolic prayer, does, from the start, see contemplative life as eminently apostolic.

She may be drawn to involve herself in the Peace Corps or freedom marches, or helping in mission countries, or have a deep concern and a desire to remedy the evils of war, of starvation, but she sees prayer as a more effective means of reaching these people and as a means of overcoming her own limitations, making her contact more powerful, more universal, and above all, more spiritual.

**Q.** What are the benefits rendered to society by those giving their lives to contemplative vocations? What reasons attract religious women to this life rather than to a religious life actively in the work of society?

**Sister Agnes:** I know it is hardly necessary to say that the

## College turning co-educational

WINONA, Minn.—St. Mary's College, a Catholic men's school operated by the Christian Brothers order, will become fully co-educational in September, its trustees announced.

The graduate school has been co-educational since the early 1930s and ratification by the trustees of a faculty recommendation will extend the program to undergraduate study as well.

essential contribution of contemplatives to society is one that will never be covered by a statistical report. The Vatican Council spoke of it as a hidden apostolate, but one that gives growth and fruitfulness to the Church and provides a fountainhead of grace.

It came as a surprise to some but in the discussions about contemplative life during the Council, those who most insisted on its sheer necessity were the bishops in missionary lands where the need for apostolic activity is certainly at its height.

I would like to quote here briefly from this decree: "By their prayers, works of penance and sufferings, contemplative communities have a very great importance in the conversion of souls. For it is God who sends workers into His harvest when He is asked to do so, who opens the minds of non-Christians to hear the Gospel, and who makes the word of salvation fruitful in their hearts."

I am sure that many American nuns are acquainted with one or more of these bishops. They are men who may have to spend several months at a time traveling to secure funds to keep their seminaries going. They are grateful for a few dollars to support one catechist for a month and yet they would be willing to sacrifice a great deal to have a monastery become a reality in their own diocese.

There is truly in the heart of every contemplative a sincere longing to have her share in building the earth, to be of real service to humanity and a genuine drive to make the Kingdom of God come more fully in the hearts of men. Prayer and solitude only increase it.

If the Holy Spirit did not give some inner assurance that these desires were being realized, that this is God's will for her and that she is able to touch and influence man at a deeper level, she could not live the vocation. I believe that only this deep, strong voice of the Spirit can attract some religious women to a contemplative life rather than to one of direct involvement. Many have given up a life of direct service, nursing and social work, for example, because they believed they could do more by answering this personal call to a life of prayer and penance.

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**CARMEL OF THE RESURRECTION**—Above is the home of the Carmelite nuns in Indianapolis, located since 1922 at 2500 Cold Spring Road, near Marian College. The Carmelites have been in the Archdiocese since 1922 when they established a temporary convent in New Albany. Two daughter foundations—in Reno, Nev., and Terre Haute—have been made from this monastery.



## Comment

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

## For the people

One of the most logical, and promising, propositions for aiding America's overburdened and pressured cities is the development of a plant, often deserted rural areas. A key to that development is electrical power, plenty of it, reasonably priced and accessible to everyone who needs it and can harness it for the economic betterment of himself and others.

The Rural Electrification Administration, authorized by Congress in 1936 and reorganized in 1939 as a division of the Department of Agriculture, began providing American farms with cheap electrical lighting and power when it became obvious that private utilities could not, or would not, do the job. This was achieved through long-term, self-liquidating loans to state and local governments, to farmers' co-operatives and to non-profit organizations.

What those government loans, estimated to total approximately \$5 billion during REA's lifetime, have meant in the way of comfort, convenience and productivity to farmers can never be gauged. But it is not an exaggeration to say that they remain one of the foremost reasons for our agricultural efficiency and plenty.

But if rural areas are to be developed for industrial growth and progress, present power levels must be amplified far beyond what is now available. That fact is starkly clear throughout rural communities in 44 southern Indiana counties where the REA has assumed the role of temporary owner and caretaker of the Hoosier Energy co-operative electrical system.

The government stepped in so that investments could be protected, construction completed, and operation begun on generation-transmission facilities while Hoosier Energy, a division of Indiana Statewide Rural Electric Co-operative, Inc., seeks a new certificate of convenience and necessity from the Indiana Public Service Commission.

The action became necessary when the Indiana Supreme Court ruled in favor of a private power company and held that the right of the co-operative to operate had lapsed. That right had stood testing on numerous other grounds in lower courts. But now Hoosier faces the long, tedious process of re-petitioning the PSC.

Commercial utilities have battled the co-operatives with legalisms for seven years, trying to prevent development but all the while rebuffing REMC efforts to negotiate for assurances of an adequate and dependable supply of wholesale power under acceptable rates and conditions. The private utilities want to keep the co-ops in a bind which will force them to go on buying private power at high rates rather than developing their own capacities.

Hoosier wants the right to generate power on its own and at reasonable cost to its customers. It stepped in where private companies would not go to service customers. Now the additional advantages of co-operative generation and transmission, and the resultant drop in cost of service, is being fought tooth and nail by private power.

Supporters of private utilities keep harping on the fact that the co-operatives are paying only 2% interest on loans, whereas ordinary business must pay the prevailing bank rates. They claim the low rate is an unfair advantage and it comes out of the pocket of the public. Where do the bank interest payments come from but out of the pockets of customers who have no alternative but to subscribe to the one available source of power (Continued on page 7)

## ADC is a right

The Indiana Catholic Conference has addressed itself to the 96th Indiana General Assembly on the subject of public assistance with a conciseness, clarity, and conviction too often lacking in position papers on that emotional, complex, and politically snarled issue.

The ICC's specific target is the Indiana Aid to Dependent Children program. It submits its proposals for change in a spirit that ADC is a legal right, not something to be used as a means of enforcing personal moral opinions or prevailing public moral standards. In short, little children should not be penalized for any failure of their parents to comply with current norms of social conduct.

To that end, the ICC has proposed revisions of residency requirements for aid to dependent children, standardized practices for the state in the administration of the federally-supported program, new and more generous standards for determining client income, prevention by law of invasion of recipients' privacy to determine initial and continuing eligibility, and the transfer of administrative responsibility for all temporary and emergency relief funds to county departments of public welfare. This last proposal would have the effect of depriving township trustees of their control over poor relief, which is about the sole remaining function of that horse-and-buggy office.

The aim of the ICC—which also should be that of the General Assembly—is to eliminate policies which enable nosy, bile-blooded, opinionated individuals handling public welfare to discriminate against children because of personal attitudes toward their parents and thereby to frustrate the purposes of the federal ADC program, which is to help helpless youngsters.

## THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206  
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 625-4331  
Price \$4.00 a year.

Entered as Second Class Matter in Post Office, Indianapolis, Ind.  
Editor: Rev. Raymond T. Bailey, Associate Editor: Rev. Joseph Tink and  
Rev. Edmund J. Hannon, Editor: Fred W. Hannon, Editor: Paul S. Fox,  
Rev. J. J. Averling, Managing Editor: James T. Brady.  
Second-class office: 200 N.W. Third St. Phone (317) 625-4339

Published Weekly except Last Week in December  
Postmaster: Please return P.O. Form 3579 to the Office of Publication.

## This is compassion?

In the spring of 1967 then-Secretary of Defense Robert McNamara announced the Army had devised special courses for the growing number of semi-literate and undereducated young men being turned down for military service.

These were designed to enable the men either to meet educational requirements for induction or to pass basic training.

McNamara sold the idea to the public as a compassionate endeavor on the part of the defense establishment to fill in the gaps left by poor schooling. Further, he said, the Army would proceed to give the men training in skills which would make them a valuable addition to the civilian economy once they were released from military duty.

The Criterion at that time viewed the new Army policy as another opportunistic gimmick to enlarge the

burden of the poor in what already was a poor boys' war. We regret to say now that our skepticism was more than justified.

Herewith is the case of a now 21-year-old Oregon man, whom we shall call John Jones:

Early in 1967 Jones was classified IV as not acceptable for military service. He is mentally retarded. Previously a psychology center in his home state listed him as having the capabilities of a 10-year-old. Under the new ruling, the man was reclassified IA by his draft board, entered the Army, failed basic training, was given a three-week refresher course and passed. Jones then was placed in light weapons infantry training and now is due to be shipped to Vietnam.

Because he is retarded, with slow physical and mental reactions, his father is convinced the young man literally is being sentenced to death. At first the father thought the Army would be good for Jones, give him a sense of pride in accomplishment, a productive skill and

the training his family could not afford. But with the exception of the intensive three-week refresher course which enabled him to pass basic training, Jones at no time has received any of the schooling or skills of which McNamara spoke.

The elder Jones was told by Army officials that because of his son's limitations, they would not consider giving him any special training and that, as far as they are concerned, he is only good for carrying and shooting a gun—killing and possibly getting killed.

Unless anguished pleas to Oregon congressmen are heard and acted upon, John Jones—with his slow physical reactions and the mentality of a 10-year-old—will soon be on the battlefields of Vietnam.

We wonder how many John Joneses are in the Army today, in Vietnam as cannon fodder or on their way, because of a "compassionate" new defense policy whose end result was supposed to be a better educated, skilled citizenry.

