

# Bishops are seen steering the Church toward an era of 'shared responsibility'

BY BENNET BOLTON

SAN FRANCISCO—American Catholic bishops and their 48 million people are heading toward shared responsibility in the direction of Church affairs. The clearest signs of this trend since the Second Vatican Council emerged at the bishops' spring meeting here.

The sessions here of the National Conference of Catholic Bishops (NCCB) lacked the fireworks and some of the visible spark of past meetings. Direct confrontation and public protesting in hotel foyers was notably absent.

The real thrust came from a number of strides toward a decentralized people-oriented, collaborative Church life involving U.S. Catholics at every level.

To a degree unseen before, the bishops this time listened to groups beyond their own ranks and tried to respond, even if in slower and more limited ways than many might have liked.

CARDINAL JOHN Dearden of Detroit, the NCCB president, made an unmistakable plea to his fellow bishops to get used to the idea of shared responsibility. He said a National Pastoral Council would not diminish their authority but enhance it—because new insights would come from Catholics who are not bishops, because concern for the whole Church would grow with the whole Church in America fully committed and because decisions would be accepted more readily if more people had a hand in shaping them.

A mandate went out last month to the U.S. Catholic Conference's Advisory Council of 50 members to come up with plans and details for a nationwide pastoral body of priests, laity, nuns, male Religious and bishops.

"I don't want to anticipate their conclusions," said Cardinal Dearden at a final news conference when the NCCB meeting was all over April 23. "But certainly others would have a sharing in it (the Church's decision-making machinery)."

"My talk was certainly more general than my own personal thinking," he commented.

The remark was typical of the NCCB president, who during the past two years has been a careful and patient negotiator-mediator-inspirator trying to get all the bishops moving together on vital issues inside and outside the Church without risking a polarization of the hierarchy the way many laity have become polarized into antagonistic camps mutually uncommunicating.

No matter how well or not the bishops responded to desires voiced from outside to their liaison committee, there was no way to satisfy everyone with each word spoken and each action taken at the meeting.

For instance, in an unquibbling statement on abortion the American bishops stood strongly against efforts to drop all legal barriers against abortion and cited the prior right of the unborn child to its own human life.

YET AN ADVOCATE of conservatism expressed the anxiety of Catholic rightists disturbed because the bishops had no plans to rally the people into a triumphal battle against pro-abortionists. The hierarchy was content to limit itself to what the prelate in charge of the brief document, Bishop Raymond Gallagher of Lafayette, Ind., called "as simple and general a statement as possible."

Then again, the backers of political activist priests like Father Robert Drinan, S.J., of Boston College who intends to run for a U.S. House seat from Massachusetts will hardly be pleased that the NCCB accepted a report on pastoral practices which says bishops should discourage priests from running for public office. It reminds them that Canon 139 of Church law is still in effect against such office-holding. That was the kind of news to gladden the heart of the rightist who was disappointed earlier.

As the meeting was approaching its end, Catholic laity groups of the theological right and left held two separate news conferences. The National Federation of Laymen (NFL)—claiming to be 15,000 strong—complained that new catechisms and other parochial school textbooks are "good sociology texts but not of the faith."

They said the bishops were not living up to their authoritative role as teachers of the people in letting that happen.

Meanwhile, the National Association of Laymen (NAL)—which said it has 13,000 members—stated that the bishops' rate of progress in bringing about the true post-conciliar age was too slow. NAL President William E. Caldwell of Cleveland conceded that his group was encouraged by the hierarchy's willingness to get behind the National Pastoral Council.

## Official

Archbishop George J. Biskup this week announced the appointment of Father Bernard R. Schmitz as administrator of St. Anthony's parish, Morris, where Father Joseph Koster is pastor.

Father Schmitz has served as assistant pastor of Annunciation parish, Brazil, since 1961. He was ordained in 1957.

The appointment was effective on April 30.



VOL. X, NO. 30

INDIANAPOLIS, INDIANA, MAY 1, 1970

## WHAT THE BISHOPS DID

HERE-IS WHAT the bishops did when they met here in the semiannual meeting of the National Conference of Catholic Bishops (NCCB):

—Set next Thanksgiving for the first annual special collection for the relief of domestic poverty, hoping to raise close to \$7 million the first year toward a \$50-million fund to help eradicate the causes of poverty.

—Issued a 500-word statement that expressed "strong opposition to ongoing efforts to strike down laws prohibiting abortion," particularly a mounting drive for total repeal of all such laws, and that said "the destruction of any human life is not a private matter.... We remain convinced that human life is a priceless gift."

—Encouraged Catholics, in a 1,300-word pastoral statement on "Christians in Our Times," to rely on God's providence and the Holy Spirit to see the Church through current difficulties and to pray more fervently for "living faith, abiding hope and stout courage."

—Heard Cardinal John Dearden of Detroit, the NCCB president, exhort his fellow bishops to go along with the idea of creating a National Pastoral Council in which responsibility for the Church in America would be shared at all levels of the Church and the bishops would "stand to profit pastorally from such sharing."

—Agreed to keep alive their temporary committee on the farm-labor dispute, formed to help mediate the lingering California grape dispute, because of expected agricultural worker unionizing efforts elsewhere in rural America.

—Allocated \$15,000 to PADRES, a new organization of Mexican-American priests, to pay for a "team ministry" study to help the country's five million Mexican-Americans as that minority group seeks greater social and economic dignity.

—Approved the starting in Boston of a Newman Center for the study of campus ministry on a three-year basis as of next September, with financing to come from the National Newman Foundation.

—In several decisions, made plans to work with several Catholic lay and priestly groups whose own programs point toward better understanding between Church and people, including the continuing education of priests

already ordained, possible ways for the people to be involved one day in how new bishops are chosen, and the various activities of the two national councils of Catholic men and women.

—Voiced enthusiasm for the continued existence of the Catholic press as an important communications medium, refused to let the press into its meeting but agreed to have a committee take the first steps toward letting reporters cover some future sessions of the bishops' meetings, which are now totally closed to the press.

—Through a liaison committee in advance of the San Francisco meeting heard more than 20 different special-interest groups air their complaints and state their desires on things they think the bishops should do.

## Layman named to Intern post in education

INDIANAPOLIS—James L. Schott, assistant principal of Chataud High School, has been named to the Internship Program of the National Academy for School Executives, a subdivision of the American Association of School Administrators.

One of four educators appointed to the one-year internship, Schott will assume his duties in September. His office will be located in Washington, D.C.

A former Cathedral High School faculty member, Schott has served as assistant principal of Chataud since 1964. In 1968 he was invited to participate in a one-year national internship program under the sponsorship of the National Association of Secondary School Principals.

He is a graduate of Sacred Heart Central High School (now Roncalli) and Marian College. Presently he is completing his doctoral dissertation in educational administration at Purdue University.

National Academy interns participate in the design, preparation and management of academy-sponsored in-service programs for school administrators.



JAMES L. SCHOTT

## Board may act on resignation

The Archdiocesan Board of Education, meeting tonight (May 1) at Roncalli High School, Indianapolis, is expected to accept the resignation of Father George Elford as Superintendent of Schools and Executive Secretary of the Board. It is rumored that he has accepted a position outside the Archdiocese.

His replacement as superintendent will be studied by the Board.

Father Elford's resignation was submitted to the Board and announced by him at its December meeting, when a controversial resolution was approved by the Board regarding the commitment to both elementary and secondary Catholic schools.



AT BISHOPS' MEETING—Two Indiana bishops are shown above in a photograph taken at the meeting of the U.S. hierarchy in San Francisco. In the center is Archbishop George J. Biskup of Indianapolis and at the right Bishop Francis R. Shea of Evansville. At the left is Bishop H. J. Soenneker of Owensboro, Ky.

## IN PAPAL LETTER

## New norms issued on mixed marriage

VATICAN CITY—Pope Paul VI has issued (April 30) a 2,400-word document setting up 17 new norms on mixed marriage for the world's Catholics.

The new legislation removes the demand that the non-Catholic party promise not to block his or her Catholic spouse from the Catholic's obligation to raise children born of the marriage as Catholics.

The motu proprio, or letter issued on the Pope's own initiative, also makes it possible for a mixed marriage to be performed in places other than a Catholic church and before a minister or official other than a Catholic priest, as long as some kind of public ceremony or public record is involved.

In both instances, the local bishop must be consulted—and in many situations covered by the 17 norms, the bishop can decide without having to check with Rome. The new legislation takes effect Oct. 1.

(In Washington, a spokesman for the National Conference of Catholic Bishops called the document "a further step in understanding between Catholics and other Christians as well as between Catholics and non-Christians.")

THE PAPAL LETTER, entitled "Matrimonia Mixta," sees mixed marriages as a result of Christian division, and not as the way to help restore unity among Christians "except in some cases." It says that the difficult questions inherent in mixed marriages "can only be

fully resolved when Christian unity is restored."

The first 14 norms are a combination of new and existing mixed marriage rules. The 15th and 16th remove any church penalties connected with non-observance of the other norms. The 17th says the judgment of the Vatican should be sought in any cases of doubt in applying the other 16 norms.

Pope Paul's document notes at the outset that the number of mixed marriages has greatly increased, and says the Church's pastoral duty is to set up norms concerning such marriages. The new regulations do not apply to Eastern-rite Catholics because earlier legislation covers them.

THE MOTU PROPRIO asks that mixed marriages be discouraged, which is also the attitude of many Protestant denominations out of fear of spiritual divisiveness for the married couple.

Before the Second Vatican Council, mixed marriages were so frowned upon that they took place in the parish rectory rather than at the local church altar. The mixed marriage question came up in 1964 during the council and, in March 1966, the Vatican issued a mixed marriage instruction that has been in force since.

The 1966 document shifted the promise to raise children as Catholics from the non-Catholic bride or groom to the Catholic, as well as easing other earlier restrictions which many non-Catholic church leaders and individuals had long considered offensive.

## Pastoral Council asked by Priests' Association

Strong endorsement for the establishment of an Archdiocesan Pastoral Council was given by members of the Priests' Association at the group's fifth General Assembly this past Tuesday.

The clergy further recommended that the first order of business for the Pastoral Council, to be made up of representative priests, Religious and laity, should be a professional and comprehensive study of the Archdiocese to review goals and objectives for the 70's.

Other action taken by the three-year-old Association, which includes 170 of the 280 priests in the Archdiocese as members, included recommendations for a professional personnel consultant to advise in the establishment of new clergy personnel policies, and the establishment of an office for continuing education for priests.

AN APPROVED FLOOR resolution called for support of the individual's conscience in regard to military service and the cooperation of the Archdiocese with groups interested in providing draft information and counseling.

Principal speaker at the dinner following the event, held at Msgr. Downey Council Knights of Columbus, was Father Frank Bonnike, of the Rockford, Ill., diocese, president of the National Federation of Priests' Councils.

Father Bonnike challenged Association members to pass the test of collegiality (shared responsibility) by setting the example in their rectories, organizations and Associations.

"So often drop-outs among the clergy and laity and organizations are from those who could not tolerate anything but the uniformity they had known in the past," the priest said.

HE ALSO SPOKE OF the relationship of authority and obedience, stressing that obedience must be given to all ordinances of reason that can reasonably be expected to promote the welfare and unity of the Church.

"It is the function of authority to unify the people of God in its mission of service and to respect the individual's right. Once a bishop has done this and has even provided opportunities for his decisions on non-doctrinal issues to be appealed, the priest and the laymen owe obedience," he concluded.

There were 110 voting members of the Association and 15 guests present for the day-long session.



AT PRIESTS' ASSOCIATION MEETING—Father Frank Bonnike, of Rockford, Illinois, president of the National Federation of Priests' Associations, center, was the guest speaker at Tuesday's meeting of the Archdiocesan association. Shown with him are officials of the local body. Left to right: Father John Rocap, Father Raymond Boehm, Father Bonnike, Father James Dooley, Archdiocesan president, and Father Martin Peter.

## Five seminaries form interfaith TEAM group

ST. MEINRAD, Ind.—Five seminaries in Kentucky-Indiana, including St. Meinrad School of Theology here, have joined together in developing an educational consortium known as the Theological Education Association of Mid-America, called by its initials TEAM.

Other seminaries participating in the consortium are: Asbury (Free Methodist) Theological Seminary, Wilmore, Ky.; Lexington (Disciples of Christ) Theological Seminary, Lexington; Louisville Presbyterian Seminary; and Southern Baptist Theological Seminary, Louisville.