## • GEORGE SHUSTER'S VIEW

# The true journalist faces a challenge

By DR. GEORGE N. SHUSTER

I recently received the Campion Award which *American Magazine* has given to men and women over the past fifteen years for service to Catholic letters and journalism. I mention it only because of the experience of receiving the award in New York suggests a question or two about leadership in the second of the fields: journalism. The word is being used here in a very broad and fairly ecumenical sense.

By journalist I mean spokesman in the Church and in the world. To be sure it would be pleasant to discuss letters, too, because two of my companions at the dinner were Phyllis McGinley and Maie Ward, the second so delicately, fascinatingly English in her old age. As for Miss McGinley she was as charming as ever so that it was difficult to imagine that so many years had gone by since I published her first poem in the *Commonweal*.

Being a spokesman of quality means being alive, not in a rut. He or she cannot be glued so tight to the "establishment," either of Church or State, that nothing is visible excepting the back of authority. There are such people but they are not worth talking about. On the other hand one cannot be so individualistic, so much of an iconoclast, that one stands completely outside institutional life. There are such journalists and they must be listened to because the dissident or the heretic may have something important to say, due note having been taken of the danger signal. I believe that the true journalist is to be found between these extremes.

Surprisingly enough there have been such men and women. Many of them. By far the most distinguished between the death of crusty and through Orestes Brownson and the present time were Archbishop John Ireland and Father John Courtney Murray. The Archbishop's great dissent was that not everything said and done in Italy and Spain was right in the United States. He knew that this country would create its own style and institutions, an author and president (Continued on page 8)

This did not make him the most popular person in the world, but there has never been anyone like him. He was alive. If you stuck a pin in him he would jump.

Father Murray, however, acted and looked pretty much as the rest of us do, except that he had quality to such a marked degree that it never occurred to anyone to be envious of him. He could think and write about an issue, always an important issue, with marvelous clarity and persuasiveness. Whether he was talking about the problem of freedom or the problem of God, you knew that what you were hearing was both new and very much worthwhile. Of course, for a long time he lived under a lid, insofar as the Church is concerned. Sanctions were invoked against him. But he simply waited for the lid to be lifted and of course it was. Pope Paul made a momentous decision to join with Vatican II and toss the anti-freedom Bull of his predecessor Boniface VIII into the waste basket.

Today the journalist lives and writes in a society from which the lid has been lifted completely. I do not mean that the spokesman in the Church "lives" at the thought of the Holy Office. Or that one confronting

the State will think of Senator Joseph McCarthy or of the F.B.I. Rather there has been removed the kind of overall binding conviction that although some things might have gone wrong the country was sound and right. We were convinced that ours was a nation having liberty under God, with Constitutional guarantees that were worth vastly more than their weight in gold, and a history of which everybody could be proud. And as for Catholicism, the Church was holy and he loved it. Of course it was also human and he grumbled when he saw how human it sometimes really was. Still it was also first of all the Bride of Christ through whom he gratefully became in a mystical sense part of the very body of the Lord.

These feelings and convictions have corroded. They have given way to critical rationalizations. There are empty spaces where hearts had been. It is now in this kind of society that the spokesman addresses his fellow men. That is why probably the Campion Award ceremony I told a story.

When I arrived in Europe for the U.S. Army during the summer of 1945, I was given a driver from Tennessee who had been (Continued on page 5)

## The Yardstick

## NORMAN THOMAS

By MSGR. GEORGE HIGGINS

Norman Thomas, Socialist candidate for the Presidency of the United States in every election between 1928 and 1948, died on September 18 at the age of 84. United States Senator John F. Kennedy, leading the nation in tribute, spoke for millions of Americans when he said that Mr. Thomas was one of our "most creative and active thinkers . . . a humane and courageous man who lived to see many of the causes he championed become the law of the land." Similar tributes have been paid to Mr. Thomas' memory in recent days by other prominent Americans of varying political persuasions and from many different walks of life.

The fact is, however, that Mr. Thomas was never the kind of man—not the kind of socialist—that so many of his super-patriotic critics of an earlier generation made him out to be. As the New York Times noted in its masterful full-page obituary, he was "a patrician rebel, an idealist who refused to despair, a moral man of gentle, good-humored manner who 'spoke to the mind and appealed to ethical sensibilities.' Moreover, as the Times pointed out, his socialism was also very mild: 'It was to doctrinal Marxism that Muzak is to Mozart.'

Many years earlier, in the course of an editorial honoring Mr. Thomas, the Times said it even more succinctly. His socialism, it said, consisted mainly of "jumping in wherever he thought human beings are abused or human rights ignored and doing something about it." If that is socialism, we could do with a great deal more of it in the United States—that's for sure.

It would, however, be completely unfair to the memory of Mr. Thomas to leave the mistaken impression that he did not take his socialism seriously. He took it very seriously, indeed, and was always willing to face the consequences very good-naturedly, he is said to his credit when the Establishment and the general public turned against him and, as happened on occasion ridiculed his political program and held him up to public scorn.

The fact remains, however, (Continued on page 10)

"I'M GLAD WE'RE FINALLY USING A SENSIBLE APPROACH TO FIGURING OUT THE SPIRIT OF OUR FOUNDER!"

## • THE BLACK VOICE

# Catholic schools have special role

By REV. LAWRENCE LUCAS

During this time of re-examining everything, the Catholic school has come in for quite a bit. The basic historical reason of our separate system—the Anglo-Saxon, Protestant-dominated public school system—no longer seems to justify our existence. And yet one theological one: To work at the Church's mission, the mission of Christ. If I take the New Testament seriously, I must conclude, that Christ's mission was geared to people rather than property, and among people there was an obvious priority given to the poor and society's outcasts.

Even a very quick glance at Catholic education should cause us some concern as to what mission we serve through our schools and where our priorities lie. In many cities, it is the Catholic school that offers the last hope of segregated "education" when attempts are made to integrate or desegregate the public school system.

The Catholic school will play a significant role in New York City's decentralization crisis. Unfortunately, it may well be a negative one. As this late date, Catholic high schools in the sophisticated New York Archdiocese still admit only Catholics as a matter of policy. Realizing that blacks are less than three percent of the Catholic population, under such a policy what kind of contribution can these high schools make to black youth? What mission do they serve?

Imagine if Christ had come initially to speak only to Christians in the long, tortured history of slavery; they didn't exist. When one considers the expense involved in sending a child to a Catholic high school, the entire system can only be serving the

better-off. The poor, as usual, be damned. Schools are being built, others allowed to exist, and others closed—not on the basis of where the need is greatest—but where they can be financially supported.

Considering tuition and other factors, even in the ghettos, the Catholic schools mostly cater only to the better-fixed among the poor or the middle-class ghetto dweller. Like everything else, Christ too has become the

## • A VIEW AT WEEK'S END

# Fellow squares, trust nobody under 35

By JOHN G. ACKELMIRE

Two weeks after the event, the voyage of Apollo 8 still defies the mind and the imagination. We know it really happened. Countless millions the world over saw and heard it happen. And yet one looks up at the moon on a clear, cold winter night and shakes his head in awe bordering on disbelief.

It is not easy to accept and digest the truth of what was far and away the greatest mundane achievement of mankind. Even the best of the poets and philosophers have not yet managed to come up with the right words to express the wonder of it all.

Some non-poets and non-philosophers, such as President Johnson, gamely tried comparisons with the voyages of Columbus and Magellan and the flight of the Wright brothers. But these fell pitifully short of the almost incredible reality that man actually had made an interplanetary journey.

possession of the moon in the system we have built.

Let me quote from a letter of Mr. Tom Buck of New Jersey to his bishop. Mr. Buck is not a black militant—whatever that might mean. He is neither a Communist nor is he poor. He is a wounded World War II fighter pilot, father of 11 children being put through Catholic schools, an author and president (Continued on page 8)

And perhaps time will prove the three astronauts themselves to have been the true celebrants of man's conquest of outer space when they read from the Book of Genesis, Christmas Eve while we, 240,000 miles away on earth, listened and watched the forbidding lunar landscape pass slowly beneath Apollo 8's windows. So perhaps no words need be sought by the poets and philosophers. A rabbit put it well when he said he thought the deeply religious astronauts may have sounded the way God sounded when He created the earth.

But if imagination is bogged and the right words escape us, we at least can lift a toast to a mighty triumph for the squares.

Youth—impudent, impulsive, at once harshly self-honest and self-deluding—too long has been commanding and often cheapening the human scene.

The rebellious young certainly must be credited with having done much to purge their seniors of some of their smugness, hypocrisy, and downright dishonesty.

The young also have done

much to rejuvenate social consciences that were becoming fossilized by affluence, the worship of false idols, and the resistance to change that seems to be a part of the aging process.

But, while doing this, youth also has imposed many crude values upon the world scene and has endowed it with gaits that are overdue for the trash can.

The original hippies initially gained a measure of sympathy in their non-violent rebellion against the established order. Some of their elders saw them as true, if rather weird, apostles of peace and brotherly love.

It took a bit of time for the hippies' mature defenders to realize that they weren't self-martyring throwbacks to the early Christians at all but merely copy-outs from the real world and its evils. And they weren't following St. Francis of Assisi, who earnestly believed dirtiness was an adjunct to holiness. They were just too lazy or high on drugs to take a bath.

Nothing much good at all can be said for the hard-nosed hippies and pseudo-hippies who

have replaced the original flower children—except that in their vulgar imperfections they have punctured some overstuffed egos. But at the same time they have thrust idiot values on intimidated middle-agers—as is seen in such sights to behold as banker types sporting past-on sideburns extending down to their juglars.

But the moon men and the thousands who helped in the accomplishment of their magnificent mission have come to the rescue of us squares. Not one of NASA's astronauts—the most elite group of men in all the world—is under 35. And their ages extend into the 50's. And, as you could see on your TV set, the dedicated scientists at work at Mission Control were graying, balding, conservatively dressed squares. Not a lavalier, a turtleneck, or a turtle-neck sweater in the lot.

And so it is hereby decreed that 1969 will be the Year of the Squares, with the squariness of the squares as the new President of the United States.

Squares of the world, unite! Don't trust anybody under 35.







## DISPUTE OVER METHODS

## Pastor fires 3 nun teachers in religious education tiff

NEW YORK — The principal province defended the nuns, not that all three are degraded and professionally qualified for their assignments at a parish school on Staten Island at the request of the pastor, who disagreed with the Sisters' approach to religious education.

In mid-December, Msgr. John J. Cleary, pastor of St. Mary of the Assumption parish, told the superiors of the three nuns involved—members of the Holy Name province of the School Sisters of St. Francis—that he would like the nuns to terminate their services to the parish school at the beginning of the Christmas holidays. The pastor subsequently printed in the parish bulletin a letter from Mrs. Patricia E. Sohm, assistant principal of the school, attacking the Sisters.

The letter said that the nuns were teaching a number of theories not in accord with Church doctrine and were minimizing traditional Church teaching in regard to the existence of angels and devils and the reality of sin.

IN CHICAGO, a spokesman for the council of the Holy Name

province defended the nuns, not that all three are degraded and professionally qualified for their assignments at a parish school on Staten Island at the request of the pastor, who disagreed with the Sisters' approach to religious education.

Sister Rose Marie Bushman said, in effect, that the principal, Sister Mary Ellen Poland, and the other nuns were fired before they could quit.

She explained that the administration of the Holy Name province informed both Msgr. Cleary and New York archdiocesan authorities several months ago of its decision to withdraw the nuns from the present school year which ends in June. The decision was reached, she said, because of a basic disagreement with Msgr. Cleary about how religion should be taught and because of the "professionalism, or lack of it," at St. Mary of the Assumption school.

Sister Rose Marie said, however, that the decision to withdraw from the school in mid-term was "in no way their desire."

A STATEMENT issued by the provincial council says departure was based on professional reasons which are precisely stated

in all communications to the pastor and to archdiocesan authorities. We felt compelled in conscience to give parents our reasons for the decision without accusations of bad faith or error on either side. That this matter received public press coverage is regrettable, but was in no way initiated by any of the Sisters."

Sister Rose Marie said the community, after being informed by Msgr. Cleary that the nuns should withdraw during the holidays, sent letters to the parents of children at the school explaining the reasons for their departure. A copy was also sent to the pastor.

A day after the letter was sent, the nuns were told they were to leave the convent by Christmas eve.

The letter to the parents said the nuns "basically disagreed with the thinking and decision of your pastor in regard to the Church and religious education."

"The principal and professional faculty have little control of school policy and finance," it continued. "Because we differ with your pastor in regard to what makes a good school with professional methods and standards, as professional teachers we feel obligated to withdraw."

## Bishop Shannon weighs teaching post offer

ST. PAUL—Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis is considering an offer of a teaching position at a non-denominational college founded six years ago in Santa Fe, N.M.

Although the bishop was not available (Jan. 7) for comment—he is pastor of St. Helena's church in nearby Minneapolis—

Dr. Richard D. Weigel, president of the college, said he had made the teaching offer to the bishop.

The college is St. John's in Santa Fe. It is a sister institution of St. John's College in Annapolis, Md. Dr. Weigel is the president of both institutions. St. John's in Annapolis originally was King William's College, founded in the 1800s. The name was changed in 1784 to St. John's. The institution since its inception has been non-denominational, as is the Santa Fe college.

Dr. Weigel and Bishop Shannon discussed the teaching offer at a meeting early in December.

"It involves a visiting lecturer with the final match of knowledge and wits played before a live radio audience last night (Thursday) on WFBM."

The defending parish champion, Our Lady of Lourdes No. 1, went into the final contest against St. Barnabas No. 1, the survivors of the previous Sunday's semi-final round.

Members of the Lourdes team included Joanne Deery, Kathy Harbor, Jean Francis and Ralph Flery. St. Barnabas team was composed of Tom Scanlon, Terry Haller, Bob McGillicuddy and Leo Medich.

The winning team received first prize money of \$40 and a trophy, while the second place team received \$20 and a trophy. Last Sunday's semi-final round casualties—Our Lady of Lourdes No. 2 and St. Bernadette No. 1—received \$10 and a trophy each.

A total of 46 teams entered the competition six weeks ago. Each round consisted of 20 questions per team about information taken from certain pages of the previous three issues of The Criterion.

Dr. Weigel said the position would leave the bishop "free to carry on writings of his own."

He said if the bishop saw his way clear to accept the offer, he hoped the lectureship could be made a permanent position.

### Plan paper sale

INDIANAPOLIS—The Martha and Mary Helpers of Little Flower Church will sponsor a paper sale Tuesday and Wednesday, Jan. 21 and 22, for the benefit of the parish organ fund. Paper crates will be found in the school yard at 1401 N. Bosart. If transportation is needed, call the rectory, 337-4352 and arrange for pick-up.

Alumnae to meet

INDIANAPOLIS — A meeting of the St. Agnes Academy Alumnae Association will be held at 7:30 p.m. Tuesday, Jan. 14. Mrs. Joseph Armbruster, alumnae president, will be chairman of the meeting. St. Agnes is observing its 75th anniversary of foundation this year.

Parish entries in the Archdiocesan Cadet Science Fair will be accepted from school principals until next Monday. The schools will receive adequate supplies from the CYO Office to conduct school science fairs upon receipt of the entry information. Sunday, March 9, is the date for the Archdiocesan Science Fair, to be held at Little Flower parish.

Entry blanks have been mailed for the Junior CYO Table Tennis Tourney, to start on February 16. Deadline for entries is February 12.

The Holy Cross post-season basketball tourney for the "50" League will be held about February 7 or 8. Entry blanks are due to be returned by Wednesday, Jan. 29. Blanks for the Holy Spirit tourney for the Freshman-Sophomore League are due by Friday, Jan. 24. It will start February 1.

Boards of review for candidates to receive the coveted Ad Altare Dei Award for Boy Scouts will be held the next three Sundays. The award will be presented by Archbishop Schulte on Sunday, Feb. 9, at a site to be announced later.

IRVINGTON Banking Center

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## CYO BASKETBALL SCORES

### "A" BASKETBALL

Games of Saturday, Jan. 4:  
Division 1: Holy Spirit 29, St. Michael 28;  
St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 2: St. Monica 31, Christ the King 28; St. Bernard 21, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 3: St. Francis 32, St. Thomas 24; Mount Carmel 28, Holy Spirit 17; St. James 29, St. Joseph 24; St. Joseph 24, St. Joseph 24.

Division 4: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 5: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 6: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 7: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 8: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 9: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

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## CYO BASKETBALL SCORES

### "B" BASKETBALL

Games of Saturday, Jan. 4:  
Division 1: Holy Spirit 29, St. Michael 28;  
St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 2: St. Monica 31, Christ the King 28; St. Bernard 21, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 3: St. Francis 32, St. Thomas 24; Mount Carmel 28, Holy Spirit 17; St. James 29, St. Joseph 24; St. Joseph 24, St. Joseph 24.

Division 4: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 5: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

Division 6: Holy Spirit 32, St. Michael 28; St. Andrew 27, St. Jude 19; Holy Name 28, St. Bernard 21; St. Mary 29, St. Paul 26; St. Joan of Arc 43, Little Flower 28.

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## Theologians warned on renewal truths

VATICAN CITY — The Holy See has declared itself on the side of theological renewal but at the same time has put theologians on their guard against turning that renewal into "obfuscation and alteration."

These encouragements and fears were expressed in a letter sent on Pope Paul VI's behalf by Cardinal Secretary of State Cardinal Amleto Cicognani, president of the Italian Theological Association. The occasion was the third national congress meeting at Sestri Levante on the subject of "Theological Language Today."

"The LETTER noted that theology, in seeking its right relations with modern sciences and philosophy, should not 'lose sight of those models of theological wisdom' which are the Apostles, the authors of Holy Writ, and the Fathers and Doctors of the Eastern and Western Church."