Very Rev. Adrian Fuerst, O.S.B., president-rector of St. Meinrad School of Theology, announced that a special month-long session of student and faculty interchange among the participating seminaries will take place in January 1971, to be known as the "Interterm."

DURING THIS Interterm, a fulltime student at any one of the seminaries may enroll for the month at one of the other schools. At whichever seminary he chooses, the student will probably be in a class with students from all the other seminaries.

The relationship will provide each of the participating seminaries with inter-library circulation and research privileges for students and faculty. Joint approaches are being made to attract outstanding lecturers.

Among the creative approaches to study that will be tried during the Interterm will be special student seminars. Travel seminars to archeological sites in the Holy Land, Reformation sites in Europe, and Latin American mission fields have already been proposed. Also included has been a special inter-city missions work seminar and an intensive reading seminar on the inner-city.

A specific course has been scheduled on the Theological and Social Meanings of Drug Abuse, to be offered by Chaplain Jack M. Sherley of the National Institute of Mental Health, Clinical Research Center in Lexington. The course will include an exploration of the meaning of drug abuse with interviews of residents in therapy at the research center.

THE BASIC logic for the consortium, a TEAM spokesman said, was the need for the seminaries to expand their contacts without duplicating each others' resources. Also involved, he said, was the fact that the American Association of Theological Schools (AATS) has been advocating that theological schools begin clustering together for their mutual benefit.

Father Adrian Fuerst, in commenting on the signing of the TEAM agreement, said that "the participation of the St. Meinrad School of Theology in the TEAM consortium will provide our students with very important ecumenical dimensions, expansion of curriculum into fields St. Meinrad cannot provide without considerable additional expense, and extensive expansion of library facilities."

## Communion rite change permitted

KINGSTON, Ont.—Catholic Archbishop J. L. Wilhelm of Kingston, announced here that Canadian bishops have received authorization to allow lay persons to receive Holy Communion in their hands instead of on their tongues.

He said the new Communion rite will be implemented throughout the archdiocese when Catholics can be properly acquainted with the new arrangement and the historical and liturgical reasons behind it.



## SCRIPTURE TODAY

# Word of God comes in words of men

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

If God is the author of all the books of the Bible, why do they vary so much in style and literary quality? This is a standard question for every student of the Bible. If he has to take an examination about the Bible, he will encounter it sooner or later. If he is studying by himself, he will certainly raise the question himself.

We have begun to see the answer in the statement of the Second Vatican Council which mentioned God choosing men

"who make use of their powers and abilities" and who therefore acted "as true authors" when they wrote the things God wanted them to write for the collection of books which we call the Bible.

Go back with me for a few moments to Pope Pius XII's encyclical letter of 1943, "Divino Afflante Spiritu," which surprised some people by its clear assertion that "deeper and more accurate interpretation of Sacred Scripture was possible in our times." In fact, the Pope added, such better interpretation was to be expected, because "not a few things, especially in matters pertaining to history," were "scarcely at all or not fully" explained by the commentators of past ages, who "lacked almost all the information which was needed for their clearer exposition."

## WORSHIP AND THE WORLD

## Each a function

BY FR. JOSEPH M. CHAMPLIN

Someone occasionally suggests that all present for Mass join in reciting with the celebrant the eucharistic prayer. It seems on face value to make good sense. What better way to involve a congregation than to have everyone speak in unison with the priest these most significant words?

A deeper consideration of the practice, however, casts serious doubts about its soundness. The procedure apparently rests on the assumption that people best and only participate when they speak or sing. It forgets the natural rhythm at Mass of now singing, now watching, now speaking, now listening, now standing, now kneeling. I have witnessed for example intense participation, great concentration and real communication through absolute silence during the period of thanksgiving after Communion.

This seemingly desirable method of community involvement also overlooks the distinction of roles presupposed in public prayer. Everyone has his own thing to do. The priest performs a function, so does the congregation; the choir fulfills its task, the reader his; the ushers assume certain responsibilities, the servers discharge other ones.

Article 58 of the General Instruction establishes this as a fundamental principle: "Everyone in the eucharistic assembly has the right and duty to take his own part according to the diversity of orders and functions. Whether minister or layman, everyone should do that and only that which belongs to him, so that in the liturgy the Church may be seen as composed of various orders and ministries."

TWO RECENT paperback publications ("The New Mass" by Rev. A. M. Rouget, O.P., Catholic Book Publishing Company of New York, \$2.95; "The New Order of Mass" edited by Rev. J. Patino, The Liturgical Press of Collegeville, Minnesota, \$1.85) explain in greater detail the historical and theological basis for that statement and for other directives of the General Instruction. Both texts are informative, with the former more popularly written and the latter more thorough in content. I would strongly recommend either or both for readers who seek a deeper understanding of the recent liturgical revisions.

The priest, then, is the one who really should proclaim the so-called canon. "Among the parts assigned to the priest, the eucharistic prayer has precedence; it is the high point of the celebration."

What man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him.

Viktor Frankl

(NC Photo, design by Christie McGue)

THE NEXT SENTENCE of that encyclical letter said in effect that for hundreds of years, the five centuries of the Church's history which are called the Patristic era, or the period of the Fathers of the Church, the first chapters of Genesis were not properly understood. One can legitimately infer that those chapters were not properly understood until our times, when one adds still another of Pope Pius XII's sentences.

As you read the sentences, ask yourself if the inference I have mentioned is justified: "How difficult for the Fathers themselves, and indeed well-nigh unintelligible were certain passages, is shown, among other things, by the oft-repeated efforts of many of them to explain the first chapters of Genesis... quite wrongly therefore do some pretend, not rightly understanding the conditions of biblical study, that nothing remains to be added by the Catholic exegete of our time to what Christian antiquity has produced, since, on the contrary, these our times have brought to light so many things, which all for a fresh investigation and a new examination, and which stimulate not a little the practical zeal of the present-day interpreter."

All biblical scholars took a new lease on life when those sentences appeared. Some of them had been having a hard time until the publication of that encyclical letter. They were happy to be able to show their critics that the Pope

asserted they had a better knowledge of antiquity than their predecessors, and that he commended their "new means and aids to exegesis" that is, aids for interpretation of the Bible. They were delighted that the papal letter went on to say we have studies today showing "the special character of each human author of the Scriptures and, as it were, his personal traits," and studies that show "the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed."

I cite Pope Pius XII's encyclical letter so much here not only because I think it is the best expression of what is held in common today by Catholic and Christians generally concerning the divine inspiration of the Scriptures. If you go beyond this common doctrine into various fine points, you run into theories of different scholars, who have their ardent followers, but all that area beyond this common doctrine is in the realm of theory.

LET ME ADD two more points made in Pope Pius XII's encyclical letter, and you will see another reason why I like it so much, namely that it led directly to one of the most important declarations of the Second Vatican Council.

First, "there is no one indeed but knows that the supreme rule of interpretation is to discover and define what the writer intended to express." The Pope indicated that this point has its roots far back in the patristic era—he quotes one of the Fathers of the Church, St. Athanasius, "here, as indeed is expedient in all other passages of Sacred Scripture, it should be noted on what occasion the apostle spoke—we should carefully and faithfully observe to whom and why he wrote, lest, being ignorant of these points, or confounding one with another, we miss the real meaning of the author."

Though the Fathers of the Church could not always do it, as we have seen, this is what they wanted to do. If Pope Pius XII was right, modern biblical scholars are better able to do it. The point is that the word of God comes in the words of men, and we have to be attentive to all the nuances in the words of men to know that word of God.

THE SECOND point I want to add is that Pope Pius XII stressed the interpreter of the Scriptures must "with the aid of history, archaeology, ethnology and other sciences accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use." The Pope added, "no one who has a correct idea of biblical inspiration will be surprised to find, even in the sacred writers, as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyperbolic modes of expression, nay, at times even paradoxical, which help to impress the ideas more deeply on the mind."

As I think back on the 20 years between the appearance of Pius XII's encyclical letter and the discussions in the Second Vatican Council on this topic, it seems to me that in the Catholic Church there was a widespread attitude which could fairly be summed up this way, "I don't care what you do about literary forms in the Old Testament, but just don't try it in the New Testament." Many reacted to the idea that some of the statements attributed to Jesus in the Gospels could be explained as examples of typical Semitic exaggeration, which a teacher of those days would deliberately and calmly use in order to shake up his pupils, or the people, to drive a point home.

NO DOUBT there still are some priests and people who feel that way. I would ask them to look with me now at a statement of Vatican II, speaking about the scriptures in general, both Old and New Testaments, before making special statements about each testament:

"Those who seek out the intention of the sacred writers must, among other things, have regard for 'literary forms.' For truth is proposed and expressed in a variety of ways, depending on whether a text is history of one kind or another, or whether its form is that of prophecy, poetry, or some other type of speech. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture. For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of perceiving, speaking and narrating which prevailed at the time of the sacred writer, and to the customs men normally followed at that period in their everyday dealings with one another."

If we are going to admit all that about the sacred writers, we must obviously admit it about those who were first inspired to speak and act, the things recorded in the scriptures, especially Jesus.



Wherever two or three people are gathered together, there is a Christians really are. (NC Photo by Bob Smith.) context—a situation—for faith, where Christians can be what

## CHURCH'S ROLE IN FAITH

BY FR. JOHN T. BYRNE

Faith is an experience within the community of believers which is the Church. The family, the parish and sometimes even the civil community hand the faith down to succeeding generations. They create the climate for belief and frequently provide safeguards for Faith which protect it from undue attacks. The faith as creed and believing as commitment are certainly related to part of a broader context of cultural paraphernalia which taken together form a portion of the security system each individual must have to satisfy his need for belonging.

What about this situation? Is it good or bad? Well, it's not so easy to answer in terms of good or bad. It is a fact however. It seems to be natural. It seems to be human. It is like all facts, something we must accept and learn to

deal with. And good or bad effects can flow from it, but there is no assurance that either one will.

There certainly is the possibility that the Church can pass on the faith in a much too naive manner. It can claim to have answers that it really doesn't have (in science and other secular matters). It can surround its members with too many safeguards which only weaken them instead of strengthening them.

BUT ON THE other hand we can become too critical of the cultural context of faith. It is possible to be almost masochistic in beating one's breast and tearing apart the fabric of one's cultural background whether it be the Irish Catholic syndrome or the German or the Italian one. A great deal of this is going on as a side effect of the renewal in the Church. Everything about the past is being criticized and faith is being shaken as a result. No doubt, some criticism is valid, but the really naive thing would be to think that what we have come up with as "new thinking" is really that much better. The same human limitations are

operating in the "new" theology, the "new" liturgy and certainly in the "new" morality.

The question is: Is it possible for the human context to be perfect and the answer is No. Another question is: Is it possible for the Act of Faith to take place outside a human context and of course the answer is also No.

Therefore we should not be surprised if we can see continued need to refine and purify faith by improving the human context. But the further question is whether we are really improving it. Today we hear a great deal about "the world come of age." In many areas this is more of an illusion than anything else. Even in areas where there has been undoubted progress such as science, human limitations loom up. The idea of limitless progress resulting in an earthly paradise is of the 19th century. Twentieth century man is too much aware of his limitations to perpetuate that myth.

FAITH IN THE context of the church is a distinctly human and limited thing. It leaves much to be desired, but how long will it take for us to see that this is the way God has chosen to deal with us? The most unrealistic criticism of the church is that it is too human and manifests too many human weaknesses. Learning to accept our own human limitations and those of the people we must deal with is one of the necessary developmental tasks for psychological growth. Unfortunately some never achieve it.

The young lover tends to idealize and idolize his sweetheart at first. It is only after a few months of marriage that he is stunned by her human faults and weaknesses. Then he can either learn to adjust to the fact that he has married someone slightly less than the ideal girl (as he is less than the ideal husband), or he can become bitter and react by demonizing her—attributing to her every possible fault and seeing her as the worst possible wife. Many of us react the same way with regard to the Church. We move from an era of triumphalism (seeing nothing at all wrong with her) to one of bitter, cynical criticism. Neither approach is realistic. And each approach probably says more about those who react this way than about the Church.

## Common sense

BY DR. MONIKA HELLWIG

Long ago our ancestors thought God intervened constantly in the affairs of the world, with thunder and lightning and plagues to signal his displeasure with what men were doing, and with fair weather, good harvests and fruitful flocks when they obeyed his will. Sooner or later, common sense prompted questions about these assumptions. They began to notice the rhythm of atmospheric conditions that explained the irregular occurrence of thunder and lightning. They observed the fact that rats carried plague and that certain man-made conditions encouraged rats. In the name of common sense, our ancestors began to control these matters which had formerly been thought of as divine judgments.