## TIC TACKER

## How's your foreign policy I.Q.?

By PAUL G. FOX

What do you imagine the intelligence quotient to be of average citizens on the basic issues involved in formulating United States Foreign Policy? Is it at all important that the "man in the street" have informed views on these weighty matters, or is it sufficient to trust the judgment and experience of the responsible authorities?

Conscientious citizens make a daily attempt to fathom as much knowledge as possible through radio and television news coverage, newspapers and news magazines are either available media. Those who desire to inform themselves even better regularly read more solid material in journals, pamphlets and books.

For the past 15 years, the Foreign Policy Association has prepared a discussion kit on eight current topics of concern to our government, designed for neighborhood, church, club or classroom use to stimulate interest in foreign affairs. The program is known as Great Decisions.

The FPA, with headquarters in New York, is a private, nonprofit, nonpartisan organization, working to develop, through education, an informed, thoughtful and articulate public opinion on major issues of foreign policy. Promoting the Great Decisions '69 discussion program in the Central Indiana area is the Indianapolis Council on World Affairs, located at 644 E. 38th St., Indianapolis.

Like the FPA, the Council on World Affairs takes no stand on political issues, but helps to provide nonpartisan materials to help citizens learn the facts and make up their own minds on important policy alternatives.

Topics included in Great Decisions '69 are: 1) Czechoslovakia, Russia and Eastern Europe; 2) Canada under Trudeau; 3) Africa, Asia and the Development Decade; 4) Southeast Asia; 5) Western Europe and the U.S.; 6) Cuba; 7) The Castro Dilemma; 7) The Middle East-Tinberbox; and 8) Dissent, Democracy and Foreign Policy.

Individual booklets containing background material and discussion questions are available at \$2.50 for adults and \$1.50 for students from the Council on World Affairs office. Opinion ballots are provided for completion after each discussion session.

We recommend this program for parishes interested in an adult education series for February and March. We recommend it for classroom or extra-curricular use in high schools. We recommend it for individuals meeting in neighborhood homes or public meeting places.

Assistance in forming a Great Decisions '69 discussion program will be readily forthcoming.

ing. The Council office (326-0096) is open daily from 1 to 4 p.m.

**NAMES IN THE NEWS**—Two Marian College faculty members have had articles published recently in journals. Sister Mary Norma Recklage, O.S.F., chairman of the classical languages department, authored "The Many Faces of Medea" appearing in the December issue of *The Classical Bulletin*. Bernard Hees, chairman of religious affairs, wrote an article entitled "Literature in the Religion Class: Its Peril and Promise," appearing in the November edition of *The Catholic Educational Review*. Sister M. Denis Wirtz, O.S.F., Catholic School Office supervisor the past six years is resigning her position for reasons of health.

**HERE AND THERE**—The Archdiocesan Matrimonial Tribunal moved its office this past week from the second floor of 136 W. Georgia St., to the old Chancery Office facilities at 128 W. Georgia St., one building east. Telephone number remains the same. Vacated quarters at 136 W. Georgia St. will be utilized by the Catholic School Office.

**MISSION NOTES** — Mother Mary Philip Seib, prioress of Our Lady of Grace Convent, Beech Grove, will leave January 11 for three weeks' visit to the community's Latin American mission in Cali, Colombia. She was scheduled to visit there several weeks ago, but postponed the trip until now. Accompanying her will be Sister Mary Richard Mattingly, who is completing a home visit and language training program. Sister Mary Richard will rejoin the Benedictines in Cali while Sister Mary Jeanette Giffinger, mission superior, will remain for a home visit. Other Benedictines serving there include: Sister Gabrielle Lavender, Sister Phyllis Gronette and Sister Cynthia Gronette. Two Sisters of St. Francis, Oldenburg, are completing six month home leave from their mission field in Papua, New Guinea, and will return there by Sister Marie Padua Mohan, but Sister Mel Hoffman are leaving within a few days. Two other Franciscans returned home last month because of the illness of one—Sister Mary Claver Ehren, one of the original four who opened the first mission in 1960. Sister Mary Claver will be replaced in New Guinea by Sister Marie Padua Mohan, now assigned to St. Michael's School, Indianapolis. Sister Marie Padua will leave for the mission in February with Sister Marlene Mayberg, who accompanied Sister Mary Claver home. The nuns will now have three months' vacation after three years on mission instead of six months' leave every five years. There are 12 Franciscans assigned to the New Guinea missions, including two sisters of Sister Marie Padua—Sister Doris and Sister Anneta.

## Pope asks

(Continued from page 1)  
Levi's front page (Jan. 2) two days after Levi's meeting with the Pope. In an accompanying front-page article, Levi commented that he found the Pope to be "evidently in an excellent state of health" for a man of 71 and that the Pontiff was full of "spiritual, intellectual and physical vigor."

Levi paraphrased Pope Paul as saying that there must be a "general willingness to interrupt the chain of violence" in the Middle East.

Again in a paraphrase, Levi said the Pope told him that Israel's attack on Beirut's airport was a "really dark day."

Levi said the Pope also told him that it is more urgent than ever to reach an agreement on worldwide disarmament, especially in view of the "extremely murderous weapons which a terrorized humanity has before itself."

LEVI ASKED the Pope how men of good will could work in a concrete way for peace. The Pope answered that an "education for peace" is most important, even though education is by means of a "slow absorption, without immediate visible effects."

Man must form a "new mentality" that excludes recourse to violence and armed conflicts, the Pope said. "It will seem ingenious, for example, not to put in the hands of children certain toys which arouse in them a psychology of strife, of killing, of war. But the exclusion of such warlike toys and games has its importance in developing a truly civil person. The human mentality begins with an education of fantasy," the Pope said.

He added that young people "have a need for heroism, not violence."

He said that the publicity given boxing matches "generates a psychology of violence directly offensive to the safety of an opponent."

In place of violent forms of education, there should be an effort "to educate for human values, to educate for strength of character, to educate for the rejection of the use of arms and offensive methods except in case of a legitimate defense," the Pope said.

## All pupils

(Continued from page 1)  
panding weekday religious and moral instruction on a more formal and systematic basis for all the children of their faith. "This method has been followed with success by the Jewish and certain other faiths. I commend it to the consideration of all Michigan religious organizations, the legislature and the people of Michigan," he said.

## INDIANAPOLIS

## Calendar of Events

## SUNDAY, JAN. 12

Carmelite Terriaries will meet at 1:30 p.m. at the Carmelite Monastery.

## WEDNESDAY, JAN. 15

Social, sponsored by Cathedral Mothers' Club, at 7:30 p.m. in the high school cafeteria. A soft admission includes food and award certificate. Door prize to be won.

## THURSDAY, JAN. 16

St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

## Set social hour

INDIANAPOLIS—Our Lady of Everyday Circle, D of L, will sponsor a social hour Thursday, Jan. 16, at 7:30 p.m. at the Latin School. The Circle will hold its regular monthly meeting at 7:30 p.m. Monday, Jan. 20, at the conduct the spiritual exercises. K of C Hall, 511 E. Thompson Road.

## For the people

(Continued from page 4)  
and at whatever cost the utility deems proper and the Public Service Commission allows?

Government subsidization of private industry is evident everywhere, from the disgraceful capital gains rigging in favor of the oil industry to assurance of exorbitant profits for manufacturers of the weapons of war. At stake in the REMC struggle with private power companies are not only millions (almost 100 million) in federal dollars but the opportunity for economic development in Southern Indiana and the consequential benefits accruing to a depressed area and the thousands who inhabit it.

The power lords have succeeded in their play. But if justice is served, the PSO must recognize the investment and the daring which REMC took, and which the private utilities would not take, and award Hoosier the necessary authority to proceed with its plans.

## Your Mission Sacrifices For 1968

Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions and Adopted Diocese	Visiting Missionary Collection	Mass Stipends	Other Gifts
<b>INDIANAPOLIS</b>						
SS. Peter and Paul	2200	\$ 649.28	\$1,499.90	\$	\$1,149.15	\$ 50.00
Assumption	725	113.00	295.00		368.00	
Holy Angels	450	92.00	107.50		202.43	
Holy Cross	1185	161.50	388.00		627.43	
Holy Name	2301	1,302.35	1,596.50		2,235.75	
Holy Rosary	450	56.00	435.00		824.05	
Holy Spirit	4008	345.85	621.25		2,184.21	300.00
Holy Trinity	1800	680.00	1,000.00		1,227.00	
Immaculate Heart of Mary	2438	746.05	1,883.25	10,000.00	1,935.51	320.00
Navidad of Our Lord Jesus Christ	1307	361.00	850.00		311.87	
Our Lady of Lourdes	3078	1,054.00	1,600.50	300.00	1,383.45	
Our Lord Jesus Christ, King	2068	503.00	1,140.40		2,038.09	
Sacred Heart of Jesus	1732	571.00	850.87	125.00	608.29	
St. Andrew	4747	507.00	1,383.96		1,082.06	
St. Ann	1268	139.00	323.96	100.00	415.00	16.00
St. Anthony	1224	310.00	538.73		1,211.99	10.25
St. Barnabas	2050	783.37	764.00	500.00	1,016.00	50.00
St. Bernadette	1142	213.03	408.18		718.21	
St. Bridget	762	107.00	135.00		169.50	
St. Catherine	1926	364.00	723.00		820.56	
St. Christopher	2788	783.37	620.00		915.50	
St. Francis de Sales	1178	318.76	250.78		433.44	
St. Gabriel	3219	496.50	700.00		1,070.00	
St. James, the Greater	1532	600.00	435.00		1,43.00	200.00
St. Michael Archangel	1,072	380.00	630.85		2,534.50	
St. John	136	388.00	700.00		650.78	900.00
St. Joseph	1550	293.50	300.76		570.03	
St. Jude	2430	203.75	296.40	400.00	1,280.12	
St. Lawrence	664	227.00	1,412.00		1,412.00	
St. Luke	2110	727.00	1,442.00		2,718.76	90.00
St. Mark	1967	833.00	1,000.00		1,825.49	50.00
St. Mary	502	600.00	2,070.21	3,712.45	2,070.50	1,067.27
St. Matthew	2621	682.00	1,516.50		1,931.21	
St. Michael Archangel	1,109	50.00	1,174.50		1,737.35	
St. Monica Archangel	2580	701.00	1,367.96		1,471.16	
St. Patrick	1800	315.00	543.98		7,400.00	
St. Philip Neri	3505	1,435.50	1,300.00	1,000.00	1,450.00	
St. Pius X	214	714.50	1,229.74	300.00	1,864.20	
St. Rita	1993	96.20	174.82		170.91	583.34
St. Roch	2071	531.00	685.25		481.80	
St. Simon	5223	295.25	1,000.00		1,536.64	
St. Theresa of the Infant Jesus	310	2,341.00	2,403.83		2,897.95	105.00
St. Thomas Aquinas	1277	265.40	761.30		1,544.90	
Aurora	1152	504.00	1,050.00		600.00	150.00
Battleville	2898	1,272.25	929.64	100.00	1,214.95	200.00
Bedford	428	428.00	588.91		807.65	
Bloomington	4621	497.00	588.91		1,006.00	1,012.00
Bradford	669	188.50	535.94		588.40	
Brassfield	550	410.00	570.00		550.00	
Bristow	377	144.00	900.00	300.00	1,010.00	426.00
Brookville	1890	477.00	903.37	15.00	35.00	
Brownstown	1657	577.00	31.50		150.00	
Cambridge City	674	92.00	185.00	800.00	150.00	
Cannelton	467	306.00	311.49		175.00	
Carbon	27	330.50	350.00		150.00	
Cedar Grove	518	190.00	270.00		287.00	
Charlestown	730	180.00	76.00		80.91	
China	170	74.00	659.21		897.65	
Clarksville	3120	632.85	659.21		1,012.00	
Clinton	554	111.00	570.00		225.00	
COLUMBUS						
St. Bartholomew	1401	126.00	250.00		224.90	
St. Columba	1470	235.91	282.53		602.56	
Connersville	484	1,477.50	681.90		1,434.99	523.00
Corydon	513	46.00	100.00		161.00	
Danville	869	123.00	137.25		150.00	
Darlington	89	19.00	52.00		106.15	
Diamond	32	40.00	300.75	100.00	166.40	
Dover	268	243.00	300.75		137.00	237.00
Edinburg	192	32.00	133.00		137.00	
Enochsburg	326	309.00	133.00		137.00	
Fontana	40	40.00	31.00		150.00	
Fortville	178	155.50	250.00		200.00	
Franklin	765	243.00	200.00		200.00	
French Lick	309	108.00	200.00		200.00	
Freightown	407	147.00	123.95		84.00	
Gallsville	479	357.00	72.00		80.00	
Greencastle	450	68.00	72.00		227.25	
Gulda	1007	234.53	1,090.00		1,289.00	1,395.00
Greenwood	2143	358.25	296.00		630.00	5.00
Hamburg	250	138.00	69.00		102.00	
Hemetsville	170	53.00	69.00		44.00	
JEFFERSONVILLE						
Sacred Heart	2960	430.00	827.00		1,330.00	140.20
St. Augustine	389	500.00	500.00		955.00	
Knightstown	208	91.00	71.00		73.50	
Lanesville	354	290.00	300.00		450.00	
Lawrenceburg	1650	1,425.00	60.00		831.15	432.00
Leopold	574	107.00	60.00		125.00	
Liberty	287	144.00	280.00		203.00	
MADISON						
St. Mary	640	369.00	405.00	50.00	538.00	
St. Michael	300	201.50	305.00	50.00	562.00	
St. Patrick	455	142.80	240.82	150.00	150.65	
Magnet	163	29.00	36.00		244.02	
Martinsville	500	177.50	342.99		133.00	
Milan	236	72.00	72.00		67.00	
Millhouse	707	30.00	77.00		75.25	
Milltown	70	46.00	77.00		53.35	
Mitchell	123	53.00	152.40		200.00	
Monroeville	73	16.00	400.00		236.00	111.00
Morris	319	258.25	89.00		203.00	
Napoleon	410	38.00	60.00		151.10	75.00
Nashville	140	38.00	160.00		80.00	
Navilleton	500	136.00	160.00		80.00	
NEW ALBANY						
Holy Family	2198	600.00	814.00		801.00	
Holy Trinity	2761	828.75	1,100.86	300.00	1,222.04	588.00
Our Lady of Perpetual Help	2827	821.80	1,074.49		1,074.49	
St. Andrew	2700	895.00	1,207.00		1,400.00	
St. Joseph	598	205.50	173.00	50.00	188.57	45.00
St. Michael	1062	1,018.00	328.00		1,051.00	
St. Nicholas (Ripley Co.)	132	30.00	63.50		80.00	
St. North	214	573.50	73.00		918.80	
St. North	1305	46.50	89.50		52.35	
St. North	1236	317.00	427.00		694.20	100.00
St. North	434	412.00	615.00		240.00	
St. North	134	50.00	123.00		436.72	
St. North	1130	341.75	522.28		915.00	15.00
RICHMOND						
Holy Family	1627	327.00	1,000.00		1,257.00	1,115.00
St. Andrew	2145	613.00	1,904.00	2,000.00	1,257.00	
St. Joseph	1850	528.00	1,232.84	500.00	1,800.00	
St. Mary	175	30.00	325.90		156.85	507.00
St. Michael	1410	646.50	573.30		919.00	
St. Anne (Jennings Co.)	169	67.00	180.70		101.00	
St. Croix	180	45.00	73.30		45.00	
St. Dennis	150	49.50	114.00		87.00	
St. Joseph Hill	842	304.50	284.83	50.00	170.20	
St. Joseph (Jennings Co.)	150	104.00	84.00		445.00	</



## MORE THAN 200 INJURED

## New violence in North Ireland brings threat of added police

LONDONDERRY, North Ireland—Violence injuring more than 200 persons erupted at the end of a march to demand civil rights for Catholics in Northern Ireland and brought a warning from the country's Prime Minister, Terence O'Neill, that he might have to use more police and increase government powers to quell disorders.

The violence came at the end of a four-day, 72-mile march from Belfast to Londonderry. Organized by People's Democracy, a student group at Queen's University in Belfast, the march was a protest against discrimination against Catholics in Northern Ireland and a demand for the principle of "one man, one vote" in local elections.

Throughout the course of the march, Protestant extremists harassed the marchers. At Antrim, the marchers had to take police vans and buses to ride through the town after Protestants had blocked their way and refused to let them walk through.

In Maghera, another crowd of Protestants gathered to block the marchers. A huge police escort enabled the marchers to pass through the town unharmed but brawls broke out between Protestants and Catholics after the march had passed.

AS ABOUT 100 marchers neared a bridge some seven miles from Londonderry, hundreds of Protestants lying in ambush threw rocks, sticks and other missiles from the hill overlooking the road. Some of the marchers were chased into the fields and beaten with sticks. Steel-helmeted police carrying shields finally cleared the road and allowed the march to proceed.

As the marchers entered the city, their ranks were swelled to nearly 5,000 by local sympathizers.

Brawling with sticks, stones and broken bottles broke out between the marchers and about 3,000 Protestants. Some 600 police, using nightsticks and water cannon against both sides, sought to break up the riot. The more than 200 persons injured included 22 policemen.

After the riots, the city's Catholic scaled off the square-mile Bogside district in which they live. Armed with staves and iron bars, they formed a private police force to patrol against any invasion.

Police said they would not send patrols there if everything remained peaceful.

Earlier, a crowd of 2,000 persons gathered in the district to protest against the actions of police who, they said, swept through the area and systematically broke windows. Charging also that the police had been partial to the Protestant extremists, leaders of the Londonderry Citizens' Action Committee, set up last year to press the civil rights campaign, persuaded the crowd to send a delegation of 15 men marching to the police barracks at the head of a silent column of 1,000 women.

The same day, Northern Ireland's home minister, William Long, promised the civil rights group "an active and immediate investigation" of police behavior.

Prime Minister O'Neill, however, in his statement issued in Belfast said: "Unless these warring minorities rapidly return to their senses, we will have to consider a further reinforcement of the regular police."