In the early 16th century the Italian physicist and astronomer, Galileo Galilei, sat on the roof night after night in the chilly starlight with a new telescope. He observed and recorded meticulously the movements of the stars he could see. After trying every combination of mathematical formulae he could think of to explain the pattern of movements, he realized something. All the data fell into place in his formula if he assumed that the earth from which he observed was itself moving and was not the still point at the center of the universe.

GALILEO WAS told his theory was irrelevant because it contradicted the doctrine of creation and the Christian teaching about man's relation to God. At that time many people thought one could not possibly accept the movement of the earth around the sun and still remain a Christian believer. It was a critical episode not only for Galileo but for all believers of modern times. Does faith call on us to deny common sense, or to pretend that we have not heard or seen some of the evidence presented by science? Are faith and science in conflict?

In the 19th and early 20th century these problems arose again. Science, especially archaeology, questioned many statements in the Bible. So did historical and literary analysis of the texts. A good example is the creation of the world in six days and the creation of Adam and Eve. Catholic scientists, including the great Jesuit archaeologist, Pierre Teilhard de Chardin, were in trouble over the theory of evolution. All their evidence pointed to this as the best hypothesis to cover their observations. The biblical account of the origins of man and the world were different. Must a scientist suppress the evidence in order to believe? Not only in the world about us but

also in human society, modern life-experience has challenged the believer. For instance, the question of sin and guilt is not as easy as it used to be. We have learned much about conditioning and the forces which influence human behavior. We also know that a person may feel very guilty and ashamed without reference to any moral decision at all.

ANOTHER EXAMPLE concerns authority and social customs. Democratic patterns of government and many changes in customs, have led us to be critical of law and traditions. We no longer hold them sacred. We question whether they serve their purpose, rather than assuming there is a greater wisdom in them that we do not understand. We have "secularized" much that was formerly sacred. As a matter of fact, we have secularized so much that many people are asking whether this is the age of the great falling away from the faith. In the name of common sense, or of science, we have reconsidered, reformulated, questioned. We seem no longer to be in the era of "simple faith."

Faith and science, however, cannot be in conflict if the God who redeems and sanctifies is also the Creator and Father of all things. A true man of faith cannot be afraid to look at the truth of science because it cannot possibly be in contradiction to the truth of faith. God is truth and all effort to know and understand in any field of human endeavor must lead back to the same source. In the end there can be no contradiction.

In the long run science can hold no risk for the believer. Yet, in the course of new discoveries there may very well seem to be contradictions because the picture is not complete. One has to take the risk of trying out hypotheses which may prove to be wrong or unworkable.

SOMETIMES PEOPLE have said that because we know the Bible and Christian doctrine are true, we should use these as a guide to tell us what is true in new science. This is based on a misunderstanding. Science and religion do not offer the same kind of knowledge. They do not use the same kind of language. They can not be in conflict when they only claim to be giving their own kind of knowledge.

Science explains HOW, establishes predictable sequences of occurrences, offers theories by which one can control such occurrences and build technology. Religion explains WHY and gives the basis for values and goals. It offers stories and observations in order to motivate a way of life and worship. Faith is concerned with the WHY in interpreting the world, rather than with the HOW of natural happenings.

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SERIES

EACH WEEK



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In SAN FRANCISCO, Catholic bishops at their semi-annual meeting heard Cardinal John Dearden of Detroit appeal strongly for a national pastoral council which would introduce shared responsibility in the Church. Bishops were urged to act on the abortion issue; and optimistic reports were made on progress of committees dealing with farm-labor dispute and with interchurch relations.

In CLEVELAND, more than 2,000 nuns met to establish the National Assembly of Women Religious (NAWR), designed to serve as "the voice" of 160,000 nuns in the country. They started by electing a 15-member steering committee, headed by Sister Ethne Kennedy, secretary of the Sisters Advisory Council of Chicago, who began planning of the NAWR in 1969.

In WASHINGTON, President Nixon established a four-member panel on non-public education within the President's Commission on School Finance. Dr. Clarence Walton, Catholic University president, will chair the panel which also includes Bishop William E. McManus, director of education for the Chicago archdiocese. Nixon noted that "non-public schools in the United States are closing at the rate of one a day," and explained the panel's purpose "is not to aid religion in particular, but to promote diversity in education within the Constitution."

In NIAGARA FALLS, N.Y., Msgr. Marion J. Reinhardt of Brooklyn, a canon lawyer speaking at a regional annual meeting of the Canon Law Society of America, said "essential incompatibility" not only can cause a marriage to be null and void, but it can be proven to meet the requirements of canon law evidence.

In GLASGOW, Scotland, Cardinal Gordon Gray said the Church must show deep compassion and give practical help to women for whom childbirth is a problem. The daily Glasgow Herald interview with the Scottish cardinal covered a wide range of his views on women in modern society. The Church must do more than simply say that its position on birth control is God's law and cannot be changed by men, the cardinal asserted.

In LONDON, a small group of English priests issued a widely publicized manifesto calling for radical changes in the Church. Their 38-point manifesto urged the ending of Sunday Mass obligation, optional celibacy for priests, women priests, a permanent national council of clergy and a national pastoral council.

In MADRAS, India, India's Catholic union, the national lay organization, has called on the central government to withdraw a bill for legalization of abortion now pending before the country's parliament. The union's 19th annual meeting here also voiced concern over denial to Christian converts of the special relief aid extended to Hindu backward communities.

In LONDON, some members of Parliament are now campaigning to get rid of the conscience clause which allows doctors and other medical staff to opt out of legalized abortion operations in Britain.



**PROVIDENCE NUNS AT CONFERENCE**—Shown above are seven Sisters of Providence from various Hoosier dioceses who participated in the recent National Assembly of Women Religious, held in Cleveland. From left are: Sister Marie Elvire Wolf, who represented the Association of Religious of the Indianapolis Archdiocese; Sister Margaret Marie Patrick, of Nativity School, Indianapolis; Sister Kevin Tighe, assistant to the provincial of the St. Gabriel (Indiana) Province; Sister Patricia Mahoney, Of Gary; Sister Barbara Ann Linton, of Evansville; Sister Luke Crawford, of Bloomington; and Sister Mary Ann Lechner, of Lafayette.

## Nixon signs hiked school aid measure

### FORUM AND VOICE Assembly will shape new role of Sisters

WASHINGTON—President Nixon signed into law (April 13) a \$25 billion school aid bill which should give Catholic education a larger dose of federal funds.

But the President's statement that signing the bill "should not be interpreted as a commitment to seek or approve this unrealistic level of appropriations," is worrying some educators. It is viewed by some as an indication he may not sign the bill Congress is expected to approve for release of funds the school aid bill authorizes.

THE BILL THE President signed extends through June 30, 1973, programs funded under the 1965 Elementary and Secondary Education Act. ESEA has been called a "landmark" in government legislation by Catholic educators because it is one of the few school aid plans providing a number of programs in which public and nonpublic schools share equitably—particularly Title II of the act which makes grants to states for purchasing school library materials.

The new law also provides more than a half billion dollars more next year for ESEA Title I, providing aid to educationally disadvantaged children, and a consolidation of ESEA Title III and Title V-A of the National Defense Education Act. This consolidation will mean that nonpublic school students who qualified for supplementary services under Title III will now be eligible for guidance and counseling programs under Title V-A. In the past, nonpublic school children had only qualified for testing programs under that title.

A TECHNICALITY in the bill which should also aid Catholic schools is a U.S. Catholic Conference suggestion to Congress that nonpublic school officials in a given state who feel they are not getting their fair share of federal aid under Title III can appeal directly to the U.S. Commissioner of Education for funds.

But the real value of the bill to both public and nonpublic schools depends on the funds Congress and the President release to be spent. An authorization bill only expresses the government's financial priorities.



**FIRST LAY DIRECTOR**—Dr. Albert H. Wheeler of the University of Michigan becomes the first layman to head the Department of Christian Service for the Detroit Catholic archdiocese. A scientist and prominent civil rights leader, he was named to the post by John Cardinal Dearden of Detroit. Dr. Wheeler is a member of the Michigan Advisory Committee to the U.S. Civil Rights Commission and former head of the Michigan Conference of NAACP branches.

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—The National Assembly of Women Religious, ratified and officially launched in Cleveland April 17-19, will provide a voice for 160,000 Sisters in the United States, comparable with that of the National Federation of Priests and the National Association of Laymen, according to Sister Luke Crawford, S.P., of the St. Paul Catholic Student Center at I.U. Sister Luke was the official representative of the St. Gabriel (Indiana) Province of the Sisters of Providence at the Cleveland meeting.

More than 1,500 women Religious from 60 dioceses in the U.S. attended the meeting. "NAWR endeavors to challenge women Religious to communicate a valid concept of the role of the consecrated celibate women in the Church today; to study, evaluate, establish priorities and make recommendations concerning areas in which women Religious are critically needed—ecumenism, education, health, culture, social service, welfare and other phases of pastoral ministry," Sister Luke said.

SHE EXPLAINED that in line with one of their first objectives, that of becoming a forum for communication among women Religious and a voice through which they can speak to the Church and the world, those attending the convention passed seven resolutions, all of which echoed a visible cohesive Fellowship of the Sisters and of their courage to speak on current issues involving the Church and Society.

Resolutions affirmed the Sister's dedication to the belief in the dignity of every human person, their depreciation of racism in America today, and their support of the right of migrant workers to organize.

The Sisters resolved to send to Anita Gaspari and the Immaculate Heart of Mary Sisters of Los Angeles who have chosen her as a leader, an expression of respect, compassion, and hope that their endeavor to create a new form of Christian community life will prove to be fruitful to themselves, the Church, and Society at large.

THE ASSEMBLY also resolved to assist in whatever way possible existing congregations and former Religious, especially those attempting to develop new forms of Christian community life.

"After passing a resolution of their belief in the value of genuinely Christian education in our pluralistic society, the assembly strongly endorsed a resolution that NAWR reaffirm its belief in consecrated life in community and the necessary place of this way of life in the transformation of the world in Christ," Sister Luke said.

In her address to the convention, "Move Now with the Total Church," Sister Mary Augusta Neal said "no longer is our task to alleviate poverty, but to eliminate the causes of human misery through programs for action in health, education and welfare which we shall achieve through attitude and understanding. This is a mandate for Christians today, a derivative from Vatican II."

Bishops, vicars for Religious, and priests also attended the national meeting, which offered discussions and panels on collegiality and responsibility, leisure, change through crisis,

justice in the city, prayer, and freedom within the Church.

AMONG THE 1,500 Sisters attending the meeting were 22 Sisters of Providence, including Sister Elvire Wolf, delegate from the Association of Religious of the Indianapolis Archdiocese.

"Significant was the tone of this meeting of the National Assembly of Women Religious," Sister Luke commented. "Far from being militant, belligerent or anti, it was a positive thrust to move on with the Church. Women Religious are emerging as persons, quite different from the anonymous nuns of yesterday, as women dedicated to witness gospel imperatives, rather than an institution—women who pray and hope to bring the presence of the Holy Spirit in the world today."

## Verboten

VATICAN CITY—Women in miniskirts are not welcome in St. Peter's Basilica. Although the miniskirt is already "out" as far as the latest fashion shows in Florence are concerned—the midi and the maxi being very much in—the ban on minis at St. Peter's has been posted to avoid repetition of "lamentable incidents" of the past.

## St. Thomas sets 'Spring Thing'

INDIANAPOLIS—St. Thomas Aquinas parish will host the "Spring Thing" sponsored by the Butler-Tarkington Neighborhood Association on Saturday, May 2, from 1 to 8 p.m.

Events will include a "Paint Out," ping-pong tournament, races, puppet show, films and music. A chicken dinner will be served from 5 to 6:30 p.m.

Scheduled films are: "Why Man Creates," produced by Kaiser Aluminum; "Dynamic Maturity," by the American Association of Retired Persons; and "Our Air," by the National Coal Association.

Musical groups will include the Steve Mason Trio, the Jimmie Collins Combo, the Recorder Ensemble and the Indianapolis Symphony Brass Quintet.

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## Two named to faculty at Marian

INDIANAPOLIS—Two staff appointments at Marian College were announced this week by Dr. Dominic J. Guzzetta, president.

Alfred F. Brames, assistant dean for student life at Indiana State University, Terre Haute, has been named dean of student services at Marian, effective July 1.