"We must also have an urgent look at the Public Order Act itself to see whether we ought to ask Parliament for further powers to control these elements which are seeking to hold the entire community to ransom."

Casting both factions, O'Neill said, "We are sick of marchers and counter-marchers."

DESCRIBING the march as a "foolhardy and irresponsible undertaking which should have been abandoned by the organizers as many had suggested," O'Neill explained that the government chose not to ban it because "people have the right to state views, however foolish, ill-judged and untimely."

Referring to the Protestant militants, he spoke of the "discrimination offered in a discriminatory both to the marchers and to the police."

RELIGIOUS differences have been a source of trouble in Northern Ireland since 1922. Catholics number about one-third of Northern Ireland's total population of 1.5 million.

In April, 1967, a news team of the London Times investigated charges of discrimination in Northern Ireland and reported

The Pope has transferred Bishop Fitzgerald to the titular See of Zerta and has designated him to serve as apostolic administrator of the diocese of Winona, Minn.

The Holy Father has named the Most Rev. Loras Waters to be the new bishop of Winona. Bishop Waters has been serving as auxiliary to Archbishop James J. Byrne of Dubuque.

Laymen on board

WASHINGTON—Sister Margaret Clayton, president of Trinity College here, announced that the college bylaws have been revised to include laymen on the governing board of trustees of the women's liberal arts college. The new board includes eight lay persons, five Sisters of Notre Dame de Namur and one priest.

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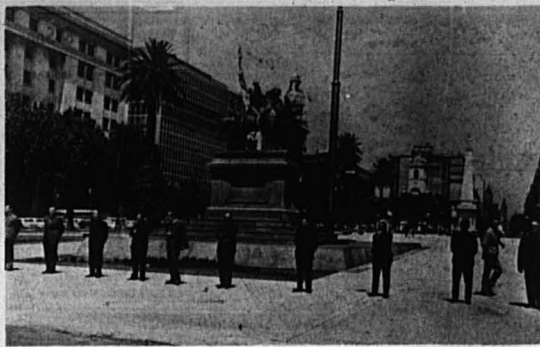
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**PRIESTS PROTEST ARGENTINE 'CAPITALISM'**—Catholic priests line up in a public square in Buenos Aires near Government House protesting "the capitalist structure of the country and the oppression of provincial sectors." The group of 20 complained specifically of the fate of thousands of families living in shanty towns around the Argentine capital city. Two priests went into Government House to deliver a written protest. (RNS photo)

## ASSUMPTIONIST SUPERIOR SPEAKS OUT

## Brazil's detention of priests called attack on social justice

ROME—The superior general of the Assumptionist Fathers has branded the detention of four Assumptionists in Brazil on charges of subversive activities as "an attempt to stifle the voice of social justice and the Gospel."

Father Wilfrid J. Daultail said some government authorities in Brazil "cannot bear to see anybody, especially foreigners, speak out against social injustice." He emphasized that not all government officials held such views, "but there are enough of them to create this policy and enforce it."

Father Daultail, a native of Spencer, Mass., said that Pope Paul VI "saw fit to have someone from the (apostolic) nunciature in Rio de Janeiro call on the detained men and bring them a message of comfort."

He said that the apostolic nuncio himself, Archbishop Sebastiao Baggio, was unable to travel to Belo Horizonte, where the men have been detained since their arrest (Nov. 28). The first counselor at the nunciature, Msgr. Mario Tagliaventi, went in his stead, visiting the detained priests shortly after Christmas.

THE DETAINED men are Assumptionists—Fathers—Michael Le Vep, Hervé Grognouze and Xavier Berthou, all Frenchmen.

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and Brother Jose Geraldo da Cruz, a Brazilian. Brother da Cruz, a deacon, was to have been ordained a priest on December 29. He would have been the first Brazilian Assumptionist priest since the Assumptionists arrived in Brazil in 1935.

All three priests are hoping for a court trial rather than deportation, Father Daultail reported.

"A court trial for these missionaries would amount to a trial of the evangelization of Brazil according to the directives of the Church," he declared.

"These men want justice whole and entire, without favor. Their deportation would simply paper over the whole affair."

He said that some of the accusations against them were born of a tendency on the part of conservatives in Brazil to see communism in any protest against social injustice. "But our men cannot keep silent in the face of that injustice," he said.

He said that the provincial of the Assumptionists, Bordeaux province, Father Henri Guillemain, A.A., had been able to visit the prisoners December 19 at an eight-day stay in Belo Horizonte. The provincial, who had made the trip from France expressly to be of help to them, reported them in good health. The men are dependent on the Bordeaux province of the Assumptionists.

MEANWHILE, in Rio de Janeiro, a Dutch priest, a universal chaplain in Rio de Janeiro, became the eighth priest arrested.

**Lucas**  
(Continued from page 4)  
of his own TV production company.

Tom lives in a \$100,000 home, is Catholic, Irish and white. Such a person would normally receive red-carpet treatment at most bishops' residences, but he cannot get his bishop to receive a phone call.

Unfortunately, he takes the Gospels seriously. The situation he describes is more typical than exceptional. "Dear Bishop X: . . . Your pastoral letter on the righteousness of the black man's appeal is an excellent statement of policy—needing only your action to bring justice closer to reality. . . . One must infer that you encourage public discussion on segregation in Catholic schools because of your unwillingness to discuss this matter in private conference. Many parents, teachers, and students were outraged at my earlier public statement that one black student in a student body of more than 700 (at Bailey-Edland) reflects a segregationist attitude."

"The immutable teaching that ours is the true church for all people is submitted to public ridicule by our school segregation which is as conspicuously imbalanced as it is unworthy. . . . The question to be posed and answered by diocesan action is: Can we afford NOT to educate the children of the impoverished slums and ghettos. The answer is not to be found in financial statements: It must be found in the integrity and orthodoxy of the words of Jesus which are the fundamental thrust and the only reason for the existence of the Church."

We might all well ask ourselves with frankness and honesty: Where does the Catholic school system in our diocese fit into the social arena of our day? What role does it play regarding such matters as quality education for the poor, integration, school decentralization? Let's not fool ourselves that we are involved. Consciously or unconsciously, we are.

(Copyright, 1969)

ed by Brazilian authorities since November on charges of subversive activities.

Two U.S. missionary priests, Fathers Darrell Ruppner and John Grams, both of the Oblates of Mary Immaculate, had been held for 10 days in a Recife jail on similar charges. They returned to the U.S. in late December.

Two other French priests, Fathers Henri Béguin and Bernard Hervy, members of the Sons of Charity, were arrested in Santos in the state of Sao Paulo. A Uruguayan deacon, Carlos D'Souza, was arrested with them.

Bishop David Picazo of Santos was placed under house arrest.

The arrest of the Dutch priest followed renewed charges that priests in Brazil are engaged in social action that helps "Communist infiltration."

The charges were made by Gen. Humberto de Senna, a member of the nation's National Security Council, who said in an address to army officers that "Communist infiltration is spreading through the more sensitive sectors of public opinion: students, workers, intellectuals, politicians, artists and even priests, both Brazilian and foreigners."

"Some priests," he continued, "have renounced their sacred mission of teaching the Gospel to devote themselves instead with special zeal, to political and ideological activities, under the pretext of following the social, political and economic guidelines propounded by the papal encyclicals."

The government, he stated, will never permit the spreading of subversion by such groups.

IN A STATEMENT in the conservative Brazilian newspaper *Diário de Notícias*, a theologian, Father Emilio Silva, professor at the University of Guanabara and at the Catholic University of Rio de Janeiro, expressed views similar to those of the general.

He said the Church must not be confused with certain "mad" priests and seminarians who, "invoking in an erroneous manner the (Second Vatican) Council, the Gospel, and the social doctrine of the Church, defend Marxism, violence and class struggle. The civil authorities retain vigilant to avoid subversive political indoctrination."

With regard to the three French Assumptionist priests and the Brazilian Assumptionist deacon arrested in November and still imprisoned in Belo Horizonte, Father Silva said: "I don't know whether they are innocent or guilty; since the judicial authorities have not made a decision, I regard as inopportune the attitude of certain members of the clergy of Belo Horizonte who are trying to impede the action of justice."

Father Silva praised the attitude of Archbishop Avelar Brandao Vilela of Teresina, president of the Latin American Bishops' Council (CELAM), who has stated that the economic and social structures of Latin America must be changed by peaceful means.

In an Advent pastoral letter, the archbishop had also said: "Our priests are indeed in a difficult predicament regarding the present situation. Some people believe that these priests are pushing subversion, while other people think that our priests are accomplices of the rich and therefore work against the poor." Nevertheless, he continued: "The clergy has been alerting those leaders responsible for the affairs of the country—even at the risk of being misunderstood by extreme conservatives—about the danger of stalling in making structural reforms that the people demand."

they found overwhelming evidence for them. Earlier a non-Catholic Labor Party group from the British House of Commons urged Prime Minister Harold Wilson to investigate anti-Catholic discrimination in Northern Ireland. The MPs had made a trip to Northern Ireland and reported that Catholics here were not getting fair treatment with regard to housing, the law, local government, and government appointments.

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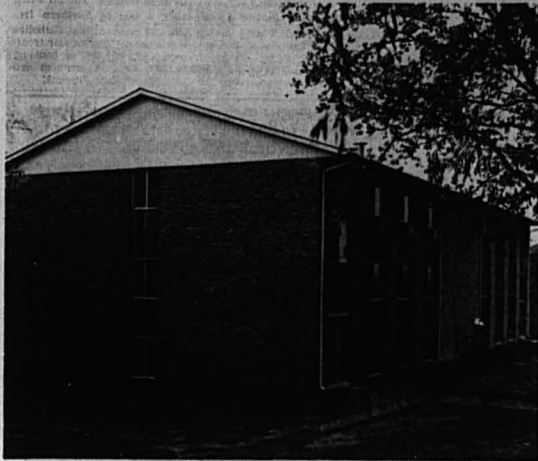
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**ST. MAUR'S STUDENT RESIDENCE**—Shown above is the dormitory for theology students attending St. Maur's Seminary, now in its second year in Indianapolis. This week the seminary received notification of its acceptance as an associate member in the American Association of Theological Schools. (Story on Page 1)



**CROWLEYS TO DISCUSS PARENTHOOD**—Mr. and Mrs. Patrick Crowley, of Chicago, founders of the world-wide Christian Family Movement, will discuss "Responsible Christian Parenthood" at St. Barnabas parish, Indianapolis, on Thursday, Jan. 16. They were members of the Papan Commission on Birth Control. Sponsored by the Adult Education Program at St. Barnabas, the talk will follow a pitch-in supper and will include an informal discussion period. Additional information on the program, open to the public, can be obtained by calling 881-3905. St. Barnabas is located at 8300 Rahke Road (8300 S. Meridian, five blocks west).

#### Cursillo Corner

Jan. 12—Nativity, Ultreya 7:30 p.m.  
Jan. 19—Alverna, Mass 6:30 p.m., Ultreya 7:30 p.m.  
Jan. 26—Alverna, Mass 6:30 p.m., Ultreya 7:30 p.m.  
Jan. 30-Feb. 2—Men's Cursillo No. 19 at Alverna. Applications must be made by January 19 with the following: Don Alvering, 339-3327; Bob Hoffmann, 923-8080; Ron Frazee, 637-3809.



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**DCCW SPEAKER**—Sister Bernard, S.P., a teacher at St. Philip Neri School, Indianapolis, will be guest speaker at the annual luncheon of the North Indianapolis Deaneary Council of Catholic Women, to be held Friday, Jan. 17, in the Marriott Hotel. Election of new officers will take place during the business meeting. Mrs. John E. Green is chairman of the event, assisted by Mrs. James Hurley, co-chairman.

#### Jurists back aid resolutions

**DAKAR, Senegal**—An international organization of Roman Catholic jurists at its meeting here, approved resolutions offering voluntary legal aid to poor persons in developing nations. Delegates at the 6th World Congress of Jurists of Pax Romana, international movement of Catholic intellectuals, accepted the report of a commission on developing nations and voted to establish centers of legal aid for such nations. These centers, according to the resolution, are to be set up both in the industrialized and the developing countries.



**ASTRONAUT ATTENDS MASS**—Father Larry Carney welcomes Apollo 8 Astronaut William Anders following Sunday Mass in Houston, Tex. Anders attended the Mass with his wife and family following his arrival from Hawaii in the wake of his splashdown in the Pacific after the historic moon-orbiting space flight. (RNS photo)

## Laymen demonstrate at renewal meeting

**ALWAYE, India**—A group of 200 laymen, shouting slogans and waving a petition, punctuated the deliberations of a meeting of the bishops, priests and lay leaders of the Church in the state of Kerala called to discuss Vatican Council reforms. A delegate to the seminar—Joseph Mundassery, education minister in Kerala's first Communist government in 1957-59—said later that the demonstration was "timely and praiseworthy" as the reforms demanded by the young men were long overdue.

Earlier, the dean of Kerala University, Prof. M. V. Pylee, urged "a democratic system" in administration in the church and in clergy-laity relationship. Prof. Pylee said the Church's present administrative set-up was based on "undeserved authority and the desire for power."

In other recommendations, the seminar wanted a share for laity in the administration of parishes and dioceses, auditing of church accounts, sex education in Catholic schools, and fixity of tenure for teachers in Church schools.

Meanwhile, in Calcutta a memorandum pleading for a single rite in Kerala was presented by a group of four laymen who acted on behalf of a regional committee of the state's One Rite Movement.

## 'Protest' held in St. Peter's by youth group

**VATICAN CITY**—Twenty-five young men and women "demonstrated" in St. Peter's Basilica on New Year's Day, conducting a prayer service that included the reading of documents calling for the reform of structures within the Church.

The protest action was thought to be connected with the disciplining of a Florence priest who had denounced the Church for failure to speak and act on behalf of the poor.



Carolyn J. Hallcraft, Major, Carolyn Sags, Major

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## VIEWING WITH ARNOLD

## Critic picks 1988's best films

By JAMES W. ARNOLD

The year 1988 was eminently forgettable in many areas of life, and it was also a trying one for movie buffs, especially if they demand of a film that it be both cinematic (truly a work of art in motion picture terms) and relevant (ideally truthfully, and intelligently with major human concerns).

It was a frustrating season, and not only for those who tally up the scenes of brutality, nudity, and perversion. There was an abundance of expertly made films with somehow displeasing content ("The Graduate," "Rosemary's Baby," "Thomas Crown Affair," "Wild in the Streets," "Petulia," "Rachel Rachel"). There were entertaining films with somewhat less art ("Funny Girl," "Carnegie," "The Odd Couple" and even "Yours, Mine and Ours"), and a few substantial films that weren't quite artful enough

("Subject Was Roses," "Zita," "Live for Life," "The Fox"). These are all films that, for some reason or another, one had to respect. There was also the usual assortment of utter disasters. Worst film nominees (among the majors, anyway) would have to include "Hells," "Lady in Cement," "The Princess," "Green Berets," and "Valley of the Dolls." Taste, of course, counts in identifying turkeys, just as it does in naming favorites. My ten best, more or less in descending order of preference, are:

1. 2001: A Space Odyssey (Kubrick): There will be chatter, publicity and awards for other 1988 films, but don't be confused. This is the picture of the year, in a class by itself. It will be discussed as long as movies are seen and appreciated. It is simply everything a great movie ought to be, and its mystery, its open-endedness, is perhaps the greatest of its assets.

2. E.T. the Extra-Terrestrial (Wilder): The gentle, floating dream of romantic love may be too fragile to survive in a real world, as this remarkable Swed-

ish film suggests. But the grace and loveliness of that dream has never been so hauntingly described by the camera.

3. The Whispers (Forbes): An old woman, abandoned in a loveless world, fantasizes beauty and meaning from the material of her own despair. This is one of the screen's rare honest looks at poverty and old age, done with poetry and an unusual kind of hope: that man will always somehow wrench solace from his misery.

4. Battle of Algiers (Pontecorvo): A tense documentary re-creation of the Algerian struggle for freedom, which somehow captures all the glory and cruelty, all the passion and sorrow, all the ambiguity of every human revolution.

5. In Cold Blood (Brooks): This powerful and beautiful film of the Capote novel is much under-rated. The most intelligent crime film yet made, it is a model for the artistic handling of sensational subject matter. An ugly and terrifying fact of history is turned into art, a grim mystery is transformed into art at a 10 a.m. understanding "through a glass, darkly."

6. The Heart Is a Lonely Hunter (Miller): A film about the deepest meaning of love, getting it and not getting it, and what that does to people. How many movies have been made on the subject of the redemptive power of charity? This adaptation from Carson McCullers is flawed, and it is terribly sad, but it deals sensitively with the problems of ordinary human beings.

7. The Lion in Winter (Harvey): A movie in the theatrical tradition (fine acting, literate dialog, super-dramatic confrontations) that is likely, in a lean year, to be over-valued. The excitement, mostly from verbal conflict, is entertaining enough. But when the noise is all over, it isn't very significant.

8. Yellow Submarine (Dunning): Next to "2001," this must rank as 1988's most imaginative film, an experiment in the art of color animation disguised as a Beatles comedy cartoon. The moral points about love and peace are as potent as those in technique the film surpasses "Fantasia," no small achievement.

9. Far from the Madding Crowd (Schlesinger): Since

sophisticated moderns tend not to like moralistic Victorian plots, this marvelous film of the Hardy novel underwhelmed many critics. But Julie Christie makes Bathsheba a most fetching movie heroine, and the camera's treatment of the splendors of rural England add a dimension that the novel, for all its rich visual symbolism, never had.

10. How I Won the War (Lester): An improbable mixture of realistic horror, satire and broad farce, this is the first artistically successful pacifist anti-war film. It strips the audience of every defense (GI humor, sentiment, battlefield heroics) usually built into war movies, and hammers home the point with typically unpredictable Lester cinematic: war can never be won without the stupid and puerile.

For close runners-up, I'd begin with "Pretty Poison" and "Hang 'Em High," skillful potboilers with more cerebral content than anyone had a right to expect: "Secret Ceremony," which probably had too much cerebral content; and "Paper Moon," a joyful romp with no cerebral content at all. Francis Coppola's direction and the bright rumpus pushed "Fleeting Moments" ahead of the other musicals, and "Wait Until Dark" and "Piaf of the Apes" were fun films with some impressive moments.

At least one of my favorite categories, visual slapstick, was well represented by Peter Sellers' "The Party." But the other, westerns and detective stories, are in the grip, respectively, of sadists and maniacs. Alan Ladd and Humphrey Bogart fans, meanwhile, must settle for the late night TV movies.

## Philosophy studies updated

WASHINGTON—A unique program for the education of "priests of the future" is in operation at the Catholic University of America, according to Dean Jude P. Dougherty of the School of Philosophy.

The program engages seminarians in the study of modern existentialist philosophers as well as more traditional texts such as St. Thomas of Aquinas.

Dr. Dougherty said the pre-theological philosophy program for junior and senior undergraduates was inspired by the Second Vatican Council's Pastoral Constitution on the Church in the Modern World. The program provides the seminarian with a broad philosophical background, as well as competence in allied fields such as psychology, sociology and anthropology.

## Robert M. Donihi resigns PR post with USCC office

WASHINGTON — Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference, announced (Jan. 6) that Robert M. Donihi, 33, director of the USCC Office of Public Relations, has resigned to return to the legal profession.

Donihi, former special counsel to the U.S. Senate subcommittee investigating juvenile delinquency and a State Department foreign service legal advisor, was the only U.S. prosecutor to participate in both the Japanese and German war crimes trials after World War II.

He was appointed one year ago to the newly created USCC office by Bishop Paul F. Tanner, then general secretary of the NCCB-USCC and now of St. Augustine, Fla.

Donihi's duties were to provide counsel to the general secretary in all matters of public interest to the USCC and to coordinate relations of the USCC and the conference of the NCCB with all media of communications.

The office of Director of Public Information will remain unfilled on Donihi's departure. However, functions of the Bureau of Information, of which he was also director, have been incorporated into the newly established USCC Department of Communications.

## 'Man of the Year'

LOUISVILLE, Ky.—Television station WHAS presented its annual "Man of the Year" award to Msgr. Alfred F. Horrigan, president of Bellarmine Ursuline College here, in a special telecast.

## Nun is fined for protest

ST. LOUIS—A 31-year-old Maryknoll nun, who chained herself to a department store's doors during a Christmas protest, was fined \$500 and ordered jailed because she did not post a \$100 appeal bond.

Sister Cecilia Goldman, who lives at St. Anne's parish in St. Louis but works as a vocational counselor outside the religious community, chained herself to the revolving doors of the Famous-Bar department store during a "Black Christmas" demonstration. She was found guilty of disturbing the peace, and received the maximum fine, despite several priests' petitions that she be freed.

The demonstration was one of several staged by the "Action Committee to Improve Opportunities for Negroes" (ACTION). Sister Cecilia, a member of the group for about a year, said she took her action because "Christmas time has become a time when the poor, both black and white, are exploited."

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Sunday Radio

11:30 a.m.—Hour of the Crucified—WCBS

12:00 p.m.—Sacred Heart—WCBS

EVANSTON AREA

Sunday Television

2:00 p.m.—This is the Life—WFLD

2:30 p.m.—This is the Answer—WFLD

9:00 a.m.—The World—WFLD

10:00 a.m.—Camera Three—WFLD

11:00 a.m.—Hour in Mass—WFLD

12:15 p.m.—Sacred Heart—WFLD

1:00 p.m.—Catholic Hour—WFLD

1:00 p.m.—This is the Answer—WFLD

11:30 p.m.—Night—WFLD

Sunday Radio

6:30 a.m.—Sacred Heart—WGBS

9:00 a.m.—Hour of St. Francis—WGBS

9:30 a.m.—Catholic Hour—WGBS

9:30 a.m.—Georgetown University Forum—WGBS

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## Bishop sees long need for relief

NEW YORK—In view of the

red that exists, and in view of

the fact that "in many countries

of the world conditions don't

seem to be getting too much bet-

ter," he foresees the need for

the Catholic Relief Service to

go on for a great deal longer,"

Bishop Edward E. Swannerton

said in a radio interview here.

Bishop Swannerton appeared

on Guideline, produced by the

National Broadcasting Company

in association with the National

Catholic Office for Radio and

Television. He was interviewed

by Father Donald Connolly, co-

ordinator of NCORT. It was

broadcast Sunday, Jan. 5,

at varying times on radio stations

throughout the United States.

THE EXECUTIVE director of

CRS said that in 20 years in the

work he hasn't seen any situa-

tion that quite compares to what

is happening in strife-torn Ni-

geria-Biafra. He said that un-

less some wide-corridor is open-

ed up by air or land to facilitate

sending in food, many more will

starve.

Bishop Swannerton said CRS

touches some 70 countries with

its programs and, in addition to

providing the basic necessities of

life, develops programs to help

the people themselves.

He said CRS depends on two col-

lections for its basic support: the

American bishops' collection

of \$10 million a year, and the

Thanksgiving collection. With this

basic support, he said, CRS

carries out a program which

has a yearly value of between

\$150 and \$175 million.

The bishop said the American

Protestant relief group and the

Jewish overseas aid group re-

ceive great financial support

from their people.

To ordain women

BERLIN — The Lutheran

Church of the East German

state of Thuringia has ap-

proved the ordination of wom-

en to the clergy. The decision

was made at a recent session

of the synod of the synod of

the 1.35 million-member church.

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REPAIRS—REPLACES—REFRIGERATORS



# NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

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

**\$100 a week while you are hospitalized**

(See all plans at right)

**\$75 a week while your wife is hospitalized**

(See All-Family and Husband-Wife plans at right)

**\$50 a week for each eligible child hospitalized**

(See All-Family and One-Parent Family plans at right)

**\$500 accidental death benefit**

(Payable on all plans. See details at right)

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, February 16, 1969!**

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

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

## "Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" period.

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

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

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

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

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

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

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

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

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

## How The Plan Protects You And Your Family

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

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

## How Your "Health-Bank Account" Grows

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

## Peace of Mind and Security

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

## Extra Cash In Addition To Other Insurance

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

## Surprisingly Low Cost

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

## How Can We Do It?

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

## A Respected Company

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

## No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly. Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

## CHOOSE THE PLAN THAT SUITS YOU BEST



**ALL-FAMILY PLAN**  
\$10,000 MAXIMUM

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

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

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



**HUSBAND-WIFE PLAN**  
\$7,500 MAXIMUM

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

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

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



**ONE-PARENT FAMILY PLAN**  
\$7,500 MAXIMUM

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

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

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



**INDIVIDUAL PLAN**  
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

## Special Note If You Are Over 65

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

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

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

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

## Are Your Parents Senior Citizens?

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

## Accidental Death Benefit On All Four Plans

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

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

## "Money-Back Guarantee"

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

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

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

## 18 important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

### 1. What is the Hospital Plan for Catholics?

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

### 2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

### 3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

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

None at all. Your only qualification is to complete and mail an Enrollment Form by the deadline date shown on the form at right.

### 5. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If you are a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months of age and under 21 are included, at no extra cost, as long as they live at home.

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

### 6. If I am hospitalized, when do my benefits begin?

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

### 7. How much can I be paid in a Catholic health plan?

Each plan has its own "Aggregate of Benefits," which we call the maximum. For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

### 8. Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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

### 9. Must I go to a Catholic hospital to collect my benefits?

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

### 10. When does my policy go into force?

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

### 11. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

### 12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless under the ALL-FAMILY PLAN); war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

### 13. Can I drop out any time? Can you drop me?

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

### 14. Why is the Hospital Plan for Catholics almost like having an "extra" bank account?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

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

### 15. Are there any other unusual benefits?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary (you may name your parish as beneficiary if you wish) subject to the maximum (Aggregate of Benefits) of your policy.

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

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

### 17. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

### 18. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the HUSBAND-WIFE PLAN; only \$5.75 a month for the ONE-PARENT FAMILY PLAN; only \$3.25 a month for the INDIVIDUAL PLAN.

### 19. When you are over 65, premiums increase. See amount increase table above.

(When you are over 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the HUSBAND-WIFE PLAN; only \$5.75 a month for the ONE-PARENT FAMILY PLAN; only \$3.25 a month for the INDIVIDUAL PLAN.)

## SPECIAL LIMITED ENROLLMENT! EXPIRES FEBRUARY 16, 1969

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

## HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 0054

INSURED'S NAME	First	Middle Initial	Last
Address			
City			
State			
Zip			

DATE OF BIRTH Month Day Year

SELECT PLAN DESIRED: (Check One Only)

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

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

If "Yes," please list policy numbers: \_\_\_\_\_

Do you have any other insurance in this Company? ☐ No ☐ Yes

If "Yes," please list policy numbers: \_\_\_\_\_

Do you have any other insurance in this Company? ☐ No ☐ Yes

If "Yes," please list policy numbers: \_\_\_\_\_

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