He will succeed Roy F. Pille, who was appointed chairman of the business administration department. Pille will also direct the college's evening and summer sessions and its lecture programs.

Brames, 32, is an Indiana State graduate and holds a master's degree in guidance and counseling. He formerly taught on the high school level. At Indiana State he also served as residence hall director and assistant dean of men.



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There are now more than 1,500,000 refugees from the continuing fighting in the Holy Land—and the number increases daily. Some have already worked their way out of poverty. Someone cared enough to train them for new jobs, or help school their children, or piece together scattered families. But most are still huddled in open camps, or town slums, or crowded in with relatives equally poor. The refugee colonies teem with destitution and a poisonous sense of futility.

Through the Holy Father's Pontifical Mission for Palestine, the Catholic Near East Welfare Association has already mended tens of thousands of refugee families through education, new jobs, new housing, medical and orphan care, food, clothing. Any kind of helping hand is eagerly grasped by those eager to help themselves.

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## Comment

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

### Eat Union-Label Table Grapes

If you have been sporting a bumper sticker reading "Boycott California Table Grapes," the time has come to remove it. A new sticker probably will be available soon reading, "Buy Union-Label California Table Grapes," or something to that effect. Meantime, if you just don't feel right driving without a bumper sticker, you might have one printed reading, "Space Reserved For New Grape Bumper Sticker."

The point is that Cesar Chavez has signed union contracts with five relatively small table-grape producers in California's Coachella Valley near the Mexican border. The five growers account for less than two per cent of California's table-grape output. But the contract of Chavez's United Farm Workers Organizing Committee with them is a tremendously important breakthrough in a historic five-year struggle against a seemingly monolithic table-grape industry that became an international cause. By the time this appears in print one or more of the really huge California growers also may have signed with Chavez; secret talks were in progress last week.

Those growers who have signed, and those who sign in the future, no longer should be targets of the grape boycott. Union-label California table grapes soon will be clearly marked with UFWOC's red-and-black emblem carrying the strikers' distinctive spread eagle. Hoosiers who have supported Chavez and his strike by neither buying nor eating California table grapes since the boycott began two years ago now should support the cause by buying and eating all the unionized grapes they can afford—short of courting stomach distress. The more the unionized grape growers are rewarded, the greater will be the progress in the unionization of farm workers everywhere.

As well as being a key triumph in a protracted union struggle, the agreement with the five growers

also is richly significant in that it marks the first time in the history of the Church in America that the hierarchy has undertaken a direct role in a major labor dispute. A committee of five bishops headed by Bishop Joseph E. Donnelly, auxiliary of Hartford, Conn., spent five months investigating the merits of Chavez's cause. Appointed last November by the National Conference of Catholic Bishops, the committee was decisively instrumental in bringing the contending parties together and exercising an effective mediatorial role. And it was symbolically significant that the contracts were signed in the offices of the Archdiocese of Los Angeles.

The part in the settlement by representatives of the highest authority of the Catholic Church in America should totally destroy one of the many ugly myths promulgated by growers' groups and ideological extremist outfits such as the John Birch Society. This was that the Catholic Church had no interest in the cause of organizing farm workers, that in fact most of the hierarchy opposed Chavez, and that the only priests on the side of the charismatic union leader were "neurotics" or "pro-Communists." Apologies are due the Church in America from a great many individuals and groups, some of them ostensibly respectable and truth-seeking, for having taken part in a vicious Big Lie campaign.

Another anti-farm worker myth assiduously promoted by growers and ideologists of the lunatic-fringe right was that Cesar Chavez and UFWOC did not really want a membership vote on contracts for fear of losing... that most grape pickers and other farm workers aren't interested in unionization... that the whole grape boycott movement is part of a pro-Communist power grab.

Well, Chavez readily disproved that. UFWOC eagerly put the issue to a vote in each of the five

(Continued on Page 5)

### The Cambodian snare

"Instead of deterring Communist intervention in Southeast Asia, American military involvement has turned out to be a powerful magnet for it," said Senator J. W. Fulbright in a speech made on the floor of the Senate April 2.

It appears, a few weeks later, that American involvement has also become a magnet for rightist reaction. As feared, the Cambodian government has asked for U. S. aid in arms and supplies. The request came on the heels of a Defense Department statement that U. S. troops would not be allowed into Cambodia, although "military advisers" (an ominous term) have permission to cross the border.

In recent weeks more than 1,000 Vietnamese have fled their homes in Cambodia in the wake of what one priest in Phnom Penh has described as a pogrom. Thousands of Vietnamese have been rounded up and herded into detention camps on the pretext they are members of the Viet Cong or at least VC sympathizers. Mass executions have been rumored and there have been eyewitness accounts, even films, of hundreds of dead bodies floating down the Mekong River.

Responding to the reign of terror, the Vatican, through the apostolic delegate in Saigon, has appealed to the Cambodian government to maintain a

humanitarian policy. The Church is seeking to get the estimated 400,000 Vietnamese remaining in Cambodia repatriated to South Vietnam. That does not appear likely in the near future since the government which toppled Prince Sihanouk finds the anti-Vietnamese campaign a convenient and successful vehicle for whipping up anti-Communist fervor.

So it is against this backdrop of bloodbaths and pogroms, of VC aggression and Cambodian reaction, that the United States is being asked to furnish weapons and supplies to the Cambodian Army. Already sizable caches of captured Russian and Chinese-made arms have been transferred to the Cambodian front and flown into Cambodia by U.S. planes. Surely sanity, morality and the urgent necessity to get out of Vietnam demand that it end there.

But can the President resist the military pressure to help Cambodia "seize the initiative"? And can Senator Mike Mansfield and other anxious Senators push through a resolution unalterably opposing any further aid of any kind to Cambodia? If these prove impossible, we might as well kiss goodbye to the phased withdrawal of American troops and any further talk of speedy Vietnamization. One can't Vietnamize an Indochinese war.

### The Hoosier bargain bill

State Representative John C. Hart of Indianapolis last week echoed the consensus of the Finance Subcommittee of the Indiana Legislature's General Education Study Committee. He said he favored the purchase of services bill to aid nonpublic schools because he would rather pay \$100 a year toward educating each parochial school child than pay the \$676 per child it would take if each were enrolled in the public schools. Clearly Representative Hart knows a bargain when he sees one.

As he and many other budget-conscious officials are coming to realize, the leakage of private school youngsters into tax-supported schools is already substantial. The Committee on Nonpublic Schools, which submitted the bill to the

subcommittee, reported that 7,543 fewer children were educated tax-free last year than the year before. But that is only a trickle compared to the inundation which will surely come if nonpublic schools do not begin receiving practical help from the state.

The measure endorsed by the Finance Subcommittee does provide practical assistance. It offers it as payment for "state-approved pupil educational services" subject to fiscal and quality controls. Nonpublic schools in other states are receiving funds under just such a purchase of services plan, a plan whose legality has been tested in court.

The bill calls for an annual allocation of \$10 million of direct state aid to parochial and private schools. That would mean approximately \$100 each for the

nearly 113,000 youngsters enrolled in primary and secondary schools.

With endorsement of the Finance Subcommittee won, the bill now must get the recommendation of the full General Education Committee. Chances of that appear favorable when the committee meets May 18—again on the basis that salvaging the nonpublic schools makes economic sense. The actions of other states and the many state, and federal court decisions would seem to have laid to rest all the old arguments about constitutionality. But they will be resurrected anew during the 1971 General Assembly. Even so, it is hard to believe that anything but fiscal policy will decide the fate of the purchase of services bill or any other similar measure concerning nonpublic school aid that will reach the floor of the legislature.

That is why one change made in the bill by the subcommittee is noteworthy. Aid will be limited to private schools with a tuition cost

not higher than the average per pupil cost in public schools. Thus there will be no tax funds going into expensive country club schools as has happened in other states. If the goal is to keep the nonpublic school system intact, then state monies must be funneled into those schools threatened with cutbacks and closures, those schools where the great mass of pupils are—the church schools.

While we await the General Education Committee's decision on whether it will recommend passage of the bill to the legislature, a word of appreciation should be extended to those who so ably presented the case of the nonpublic schools to the Finance Subcommittee. Dean Alfred W. Meyer of Valparaiso University's Law School, chairman, and the other members of the Committee on Non-Public Schools are to be commended for their efforts. We hope theirs is but the first victory in a successful campaign.

### THE YARDSTICK

## Sees farm labor 'breakthrough'

BY MSGR. GEORGE G. HIGGINS

Though the year is still very young, it is safe to predict that 1970 will be recorded as a major turning point in the history of farm labor in the United States. Thanks in great part to the skillful intervention of the U.S. Bishops ad hoc Committee on Farm Labor—appointed last November by Cardinal Dearden and authorized to act in the name and on behalf of the entire National Conference of Catholic Bishops—a number of collective bargaining contracts between California growers and the United Farm Workers Organizing Committee have already been signed and several additional contracts are currently being negotiated.

It is too early to tell whether or not these breakthrough contracts represent an irreversible trend which will eventually result in a complete, across-the-board settlement of the California grape dispute. If I were the gambling type, however, I would be willing to wager that, by this time next year, the majority of the growers in the grape industry will have settled with UFWOC and would also be willing to predict that, two years from now, they will be asking themselves, at least in private, why in the world they waited so long to do so.

THE LATTER prediction is based on the assumption that the growers will learn by experience, as the rest of American industry has long since discovered, that collective bargaining makes good sense in practice as well as in theory and that there is really no substitute for it in an economy as dynamic and as complicated as our own.

It comes as no surprise, however, that the Catholic weekly, *Twin Circle*, looks at this matter somewhat differently and is not at all happy about the fact that the Bishops Committee on Farm Labor has been instrumental in effecting a number of collective bargaining settlements in the California grape industry. Nor does it come as any surprise that *Twin Circle*, instead of attacking the Bishops Committee directly—which would have been the manly thing to do—has again stooped to conquer (and stooped very low, I might add) by again venting its

spleen against Cesar Chavez, Director of UFWOC.

Philip Nolan's news story in the April 19 issue of *Twin Circle* on the first round of settlements in the grape dispute is an unbelievably shoddy performance. More of an editorial than a news story, it repeatedly suggests that Chavez is a dangerous revolutionary who is out to destroy the American social system. The obvious purpose of this libelous attack on Chavez' reputation is to create the impression, without saying so directly, that the Bishops Committee has either been hoodwinked by Chavez or, worse than that, is consciously conspiring to promote the nefarious interests of a very dangerous individual.

TO CAP IT ALL OFF, Nolan concludes his story (I mean his editorial) by reporting that "in the front row of the press corps (at the Bishops' press conference in the Los Angeles Chancery office) sat Sam Kushner of the Communist People's World, a feature writer and functionary in the Communist Party." I take it that this little tidbit of incidental information was intended to suggest—again, without saying so directly—that Chavez is not only a revolutionary in the broad sense of the word but a communist revolutionary at that.

This is a very sick kind of "reporting" and, so far as I am personally concerned, it is utterly beneath contempt. If Nolan had wanted his readers to know what happened at the Bishop's press conference, what he should have told them is that Kushner's was almost certainly the only Communist paper out of approximately 100 papers, radio stations and TV networks represented at the press conference and, even more significantly, that Bishop Joseph Donnelly, Chairman of the Bishops Committee, went out of his way at the press conference to pay his respects to Chavez as a man who is totally dedicated to the cause of social justice and sound labor-management relations in the agricultural industry. If Nolan had wanted to do any editorializing on Bishop Donnelly's statement, he could have added, with complete accuracy, that the Bishop's high opinion of Chavez is enthusiastically shared by all of the other members of the ad hoc Committee.

WHETHER *TWIN CIRCLE* likes it or not, this just happens to be the fact of

the matter. I wouldn't have expected the editors of *Twin Circle* to be happy about it, given their almost pathological contempt for Chavez. On the other hand, I most certainly would have expected them to report it as a fact and to report it straight.

I would also have expected them to let their readers know that one of the members of the Bishops Committee told them some weeks ago in writing—and in no uncertain terms—that he greatly admires Cesar Chavez and totally disagrees with TC's repeated efforts to portray Chavez as a Communist revolutionary. Incidentally the Bishop might have added in his letter to the

editors of *Twin Circle* that the principal source upon which TC has based its repeated attempts to smear the good name of Chavez—a report of the California Senate subcommittee on un-American activities—has long since been completely discredited and has never been acted upon by the California Senate.

One final word: Mr. Chavez has been invited to serve as one of the lectors at the forthcoming Ordination of Bishop Patrick Flores of Houston, Texas, the first Mexican American Bishop to be named in many years. As of this writing, the editors of *Twin Circle* have yet to report this information in the pages of their paper. I wonder why.

### THE BLACK VOICE

## Modern games teach 'lessons'

BY REV. LAWRENCE E. LUCAS

I was at my oldest brother's house a few days ago. Three of his five kids and three of my other brother's five were really engrossed and really going at it with a game called "Blacks and Whites."

I remembered when my brothers and sister and I were around the same age how nothing could interfere with a good game of "Monopoly." Even the adults used to join in. Only later did it dawn on me how well "Monopoly" mirrored the American way of life—invest, buy and sell, break the other guy, force him out of business or make him powerless to prevent your acquiring more and—above all—SHOW NO MERCY.

Well, the kids were playing this game called "Blacks and Whites." And what a gem it was. It is a game built on the great "American Way of Life" which we must preserve.

"I'M WHITE," one youngster about eight kept shouting. Two of the older ones were holding out for being black.

I found out in hurry what it was all about. Like most eight-year-olds, the little guy just did not want to lose. And the best way of guaranteeing success in this game was by starting off white.

All the "beautiful" double-standard rules were at work. The black player begins with \$10,000 while each white competitor gets a million. From the beginning, whites can improve their wealth by investing in suburbia. Blacks are restricted to properties in the ghettos and "integrated" areas: only later in the game do they stand a chance of getting into suburbia.

You remember how in "Monopoly" you might land in "chance" or "community chest" boxes and draw out a

"BLACKS AND WHITES" is only one of several race-oriented games that have appeared on the market in recent months. There are a number of other winners such as "Ghetto" which tries to give a taste of the hopelessness and deprivations inflicted upon the poor. (Each player assumes the role of a poor black in the inner city who attempts to improve his lot by investing chips representing one hour per day of his time in such things as school, work, recreation, crime, etc.) and "Sunshine" which simulates some of the conditions of a typical American city with the object of the game being to solve these problems.

All of these racial games are modeled in some degree on the real world. Whatever effect they may have remains to be seen. Certainly it would be great if these conditions were simply a matter of games children play.



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Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bosley; Associate Editors, Rev. Joseph Zillak and Bea Ackemire; Managing Editor, Fred W. Fries; News Editors, Paul G. Fox, Jeff Hays; Advertising Manager, James T. Brady.

Evansville Office: 208 N.W. Third St.

Phone (812) 425-4229

Published Weekly Except Last Week in December.  
Postmaster: Please return FOD forms 3579 to the Office of Publication.



## QUESTION BOX

# Renouncing Faith, feels no guilt

BY MSGR. R. T. BOSLER

Q. How can you explain the fact that in spite of my Catholic family background and education I can after 49 years leave the Catholic Church without guilt feelings? When I receive the sacraments, it's a farce. There is no faith there. I believe the Catholic Church threw in too many rules of their own and complicated God's simple plan of life to attain heaven.

A. I am inclined to think that it was not in spite of but because of your particular Catholic family background and education that you are leaving the Catholic Church without guilt feelings. There must have been something radically wrong with what you were taught about the Church.

Had you grown up to know what the Catholic Church truly is, you might have doubts about its teachings, you might be frustrated by the failures of its members, high and low, you might question the ways its leaders exercise authority, but at the same time you would be aware that you are bound to it with ties of affection and devotion; you would love it—not knowing precisely why—you would be convinced that it is the most challenging mixture of all that is human and divine on this earth; you would marvel that in spite of its mistakes in every century it is the oldest surviving institution in Western civilization, showing more signs of new life than any other church. You might leave it, but not without a struggle, not without some guilt feelings.

You reveal your lack of knowledge about the Church when you show you are unaware that the Church officially recognizes the need of reforming precisely what you found wrong with it. Vatican Council II with the changes it is bringing is the attempt of the Church to eliminate the rules and practices that have in the course of time and changing circumstances obscured God's plan of life. Take another look at the old Church. And take a good look inside yourself; there you may find out why you feel guilty because you are without guilt feelings.

Q. Laity speak out! Because we have had our mouths shut for too long. Let us not accept without protest statements like: "A cleric or religious person should not get married so they can be dedicated to the love of Christ with undivided heart." Is the cleric part of the Church telling us that we are expected to live Christ with half of our heart only?

A. No.

The cleric ultimately responsible for the quotation that disturbs you happens to have been St. Paul. In his First Epistle to the Corinthians, the Apostle wrote: "An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; but the married man has to bother about the world's affairs and devote himself to pleasing his wife; he is torn two ways."

Paul wrote that at a time when he thought the second coming of Christ was imminent. Just before the passage quoted, he said: "Those who have wives should live as though they had none . . . because the world as we know it is passing away." Nevertheless, the Catholic Church has used the reasoning of

St. Paul to support the practice of celibacy in the religious and the priests who devote their lives to a special service in the Church.

It cannot be denied that the extolling of virginity and the importance of religious vows has led at times to a lowering of sights for the ordinary Christian. The Protestants at the time of the Reformation rightly complained that the monks, the nuns and the priests had made holiness their own private preserve and had left the rank-and-file laity under the impression that all they need do was avoid hell.

Great figures of the Counter-Reformation, like St. Francis de Sales, did much to correct this

misunderstanding in the Church, but it must be admitted that only in this century has the layman's call to sanctity been made clear beyond all doubt.

Vatican Council II, in the Constitution of the Church, has a chapter on "The Call of the Whole Church to Holiness." Here it is made unmistakably clear that the words of Jesus: "You therefore are to be perfect even as your heavenly Father is perfect." apply to every follower of Christ.

"It is evident to everyone," the council teaches, "that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity."

The means to holiness, however, differ according to the various states of life. The council makes this clear: "Married couples and Christian parents should follow their own proper paths to holiness by faithful love, sustaining one another throughout the entire length of their lives."

To get down, at last, to your problem: to say that celibacy helps a cleric give his undivided attention to his particular and important service of God in the Church need not imply that the married are loving Christ any less by loving one another, for this love is essential for their service of God in the Church.

Q. I'm sure that you would be the first to admit that you are quite fallible in your replies to questions. I think that it would be well if you would add each week (preferably at the end of your column) "The above answer is the personal opinion of the author and is not necessarily the official teaching of the Roman Catholic Church."

A. Thanks for the suggestion. But aren't you a little behind the times? The Holy Father has great difficulty getting people to accept what he says as the official teaching of the Church. Wouldn't it be a bit presumptuous for me to imply that someone might confuse my gropings for an answer with the official teachings of the Roman Catholic Church?

## Monte Cassino shrine to note its centenary

ST. MEINRAD, Ind.—The Shrine of Our Lady of Monte Cassino located one mile north of St. Meinrad Archabbey here, will celebrate its 100th anniversary beginning with the annual May pilgrimages on Sunday, May 3 at 2:00 p.m. (slow time). Named after the famous Benedictine Abbey of Monte Cassino in Italy, the Shrine has been a popular pilgrimage place for people from Indiana, Illinois, Kentucky, and Ohio.

The cornerstone of the chapel was laid on September 2, 1868 by Bishop Maurice De St. Palais, of Vincennes (now the Archdiocese of Indianapolis). The Chapel was constructed of St. Meinrad Sandstone, first discovered on the hill where the shrine now stands, and was dedicated on May 1, 1870.

Pilgrimages have been made annually to the shrine since 1872 when a smallpox epidemic in the vicinity prompted the monks and seminarians to pray fervently to the Virgin Mary for help.

FATHER MARION Walsh, O.S.B., director of the shrine, has announced that instead of having one big celebration to mark the occasion, the annual pilgrimages on each Sunday of May and October will serve not only as a way of honoring the Virgin Mary but also as a tribute to those many thousands of people who have come to the shrine throughout its 100-year history.

The May pilgrimages will open on Sunday, May 3. Archabbot Gabriel Verkamp, O.S.B., of St. Meinrad, will preach. Bishop Henry Soenneker, of Owensboro, will conduct the pilgrimage on May 10.

On May 17, Very Rev. Prior Gerard Ellsperman, O.S.B., of St. Meinrad Archabbey, will represent the St. Meinrad Community. The remaining two pilgrimages in May will be conducted by Father Robert Walpole, pastor of Sacred Heart Parish, Jeffersonville, on May 24; and Msgr. Clarence Lindauer, pastor of SS. Peter and Paul, Haubstadt, on May 31.

DURING THE MONTH of May, Mass will be offered at the Shrine every Tuesday and Thursday at 7 a.m. (slow time) in addition to the regular year-round Saturday Mass at the same hour.

In addition to the sermon, each pilgrimage consists of a reading from Sacred Scripture, a Marian hymn, recitation of the Rosary and procession, the Litany of the Blessed Virgin, a second short reading from Scripture, the Pilgrim's Prayer, a blessing and a final hymn. The pilgrimages usually last about one hour.

## Dorothy Day to be speaker

WEST LAFAYETTE, Ind.—Miss Dorothy Day, editor and publisher of The Catholic Worker and long-time proponent of a non-violent life style, will speak at the St. Thomas Aquinas Center here on "The Way of Non-Violence" at 8 p.m. Tuesday, May 5.

For decades she has been a leader in pacifist demonstrations against war and atomic armament resulting in several jail sentences. She is currently actively supporting the non-violent movements of the Southern Leadership Conference and the Farm Workers of Cesar Chavez.

The public is invited to the lecture and discussion to follow.

## Eat Union-Label Table Grapes

(Continued from Page 4)

contracts signed to date, and the vote for UFWOC affiliation was almost unanimous in every case. The big growers have used big-time intimidation, big-time public-relations smear tactics, and big-time politicizing in their efforts to keep from being unionized. They tried to change the issue from "workers' rights" to "consumers' rights" by using big-name politicians and high-pressure Madison Avenue techniques to paint the grape boycott as "Immoral, illegal, un-Christian, and un-American." It is, of course, none of these things, else the U.S. Conference of Catholic Bishops would have had nothing to do with Chavez or his cause.

Some growers and their mouthpieces across the nation have lied about working conditions, about pay scales, about the majority of California grapes coming from small "backyard ranches" of 30 or 40 acres when the fact is that seven per cent of California farms own 75 per cent of the vineyards.

There is nothing really new about all this. It always has been the case in the history of unionism in America. A Samuel Gompers or a John L. Lewis or a Cesar Chavez doesn't expect or ever get an easy

victory for workers' justice.

But UFWOC (AFL-CIO), by signing contracts with a few California table-grape growers, has stabilized a beach-head in the battle for the right of farm workers everywhere to bargain collectively with their employers for decent wages and working conditions. The battlefield now will move inland beyond the sunny vineyards of California, and we see it as inevitable that before long the nation's farm workers, stationary and migrant alike, will enjoy the full protection of the law that excluded them 35 years ago when other industrial workers were covered by the National Labor Relations Act.

This ancient injustice is at the heart of the non-violent movement Cesar Chavez started in California five years ago among his fellow grape pickers, with non-violence and community organization as the key points of his program.

As the battle progresses from the Coachella Valley beach-head in California across the Great Plains and the rich Midwest, it probably will grow in intensity. We hereby caution those who will resist the organization of farm workers in our state to take care how they use the name of the Catholic Church in their resistance.

## Attention PASTORS, and all Church People

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1. Pictorial Yearbook, enabling people to associate names with faces.
2. Portrait of Pastor with message for congregation.
3. Group portraits of church officials, boards, committees, etc.
4. Parish history, program, schedule of services, events, reports, etc.
5. Family portrait of congregation members arranged alphabetically.
6. Directory section to contain list with name, address and phone number of every member of the congregation, whether or not photographed.
7. We will be happy to work with any ideas the church has.
8. When the books are delivered, the Pastor will receive a photo of each family photographed.

This program is financially feasible for us because most of the people we will photograph in your church have never had the occasion to sit for a family portrait, and will be delighted to obtain copies for themselves and their loved ones. They will have a free sitting with many poses to select from, and, because we photograph in volume they will have the advantage of comparatively low prices. IN ANY CASE, NO ONE IS OBLIGATED OR WILL BE PRESSURED IN ANY MANNER to order extra copies.

What do these persons have in common? Each remembered the education of future priests in his will. We recommend them to your prayers.

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## FOR CYO SERVICE

# Msgr. Busald Award is presented to 45 adult volunteers

INDIANAPOLIS—Forty-five adult volunteers in the Indianapolis Deaneries CYO program received the first presentation of the Msgr. Albert Busald CYO Service Award last Thursday evening in St. Philip Neri Church.

The awards were presented by Msgr. Busald, the 85-year-old pastor of St. Philip's, following a concelebrated Mass on April 23. He was honored by the CYO Board of Directors for the new service award, designed to supplement the St. John Bosco Medal, which remains the highest award offered by the CYO.

A minimum of seven years of service to youth is the fundamental requirement for the award. In establishing the new honor, the CYO Board has increased the requirement for reception of the St. John Bosco Medal to 14 years' service.

FORTY-ONE of the 45 recipients were present for the ceremony. The entire group includes:

Clarence Grant, Kenneth Harrell and Mrs. Ruth Tender of Holy Angels parish; Victor Morrison and Larry Bakes, of St. Barnabas; James Tolin and Raymond Ries, of St. Mark; William Calhoun, Joseph Schiewer and Donald Aldering, of St. Bernadette; Roscoe Fanning, of St. Bridget; Mrs. Kathleen Lee, Donald Richardson, and Mrs. Virginia Bissell, of St. Malachy.

Also, Bates Adamson and Norman Williams, of St. Andrew; Charles Dennis and program received the first presentation of the Msgr. Albert Busald CYO Service Award last Thursday evening in St. Philip Neri Church.

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## SCORES

### SPRING KICKBALL LEAGUE MONDAY, APRIL 20

DIVISION No. 3—St. James 15, Nativity 9; St. Roch 24, St. Patrick 6; Holy Name 28, St. Barnabas 8; St. Catherine 11, Sacred Heart 6; St. Jude 23, Greenwood 12; St. Mark, bye.

FRIDAY, APRIL 24  
DIVISION No. 1—St. Malachy 33, Assumption 10; St. Joseph 25, Holy Trinity 19; St. Christopher 27, St. Susanna 26; St. Gabriel 28, St. Ann 13.

DIVISION No. 2—St. Matthew 20, St. Andrew 9; St. Pius X 33, St. Monica 5; Christ the King 19, Mount Carmel 9; Immaculate Heart 44, St. Joan of Arc 10; St. Luke 16; St. Michael 3.

DIVISION No. 3—St. Catherine 27, Nativity 1; St. Roch 38, Greenwood 1; St. James 54, Sacred Heart 14; St. Jude 42, St. Patrick 1; Holy Name 19; St. Mark 7; St. Barnabas, bye.

DIVISION No. 4—St. Simon 53, St. Rita 20; St. Philip Neri 15, St. Bernadette 11; Little Flower 29, St. Lawrence 6; St. Francis 14, Holy Cross 4.

THURSDAY, APRIL 23  
DIVISION No. 4—Our Lady of Lourdes 19, Holy Spirit 9.

MONDAY, APRIL 27  
DIVISION No. 1—St. Christopher 41, Assumption 13; St. Gabriel 51, St. Susanna 32.

DIVISION No. 2—St. Matthew 14, St. Monica 13; Christ the King 21, St. Luke 2; Immaculate Heart 35, St. Michael 10.

DIVISION No. 3—St. James 24, St. Barnabas 23.

DIVISION No. 4—St. Simon 20, St. Philip Neri 6; St. Lawrence 19, St. Francis 13.

JUNIOR KICKBALL LEAGUE  
SUNDAY, APRIL 19

DIVISION No. 1—St. Anthony 23, St. Joseph 8.

DIVISION No. 2—St. Matthew 14, St. Monica 13; Christ the King 21, St. Luke 2; Immaculate Heart 35, St. Michael 10.

DIVISION No. 3—St. James 24, St. Barnabas 23.

DIVISION No. 4—St. Simon 20, St. Philip Neri 6; St. Lawrence 19, St. Francis 13.

WEDNESDAY, APRIL 22  
DIVISION No. 1—St. Malachy 66, St. Joseph 0; St. Michael 19, St. Monica 9; St. Anthony 59, St. Gabriel 16.

DIVISION No. 2—St. Luke 14, Christ the King 8; Immaculate Heart 23, St. Andrew 17; St. Pius X 21, St. Joan of Arc 14; St. Matthew, bye.

DIVISION No. 3—Holy Name 10, St. Mark 4; St. Jude 43, St. Patrick 6; St. James 19, Sacred Heart 1; St. Roch, bye.

DIVISION No. 4—Little Flower 6, St. Rita 1; St. Simon 33, St. Bernadette 6.

SUNDAY, APRIL 26  
DIVISION No. 1—St. Malachy 38, St. Monica 8; St. Michael 23, St. Anthony 11; St. Gabriel 68, St. Ann 16.

DIVISION No. 2—St. Matthew 8, St. Pius X 51; St. Andrew 13, Christ the King 12; Immaculate Heart 17, St. Luke 15; St. Joan of Arc 31, St. Thomas 15; St. Lawrence, bye.

DIVISION No. 3—St. Catherine 29, St. Patrick 8; Holy Name 25, Sacred Heart 0.

DIVISION No. 4—St. Philip Neri 33, St. Bernadette 6; Lourdes 44, Nativity 28, Holy Spirit 22, St. Rita 5.

CYO CADET BOYS' TRACK  
DUAL MEET LEAGUE  
WEEK OF APRIL 19

CLASS A  
DIVISION No. 1—St. Ann 82 1/2, St. Michael 37 2/3; St. Philip Neri 2, St. Rita 0 (forfeit); Holy Angels, bye.

DIVISION No. 2—St. Pius X 2, Mount Carmel 0 (forfeit); St. Pius X 47, St. Luke 47; St. Lawrence, bye.

DIVISION No. 3—St. Barnabas 62, Holy Spirit 40; St. Simon 36, Little Flower 9; Holy Name, bye.

CLASS B  
DIVISION No. 1—St. Michael 2, St. Rita 0 (forfeit); St. Philip Neri 2, Holy Angels 0 (forfeit).

DIVISION No. 2—St. Pius X 2, Mount Carmel 0 (forfeit); St. Pius X 47, St. Luke 47; St. Lawrence, bye.

DIVISION No. 3—St. Barnabas 62, Holy Spirit 40; St. Simon 36, Little Flower 9; Holy Name, bye.

CLASS C  
DIVISION No. 1—St. Michael 2, St. Rita 0 (forfeit); St. Philip Neri 2, Holy Angels 0 (forfeit).

DIVISION No. 2—St. Pius X 2, Mount Carmel 0 (forfeit); St. Pius X 47, St. Luke 47; St. Lawrence, bye.

DIVISION No. 3—St. Barnabas 62, Holy Spirit 40; St. Simon 36, Little Flower 9; Holy Name, bye.

DIVISION No. 4—St. Philip Neri 33, St. Bernadette 6; Lourdes 44, Nativity 28, Holy Spirit 22, St. Rita 5.

DIVISION No. 5—St. Michael 2, St. Rita 0 (forfeit); St. Philip Neri 2, Holy Angels 0 (forfeit).

John Oechsle and Thomas Hall, of St. Patrick; Charles Martell and Jack Illingworth, of St. Ann; Mr. and Mrs. Paul Benton and Herman Wehmeier, of St. Monica; Claude Hadden, of St. Pius X; Randolph Noel, of St. Michael; Frank Schmutte, of St. Gabriel; David Hager, of St. James; Robert McQuinn and Fred Fath, of St. Christopher.

Paul Weaver, of Immaculate Heart of Mary; Donald Nolan and William Norton, of St. Simon; Eugene Hannafey, of Holy Spirit; Philip Wilhelm, Thomas Yaggi and John Cangany, of Our Lady of Lourdes; and Thomas Redmond, of St. Philip Neri.

A reception for the award winners followed the Mass and ceremonies in the St. Philip Neri parish auditorium.

## Gary youth cops KC oratory nod

INDIANAPOLIS—A Gary youth has won the annual statewide oratorical competition sponsored by the Indiana State Council Knights of Columbus.

Pierre C. Gilles, a junior at Andean High School, received a \$200 U.S. Savings Bond and trophy during state finals held Sunday, April 26, at St. Pius X Council here. He will deliver his winning talk on the theme "One Nation Under God" at the annual State K of C Convention in French Lick on Saturday, May 16.

Runnerup was Ralph A. Wadsworth, II, a Thomas Carr Howe High School junior, representing Our Lady of Fatima Council, Indianapolis. He was presented a \$100 bond.

Other finalists included: James F. Barnard, of Lafayette; Eric J. Bedel, of Batesville; Charles N. Braun, of Ft. Wayne; Dennis A. Lieberman, of South Bend; and Martin J. Newman, of Jasper.

## Ritter to hold rummage sale

INDIANAPOLIS—A rummage sale will be held at Ritter High School, 3360 W. 30th St., on Friday and Saturday, May 8 and 9.

Sponsored by the Mothers' Booster Club, the sale will include a wide variety of merchandise. Coffee and doughnuts will be served. Proceeds will be used to support the school's athletic and band departments.

Time for the sale will be from 8:30 a.m. to 5 p.m. on May 8, and from 8:30 a.m. until noon on May 9.

## Pont will speak at Chatard High

INDIANAPOLIS—Indiana University football coach John Pont will be principal speaker at the Chatard High School student recognition banquet, to be held Tuesday, May 12, at the school.

The banquet will honor all students and groups of students that have represented the school through outside activities. Serving as toastmaster will be Father James P. Higgins, former Chatard principal now administrator of St. Paul's Catholic Center in Bloomington.

Newly-elected officers of the Chatard Parent Faculty Association will also be installed that evening.

## Rep. Jacobs to be speaker

INDIANAPOLIS—The annual Mother-Daughter Communion Breakfast at Assumption parish will be held Sunday, May 3, following the 10 a.m. Mass. The men of the parish will prepare and serve the breakfast in the school hall at 1105 S. Blaine Ave.

Congressman Andrew Jacobs, guest speaker for the occasion, will discuss "Education and National Priorities." The "Singing Sisters" of the Benedictine Motherhouse, Beech Grove, will provide several musical selections.

All friends of Assumption parish are invited to attend.



RECIPIENTS OF NEW CYO HONORS—Shown above are 41 of the 45 persons named to receive the first Msgr. Albert Busald CYO Service Award, gathered after the awards ceremony held

Thursday, April 23, in St. Philip Neri Church, Indianapolis. The award was named to honor the long-time St. Philip's pastor for his distinguished service to youth.

## Two in running for CYO post

INDIANAPOLIS—Two Beech Grove youths from Holy Name parish have been nominated to serve as president of the Indianapolis Deaneries Youth Council.

The election is slated next month to decide between Ralph Parker, a sophomore at Beech Grove High School, and Marty Armbruster, a Latin School junior.

A total of 11 young people have been nominated for office.

\*During this week 10 years ago, a petition for the beatification of the late Pope Pius XII was addressed to the Vatican by Spanish Catholic Action.



TO MARK 64TH ANNIVERSARY—Mr. and Mrs. Arthur A. Day, members of Our Lady of Lourdes parish, Indianapolis, will observe their 64th wedding anniversary with a Mass of Thanksgiving in the parish church at 5 p.m. Saturday, May 2. The family will gather Sunday afternoon at the home of a daughter, Mrs. R. Paul Allison. The Day's are the parents of six—Norbert Day, Arthur W. Day, Mrs. Alma Davey, Mrs. Ruth Waters, Mrs. Bernice Spieker and Mrs. Charlotte Allison.

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## July 12th camp week sold out

The CYO Office this week announced the first "sold out" week in the forthcoming summer camping program.

The week of July 12 for girls has already been filled to capacity at Camp Rancho Framasa, one of two Brown County camps operated by the CYO. It was also announced that the week of June 21 is also nearly filled at Camp Framasa.

A total of 600 reservations has been received for Camp Framasa, slightly more than 40 per cent of capacity. For boys, the week of July 19 there has nearly 100 places reserved, making it the next critical week. At Camp Christina, for older girls, the week of July 12 is nearly filled. All other weeks there are open. More than 200 total reservations have been made for Camp Christina, again about 40 per cent of capacity.

### PLAN DINNER

INDIANAPOLIS—The Senior Class of the Latin School will sponsor a spaghetti dinner on Sunday, May 3, in the school hall, from 4 until 7:30 p.m. Dinners for adults will be \$1.50 and for children under 12, 75 cents.



RANDAL Y. BISHOP  
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Republican Lever 17-A

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# Indianapolis Parish Shopping List

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## TIC TACKER

## Must permission be asked?

BY PAUL G. FOX

We get an occasional inquiry about Latin Masses—when and where are they being offered in Indianapolis. Well, we are passing along the following information to be helpful.

A Sung Latin Mass will be offered at 11 a.m. Sunday, May 17, in ST. CATHERINE'S CHURCH on Indianapolis' southside. The finely-honed parish choir will perform. Everything will be in Latin except the sermon.

In the same church on Saturday, June 13, at 5 p.m. another Sung Latin Mass will be celebrated. The Choral Group of MSGR. DOWNEY COUNCIL KNIGHTS OF COLUMBUS, 40 voices strong, will sing.

Celebrant of both Masses will be FATHER HAROLD KNEUVEN.

**TEACHERS NEEDED—CATHEDRAL HIGH SCHOOL** is in need of two full-time religion teachers, or a priest certified to do full-time counseling and perform the liturgical functions in the school. Full scale salary is being offered. Contact: BROTHER DOUGLAS ROACH, C.S.C., principal, 634-1481. . . . Mrs. Nancy Weber, activities director and instructor at Turtle Creek Convalescent Centre, Beech Grove, has issued an appeal for teen-age and older volunteers to serve in the home's new children's wing. About 35 retarded and brain-damaged children have been housed there for the past six weeks, the majority being welfare cases from the Muscatatuck State Hospital and Training Center at Butlerville. While ranging in age from infants to 15, most are from six to 10 years of age. Mrs. Weber is searching for volunteers, over 16, who can devote one hour each week for teachable youngsters. A classroom will be established if volunteers can be secured. Most of the children do not have parents to visit them and much personal attention is desired. Turtle Creek is located at 2002 Albany Avenue, Beech Grove, near ST. FRANCIS HOSPITAL and HOLY NAME CHURCH.

**EAGLE SCOUT MEDALISTS** Eight Catholic boys are among 51 Central Indiana youths to receive the coveted Eagle medals at Eagle Scout Court of Honor ceremonies to be held at 2 p.m. Sunday, May 3, in the Shortridge High School auditorium. Recipients will include: North District, Troop 174, JAMES P. BASTNAGEL and PATRICK R. HASTINGS; Northwest District, Troop 443, GARY P. BARUNAS; Trail Blazer District, Troop 54, CLAUDE A. MILLER; Troop 92, GARY M. LANG and EDWARD V. LANG; Troop 108, RICKY A. RUDOLF; and Pioneer District, Troop 488, DANIEL D. UHLENHAK. The class will be known as the Eldon Campbell class in honor of its sponsor, who is vice president and general manager of the WFBM Stations.

**ORDINATION REUNION PLANNED**—The ordination class of 1958 will gather at 7 p.m.

this (May 1) evening in ST. CATHERINE'S CHURCH for a consecrated Mass to observe the group's anniversary of holy orders. Parents of the class will also be present, to renew acquaintances developed through the years starting with seminary studies. The group gathered two years ago in LITTLE FLOWER CHURCH for its 10th anniversary. Dinner will be served tonight after the Mass in the parish hall at St. Catherine's. Members of the class include: FATHERS CHARLES BERKEMEIER, ROBERT BORCHERTMEYER, ROBERT DREWES, FRANCIS ECKSTEIN, PAUL HULSMAN, PATRICK KELLY, HAROLD KNEUVEN, JOSEPH McNALLY, ROBERT MOHRHAUS, WILLIAM MUNSHOWER, HAROLD RIPPERGER, JAMES SWEENEY, PAUL VOIGT and HERMAN LUTZ.

**NAMES IN THE NEWS—PHIL RICHART**, a former teacher at CHARTRAND (now RONCALLI) HIGH SCHOOL, Indianapolis, has been named "teacher of the year" at Father Lopez High School, Daytona Beach, Fla., where he teaches American history. The CATHEDRAL HIGH SCHOOL graduate is the son of MR. and MRS. AL RICHART, of ST. MARK'S PARISH, Indianapolis. . . . SISTER BARBARA ANN BURMAN, O.S.F., assistant professor of biology at MARIAN COLLEGE, has received a summer study grant to Marquette University. The grant was from the Undergraduate Education in Biological Sciences, a commission founded by the National Science Foundation. . . . SISTER MARIE BRENDAN HARVEY, S.P., of ST. MARY-OF-THE-WOODS COLLEGE, will serve on the "Worship 1970" faculty team this summer at the Summer School of Liturgical Music, to be held at St. Joseph's College, Rensselaer. She is chairman of the choral department of the National Catholic Music Educators Association. . . . Father Camilo Gregorio, a Filipino priest who served several months in two Indianapolis parishes recently, has been appointed superintendent of schools and director of Catholic Action in his home diocese in the Philippines. He has many friends in ST. THOMAS AQUINAS and IMMACULATE HEART OF MARY PARISHES, Indianapolis. . . .

**LEGIONNAIRES ATTEND CONFERENCE**—Sixty-two LEGION OF MARY members from Indianapolis, Bloomington, Madison, New Albany and other Hoosier cities recently attended a week-end conference in Cincinnati. Workshops were held on recruiting laymen for active work in the apostolate, new forms of social action and works of service for Legionnaires. More than 300 persons from a six-state area attended. The featured conference speaker was Father Roger Charest, of Long Island, N.Y. President of the Indianapolis Comitium of the Legion is JOHN CLARK, JR., of LITTLE FLOWER PARISH.

## Providence nun, administrator, dies at Woods

ST. MARY-OF-THE-WOODS, Thursday, April 26. Ind.—Funeral services for Sister Rose Berchmans Patterson, S.P., convent infirmiry, where she were held at the motherhouse of had lived in retirement. The Sisters of Providence here The Loogootee native entered

the convent in 1912. After a brief period of elementary grade teaching, she began a career in convent administration.

From 1923 to 1933 she was an assistant in the convent novitiate, serving as mistress of novices from 1933 to 1951. She later served as local superior in New Hampshire, directed the motherhouse formation program and was local superior at the motherhouse from 1961 until her retirement four years later. Sister Rose Berchmans is survived by two brothers: Jerome Patterson, of Delana, Fla., and Timothy Patterson, of Corydon.



**SPRING LUNCHEON AND STYLE SHOW**—The Women's Club of St. Thomas Aquinas parish, Indianapolis, will sponsor a Spring Luncheon and Style Show at 12:30 p.m. Wednesday, May 6, in the parish auditorium. Fashions will be provided by the Wm. H. Block Co. Theme of the event is "Swedish Delight." Serving as chairman is Mrs. Eugene Maloy, third from left above standing. Outgoing chairman of the Women's Club is Mrs. James Crawford, seated left, while the new chairman is Mrs. Ed Kane, also seated. Standing from left are: Mrs. W. M. Rees, decorations; Mrs. A. S. Smeehuysen, punch bowl; and Mrs. Harold Chavous, publicity. Proceeds of the event will be used for charity.

## U.S. Bishops are seen steering

(Continued from Page 1)  
Council idea, but "not by their concept of how authority is exercised."

Thus, the NFL saw the bishops with much authority being little used while the NAL regarded them as having much authority being used too much. Together, the two groups represent only .0005 or less of all American Catholics.

How do the rest of the 48 million feel about the great issues troubling the Church and the national domestic life? The bishops will get some of the answers next Thanksgiving Day, when they launch the first special collection for domestic poverty.

**BISHOP FRANCIS** Mugavero of Brooklyn, N.Y., chairman of the committee in charge of raising \$50 million in self-help funds toward eliminating poverty, estimated it could take almost eight years to reach the goal set last November—even if people give at the \$6.5 million level achieved in mid-Lent in the annual Overseas Poverty Collection for Catholic Relief Services (CRS).

He said the two collections were being kept separate in order not to jeopardize the income of CRS by merging the intake. He admitted that a big educational effort must precede the Thanksgiving collection.

"Basic to it is to change attitudes," said Bishop Mugavero. "I would say that a majority of Americans are aware there is poverty in our country. But I wonder if they are aware how extensive it is; some 25 million in this country are impoverished. Are the majority of Americans really aware of their own responsibility to the poor? I doubt it."

"There is certainly in some of our Northern cities a resistance, a white backlash," said Bishop John L. May of Mobile, Ala., at a news conference.

"There is a resistance to preaching on this poverty issue. But our people have for the most part responded generously. People have cooperated."

The "ACE" or affluent Catholic elite, as one observer calls that element of the American Church, are usually better disposed to anti-poverty appeals. One black priest noted that their attitude is often one of looking down from above, without any real involvement in the urban poverty struggle from which they are spared.

That priest—he is one of only 170 black Catholic priests in the national total of 59,000 priests—was not too satisfied with the bishops' explanation that nothing has been set up yet to implement and budget a National Office for Black Catholicism, proposed one year ago at the NCCB meeting in Houston, Tex., because the paperwork was turned in too late for the San Francisco meeting. The bishops' committee received the report from the black priests a few days before the meeting here.

**THE BISHOPS HAVE** become more aware, however, that 25%—12 million—of all American Catholics are Spanish-speaking or come from a Spanish-speaking culture and tradition as Mexican-Americans, Puerto Ricans, Cubans and other Latin Americans.

They voted a \$15,000 grant to PADRES, a recently formed group of Mexican-American priests, to be used for a study of "team ministries" approach by priests and nuns trying to help the country's struggling chicanos.

Another development was the vote on whether the bishops' meetings should be open to the press. Of the 197 bishops voting on that proposal, 130 favored opening their sessions to newsmen. But the measure failed by one vote because a two-thirds majority, or 131 votes, was necessary for approval.

## Hospital Guild sets Holy Hour

**INDIANAPOLIS**—Our Lady J. Centracchio, president; Mrs. of Hope Hospital Guild will hold Dorothy Gates, vice-president; its annual Holy Hour at St. Miss Catherine Vogelsang, Bridget's Church on Sunday, financial secretary and Mrs. May 3, at 2 p.m. Father R. J. Beulah Murphy, recording Crowe, OMI, will conduct the secretary.

spiritual exercises. A business meeting will follow in the school cafeteria. New Guild officers are Mrs. A.

\*During this week 10 years ago, Archbishop Schulte officiated at a dedicatory ceremony at Alverno Retreat House.

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## Guardian Angel Guild to meet

**INDIANAPOLIS**—The its semi-annual meeting Guardian Angel Guild will hold Wednesday, May 6, at Fatima Retreat House. There will be a Mass at 10 a.m., brunch at 11 a.m., and a business meeting following brunch.

**HEAD SPEAKER**  
**INDIANAPOLIS**—Father Herman Briggeman, pastor of St. Thomas More parish, Moorestown, will discuss the sacrament of penance at Nativity parish, 7300 Southeastern Ave., Mrs. Henry Engel is chairman at 7:30 p.m. Wednesday, May 6, of arrangements.

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## MASS SCHEDULE

Saturday, 6 P.M.

Sunday, 8:30 and 10 A.M.

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ARCHDIOCESAN  
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OF COMING EVENTS IN  
CHURCHES, SCHOOLS AND ORGANIZATIONS

**MOTHER—DAUGHTER COMMUNION BREAKFAST**, Sunday, May 3, Mass at 10 A.M. Breakfast to follow Assumption Catholic Church

**OUR LADY OF HOPE HOLY HOUR**, Sunday, May 3, 2 P.M.  
Business meeting to follow — St. Bridget Church

**STYLES** by Wm. H. Block Co. and **CARD PARTY** Wednesday, May 6, 12:30 P.M.  
St. Thomas Aquinas School Auditorium  
Sponsored by the Women's Club

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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# OPINIONS

## 'CONFUSION, DOUBT'

To the Editor:

I cite some of the items that sow doubt and confusion among the Catholic People of God as follows:

Standing to receive Holy Communion, and also the handling of the Holy Eucharist and self-communicating by laymen. The guitar and hootenanny Masses, which are an abomination and a sacrilege and also hymns containing heresies, rhythms and tunes of the bars and streets. The preaching of the opinions of Teilhard de Chardin. The introduction in our school, CCD classes, organizations and cursillos of various versions of Sensitivity Training. The introduction of sex education in schools and CCD classes. The rape of sanctuaries, removal and

destruction of statues, altars, communion rails, etc. The use of at least a dozen ambiguous and often heretical books and papers both in schools and CCD classes. "Teach-ins," conferences, seminars, workshops, short courses, institutes for clergy, religious or laity that are nothing more than vehicles for the spread of doctrines, practices, and methods contrary to the teaching of the Catholic Church. Priests' Senates, Councils, and Personnel Boards which are chipping away at the authority of the Bishops. The condoning of hatless and immodestly dressed women in church. "Communicatio in sacris" with non-Catholics and the financial support of heretical causes.

It is time for the Bishops of the United States (and the entire world) to issue pastoral and personal directives correcting abuses and false doctrines and assuring the flocks that the shepherds are awake and protecting the sheep.

Aretta B. Hartman  
Indianapolis

### REQUIRED READING

To the Editor:

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## Remember them in your prayers

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1JAMES M. GUEST, 85, St. Ann's, April 22. Uncle of Virgil Recevour.

1CLARA J. STIPHER, 88, St. Paul Hermitage Chapel, April 22. Mother of Dr. A. C. Stipher and Karl J. Stipher; sister of Gertrude Loney.

1ANNA M. DOWER, 57, Little Flower, April 22. Wife of Donald F.; mother of James Dower and JoAnn Ginter.

1BRONISLAVA LEMESONOKS, 66, 55, Peter and Paul Cathedral, April 23. Sister of Janis, Sophia and Vernica Lemesonoks.

1MARY L. KRAMER, 90, St. Philip Neri, April 23. Mother of Father John Kramer; Mary Guesel, Albert and Charles Kramer; sister of Matilda Lindenmeyer.

1JOHN F. SHEEHAN, 53, St. Catherine's, April 23. Husband of Catherine J.; father of Jerry L. and Deborah K. Sheehan; brother of Mary E. Sheehan, Gertrude S. Moore and Florence Calto.

1JOSEPH C. McDANIELS, 58, Holy Cross, April 24.

1THOMAS J. HOGAN, 75, St. Philip Neri, April 24. Father of James, Charles and Thomas Hogan; Margaret J. Alexander, Bridget Carter, Kitty Schmalz; brother of Catherine Hogan and Sarah Stanilou.

1ARTHUR A. RIES, SR., 74, St. Philip Neri, April 25. Husband of Alma C.; father of Arthur A. Reis, Jr., Caroline Mackie, Mary Zaleski and Eileen Laughner; brother of George C. Reis and Mrs. Leonard Freidrich.

1FRANCIS M. HUGHES, 68, St. John of Arc, April 25. Husband of Catherine M.; father of Thomas J. and John F. Hughes; brother of Thomas and Marie Hughes and Mrs. Carl J. Geverts.

1EDGAR F. KALTENBACH, 69, Sacred Heart, April 25. Husband of Gertrude M.

1ROBERT E. CLIDINST, SR., 60, Our Lady of Lourdes, April 27. Husband of Mary M.; father of Robert E. Jr., James L. and Rose Clidinst; son of Ella G. Bryson; brother of Helen Roome.

1JAMES A. GOODIN, 51, Little Flower, April 28. Husband of Rosemary; father of Paul D., Bernard T., John F. and James Goodin; brother of William, Joe and Norman Goodin and Mildred Marley.

1MARILYN BEIKES, 31, St. Mary's, April 29. Wife of William M.; mother of Leonard, Michael and Shari Beikes; daughter of Marie McCoy.



**PLAN LITTLE FLOWER DINNER-DANCE**—The Ladies Club of Little Flower parish, Indianapolis have chosen "Spring Fantasy" as the theme for the Dinner-Dance to be held at 8 p.m. Saturday, May 2, in the Royal Ballroom of the Indianapolis Hilton. Mrs. Joseph Gallagher, second from left above, is chairman of the event. Others shown from left include: Mrs. Stephen Bauer, publicity; Mrs. Jerome E. Forestal, decorations; Mrs. Denis J. Moriarty, Ladies Club president; and Mrs. Thomas J. Jeffers, reservations. The Nick Craig Orchestra will play for dancing. Reservations are available by calling 357-6656.

of Emma M.; father of Daniel R. Seger of Dayton, O.; Judith Seger of New Albany; Mrs. Eileen Bauer Atwood of California. Six brothers and two sisters also survive.

1CAROLYN UNCLEBACH, 80, St. Mary's, April 27. Mother of Fred Unclebach of Louisville; David Unclebach of Houston, Texas; Beckie Rogers, Rita McCoy, Jane and Frank Unclebach, all of New Albany.

1JEROME BRENNAN GILLMORE, 72, St. Augustine, April 27. Sister of Mrs. Catherine Prinz and Mrs. Emma White, both of Clarksville; Mrs. John L. Schlafer of Louisville and Mrs. Alfred F. Dowd of New Albany.

1DAVID L. HILL, 1, St. Mary's, April 19. Son of Mr. and Mrs. George Hill; brother of Jeanine, Mark and Christopher Hill, all of Madison.

1HERMAN H. SEGER, 59, Our Lady of Perpetual Help, April 24. Husband of Gertrude M.

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**JUBILARIANS**—Mr. and Mrs. Carl W. Henn, Sr. will celebrate their 50th wedding anniversary by renewing their marriage vows in a concelebrated Mass at St. Joan of Arc Church on Saturday, May 9, at 4 p.m. There will also be an open house on May 9 for relatives and friends from 8 p.m. to 12 a.m. at the St. Thomas parish hall, 46th and Illinois Street. Mr. and Mrs. Henn were married May 5, 1920 in St. Boniface Church, Evansville. Mr. and Mrs. Henn have a daughter, Mrs. Margaret Earl, 11 sons, Carl Jr., Joseph, Richard, James, John, Eugene, Anthony, Paul, Patrick, Vincent and Robert, and 36 grandchildren.

Boehm's letter in the April 17 issue of The Criterion. This should be required reading for every Catholic parent. As a parent, I would like to express my complete support of the religious education program of the archdiocese.

Ignorance clouds the minds of those who oppose it. Learning is a lifetime activity. To the group known as the Catholic Parents of the Indianapolis Archdiocese, I would suggest they expose themselves to some instruction in the purpose and content of today's religious education. For those who support the work of our dedicated religious educators (priests, Sisters, laymen), let them know their efforts are appreciated.



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## VIEWING WITH ARNOLD

## Suburbia film overdone

BY JAMES W. ARNOLD

If they made a movie about what really happens in the suburbs, nobody could stay awake. It would be the biggest sleep-inducer since they invented political speeches.

So instead we have imaginative evocations like Irvin Kershner's "Loving," which in the end makes the suburban life-style look like Sodom and Gomorrah with a craggy, grassy, "Loving" is skillful and sensitive enough to be one of the best of the genre. But its fragile hold on truth is finally shattered by a bold attempt at the big moral-sensational scene, a la Fellini, which makes everything else seem like a footnote. You remember the orgy, and forget why it happens.

The film, based on J. M. Ryan's novel by writer-producer Don Devlin, is about a commercial illustrator (George

Segal) who is very much on-the-make professionally. He is trying desperately to leap that final big contract, which will presumably certify him as a success. But the pressure and tension drain him so thoroughly that he has little left for the home front, the loyal wife (Eva Marie Saint) and small daughters who tend to be an irksome distraction rather than a refuge.

Yet in truth Segal is not so sure he wants that fat contract doing ads for a trucking firm ("Who wants to spend the rest of his life drawing trucks?"). We watch him wistfully observing quality paintings in an art shop, and resisting in frustration all the little attacks on his integrity, the demands by clients to make piddling changes in his work more or less to prove that he is not an artist but an employee.

At the same time he succumbs to corruption, painting over photographs to meet a deadline, buttering up the eccentric trucking magnate (Sterling Hayden) with lies to win the job. The hero seems to know that if he now takes certain crucial steps (accepts the contract, buys a big new house with a 30-year mortgage in Westport), the dream will be gone forever—whatever dream it is that young artists have. Part of the illusion is an affair with a young girl (growing Janis Young), who wants no more carrying-on until he breaks with his un-knowing wife.

True, it is contrived and souped-up for dramatic purposes. But there is a poignant truth in the situation—the dilemma of Everyman who must one day decide either to compromise with life and accept a lesser vision of himself, or opt for an adventure that in his heart he may not really want. Segal's tragedy is that he cannot make up his mind. He vacillates, and choice is taken from him. He is humiliated, and apparently loses everything. The gifted artist-dreamer becomes a gross clown, groveling in his undershorts in a snowy parking lot as his enraged wife batters him ruthlessly with fists and purse.

The film's major flaw is that this apocalyptic climax, so out of balance with the understated realism of the rest of the movie, occurs after one of those grotesque upper-crust parties so beloved by film-makers. As the booze settles in, the talk gets nastier and stupider, the sexual undercurrent bubbles to the surface, and people begin to ogle and pair off with the wrong partners.

Segal, drinking to fog over the necessity of decision, surrenders to a predatory matron (Nancy Phillips), and while they are making whoopee in the children's playhouse, someone turns on the closed-circuit TV. All the fascinated partygoers come in to laugh at the "dirty movie," until they begin to realize it is real.

This is an awesomely bizarre gimmick, with Segal and Phillips wrestling away to a collection of (in context) double-meaning children's records, surrounded by games and toys, watched by people who are in fact seeing a projection of the grossness and immaturity of their own lives and desires. Indirectly, the scene is also a moral challenge to the movie audience, who are being similarly amused and superior to "fictional" people on a movie screen. Or indeed, are these bored, boozed, materialistic, adulterous people fictional?

I'm confident that this is what Kershner (last film "The Film-Flam Man"), one of America's ablest young directors, intended: a magnificent and ironic COUP DU THEATRE. But the images are so strong, and the context so sleazy, and the usual movie

customers so smug and entertainment-oriented, that it will pass for most as just funny, sexy and forgettable.

If "Loving" doesn't work because its wild haymaker doesn't land, it still has many moments with the uncomfortable ring of life. Among them: a nerve-wracking family breakfast scene, a visit to the new house that is just being vacated by the previous owners, who are getting a divorce. ("It's a friendly sort of a house...you'd enjoy living here").

Miss Saint is wonderful as the good, if slightly insensitive, woman whose husband is too dumb and ambitious to let her make him happy, and their kids are about as normally unpleasant

as one would ever want to see on a wide screen... (Rating B-objectionalbe in part for all)

RECOMMENDED: Midnight Cowboy (A-4), Patton (A-2), Easy Rider (A-4), The Reivers (A-3), Medium Cool (B), Hello Dolly (A-1), Z (A-2), Butch Cassidy and the Sundance Kid (A-3), Downhill Racer (A-3), Oh What a Lovely War (A-2), Tell Them Willie Boy Is Here (A-3), The Secret of Santa Vittoria (A-2).

CARD PARTY SET  
INDIANAPOLIS - St. Catherine's monthly card party will be held Sunday, May 3, in the new house that is just being vacated by the previous owners, who are getting a divorce. ("It's a friendly sort of a house...you'd enjoy living here").

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## Priest expelled from Ecuador

RIOBAMBA, Ecuador—Bishop Leonidas Proano of Riobamba said that the expulsion of a Spanish priest engaged in his diocese's social reform programs "amounts to persecution" of a "fighter for justice."

The bishop added that he fully supported the efforts of

the expelled priest, Father Luis Hernandez Alcazar, "in working with total devotion for the poor and the youth of Riobamba."

But Ecuador's president Jose Maria Velasco Ibarra called the priest "a renegade foreign priest interfering in domestic affairs."

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

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

(See all plans at right)

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

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

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

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

**\$500** accidental death benefit

(Payable on all plans. See details at right)

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 31, 1970!

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 40 years, has created a brand-new health plan especially for Catholics—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

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

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

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

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

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

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

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

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

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

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

How The Plan Protects You And Your Family

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

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

How Your "Health-Bank Account" Grows

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

Peace of Mind and Security

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

Extra Cash In Addition To Other Insurance

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

Surprisingly Low Cost

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

How Can We Do It?

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

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for 40 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 that occur on or after the policy date, for new sicknesses that begin after 30 days, 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 children you may have in the months and years to come.)

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



HUSBAND-WIFE PLAN  
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN  
\$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN  
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

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

Special Note If You Are 65 Or Older

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

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

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

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

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

Accidental Death Benefit On All Four Plans

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

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

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

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

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

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### 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—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.

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

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

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

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

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

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

5. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If you are a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses that begin after 30 days, 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.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

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

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

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

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

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

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

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

8. Must I go to a Catholic hospital to collect benefits?

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

9. When does my policy go into force?

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

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

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

11. What conditions aren't covered?

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

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

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

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

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

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

14. Are 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.

15. Will my claims be handled promptly?

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

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

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

17. How much does my first month cost?

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

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 31, 1970

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. 0948

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

ADDRESS Street

City State Zip No.

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

MAY 31, 1970

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

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

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

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH Month Day Year

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

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ Name of Beneficiary Address

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

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

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE