

Reformation of the curia completed

By PATRICK RILEY

VATICAN CITY—Pope Paul VI's project of the reform of the Roman curia, the Church's central administrative offices has been completed after almost four years of quiet planning.

The publication of the reforms was tentatively scheduled for August 18.

Among the most far-reaching reforms is the creation of a central financial office to supervise and coordinate the various financial bodies which until now have been administering the funds of the Holy See.

It has been axiomatic that the Pope himself does not know exactly how much money the Holy See has or exactly how it is being spent. However, Pope Paul has taken pains to emphasize that the Holy See's resources are far from stupendous. He has even spoken of the Church's "blessed penury."

WHETHER THE new financial office will call upon civilian accountants for a comprehensive review of the Holy See's financial situation and techniques—as Pope Pius XI did to his declared satisfaction — has not been announced.

The principal elements of the curia reform are expected to be a clearer definition of the competency of each curial office or congregation, and the unclinging of communications among these offices and between them and the Pope.

Better communications between the curia and the Pope will help to achieve that decentralization which the Pope himself listed among the purposes of curial reform when he announced in September, 1963, that he was undertaking it.

Better communications between the Pope and the curial offices will mean that the Pope will be able to get faster action from these offices. Thus, he will not have to rely so heavily upon his state secretariat. Since the time of Pope Pius X, Popes have been depending more and more upon the state secretariat to get things done quickly, even in fields that canonically lie in the competency of the curial congregations.

ANOTHER ELEMENT of the reform is the guarantee of the rights of the individual before the massive and impersonal bureaucracy of the curia. Standards for this have already been set by the reform of the former Holy Office—now the Doctrinal Congregation—on December 7, 1965.

Another aim of the curial reform cited by the Pope in his speech of September 21, 1963, was its internationalization. He has already undertaken this with the appointment of several Frenchmen, a Belgian and a Spaniard to key positions in the curia. Previously most top curia officials were drawn from the Italian clergy.

The face of the curia has also begun to change with the creation of various offices that achieve the aims of the Second Vatican Council. However, these offices, such as the Secretariat for Non-Believers and the Commission for International Justice and Peace were not formally included among the Pope's curial reforms at the time of their creation.

Deny Pope plans trip to Moscow

VATICAN CITY—A Vatican source has denied that there is any foundation to the report that Pope Paul VI is considering a visit to Moscow.

He said that this report could have stemmed from a misunderstanding of the statement of Orthodox Ecumenical Patriarch Athenagoras I that he intended to see Orthodox Patriarch Alexei of Moscow.

Father Antoine Wenger, editor of the Paris Catholic daily, La Croix, had said that Pope Paul might visit the Soviet capital at Patriarch Athenagoras' suggestion.

Deanery meetings

Following is the schedule of deanery meetings for next month as announced by Archbishop Schulte: Tuesday, Sept. 19, Indianapolis Northside, 3 p.m.; Wednesday, Sept. 20, Indianapolis Southside, 3 p.m.; Thursday, Sept. 21, Richmond, 10 a.m.; Thursday, Sept. 21, Lawrenceburg at Oldenburg, 3 p.m.; Friday, Sept. 22, Bloomington, 10 a.m.; Friday, Sept. 22, Tell City, 3 p.m.; Tuesday, Sept. 26, New Albany, 10 a.m.; Tuesday, Sept. 26, North Vernon, 2 p.m.; and Wednesday, Sept. 27, Terre Haute, 3 p.m.



IT'S ALL IN THE FAMILY—Four of the seven children of Mr. and Mrs. Harry McCracken, members of Holy Trinity parish, Indianapolis, are members of the Sisters of St. Francis, Oldenburg. They will be honored guests in their home parish Sunday afternoon, Aug. 13, as the parish pays tribute to the Religious vocations which began in the parish. From left, above, are: Sister M. Ignatia, who teaches at Our Lady of Angels High School, Cincinnati; Sister M. Ancilla, a novice; Sister Marie Francis, a junior professor scholastic; and Sister Marie Paul, who teaches at Holy Family School in Oldenburg. Sister Ignatia recites her final vows and Sister Marie Paul makes her temporary profession of vows this week at the Oldenburg motherhouse.

FOUR IN SAME FAMILY

Parish celebration set for sister-nuns

By ROSE MARY FOX

Four sister-Sisters, all members of the same religious community, will be guests of honor in their home parish—Holy Trinity, Indianapolis—next Sunday, Aug. 13.

Msgr. Edward Bockhold, pastor of the near-westside parish for 29 years, has planned a home-coming celebration for parish sons and daughters who have embraced the religious life. Also included in the celebration will be former assistant pastors and parish school teachers.

The "special" guests will be the four daughters of Mr. and Mrs. Harry F. McCracken. All are members of the Sisters of St. Francis, Oldenburg.

Sister M. Ignatia (Nancy), 24, is reciting her final religious vows and Sister Marie Paul (Janice), 27, is making temporary profession this week. Also in various stages of religious formation at the Oldenburg motherhouse are Sister Ancilla (Jacquelyn), 22, and Sister Marie Francis (Marilyn), 20.

All are graduates of the parish school and St. Mary's Academy. Sister Marie Paul, the oldest of the four, was the last to enter the convent. She was graduated from Marian College and taught two years at neighboring St. Michael's School before going to Oldenburg three years ago.

A COUSIN of the sister-Sisters, Father Richard Zore who

also, hails from Holy Trinity parish, will celebrate a Mass of Thanksgiving at 12:30 p.m. Sunday afternoon. It will be followed by a public reception in the school auditorium.

Commenting about the parish reception, Msgr. Bockhold believes that the Religious should have recognition for their work in the parish.

"In this day and age, with so many articles being written in criticism of Religious, someone must show what a rewarding and delightful life it is," he stated.

Msgr. Bockhold cited several reasons for the unusual response to religious vocations in his parish.

"One is the cooperative spirit that has existed between the Sisters and priests, and the parents of children in the school. The contact has been frequent and friendly.

"Second, for those who have spent more time in social and spiritual activities and where the parents have taken the lead, the children have followed. They have stayed close to the Church.

"The formative years of a child are the impressionable ones and it is at this time that parents should develop not only attitudes toward the economic and material side of life, but should concentrate on the spiritual development."

MRS. McCracken, who has lived in the parish all her life, (Continued on page 7)

Sees concelebration by Pope, Patriarch

MADRID—An expert on Catholic Eastern-rites foresees a "concelebration" of Mass by Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I of Constantinople during the patriarch's October visit to Rome.

Father Francisco Albarracin, S.J., director of the Center for Oriental Studies here, said that the third meeting of both church leaders "can very well take the logical step of a sacramental communication, such as a concelebration of Mass."

Founded in 1939, the center has as its aim the fostering of ecumenical relations between Catholics and Orthodox Christians.

FATHER Albarracin said that sharing the altar in a sacramental act "would forcefully show a complete union of charity and faith, although matters of discipline could be left for later study by theologians and canon law experts."

As to the technical question of such a Mass being the seal of actual union between Rome and Constantinople, the priest said:

"At the third pan-Orthodox conference held in Rhodes in November, 1964, it was decided that any rapprochement between the Orthodox and Rome was subject to unanimous approval by the 14 self-governing churches. However, each individual church was free to negotiate with Rome.

"IT IS TRUE that the Church of Constantinople holds special prominence, but it is sure that Patriarch Athenagoras will not undertake by himself such a step as the official reunion with Rome. He would consult with the other churches, and this is what he is doing during his August tour of the patriarchates of Moscow, Belgrade, and Bucharest. Shortly after, as already announced, there will be a 'sacred and great council of the Orthodox Church' called by Patriarch Athenagoras.

"Therefore, any Rome decision will have the backing not of this patriarch alone but of all the Orthodox churches.

"The basic question is to find a formula that will unite the Oriental and Occidental minds without impairing either truth or charity," Father Albarracin added.

Orthodox priest joins the Church

PHILADELPHIA—An Orthodox priest was received into the Catholic Church as a Byzantine-rite priest in ceremonies at the residence of Cardinal John Krol here.

The priest, Father Michael B. Sisak of suburban Ambler, made a profession of faith while kneeling at the altar of the cardinal's private chapel. A subsequent ritual absolution by Cardinal Krol from any ecclesiastical censures Father Sisak may have contracted signified his admission into the Catholic Church.

OFFICIAL witnesses were Bishop Stephen J. Kocisko of the Byzantine-rite Passaic, N.J., diocese and Msgr. Robert G. Moneta, his secretary. Father Sisak will serve in parishes of the Passaic eparchy (diocese), although he will be under the jurisdiction of Cardinal Krol, who holds the title of apostolic visitor—a term denoting special jurisdiction conferred by the pope in matters most frequently reserved to the Holy See.

Four other priests who have become Catholics after ordination in the Orthodox Church are also under Cardinal Krol's jurisdiction, although they are working in Byzantine-rite parishes.

ORDINATION in the Orthodox Church is accepted as valid by Catholics, since it is recognized that the Orthodox have maintained the principle of apostolic succession—the valid transmission of sacramental power in an unbroken line from Christ's Apostles.)

"The idea of unity," Father Sisak, 58, said after his reception into the Catholic Church, "is more than just a dream; it has to come to pass. I decided I would like to share in the blessings of the Second Vatican Ecumenical Council in my lifetime."

Finnish Orthodox share churches

HELSINKI—The Finnish Orthodox Church has put its places of worship at the disposal of Catholics for the celebration of Mass, administration of the sacraments and other liturgical functions.

The decision was made by the Orthodox bishops last November but has just been publicly announced. The Orthodox clergy were asked to share their churches with Finland's 2,500 Catholics "in the name of Christian charity and in the spirit of the Second Vatican Council."

According to the 1967 Annuario Pontificio (Pontifical Yearbook), there are presently 21 Catholic priests and seven parishes in Finland.

Anniversary

VATICAN CITY—Pope Paul VI has sent a letter of congratulations to Cardinal Eugene Tisserant on the 60th anniversary of his ordination.

Faith leaders testify for Civil Rights Bill

WASHINGTON—Passage of the Civil Rights Bill of 1967 "is more important than ever in the wake of incidents of violence and rioting recently occurring all around the United States," representatives of three religious bodies told a Senate subcommittee.

Although stressing that the bill should not be regarded as a "reward" for riots or as a "panacea" for the nation's social ills, they maintained that the "conditions that have spawned violence in our cities do have to be realistically and generously faced—and some of these factors are dealt with in the bill."

The religious support for the administration-proposed civil rights legislation, including its controversial open housing provisions, was presented (Aug. 8) in a statement to the Subcommittee on Constitutional Rights of the Senate Judiciary Committee. Appearing jointly before the committee in support of the bill were:

Dr. Gavraud S. Wilmore, Jr., interim director for racial justice of the Department of Social Justice, National Council of Churches; Msgr. George G. Higgins, director of the Social Action Department, U.S. Catholic Conference; and Marvin Braiterman, counsel to the Commission on Social Action of Reform Judaism, Synagogue Council of America.

THE RELIGIOUS leaders told the subcommittee that the Civil Rights Acts of 1964 and 1965 have been a "positive factor in the hands of our people and our government in defusing violence and civil disorder."

"The existence of problems and disorder in our cities is not a testament to the failure of that legislation," they stated, "but only to the fact that we have not yet gone far enough in insuring equality of opportunity for all of our people."

Pointing to "ghettos and inner city slums" as among the sources of rioting, the religious leaders called for two-fold action "to defuse the ghettos of American cities."

The first, they said, is to provide "realistic opportunities" for those who wish "to leave ghetto walls behind them."

"The Civil Rights Bill of 1967, seeking to break the housing noose, helps to achieve that opportunity," they said.

Second, they noted, "those who choose to remain within the inner city must not be forgotten either," and maintained that other provisions of the bill "are one part of the effort to make life for all of our citizens more bearable, more just, more decent."

GIVING SPECIFIC support to the Title IV open housing provisions of the bill, the religious leaders discussed existing housing discrimination against minority groups and stated:

"The United States Government must show the maturity to face the unfounded fears aroused by open housing laws. Because of these fears, our cities are rotting away as white families flee to the suburbs, leaving the burden of supporting the needs of the city to the people who cannot flee, and the whole city community is left too poor to prevent its utter deterioration.

"The consequences of that deterioration are by now so vivid and frightening as to require no further elaboration here. We believe that strong law, supported by effective enforcement of housing oppor- (Continued on page 7)



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CARDINAL ALFRINK:

No 'explicit errors' in Dutch catechism

By HANS BRONKHORST

AMSTERDAM, The Netherlands—Although the controversial new Dutch catechism will be revised, the Dutch bishops will not give an imprimatur to the revised edition before difficulties with the Vatican over some parts of the text have been resolved, Cardinal Bernard Alfrink of Utrecht said in a radio interview here.

The cardinal said that the current investigation by Vatican authorities through a commission of cardinals was the result of a petition in Latin sent at the end of last year by some Dutch "traditionalist" Catholics to Pope Paul VI in which it was alleged that the new catechism, published in October, 1966, deviated from the Church's true doctrine.

The investigation, he said, was not caused by plans of the Herder publishing company to publish a German edition of the catechism.

THE FIRST stage of the Vatican's inquiry was a dialogue between Dutch and Vatican theologians in Gazzada, Italy, last January. Among the Dutch theologians was Father William Bless, S.J., director of the Higher Catechetical Institute at Nijmegen and editor of the new catechism.

The second stage, the cardinal said, is the investigation by the cardinals' commission.

Expressing confidence that the problems concerning the catechism will be overcome, Cardinal Alfrink declared that "if one studies the catechism without prejudice one must conclude that there is no heresy and no explicit error." He added, however, that "it might be desirable to clarify some expressions in order to prevent all misunderstanding."

The Dutch edition of the Catechism carries the imprimatur of Cardinal Alfrink.

In the radio interview the cardinal commented on a story in the National Catholic Reporter, a U.S. weekly, that the Vatican had discovered "13 major and 48 minor errors" in the new catechism.

The cardinal said ironically that one should expect Catholics to believe that no hierarchy would take responsibility for a book with so many heresies. He termed the news story "pre-mature."

Father Bless, in an interview with the Dutch national Catholic daily, De Volkskrant (Aug. 8), said the Vatican authorities did not doubt the orthodoxy of the catechism.

"There are no theological objections," he said, "but only suggestions for catechetical corrections."

He said that Vatican authorities found that some parts of the text could create confusion and that the catechetical institute is trying to revise some passages to express the thoughts more clearly. He said the institute will study 14 remarks by theologians of the Curia, the

Church's central administrative offices, but that the writers of the revised edition of the catechism will also make some additions on their own initiative.

FATHER BLESS said that the new edition of the catechism will be published in a couple of months and that translations in French, English, German, Italian, Portuguese, Spanish and Catalan will be made from the revised version.

In The Netherlands 400,000 copies of the first edition have been sold in a country of four million Catholics. Father Bless said there is a copy of the book in most Dutch homes.

SETS PRECEDENT

Nun teaches English at state university

(Special to The Criterion)

TERRE HAUTE, Ind.—Sister Mary Magdalene Wilhelm — a native of St. Leon, Ind. — has an assignment unusual even in this day and age. She is the first Religious teaching a secular subject full-time on a state university campus.

A member of the Sisters of St. Joseph of Tipton, Ind., Sister Mary Magdalene is an English instructor at Indiana State University, a position she regards as "challenging and rewarding."

"I have been graciously received by the faculty and administration and have had a fine response from the students," she related.

SISTER MARY Magdalene entered the Sisters of St. Joseph in 1921 when she completed her studies at St. Joseph Academy in Tipton. She attended summer sessions at St. Joseph's Normal School, in addition to studying at the old Indiana State Normal School.

For 16 years, she taught in Elwood, Kokomo, and Marion, and at St. Joseph Academy and Junior College. Continuing her education, she received her A.B. degree from St. Mary's College, Notre Dame, in 1945, supplementing this preparation with attendance at St. Louis University and Purdue University summer sessions.

She was awarded an M.S. degree in English at Indiana State University, and in 1966 was asked if she would like to join the ISU English department faculty. Quick approval from Mother M. Rosline, superior of her community, resulted in her joining the staff last September.

SISTER MARY Magdalene lives at St. Benedict's convent near the ISU campus, returning to Tipton only for the regular university vacation periods. She is at the motherhouse this summer, but will be back at ISU in September to begin her second year on the faculty.

Her colleagues at ISU speak warmly of her congeniality and cooperation. English Department Chairman, Dr. George Smock, sums up the faculty's feelings with: "We are proud to have her on our staff. She is making a very real contribution to the department students and the university."

Effort to modify housing law loses in California

SACRAMENTO — The California legislature defeated a bipartisan attempt to modify the state's fair housing law in the closing hours of its 1967 session.

The defeat came when a Senate-Assembly committee abandoned efforts to reach agreement on a compromise bill which passed in the Assembly, but was voted down in the Senate.

The compromise, passed on August 2 by the Assembly, would have exempted single-family dwellings from the provisions of the Rumford Fair Housing Law, while continuing to forbid racial discrimination by developers and apartment house owners.

The attempt to modify the 1963 law was a response to its unpopularity with voters, who voted 2-1 to ban fair housing laws by constitutional amendment in 1964. The amendment was later declared unconstitutional by the State Supreme Court in a decision upheld early this year by the U.S. Supreme Court.



IN THE CLASSROOM—Sister Mary Magdalene is shown above with one of her English classes at Indiana State University. She holds the distinction of being the first Religious engaged to teach a secular subject on a state university campus in Indiana.

Amish Controversy

Conflict that rocked the Iowa countryside

By DAVID GARINO
Copyright, 1967

First of two articles

HAZLETON, Iowa — Imagine a county attorney being given a bag of fresh vegetables by the man he's prosecuting.

Oddities such as this characterized the long-simmering Amish school controversy in this small northeastern Iowa town which was only recently resolved by the state legislature.

The Old Order Amish, the most conservative branch of the Mennonite Church, shuns modern technology. They argue that the state educational standards conflict with their religion. They also object to their children learning about such "worldly" subjects as electricity, aviation and photography.

In November, 1965, the Amish dispute was catapulted into national prominence by unforgettable photographs of Amish children taking off like flushed quail through a corn field, fleeing truant officers bent on tak-

ing them to the public school in town.

The Amish had been violating the state's compulsory attendance law requiring certified teachers for all students. They were charged and fined, and some crops and livestock were confiscated to pay the fines.

Attempts at compromise failed. As the dispute intensified, Governor Harold Hughes stepped in, calling for a moratorium. The Danforth Foundation supplied \$15,000 through June of this year to pay for certified teachers. The money was given to the Oelwein Community School Board and the Amish leased their two one-room schools at \$1 each to the board. The Governor remitted most of the fines.

Still, the Danforth grant was considered only a stopgap measure "buying time" until a solution could be worked out.

AT ONE TIME Gov. Hughes proposed that the legislature set up a special \$50,000 fund to deal with the Amish and other special problems.

This recommendation had hardly a prayer, for no other reason than the serious constitutional question it raised. Moreover, some legislators feared the appropriation would open the proverbial Pandora's box and Catholics, Lutherans and others would also seek state funds.

The Governor, who displayed tremendous empathy for the Amish, then appointed a blue-ribbon study committee, composed mainly of leading educators and religious leaders and chaired by Episcopal Bishop Gordon Smith.

The committee recommended that the legislature exempt the Amish from the school standards, reasoning: "There should be a place in American life for nonconformity in educational approach based upon religious principles."

However, the exemption must be renewed annually and the state superintendent of public instruction, at his discretion, can administer tests in basic skills such as the 3 R's and U.S. history to the Amish children.

This spring the Iowa legislature overwhelmingly passed the recommendation, even though strong opposition had been voiced in the House.

TO UNDERSTAND why this controversy proved to be such a knotty problem requires not only knowledge of the Amish way of life but also a look at the thorny issues facing the authorities and the clearly hostile attitudes of some Iowans toward the Amish.

The Amish religion holds that they are not to "conform" to the world. Electricity and indoor plumbing are missing from their homes. Driving along dirt roads one can see Amishmen with horses and plows in the fields. Another anachronism is their mode of transportation—

horse-and-buggy, rather than the automobile.

The Amish, conspicuous because of the men's beards and broadbrimmed black hats and the women's capes, bonnets and ankle-length dresses, are bound to the soil: farming is an integral part of their religion. The closely-knit Amish rear their children to be farmers, believing that only an eighth grade education is necessary for their children to function properly in their society.

The Amish operate two one-room rural schools here, feeling that if their children attend school in town and become assimilated, they will drift away from the farm. Dan Borntrager, head of the Amish school committee, says: "We want to educate our children the way we think is best."

A Biblical quote captures the heart of their educational philosophy: "Train up a child in the way he should go and when he is old, he will not depart from it." (Proverbs 22:6)

Publicity which cast the non-Amish residents here as "heavies" hindered an early settlement of the dispute, several observers feel. Many Americans—mostly outside of Iowa—rushed to the defense of the Amish (here seemingly was a classic example of the downtrodden battling the all-powerful state). People sent money to the Amish, phoned or wrote public school officials, cursing them, calling them Communists and accusing

them of religious persecution. The state, however, stood on solid legal ground; the Amish were breaking the law.

BUCHANAN County Attorney Harlan Lemon, looking and talking nothing like the Gestapo agent some letters pictured him as, calmly pointed out that "the law was there for all." Yet, he says the Amish showed "no personal bitterness" toward him, as evidenced by the gift of vegetables. "They looked upon me as a man with a job to do."

Many who oppose the Amish educational philosophy express concern for the children.

"The Amish are fighting a losing battle. In today's Iowa it's difficult to build a wall . . . and shut off the modern world," Lemon argues.

The Amish children are deprived of an education that will help them cope with the ever-closing in modern society, comments Arthur Sensor, superintendent of the Oelwein school board. "The children deserve the best eight grades of education they can get."

Senator fears that relaxing standards for the Amish will lead other groups to seek exemptions and will lower overall educational standards. His position received support from the Iowa State Education Association.

The exemption passed by the legislature met this objection by excepting only those religious sects whose educational philo-



Amish School children flee into a cornfield as officials arrive at their school at Hazleton, Iowa. Officials had planned to take the children from their unapproved school to the public school in nearby Oelwein. (Des Moines Register photo)

osophy differs substantially from the state's goals. This implicitly excludes Catholic and Lutheran schools since their goals aren't "substantially different." The legislation is in effect, recognition of "conscientious objection" against public school education. (The Amish are conscientious

objectors against military ser-

vice.) One reason the controversy was so heated is that many people think economic factors—salaries of certified teachers have increased—and not religious beliefs, have made the Amish balk. To qualify for state certification a teacher must have a college degree; the Amish, therefore, with their grade school education, hardly meet this requirement.

A local clergyman notes that before 1961 the Amish hired certified teachers. The Amish respond that some of these teachers told the children they need not honor Amish customs, and that children are more apt to leave the faith if taught by "outsiders." They now want Amish teachers.

In neighboring townships the Amish attend one-room public schools taught by state-certified teachers. But the children do not mix in town schools. Since each Amish community is autonomous, rules vary from place to place, but the aim of preserving the "simple life" seems the same. Moreover, Amish are known to move from a community which they feel has become either too progressive or conservative.

TO FURTHER complicate matters, the Amish are resented by some because they are conscientious objectors.

World War II hit many Buchanan County families because the Amish were excluded from the draft. A former school board member says the Amish are viewed as draft-dodgers.

That the Amish, on religious grounds, are exempt from Social Security taxes, grates on some. They accept no form of government aid, preferring to care for their own. Also, since the Amish add little to the local retail trade, some merchants wouldn't shed many tears if the Amish moved.

Perhaps the biggest paradox in this controversy is that none

of the principals craved the fight. School boards are known to like a peaceful atmosphere. Sensor is a public school administrator who hardly looked for a dispute of this dimension.

Since such matters are political dynamite, County Attorney Lemon surely didn't want to light the fuse. The Amish question claimed at least one "victim." Lemon's predecessor, who was dumped in the Republican primary because, according to some observers, voters felt he had mishandled the affair. (In 1962 he jailed some Amish, making them martyrs in many eyes.) Thus, another oddity has Lemon, a Democrat, elected in a traditional Republican stronghold.

In still another unusual twist, many who criticize the Amish for their educational philosophy profess a deep respect for them. One clergyman calls them dedicated and diligent: "Their word is their bond," he remarks.

Come next fall the Amish can conduct their own schools with their own teachers. But major questions of religious liberty, parental control over children and the relation of nonpublic schools to the state that have been raised here apply to the whole country. Their implications reverberate far beyond this town's limits.

NEXT WEEK: The Amish case extends the religious liberty issue.



Iowa Governor Harold E. Hughes.



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GREATER FREEDOM REPORTED

Church's situation improving in Czechoslovakia, visitor told

By RUNE P. THURINGER

PRAGUE—Following a visit to Poland, where I had studied as closely as I could the life of the Church in that communist-controlled country, I entered Czechoslovakia through the high Tatra mountains, planning to make a similar study there.

Even though both countries are having great problems in their relations between the state and the Church, the difference between them is evident. Church bells could be heard in all Slovakian villages—this was a music that could not be heard in Poland.

In many places, too, newly built modern churches could be seen, while in Warsaw, construction was limited to the restoration of ancient churches still suffering from wounds inflicted during World War II.

Yet these impressions were balanced by the fact that only a few black-suited clergymen could be seen in the streets of Czechoslovakia, while in Poland, priests could be seen everywhere. Similarly evident was the fact that there were no monks or nuns walking in the streets of Czechoslovakia, whereas in Poland they too were quite apparent.

Another difference, this time a geopolitical one, should be noted here. Poland is a very uniform country, whereas Czechoslovakia is composed of several parts, each having its own characteristics. Slovakia, the eastern part of the country, mirrors Poland in the intensity of its religious faith. In the west, however, Bohemia is the home of a strong spirit of secularism, while the central, or Moravian, area seems to mix elements drawn from both its neighbors.

ON MY ARRIVAL in Bratislava, the capital of Slovakia, I visited Father Ladislav Skoda, editor of the Catholic News and Pastoral Monthly. Father Skoda, a tall friendly man, quickly assured me that despite his name, he was in no way connected with Skoda Industries (Czechoslovakia's huge armament producers).

Then, turning to the point of our conversation, he said: "The situation of the Church is steadily improving. We hope that something will develop from the visits of Msgr. Casaroli (Msgr. Agostino Casaroli, Vatican diplomat engaged in talks with the Czechoslovak government), which we look on as official visits. We especially hope to get more bishops appointed."

He added: "The people are about 85% Catholic here in Slovakia, and at least 55% in Bohemia and Moravia. On Sundays the churches are packed, and even on weekdays many people go to Mass (I saw that when I visited Holy Trinity church the same morning)."

"Besides the Eucharistic worship, we also have a number of other services on Sun-

day afternoons: rosary devotions, litanies and blessings, which the faithful very much like to visit. We aren't inclined to let them drop.

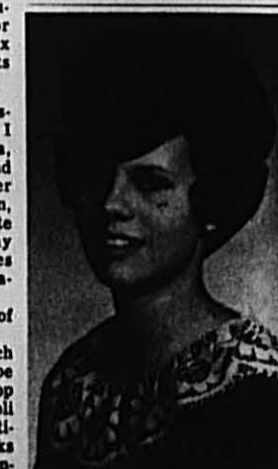
"As you know, Religious orders have been forbidden in the country since 1948. The Sisters are working in homes for aged persons run by Caritas (Catholic charities organization), where the elder Religious and clergy are taken care of. The younger Religious are working as parish priests in the various dioceses."

"What about the 1,300 priests working in the mines?" I asked, referring to Czechoslovakian Bishop Paul Hnilica's report of April 5. "A mere phantasm," said Father Skoda. "Say 10% of the number mentioned, this would be nearer the truth. They prefer to stay in the mines and industries, because they want to keep their wages and pensions, and feel too old to return to parish work."

DESCRIBING his own work, Father Skoda commented: "We publish the Catholic News, which is a weekly with about 50,000 subscribers. There could be more, but we don't get any more paper. We also have the Pastoral Monthly, with about 800 clergy subscribers. Both are published in the Slovak language.

"During last year and this year, we printed all the Second Vatican Council decrees in Slovak in the latter paper," said Father Skoda proudly. "We now are at the threshold of a great new task."

"In connection with the feast of Sts. Peter and Paul, there



TO ENTER CONVENT—Miss Theresa Bube, recent graduate of Immaculate Conception Academy, Ferdinand, will enter the postulancy of the Sisters of St. Benedict, Ferdinand, on August 24. Her parents are Mr. and Mrs. Richard Bube, of St. Joseph parish, Corydon. Friends and relatives are invited to attend an open house at the home of her parents north of Corydon on Sunday, Aug. 20, from 3 to 5 p.m. No invitations are being sent.

was read in all churches a pastoral letter from the bishops, discussing the second stage of the liturgical renewal. So we shall have a busy time publishing missals, prayer books, liturgical instructions and so on.

"It's all a question of writing, translation, and trying to get printing permission and paper. However, we shall be careful not to introduce too many liturgical changes at one time. This has been emphasized by the bishops in their letter, where they point to the reluctance of the elder clergy to change too quickly.

"I must say we are a little afraid of all those modernistic signals from Holland and other places. Here we are eager to follow our bishops in loyalty to the Pope and there is no 'radical fringe' to be found here as there is in many other countries.

"Summing up," he continued, "I am more pessimistic about the present situation of worldwide Catholicism, with its tendency toward 'freedom of conscience,' than about relations between Church and state here, which are improving visibly.

"Now, for example, we have no difficulties with religious instruction, which is given by our clergy in the state schools, not in the churches, as in Poland, nor with the training for the priesthood. In Slovakia we have a sufficient number of priests, and the vocations to the priesthood are adequate."

LEAVING Father Skoda, I thought about his rather optimistic survey. I passed St. Francis convent, now altered to a state kindergarten, with 100 children playing in the former convent courtyard.

Yet in St. Francis church, there were many people kneeling in prayer, and statues and sacred pictures in the different parts of the former monastery were adorned with fresh flowers. A poster told me that Mass was celebrated at 8, 9, 10, 12 noon and 6 o'clock on Sundays, and at 6 and 7 o'clock on weekdays.

How can this invincible Catholic spirit be explained? I think the historical background gives the answer. During the last century, a strong nationalist movement went through Slovakia, which for centuries belonged to Hungary. The Slovak language had a renaissance, thousands of folk-songs and tales were gathered and given their literary form.

This great work was done by the local Catholic clergy and the village teachers. The priests also stood with the people in all their struggles with the Hungarians, Czechs, nazis and communists.

Also, the Slovaks were simple and poor men. As shepherds and timmen they wandered far away into Hungary and Austria, in order to earn their income, and once a year they returned home to their Slovak villages, where their families and the

2 CRS officials killed in crash

DHARWAR, India—Two officials of the U.S. Catholic Relief Services (CRS) were killed in a road accident near here.

They were A. N. Loues, CRS field representative in Belgium in Maharashtra state, and Richard J. Gammon, an Englishman, CRS Tibetan affairs representative attached to the agency's New Delhi headquarters.

The accident occurred while the two men were travelling in a jeep on the Poona-Bangalore road.

The natural center of all Slovak life was the local church, its clergy, the sacraments; in short, the Christian faith in its Catholic form.

This background is important for the understanding of the present situation: how can the Catholic Church survive under the most difficult circumstances, with so few bishops, with church administration on the diocesan and national level almost broken down? The answer is this: the local Catholic congregations are functioning.

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U.S. priest, Brother freed from Brazil jail

SAO PAULO, Brazil—A Benedictine priest from Pennsylvania and a Holy Cross Brother from California have been released from a Sao Paulo prison following their arrest on charges of violating Brazil's national security laws.

The two had been among eleven priests and Brothers arrested by Sao Paulo police following a student meeting in a Benedictine retreat house here. Both Father Leo Rothrauff, O.S.B., and Brother Terence Hill, C.S.C., had been held after their nine fellow-prisoners were released.

FATHER Rothrauff, formerly of St. Vincent's Archabbey in Latrobe, Pa., had been detained because he gave permission for the students to use the retreat house and Brother Terence remained in custody as the alleged "go-between" in Father Rothrauff's dealings with the students.

Sao Paulo police leveled the security charges against the priests and Brothers involved because the meeting had not

been approved by the Brazilian government.

Although no Church authorities have made public statements regarding the imprisoned priests and Brothers, the city's Dominican priests demonstrated in Sao Paulo's streets in support of the men arrested. Police intervened in the demonstration to arrest Father Paulo de Araujo, O.P., prior of a Dominican house here.

SEMINARIANS living in Sao Paulo also expressed their support for the priests and for the right of the students to meet without prior government approval.

Most of the students who participated in the student meeting are Catholics and their organization's president, Luis Trassavos, is a Catholic youth leader. The organization sponsoring the meeting was declared illegal after the country's 1964 revolution; student leaders, however, have generally refused to accept the government's declaration of illegality.

Kennedy, archbishop to address NCCIJ

KANSAS CITY, Mo. — Sen. Robert F. Kennedy of New York and Archbishop John F. Dearden of Detroit will deliver the opening and closing addresses at the biennial convention here of the National Catholic Conference for Interracial Justice, August 17-20.

Theme of the convention, to be held at Rockhurst College, is "The Church and the Urban Racial Crisis."

The meeting was described as "the most crucial we have ever sponsored" by Mathew Ahmann, NCCIJ executive director.

"WITH CITY after city experiencing civil strife, our meet-

ing takes on an urgency we cannot overemphasize," Ahmann said. "The riots are inexcusable, but in condemning them we cannot ignore their ultimate causes. The riots are spectacular evidence of deeply entrenched social injustice."

"The National Catholic Conference and all of the Catholic intercommunal councils, diocesan commissions on human relations, urban affairs offices and inner city programs associated with us must search out more meaningful and effective programs on the part of the Church, her institutions, organizations and members."

OTHER convention speakers besides Sen. Kennedy and Archbishop Dearden will include

Msgr. Daniel Cantwell of Chicago, a pioneer in the Catholic interracial movement; the Rev. Henry Browne, president of the Strykers Bay Neighborhood Council in New York; and Dr. George Wiley, director of the Poverty/Rights Action Center in Washington, D.C.

Convention participants are expected to formulate recommendations and priorities for action programs by the Church in the inner city.

Issues liturgy instructions

MEXICO CITY—Archbishop Miguel Miranda y Gomez of Mexico City has banned the long established custom of celebrating two or more Masses simultaneously in the same church.

The new rule is part of a set of instructions given by the archbishop following the May rulings of the Vatican's Congregation of Rites on the liturgy.

The instructions stress the need for intensive teaching on the Eucharist as the center of Christian worship and living, both in personal and community life.

"All distraction from this centralizing ideal must be avoided, such as the practice of celebrating two Masses at the same time under the same roof," the instructions said.

The archbishop also cautioned against the use of radio and television equipment in church.



FAMILY BOUND FOR MISSIONS—The William Barnatt family of Blackstone, Mass., are departing for permanent mission work on the Rocky Boy Indian Reservation in Montana. Seated from left are: Marian, 12; Stephen, 10; Louise, 16, and Thomas, 14. Standing: Mr. Barnatt, a retired Marine lieutenant colonel, Mrs. Barnatt, Christine, 20, and William Jr., 18. The Barnatts' seventh child, Patricia, recently took her perpetual vows in the Passionist order. She is a fourth grade teacher at Assumption Grammar School in Providence, R.I. The Barnatts will go to Montana under sponsorship of the Worcester diocese. (Religious News Service photo)



OPEN HOUSE SET — Sister Mary Agna Munchel, O.S.F., who will make her final profession of vows at Oldenburg Saturday, Aug. 12, will be honored at an open house Sunday, Aug. 13, at the home of her parents, Mr. and Mrs. John A. Munchel, 6210 E. 10th St., Indianapolis. Open house hours will be from 2 to 5 p.m.

Raises minimum Confirmation age joint classes

WASHINGTON — Candidates for Confirmation in the archdiocese of Washington must henceforth be at least 12 years old and in the seventh grade.

Practice in regard to the age for receiving the sacrament has varied from place to place in the archdiocese up to now, with some parishes permitting it to children in the third grade.

Cardinal Patrick O'Boyle, who issued the new ruling, said it is intended to standardize procedures and to ensure that those receiving Confirmation will be "more amply instructed in the faith, and to foster a greater appreciation of the seriousness and responsibilities of the Sacrament."

COLLEGEVILLE, Minn. — St. John's University here and the College of St. Benedict in St. Joseph have announced a new cooperative educational program under which 80% of all courses offered at the schools will be open to students of both schools beginning with the fall semester.

St. John's operated by Benedictine priests, has some 1,300 male students, while St. Benedict's, operated by Benedictine nuns, has some 600 women students.

The colleges will begin their fall semester on September 2 with a joint freshman orientation program. All courses will be outlined in a single inter-school bulletin.

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Liturgy expert sees need for more reform

Liturgical reforms thus far implemented in the Church do not "adequately fulfill the prescriptions of the Second Vatican Council," a liturgy expert told an audience at the University of Notre Dame on July 20.

Speaking to about 350 Summer Session students at the University, Father Aelred Tegels, O.S.B., editor of Worship magazine, a leading liturgical publication of St. John's Abbey, Collegeville, Minn., said that current reforms are "helpful" but "essentially a restoration of traditional liturgical rites rather than authentic adaptations of the liturgy to contemporary culture."

"The liturgy is always, in every age, an expression of the Church's experience... and a change in culture should bring about changes in forms of worship," Father Tegels stated, adding that much adaptation has been concerned with the periphery rather than the heart of liturgy and has represented an "impoverishment" of the Church's liturgical tradition.

HE ASSERTED that the Vatican Council's promise of liturgical reform featuring experimentation "has been poorly fulfilled."

The responsibility for private liturgical reform—described by Father Tegels as often "deplorable and questionable insofar as its utility"—was attributed by him to the "extremely cumbersome" approach to liturgical experimentation adopted by post-conciliar liturgical bodies.

Referring to his personal experience with authorized experimentation with the rite of consecration in the Mass, Father Tegels said that the rite had already been "fully elaborated" before its submission to experimentation and that only modifications of details were allowed.

He called for the establishment of experimental liturgical centers where persons with backgrounds in such fields as liturgy, sociology, anthropology, and psychology could collaborate to bring about reform based on sound scholarship.

"One does not want to conserve current liturgical forms, but they are an historical expression of the Church's experience which must be taken into account," the liturgist pointed out.

FATHER TEGELS criticized some contemporary forms of the liturgy as "unfaithful to the liturgical tradition of the Church in the sense that they do not respect the Church's liturgical experience and sometimes are profoundly reactionary because they are based on an outdated theology."

He also cautioned against liturgical reforms which minimized either the prophetic or catechetical qualities of the Church's liturgy.

Father Tegels balanced his criticism of unofficial liturgical experimentation with the observation that a priest who attempts to observe the letter of all rubrical laws while promoting knowledgeable participation by worshippers is often faced with a "pastoral dilemma" which can only be resolved by making liturgical changes. "Unfortunately," he commented, "the seminary training of most priests does not give them an adequate basis for judgment" and this fact, he added, mitigates against permissiveness in liturgical experimentation.

CLERGY NECROLOGY

"All these are buried in peace, and the memory of them lives on and on." —Sir. ziv, 14

- August 12, 1895 — Father Silven Buschor, O.S.B.
- August 14, 1950 — Father Ormand D'Haene, S.J.
- August 14, 1965 — Father Herman Romoser, O.S.B.
- August 16, 1883 — Father John Stolz
- August 18, 1945 — Father Cornelius O. Bosler



HEADS NATIONAL LAY GROUP—Dennis Landis, a Minneapolis research scientist whose current project involves experiments attempting to stimulate cells with odor, is the first president of the newly-organized National Association of Laymen. Mr. Landis, 32, also is president of the Association of Christians for Church Renewal, an independent organization of laymen in the Archdiocese of St. Paul and Minneapolis. The National Association was organized recently by Catholic laymen from 12 states at a meeting in St. Paul. (Religious News Service photo)

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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.

FBI alert

Holy smoke! The Birchers in Chicago not only want to burn the new catechism, but they want the FBI to investigate the Chicago archdiocese.

The catechism was introduced in three schools in the archdiocese this past school year. Now a group which calls itself Concerned Catholic Parents, not content with demanding that parochial school officials remove the book, have met with FBI agents and members of the Chicago Police Department's subversive unit.

The CC mamas and papas charge the catechism is rife with Marxist influence and praises "revolutionaries" such as Martin Luther King. Furthermore, the book is filled with Scriptural passages so unfamiliar to the parents that they do not recognize it as Scripture and, what's more, refuse to accept proof from the editors that such is the case.

"Shut up!" was their polite rejoinder when the editor-priests tried to show that the passages were taken directly from the Bible.

One of the catechism editors insists the uproar has roots in the John Birch Society and the racist sentiments so viciously displayed on other unhappy occasions in that archdiocese.

But the parents will have no questions about motives or tactics. They are determined that the FBI will smell out every "Red" inside the chancery and lurking about the fringes. After all, a catechetical Communist is something to worry about.

Who knows, these concerned Chicago parents may be pioneering a whole new area of Church-State cooperation in the burgeoning field of catechetics. If their efforts succeed, perhaps we shall see more areas of catechetical study being supervised by appropriate government agencies.

The following possibilities come to mind:

- Laws of fast and abstinence—Food and Drug Administration
- Heaven—National Aeronautics and Space Administration
- Sixth Commandment of the Church—Treasury Department
- Prayer—Federal Communications Commission
- Confirmation—Department of the Army
- The Soul—Department of the Interior
- Divine Omniscience—Central Intelligence Agency.

An exciting prospect for all those who cherish the dream of uniting Church and State.

To feed starving

The United States has amassed much more information on the hungry of other nations than it has on its own. This dearth of information was apparent during recent hearings before a Senate labor and welfare subcommittee.

There was presented to the subcommittee, however, stark evidence that countless thousands of Americans are suffering from malnutrition and dying—literally dying—of starvation. In the delta regions of the deep South, in Appalachia and the Southwest lack of food and medical care result in needless deaths every day.

With unusual dispatch the full body of the Senate responded to the frightening picture relayed in the subcommittee report. Speedy and unanimous approval was given for an immediate start on an emergency program to provide necessities for the starving and needy anywhere in the 50 states and territories. Appropriations of \$25 million this fiscal year and \$50 million next will go "to prevent human suffering or loss of life."

The measure is now in the House of Representatives where it, hopefully, will get the same emergency action.

Administered by the secretaries of Health, Education and Welfare and Agriculture, along with governors of the states, the welfare fund will concentrate on the needy who for one reason or another cannot partake in present welfare programs.

These are the ones for whom the food stamp program is a big laugh because they haven't a ghost of a chance of scraping together the cash necessary to purchase the bonus stamps. These are the ones who are denied welfare because there is an "employable" male in the family. The male is unemployed and there is no employment for him even though he has searched desperately for it. Nevertheless, on the books he is "employable."

These are the poor who are "property owners," even if that property consists of a rundown shack surrounded by a half-acre of cotton land. These are the sharecropping poor who fight the vagaries of nature. When they lose they starve the next year.

These are the ones who go hungry because of residency requirements that range anywhere from six months to six years and the ghetto poor who are kept off or taken off relief rolls on the arbitrary judgment of some welfare investigator.

These are the people whose stories finally are coming to the surface in this affluent society which does out meagerly-measured compassion and charity to the rest of the world but is so steeped in national arrogance that it has refused to see the beggars on its own doorsteps.

God help them and God help this nation to have the decency to face up to its inequities and injustices and try to erase them.

A choice nears

Bishop Fulton J. Sheen's statement that if this nation is forced to choose between Vietnam and pressing needs here at home it should pull out of Southeast Asia had a startling effect.

Similar statements have been made by others. But, coming from someone whose position is usually conservative in matters relating to Communism, the words pinpoint a growing feeling among many who have heretofore supported without equivocation the government's action in Vietnam. Another barometer of sentiment, the opinion polls, evidence a markedly-increased inclination among the public to support a withdrawal, however accomplished.

Vietnam is costing the U.S. government and its citizens—in and out of service—much more than was reckoned at the outset. Billions and more billions are poured into the war effort, thousands and more thousands of men are called to duty. Yet victory—or even decisive progress toward stated goals—elude us.

Meanwhile a "second front" has opened in riot-scarred cities across the land. Compassion and reprisal are the opposing tactics. Those who want to breathe life into civil rights legislation are crying for an end to delay bringing equity to beleaguered ghettos and slums. Others, angered that words alone will not suffice, are out to slash appropriations and eliminate poverty programs.

President Johnson, still maintaining that we can have guns AND butter, speaks softly of mounting deficits and loudly of tax increases, even though signs of a depressed economy and more inflation are detected everywhere.

While the U.S. fritters purpose and productiveness in a small Asian country, the nation still debates the justness of the cause. And doubts snowball as to whether it is worth it all, however the scales are balanced.

One day's spending in Vietnam would have financed the \$40-million rat control bill sneered out of the House recently. Another day could have brought Head Start programs to additional thousands of youngsters. Still

another 24-hour outlay would have provided working skills to those undereducated men who enlisted because they couldn't find employment in the civilian economy.

Just as frustrating as thoughts about money down the drain is the lack of any clear, concise accounting of what has been spent in Vietnam and what will be spent in months to come. Last year the administration grossly underestimated men and money. The same is true this year. Past and projected figures depend upon who is giving them and why.

It is foolhardy if not downright sinful for the administration to keep the public in the dark or to mislead deliberately.

The truth is that this nation cannot morally or economically afford Vietnam. It cannot afford guns and butter, or even guns and margarine, without reneging on its promises to its own citizens and turning the American dream into a nightmare of civil and racial strife.

But Washington will not face facts because it does not want to recognize failure.

Miles to go

With Justice for All



JOHN COGLEY'S VIEW

Church's civil rights record a dismal one

By JOHN COGLEY

The fabled patience and long-suffering spirit of Negroes in the United States has finally given out. The white community can no longer rely on it or exploit it. The terrible anger of one-tenth of the nation is now a towering fact of American life. The moment of truth is here.



That is the central lesson of the violent outbursts of the long hot summer.

Never again can the nation carry on as if this sense of outrage were not an element in American life.

That means that attitudes have to be changed; responsibilities must be acknowledged; guilt must be assigned. In a word, consciences must be quickened—particularly the conscience of the Church.

The guiltiest of all institutions, let it be said, is the Church, Protestant and Catholic alike. Its failure in this regard is monumental. To be sure, individuals within the churches, especially in recent years, have labored hard against severe obstacles. They deserve all the credit they can be given. To point the finger of accusation at the churches is not to belittle their efforts. But for decades, it would be dishonest to deny, such effort has been on the periphery of the churches' total effort.

The Christian record has been marked by compromise, neglect, apathy and the substitution of pious rhetoric for genuine action.

Leaders of the Churches allowed their people to grow up harboring racist beliefs and supporting racist institutions. Religious institutions were sometimes deliberately and sometimes inadvertently segregated. Whatever the case, the bitter fact is that America's most segregated hour still strikes at eleven o'clock on Sunday morning.

Not long ago priests and nuns were attacked on the streets of Chicago for identifying with the civil rights movement, and many of the attackers were graduates of Catholic schools.

In Los Angeles, only a few years ago

priests were forbidden to speak against patently racist legislation because it was supposedly a "political" rather than a "moral" issue. All was well within the city, the Catholics were told only a short time before Watts exploded. In numerous cases Protestant ministers were obliged to give up their parishes because forthright preaching on the issue offended congregations.

For all the good work done in the churches by a few, the total record is dismal and scandalous.

Now, in the moment of extremity, prayer is recommended. Prayer itself is never wrong; but it can also be an evasion of responsibility; it can serve as a loophole to slip out of the guilt that binds us.

If we must have prayer, then, let it be first and foremost a thundering proclamation of our long, long years of connivance with racist evil; let it be an open, unequivocal admission that our spiritual leaders, by and large, put the politics of ecclesiastical prudence above the Gospel. Let it be a shameful acknowledgment that Catholic efforts were directed toward Class C movies with infinitely more energy than that turned against the degradation of man inevitable in the rat-infested slums segregation built.

Until the Church shakes with the confession of its massive guilt, our pious prayers for peace and civic concord should stick in our throats.

No outrage of the past few weeks was comparable to the horror we allowed to go unchecked for years in the Negro slums. No hate-filled sniper is more guilty than we who sat in our pews or stood at our altars unperturbed while only blocks away human beings were forced to live like animals. No sin in the orgies of violence and pillage that took place in Detroit or Newark is more monstrous than the sins of us who betrayed Christianity, not on the streets but in the silence of our churches and the self-satisfaction of our shiny segregated classrooms.

The riots were like a grotesque mirror, elongating and dramatizing the subtler thievery, disdain for human rights, and indifference to others that the rest of us have been getting away with for years.

YOUR WORLD AND MINE

Devastated Newark looks like war scene

By GARY MacEOIN

The plane was making its landing approach, wheels down, flaps extended. "There is no danger," I was being told. "But curfew has already started, so you won't be able to drive through the city. Fortunately there is a by-passing super-highway. Suspicious cars are searched for arms at entrances and exits. You can ride safely to your destination six miles to the north."



I was not in Vietnam or the Sinai Desert. I was approaching Newark Airport where I had parked my car a week earlier. My destination was my home in one of Newark's many satellite towns.

The war had come to us, and just about every solid citizen in the community and the state was possessed by equal parts of disbelief and indignation. It had come to Harlem, to Watts, to Chicago, to a dozen other places. But how could they do such a thing to us? I do not believe

there will be any mass violence in Newark this summer. Mayor Hugh Addonizio had assured us two months ago. If you can't trust the mayor, who can you trust?

I had picked up the South Bend Tribune as I boarded the plane. In common with newspapers coast to coast, it reported that mobile loudspeakers were instructing police and national guards: "You have weapons. Use them." (A few days later, when jittery cops were firing at each other, the wording was changed: "Make sure of your target before you press the trigger.")

My Catholic, Protestant and Jewish neighbors in our segregated suburb assured me loudly, when I got home, that outside agitators were responsible. Still they advised me that there are criminal elements everywhere and approved of the police decision to close bars and liquor stores early. The wisdom of the advice became daily more obvious, as murder, arson and looting moved out from the hard core of underprivileged Newark to satellite towns which like our

But Governor Hughes was reassuring. A few "bad ones" were to blame for everything. It was an explanation repeated by the Catholic archbishop in a slightly different context. His laudable intention was to discourage an intensification of the anti-Negro feeling of his Church-goers. Words, however, make less impact than deeds.

I heard the words in our parish church during Sunday Mass. We have a substantial Negro minority in our parish, but segregation affects religion as well as housing. I did not see a single Negro in the congregation, as I do not see one on any average Sunday.

It was this living in sin, I suspect, which prevented the words of the preacher as he read and commented the archbishop's statement, from impinging on the consciences of the listeners. He was not talking about us. He was talking about them.

He made a valiant effort to draw a conventional moral conclusion from the violence, the hatred and the destruction down there in Newark. The housewife who switched price tags in the (Continued on page 8)

QUESTION BOX

Should she have married at 15?

By MSGR. R. T. BOSLER

Q. I had to get married when I was 15 years old. We were married in Church by a priest and my parents signed. They signed because that was the only out they could see. But at 15 I did not really know what I was doing and, when you stop to think of it, did they have the moral right to sign my whole life away?



cause they feel it's their fault for signing.

A. I print this letter not because I can offer you much hope, but because it may prevent other young girls and their parents from making the same mistake. Marriage is not the only out for a girl in the predicament you were in. There are social agencies prepared to help a pregnant unwed girl find a place away from home to wait for her baby and then arrange for its adoption in a good home.

A girl's instinctive reaction is to want to keep her baby. But your experiences, and those of most other girls in similar circumstances, seem to prove that intellect, not instinct, should be in charge here as in every other important decision of life. Unfortunately, parents frequently lose their heads and work against the priest or minister advising against marriage in a case like yours.

But this is not helping you. Is there any hope that your marriage at 15 years of age could be declared invalid by the Church? There is a possibility that your youth and too much persuasion from your parents may have been obstacles to a valid matrimonial consent. I suggest you present your case to the matrimonial court of your own diocese. A priest of your parish can advise you on how to go about this.

Don't let your hopes rise too high, though. Ecclesiastical judges are beginning to see defective consent in marriages like yours where they did not see it before, but it is still extremely difficult to prove that a marriage like yours was invalid. As church law stands now we must presume that your marriage was valid until proven invalid. And your own word about the matter is not considered sufficient evidence.

To be quite candid with you, I think that your extreme youth and the circumstances that overwhelmed you probably rendered your marriage invalid. But to prove this under present church law would be most difficult.

There is a growing demand within the church from theologians and canon lawyers, particularly from those who staff our church matrimonial courts, for a complete revision of the laws which determine the

amount of evidence and the procedures required for a problem like yours.

Present your case and push it. Maybe you can help others as well as yourself by hastening the process of change in church law for matrimonial cases.

Q. In our church the liturgy of each parishioner are published each year with their names alongside so everyone knows who gives what. Apparently some people study this booklet religiously.

Now we are having a school board election of lay people and we have a slate of candidates that include people who give a lot and some who don't give much. I myself was intending to vote for the ones I considered best qualified regardless of how much they gave in the Sunday envelopes. But other members have shocked me out of my wits by saying we should vote for the ones who give the most as that proves they care more for the church and will do the best job. Please comment.

A. I am shocked, too, but I refuse to get into a parish fight. I print this as an interesting bit of Americana that future historians may find helpful when they come to write about what happened when democratic processes took root in the Church.

Q. Would you please comment on whether it is proper to end the "Our Father" with an "Amen" when reciting the rosary? If not, aren't all the other "Amen's" superfluous? Some in our parish feel it should be omitted, since we do not use this response in the Mass.

A. The "Amen" at the "Our Father" in the Mass was eliminated, as I understand it, so that the prayer the celebrant then says, the "Deliver us, we beg you . . ." flows as a development and conclusion to the Lord's prayer, making one integral prayer that ends with the usual solemn conclusion, "Through Jesus Christ, your Son . . ." to which the people respond, "Amen." I know of no directive recommending the eliminating of the "Amen" to the "Our Father" at any other time.

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THE YARDSTICK

Freedom Marches and covered wagons

By MSGR. GEORGE HIGGINS

Warner and Swasey, a Cleveland firm specializing in precision machinery, has been sponsoring a series of simplistic free-enterprise advertisements in a number of national weeklies for as long as this writer can remember. By unhappy coincidence, it came out last week with another such advertisement calculated to drive the impoverished Negroes of his country right out of their mind if it happens to come to their attention. The advertisement is entitled "The most successful Freedom March was the one in covered wagons."



It seems to me that the poor people of 1967 (a disproportionate percentage of whom are Negroes) ought to follow the inspiring example of the rugged American pioneers of the 19th century who crossed the plains in covered wagons and made their modest fortune on the Western frontier by dint of sheer hard work and indomitable courage and perseverance.

The text of the advertisement reads in part as follows: "That, too, (the Freedom March of the 19th century, across the Western plains) was made by Americans—looking for work. No demands, no subsidies, no claim anyone owed them anything. They traveled mostly on foot and through deadly danger, to where there was work to do (they didn't ask it be brought to them nor created for them) . . . their self-respect was real enough to drive them through thousands of miles of unspoken hardship, and there create their own jobs and their own futures. And that courage and

self-respect and hard work were what made America's splendid West."

It's hard to believe that serious-minded corporation executives would be naive enough to sponsor this kind of outmoded rhetoric—even by coincidence—at a time when every major city in the United States is girding itself for a repetition of what happened recently in Newark and Detroit and, to a lesser extent in Spanish Harlem, Rochester, N.Y., South Bend, Ind., Cambridge, Md., Milwaukee, Wis., and a dozen other cities, large and small.

To leave the impression that the great mass of segregated and underprivileged Negroes could pull themselves up by their own bootstraps—if only they had the gumption and the will to do so—and could strike out for mythical frontiers, like the American pioneers of the last century, and make their modest fortune in some other part of the country, would be downright funny if it were not

so tragic in its implications.

Imagine telling a Negro from the west side of Chicago for example, to pull up stakes and move, a la Daniel Boone, to the western (or any other) frontier when he can't even move across the city line into Cicero—three or four miles away—without getting his head bashed in.

The tragedy of this kind of ideological rhetoric is that even respected papers like the Wall Street Journal are tempted to fall for it—while a dozen American Romes are burning or, at least, are in serious danger of going up in flames at any moment.

The Journal version of 20th century Horatio Algerism is admittedly somewhat more sophisticated than Warner and Swasey's "covered wagon" rhetoric, but hardly less irrelevant, for all of that, in its overall implications.

The Journal, in a round-up editorial on the meaning of the recent riots, solemnly calls upon the leaders of the civil rights movement to condemn all

forms of violence and lawlessness and to stress the theme that American Negroes can never hope to work their way up the ladder by relying on "Federal subsidization," but will have to do it the hard way—"the way other Americans did, by wanting and working for a better life for themselves and their children."

The first part of this two-prolonged appeal is well taken. Obviously any civil rights leader who either directly or indirectly encourages or incites Negro slum dwellers to resort to violence of any kind is doing a vicious disservice, not only to the community at large, but, more specifically, to the very people whose interests he pretends to be representing. But to expect civil rights leaders—whether they be so-called "moderates" or so-called "extremists"—to counsel Negro slum dwellers to go it completely alone without substantial government assistance or, if you will, substantial "Federal sub-

sidization" is completely unrealistic.

The Journal seems to be saying that since the Irish, the Poles, the Italians, the Slovaks and the other impoverished immigrant groups of an earlier generation "got there" on their own without any significant help from the government, it follows the 20th century Negro slum dwellers ought to be patient enough to follow their example.

This is a specious line of reasoning, for it completely ignores the fact that, by reason of their color and previous condition of servitude, even highly educated Negroes in 1967—to say nothing of the great mass of poorly educated Negroes—are confronted with obstacles which are different in kind, and not merely in degree, from those which were faced by even the poorest of the white immigrants referred to above.

Suffice it to illustrate this point by citing the fact—referred to almost ad nauseam by a analysts of the underlying causes of the recent riots—that even the most notorious white gangster can live wherever he wants to in any city in the United States, whereas a Ralph Bunche, for example, or a Thurgood Marshall would not be welcome in most of the more exclusive suburbs or so-called "better" neighborhoods in the majority of American cities.

Violence—no. Government assistance to help the Negro help himself to "get there"—yes, and the sooner the better. The Wall Street Journal is correct, of course, when it says that even the most munificent of governments cannot bestow prosperity on people not ready to maintain it. But "munificent governments" can and must come to the assistance of such people with much more "munificent" programs than the present Congress seems prepared to adopt.

Such programs of economic and social reform may and probably will require an increase in the taxes of affluent white Americans. So be it. Higher taxes, at this critical turning point in American history, are a very small price to pay in preparation for what we have collectively done to "keep the Negro in his place" for more than 100 years.

WHAT OF THE DAY

Raps Jewish argument

By REV. JOHN DORAN

I think that those Jewish people who are claiming either anti-Semitism or indifference on the part of the world in general, and the Christian churches in particular, during the last Arab-Israeli conflict, are not doing their cause any good. I think they would be wiser to drop their charges and look quite dispassionately at the whole picture.



The world in general, I believe, looks at Israel as a state, not a religion. The world knows that the state of Israel is for the Jews of the world and was made possible by the Jews of the world, but sees it as an existing nation.

People understand, too, that the Arabs see the nation of Israel as an interloper, as a nation foisted upon them in their weakness. To their resentment at seeing nearly all the good land of Palestine taken from them and given to what they consider a foreign invader, the Arabs join their unmentioned envy at seeing the Jews make so much more of the land in a few years than the Arabs had made of it in centuries.

The Arabs have been shouting for many years now that they were going to drive the Jews back into the sea. This was an understandable shout but appears, and has appeared, to be an empty threat.

Those who were at all familiar with the condition of the Arab nations and condition of

Israel knew the emptiness of Nasser's threat. It is true that no one expected the Israeli nation to be able to defeat the three Arab aggressors in just a few days; but very few expected the Arabs to be able to "annihilate" Israel either. The world watched the conflict, I think we must admit, as a local conflict, and hoped that it would not become an international one.

In appeals to history, the Jewish people—who are incensed about the world's lack of reaction to this attack, might look back at the overthrow of the Papal States in 1870.

The Papal States were a country and had been a legitimate country for a long time. They stood in the way, however, of the desire for the unification of Italy which had long been growing.

When Garibaldi attacked the Papal States, and Rome in particular, he could not really be accused of anti-Catholicism, but rather of Nationalism, seeking to unify Italy at the cost of the Pope's lands. No one either expected nor heard in those days a world-wide cry to protect the Papal estates.

A few volunteers from the world did appear, they were called the Papal Zuaves; but they did not indicate any worldwide concern to protect the lands of the Church. The Catholics of the world did not turn upon their fellow Christians or the Jews and accuse them of anti-Catholicism on the basis of this unwillingness to protect the Papal lands. To do so would, I think, have been a misunderstanding of the Church as a religion and the Papal States as a political power.

It seems to me that there is a similarity here. Had the Arabs issued a call that they were (Continued on page 8)

OPINIONS

'Dirty Dozen'

To the Editor:

I was glad—and grateful—to see James Arnold's judgment of the film "The Dirty Dozen" in a recent issue of The Criterion.

I saw the picture several weeks ago here in Bloomington, along with an audience composed primarily of summer students from the university.

I found the experience a shattering one; the utter brutality

of the film appalled me and at times made me almost physically ill, but I hung on in the hope that the film's creators would prove to me at the end that all the bloodshed was just hoked up to show us that sadism and barbarism are not necessarily the exclusive property of our enemies in war.

As Arnold pointed out, they didn't, and at the end of the picture, I was as weak with shock and disgust at the grins on the faces of the surfeited audience as I was at the film itself.

Despite the fact that I come from a Jewish family, I got no kick out of seeing a hundred innocent people doused with gasoline and blown up; it is, however, staggering to realize that there are plenty of people who do.

On a somewhat diminished scale, I felt a bit like I might have felt if Dachau, which I once visited, had elicited chuckles from the other visitors.

It was a relief to find that someone else reacted in similar fashion to this film, because I have met so many people since then who liked it, and I was grateful to see my own feelings expressed in print.

Miss Dona Feldman Indiana University Graduate School

Pastor's views

To the Editor:

I am writing this letter out of a sense of duty. Perhaps it will help to keep the percentages in proper focus. I don't expect you to publish it, and I don't care whether you answer it.

During all the public discussion about modifying the existing abortion laws, I saw only one short unconvincing editorial in The Criterion about the abortion problem.

The Criterion has printed innumerable editorials championing the civil rights demonstration marches (many of them unauthorized), picketing and actually, reading between the lines, violence.

When the American Legion sponsored an authorized, orderly demonstration there was immediately a vitriolic, poorly-written editorial condemning and ridiculing their effort.

Your editorials are not fair. They do not represent more than one side in many cases; and especially on the abortion problem they are not convincing about fundamental moral issues that The Criterion, above

all others should be enthusiastic to promote.

I am sorry, but if The Criterion were not the official Archdiocesan paper, containing notices and information important to follow, I would rather it didn't come to me. Neither would I encourage my parishioners to read it.

Father Anthony McLoughlin Pastor Assumption Church Indianapolis

Editor's Note—We fear that Father McLoughlin has been so busy that he missed reading several issues of The Criterion. In addition to the "short editorial" of February 17, warning legislators against liberalizing present state abortion laws, a second editorial appeared on March 17, lauding Governor Branigin for his veto action. On July 7, we wrote a third editorial, which ran the entire length of the page, when it appeared that legislators might try to override the Governor's veto at a special session of the Assembly, which then seemed imminent.

She agrees

To the Editor:

My thanks to Paul J. Krieg and Mrs. Jerome J. Tooley for their opinions on The Criterion editorial "The Big Parade," dated July 21, 1967. They expressed my feelings much better than I could.

I feel the writer of that editorial was completely out of line and owes the readers of The Criterion an apology and the American Legion also.

When we now have so many "draft card" burners, "conscientious objectors" and the like, it is high time for us to back our boys in Vietnam, and I am glad the American Legion had the courage to use "Back Our Boys in Vietnam" as the theme for their parade. Also the fact that so many people participated in the parade.

Many of the boys over there are not there from choice, but being there are performing their duties so all these "malcontents" can stay home and cause trouble.

There is a job to do in Vietnam whether we like it or not, and it is up to us to back our boys all the way.

Where is your charity, Mr. Editor?

Mrs. H. N. Siefert Indianapolis



WHY MAKE BABIES CRY?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"If you have ever seen a baby die—of starvation, for instance—you know how it feels to be here. In the name of humanity, tell everyone we need help!" . . . Lay apostle Carol Hunnybun was sorting food, clothing and medical supplies in the Holy Land. Her special love is for children. . . . "It is one thing for a fighting soldier to get killed," she said. "But look at these babies, and listen to them cry: Why should they suffer? Babies don't fight wars!" . . . There are other innocent victims, too—old people, wives who lost their soldier husbands, seminarians and novices whose studies are interrupted. Their suffering isn't dramatic, their story is not told, but it's real suffering all the same. . . . What can you do? A priest's housekeeper in upstate New York sent us the \$30 she intended to spend at Expo '67. A man in Indiana sent \$5,000. Money can't buy happiness but it can buy food, blankets, books and plows. . . . The Holy Father asks your help. The babies now crying can build a world of peace tomorrow. Helping them now will make you feel good.

Bread is cheaper than bullets. . . . But now in Jordan there are 150,000 new refugees (roughly the population of Takoma, Wash.) who lack the basic necessities. Feed one family for a month? It costs only \$10.—Why not feed a family every month as long as the crisis lasts?

The Masses you request this week will be offered promptly by priests who receive no other income. Mass offerings buy food, clothing, medicines.

"Please don't take your Sisters out of the military hospitals," the Jordanian general asked Bishop Simaan. Like most of his troops, the general is a Moslem. . . . You can train a Sister for only \$300 all together (\$150 a year, \$12.50 a month). She will write to you, pray for you, be like a member of your family.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____ "CR" FOR _____ NAME _____ STREET _____ CITY _____ STATE _____ ZIP CODE _____ Please return coupon with your offering

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION NEAR EAST MISSIONS FRANCIS CARDINAL SPELLMAN, President MSGR. JOHN G. NOLAN, National Secretary Write: CATHOLIC NEAR EAST WELFARE ASSOC. 330 Madison Avenue • New York, N.Y. 10017 Telephone: 212/YUkon 6-5840

WHERE WILL YOU BE THIS SUMMER? YOU CAN GET AWAY FROM IT ALL, but two-thirds of this world CAN NOT! By sharing some part of your summertime allowance—some part of the \$30 billion Americans will spend on vacations this year—a missionary can help some of the 11 million lepers without medical care, as well as the 2 billion hungry.

Dear Monsignor Goossens, Enclosed is a share of my vacation money: \$ 5 to feed some of the several million children now starving. \$ 10 to change the course of a leper's life with sulphone. \$ 25 to buy medicine for a mobile clinic in Latin America which treats 20,000 people a year. \$100 to help a crowded Asian orphanage add new beds. \$250 to train a young man for the priesthood. Name _____ Address _____ City _____ State _____ Zip Code _____

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MISSIONS NEED YOUR HELP IN THE SUMMER TOO! RT. REV. VICTOR L. GOOSSENS, DIRECTOR THE SOCIETY FOR THE PROPAGATION OF THE FAITH 134 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

Champions are crowned in softball

St. Roch's girls' team and St. Luke's boys' squad won CYO Junior League championships in final games played last Monday evening at the traditional softball doubleheader at Engelhardt Stadium in Indianapolis.

The Southsiders waltzed to a 23-6 decision over St. Michael's in nailing down the loop diadem. Janet Roembke and Mary Peaper got four hits each for the winners, and Linda Miller scored four runs to pace the offensive onslaught.

PATTY ROBERTS did an outstanding job for St. Michael's in a losing cause. A nine-run fourth inning iced the game for St. Roch's.

St. Luke's boys' team had a rougher chore in sidelining a determined but obviously jittery Nativity nine, 11 to 8. Jack Woodside led the Northsiders' attack with three hits.

BOTH TEAMS scored four runs in the initial canto, but St. Luke's added four more in the second to take a commanding lead. Bob Beck slammed a three-run homer for Nativity in the first to lead their scoring. John Scanlin was also outstanding for the losers.

Box scores:
St. Roch 4 2 0 2 4 1 22
St. Michael 1 0 0 0 0 0 6
Nativity 4 0 1 0 0 0 8
St. Luke 4 0 3 0 0 1 11



OVERALL TENNIS CHAMPIONS—St. Catherine of Indianapolis won the overall championship in the 14th annual Archdiocesan Junior CYO Tennis Tournament, which wound up last week-end. Runner-up honors went to Our Lady of Lourdes, with the third place trophy going to Our Lady of Greenwood. Coaching staff members for St. Catherine's are James Hannon, front center, and Mr. and Mrs. Robert Brown, back row.

DIRECTORY PUBLISHED

Catholic population of U.S.: 46 million

NEW YORK—There are more Catholics, more priests and more Catholic school teachers in the United States this year than last year.

But, according to the 1967 edition of the Official Catholic Directory, published by P. J. Kennedy and Sons of New York, there are also fewer Sisters, fewer schools, fewer students, fewer converts and fewer babies baptized than in the previous year.

The total Catholic population increased 618,735 to 46,864,910, or 23.6% of the total U.S. population between January 1, 1966, and New Year's Day, 1967.

Serving them are 699 more priests—now 59,892, an all-time high—12,532 Brothers—an increase of 284—and 178,671 Sisters. That figure represents a drop of 4,750 Sisters in the U.S., according to the directory.

The statistics, compiled from reports of diocesan and religious order officials throughout the country, revealed several continuing trends, particularly in education.

THE NUMBER of educational institutions continued to shrink—down 118 to 14,148, with the greatest losses felt by diocesan and parish high schools (37 fewer) and parish elementary schools (22 fewer).

There were 305 colleges and universities (four fewer); 1,469 diocesan and parish high schools; 872 private high schools (10 fewer); 10,528 parish elementary schools; 399 private elementary schools (13 fewer) and 118 protective institutions (seven fewer).

For the 14th straight year, the number of college students increased—17,809 more for a total of 431,070. That represents a 44% enrollment rise in 10 years.

But the number of students in Catholic elementary and secondary schools dropped by 93,674. A drop of 118,010 in parish elementary schools was offset by rises in the number of students in Catholic high schools—9,673 more, or a total of 697,634 in parish and diocesan schools, and 3,687 more or a total of 406,127 in private schools.

At the same time, there are more teachers teaching fewer students—again a continuation of a trend which has continued for several years.

And more of those teachers are laymen—148% more laymen than there were 10 years ago. That is contrasted with a 10-year increase of 12.6% in the number of religious teachers.

There are now 205,687 teachers in Catholic schools—1,896 more than in 1966—among them 12,108 priests, 1,197 scholastics, 5,962 Brothers, 103,582 Sisters and 82,838 laymen. There are 265 fewer priests, 103 more scholastics, 238 more Brothers, 250 fewer Sisters and 2,070 more lay teachers.

But while there are more lay teachers than ever before, the 1966-67 increase revealed a sharp cutback from the increase reported in previous years. The 1965-66 increase was 5,665, an accurate reflection of the average 5,000-per-year increase in the 10 years preceding.

Efforts to secure religious instruction appeared to be making headway, particularly in the area of released time for public elementary school students—3,664,070, or 177,168 more than last year were under released-time arrangements. Gains for high school students lagged, however; 11,005 more came under released-time, for a total of 1,380,756.

WHILE THERE are more priests this year than last, the directory revealed that there are fewer candidates for the priesthood in seminaries—and that there are 32 fewer seminaries. The 123 diocesan seminaries—three fewer—have an enrollment of 24,293, a decrease of 1,959. There are 29 fewer religious order seminaries, and the 452 remaining novitiates and scholastics have 776 fewer students, a total of 21,086.

The number of converts to Catholicism reached its lowest point in 13 years—117,478, or 5,671 fewer than the previous year, and far below the high of 146,212 recorded in 1960.

Infant baptisms also fell off sharply—down 84,096 to 1,190,842. But here wide fluctuation seems to be a rule, rather than an exception: a recent high of 1,352,371 was recorded in 1962, after a 1961 figure nearly 40,000 lower. But the current drop is twice the size of any previous change in that category. The changes apparently have no connection with the national birth rate, which has declined steadily since 1957.

THERE WERE eight Sees with populations exceeding one million: the archdiocese of Chicago (2,343,000); New York (1,848,000); Boston (1,843,490); Los Angeles (1,640,167); Newark (1,604,397); Detroit (1,536,476); Philadelphia (1,352,553); and the diocese of Brooklyn (1,575,306).

The 1967 directory listed 266 members of the hierarchy—14 more than last year: five cardinals, 32 archbishops and 229 bishops. It also contained information for the first time on the newly established diocese of Beaumont, Tex. (erected Sept. 29, 1966) and the new Apostolic Exarchates for Maronite and Melkite-rite Catholics.

PHONE INTERVIEW

Every man on carrier a hero, chaplain says

By FATHER PAT O'CONNOR

SAIGON—"Every man did his best to help the wounded," Father (Lt. Cmdr.) Geoffrey E. Gaughan, O.S.B., Benedictine chaplain from St. Meinrad on the aircraft carrier U.S.S. Forrestal, told the National Catholic News Service, speaking from the crippled ship in a telephone interview.

"Their reaction was a real tribute to the American fighting man. I was in the chaplain's office when the fire started and I went immediately to my battle station in the sick bay. I stayed there, but also helped to bring in the wounded."

THE SENIOR chaplain on the ship, Cmdr. W. D. Cooper, a Baptist and former pastor in Annapolis, Md., who also distinguished himself during the disaster, paid tribute to his fellow chaplain and to the men.

"Father Gaughan did a tremendous job," he said. "He was right under the explosions. He was in the sick bay. He was right in where they were fighting the flames."

Chaplain Cooper was in there too, with the wounded.

"We do everything together," Cmdr. Cooper continued. "We were there praying with them, helping where we could. Every man was thinking of someone else, not of himself. What impressed me most was the whole crew working as one man to get rid of the bombs."

AFTER THE carrier's arrival in Subic Bay, the Philippines, Monday afternoon (July 31), the two chaplains held a joint memorial service on board. Attendance was voluntary, but every man who was not on duty attended.

"Out of something tragic comes something good," Chaplain Cooper said.

INCLUDES FOSTER CHILDREN

Social Services sets camping trip for 44

"What I like about camp is riding horses in the hills," began 10-year-old Mark Schelling. "I like crafts—I like to make things. I like sleeping in a bunk. I like..."

In fact, from reveille to the final campfire, there isn't anything about camp that he doesn't like—including KP.

Mark, who lives on a side street hemmed in by railroad tracks and industrial plants and a pretty far walk to a park swimming pool, is anticipating a week at Camp Framasa, Catholic Youth Organization camp in Brown County.

He'll board a camp-bound bus August 13 at Catholic Social Services, 623 E. North St., along with 43 other campers. Some have CYO camperships to make the trip possible. Others are children in foster homes whose foster parents contribute board money toward camp expenses.

MARK WAS on Catholic Social Services' camp bus last year and brought home a swimming ribbon from the final campfire. He has been planning all summer how he will try for a ribbon in every camp activity—canoeing, rifle shooting, archery and the rest.

This year Mark's nine-year-old brother Tommy will go to Camp Framasa with him.

The goal of Catholic Social Services' camp project is to help any child it knows about who wants to go to camp to get there, whether they are in foster homes or are children in families receiving service from the agency in their own homes.

ESSENTIAL to reaching the goal has been the camperships

Cheerleaders win awards for Secena

Secena High School's varsity cheerleading squad won a third place trophy and five ribbons in recent United States Cheerleaders Association competition. The Secena squad was one of 47 cheer-leading groups attending a summer camp at George Williams College in Williamsbay, Wis.

Members of the Secena group were Susie Dearborn, Patty Mahoney, Mary Ann McMahon, Paula Jones, Mary Commons and Gerelyn McMahn.

Reunion slated for rural youth

OLDENBURG, Ind.—The Franklin County Rural Youth Reunion will be held Sunday, August 13, at Ruth and Phil Gehl's home.

All past and present members are invited to attend. Participants are requested to bring a covered dish, beverage and table service for the pitch-in-dinner at 1 p.m.

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The Knights of St. Peter Claver are conducting a drive for new members. Men who are interested in joining the Knights of St. Peter Claver should contact Mr. Joseph C. Ray, Sr., 2152 Columbia, phone 926-0606 after 5 p.m., or Mr. Daniel Jones, 283-1288.

Our Lady of Grace Academy

Academic • Fine Arts • General
Five and Seven-Day Resident Plans — Day Students
Moderate Rates — Registration Underway
1402 Southern Ave. Beech Grove, Ind.

Helpful Hints

for your carpet's beauty
Carolyn Says:
FIRST AID TREATMENT—
For Spots and Stains



RUST: Best remedy is to consult your professional rug cleaner or tufted carpet dealer for advice. But, if you attempt the job yourself, proceed as follows: First, sponge spot with clear water, using clean cloth. Then sponge with solution of 2 ounces of Ammonium Bifluoride in 1 gallon of water and let dry. (Ammonium Bifluoride is obtainable in small quantities from your drug store, and is effective, but safe, on cottons. If stain persists, seek professional aid. CAUTION: Rust removal preparations sold in your drug or grocery store might prove hazardous to your carpet's color, so use with caution.)
(A Weekly Service to Criterion Readers)
CARPET FASHIONS, INC.
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Indianapolis, Indiana

St. Paul's Church New Alsace, Ind. Picnic

Sun. — Aug. 13

Country-Style Chicken Dinner

Served 11 A.M., 12 Noon, 1, 2 and 3 P.M.

(Cincinnati Time)
Adults \$1.50 Children 75c

Mail Reservations to: Rev. Wm. J. Engbers
St. Paul's Church (New Alsace)
R.R. 1 — Guilford, Ind.

(Because of Reservation Demands — Cash Deposit Requested on Dinners)

Lunch, Games and Entertainment on Spacious Grounds
Teen-Age Dance from 8 to 12 P.M. "Tom and The Ducks"

Directions —
Take I-74 to Sunman-Milan Exit, 101 to Sunman,
North Dearborn Road to New Alsace

Secena to host elementary school Coaches Clinic

The second annual Archdiocesan Grade School Coaches Clinic will be held this Saturday, Aug. 12, from 10 a.m. to 3:30 p.m. at the Secena High School gym, 5000 Nowland Ave., Indianapolis.

Morning speakers will include: David Oberling, Secena High School; Bill Sylvester, Butler University; John Meredith, Kennedy Memorial High School; Jim MacGregor, Chartrand High School; Paul Rose, Ritter High School; and Jack Baker, Brebeuf Preparatory School.

Our Lady of Fatima Council, Knights of Columbus, and the Seven-Up Bottling Co. will sponsor a 12:45 luncheon at the clinic.

The afternoon program will feature Joe Purichia and Ken Lefter, Secena; Carol Purichia, Chartrand High School, and Tom O'Brien, Cathedral High School.

Nuns file claim against estate

SHERMAN, Tex.—The Poor Sisters of St. Francis Seraph, of Mishawaka, Ind., have filed a creditors claim for \$975,000 against the estate of Ernest and Margaret Medders in United States Bankruptcy Court here.

During two bankruptcy hearings against the estate in the spring, it was disclosed that the order had given the Medders' approximately \$1.9 million in loans.

The couple are the owners of Colonial Acres Farm in Muenster, Tex. They accepted bankruptcy after nine firms filed involuntary bankruptcy proceedings against them in February.

French prepare for diaconate

LYONS, France—France may be the first European country to have men ordained to the permanent diaconate, thanks to the Community of the Diaconate here, where priests and laymen have been studying conditions for the restoration of the permanent diaconate for more than 10 years.

Some 50 men, most of them married, are now ready to receive the order of the diaconate. But everything depends on the decision of the French bishops who have put their matter on the agenda for their November plenary meeting in Lourdes.

CYO NOTES

The annual CYO Talent Show will be held at 7:30 p.m., Sunday, Aug. 20, at the Garfield Park Amphitheatre. More than 100 entries are on the dotted line.

Deadline for entries in the Fall Kickball Leagues is today (Friday), Aug. 11.

The coaches for the Cadet and 100-lb. Football Leagues will hold their annual pre-season meeting at Chartrand High School on Thursday evening, Aug. 24.



WIN ASSISTANCE GRANTS—Two \$500 Assistance Grants are presented by Father Joseph Beechem, director of the Indiana State University Catholic Student Center, to Mrs. Rita Etter, a Purdue University junior who attended ISU two years, and James Brown, a 1967 Schulte High School graduate and ISU freshman. The grants were provided by Terre Haute business firms with the winners selected in a contest conducted by the Catholic Student Center Mothers Club of ISU and Rose Polytechnic Institute.

TIC TACKER

How's this for a vacation trip?

By PAUL G. FOX

It may come as a surprise to some, but there are more than 15 parishes located in or within a few miles of scenic U.S. Highway 50, which winds across Southern Indiana from Lawrenceburg to Vincennes.

If you have the time and/or inclination to make a border-to-border brief vacation trip by car, you might consider the following:

Start at Lawrenceburg, where St. Lawrence parish is located. The pastor, Father A. A. Barthel, will be delighted to meet visitors. Next stop is St. Mary's parish, Aurora, where Father Thomas Lyons is pastor. (The novitiate of the Grenmary Fathers, now temporarily closed, is located on a high bluff overlooking the Ohio River.)

ACROSS Highway 50 for a quick picnic in Versailles State Park and dip four miles north on Highway 421 to St. John's parish, Osgood. Father Donald Schweizer, pastor. Due west then to North Vernon and St. Mary's parish, Father Ralph Schweizer, pastor. (They are brother-priests.) St. Ann's parish, Jennings County, is just a few miles northeast of North Vernon. Father Richard Smith is pastor there. Just east of North Vernon is St. Joseph's parish, Four Corners, where Father James Dede is pastor.

Continue east into Jackson County, which includes St. Ambrose parish, Seymour, and Our Lady of Providence parish, Brownstown. Father Robert Wilhelm is pastor at Seymour, while his assistant, Father Paul Landwerlen has charge of the Brownstown mission.

Bedford (with its famous Indiana limestone deposits) is the next stop. Father Lawrence Weinzapfel is pastor of St. Vincent de Paul

parish there. Eight miles south of Bedford, on Indiana Highway 37, is St. Mary's parish, Mitchell, where the pastor, octogenarian Father Meinrad Rouck is probably hoeing his garden behind his new church. Take time out for a visit to nearby Spring Mill State Park. Leaving Lawrence County you are leaving the boundaries of the Indianapolis Archdiocese and entering the Evansville diocese, which was part of this diocese prior to 1944.

FIRST STOP in the diocese is Immaculate Conception parish in Shoals, where Father James Hannigan is pastor. Next is St. John's parish, Loogootee, with Father Eugene Heerdink as pastor. Passing into Davies County, the next stop would be St. Peter's parish, Montgomery. St. Peter's is the second oldest Catholic parish in the state, after the Old Cathedral in Vincennes. The present church was erected 98 years ago. Father Robert Wanne-mueller is pastor.

We almost forgot, just before reaching Montgomery take a one-mile northern dip and visit All Saints parish, Cannelburg, where Father John Emge is well-known to many Archdiocesan retreatants who patronize Our Lady of Fatima Retreat House, Indianapolis.

Washington, also in Davies County, has two parishes—St. Mary's, where Father John Foster is pastor, and St. Simon's where Father William A. Lautner (a native of Perry County) is pastor.

Last stop is Vincennes, cradle of Catholicism in the state. It has three parishes—Sacred Heart, Father Henry Doll, pastor; St. John's, Father Earl Schmitt, pastor; and the Old Cathedral of St. Francis Xavier, Father Leo Conti, pastor.

Now, wasn't the trip a pleasure?

Faith

(Continued from page 1) tunity, is, more than ever, an absolute necessity.

"It is perfectly clear that Title IV is facing much opposition, even in its present form, from people who feel that it will disrupt their residential patterns. We can only say that society will be disrupted for all of us, and the country will be divided into two irreconcilable groups dominated by frustration and fear and ignorance unless the United States Congress is prepared to take the lead in supporting decisive measures to make housing available to all Americans on a free and equal basis."

The statement by the religious groups also detailed support for provisions of the bill which would prevent exclusion from juries on the basis of race, color, religion, sex, national origin or economic status; provide federal protection for civil rights workers; strengthen the Equal Employment Opportunity Commission and extend the Civil Rights Commission until January 31, 1973.

It also noted needs not covered by the proposed legislation. Title V of the bill, which would provide federal protection to civil rights workers, would do "a great deal to strengthen the rights which were originally set out by the First Congress of the United States, but we believe that it does not go far enough," the statement said.

"We suggest," it continued, "that, to meet the full urgency of the situation, the title should protect 'any person or persons engaging in speech or peaceful assembly supporting or objecting to any action by any government or government agency, whether it be federal, state or local.'"

IN SUPPORTING the Title III provisions to strengthen the Equal Employment Opportunity Commission, the religious leaders noted that even if the bill passed "the commission can offer little more than plous hopes without enough money to carry out its mandate."

They charged that the commission is understaffed and asked that it be "given an appropriation that will realistically enable it to fulfill its assigned function."

In concluding their statement, the religious leaders said: "We justifiably become anxious about the despoiling of the beauty and natural resources of our nation, yet we seem to forget our most important natural resource, our people.

"When they seem to blight the landscape with the poverty and poor education we have forced on them by our discriminatory practices, we try to hide them in ghettos, migrant work camps, or reservations where we cannot see them.

"People become dehumanized when they cannot work, cannot find decent homes, cannot keep their families together, cannot get a decent education and are reduced to living on the charity of others. We waste the lives of our own people.

"By rectifying wrongs and inequities, we offer opportunity. In such an offering, we make the only just and workable reply to those who say, and to those who feel, that American ideas and ideals—for them—have a hollow ring."

On home visit

INDIANAPOLIS — Sister M. Roberta Miller, O.S.F., daughter of Mr. and Mrs. Robert H. Miller, of Little Flower parish, Indianapolis, will make her first home visit in four years on Sunday, Aug. 13. Sister M. Roberta is a 1963 graduate of St. Mary Academy. The Miller home is at 1533 N. Wallace.



Sister Leontine dies at age 85

OLDENBURG, Ind.—Sister N. Leontine Spaeth, 85, died at the motherhouse of the Sisters of St. Francis, Oldenburg, Tuesday, Aug. 8. Sister Leontine had been an infirmity patient intermittently since 1953.

Funerl services with burial in the convent cemetery, were held Thursday, Aug. 10.

A native of Brookville, Sister Leontine entered the convent in 1898 and completed a teaching apostolate of 51 years. Within the Archdiocese of Indianapolis, Sister Leontine taught at St. Bridget, Holy Trinity and Holy Name schools in Indianapolis; St. Mary, Aurora; Holy Family, Oldenburg; St. Vincent, Prescott; St. Martin, Yorkville; and St. Mary, New Albany.

Survivors include three brothers, George E. Spaeth, Cincinnati, O.; William P. and John P. Spaeth, both of Brookville; three sisters, Mrs. Anthony Geis and Mrs. Anthony Shumaker, both of Brookville; and Mrs. Leo M. Pfeiffer, of Indianapolis. Sister Mary Juan, O.S.F., also of the Sisters of St. Francis, Oldenburg, is a niece.



HISTORIC BENEDECTINE CONCLAVE—The occasion was the Centennial celebration of the founding of the Benedictine Convent of the Immaculate Conception at Ferdinand, held last week at the Dubois County motherhouse. Assembled above at the conclusion of an outdoor pageant marking the historical development of the convent are representatives of five daughter-houses or foundations made from Ferdinand in its first 100 years. Shown with Mother M. Julia Goebel, left, superior of the Ferdinand Benedictines, are (from left): Sister Mary Victor Kercher, superior of the Ferdinand Sisters in Guatemala; Sister M. Asunta Highbaugh, superior of the Ferdinand Sisters in Norco, Calif.; Mother Mary Philip Seib, superior of the independent Our Lady of Grace Convent, Beech Grove; Sister Mary Alma Lents, representing the independent Queen of Peace Convent, Belmont, N.D.; and Sister Frances Teresa Adams, representing the independent St. Scholastica's Convent, Fort Smith, Ark. All the independent convents are members of the Congregation of St. Gertrude the Great.

Chicago group calls catechism 'anti-American,' 'anti-Catholic'

CHICAGO—Some people do not like the Rev. (Martin Luther) King. They say he is a troublemaker, but, no matter what some people may say, he continues to tell everyone to keep on seeking justice. Rev. King is a brave Christian.

When Richard White and his wife, Barbara, read that passage in a third grade catechism used by one of their three children...

Editorial, Page 4
dren at Chicago's Queen of Apostles school, they weren't inclined to call Dr. King a troublemaker, even though only a couple of months before King had led a series of civil rights marches in the city.

Instead, they put the troublemaker tag on the catechism's authors, Fathers Gerard Weber and James Kilgallon of Chicago and Sister Mary O'Shaughnessy of New Orleans.

"That was last fall. Now, almost a year later, the Whites' annoyance has blown up into a full-scale campaign by the group White heads — Concerned Parents — to have the catechism series thrown out of the Chicago Catholic schools.

The series — published last year by Benziger Brothers of New York and used in a number of Catholic school systems — is anti-American and anti-Catholic, say the Whites.

TO DATE, their protest has resulted in the collection of 1,250 signatures on a petition protesting use of the books; a series of meetings with Bishop William E. McManus and Father Kilgallon; and requests that the FBI and Chicago police investigate the authors and the Chicago archdiocese for subversive tendencies.

But the series, so far, remains on the book list for next fall's classes. Bishop McManus said he is still thinking about it, however, and will make a final decision after talking with parents, teachers, and pastors.

The FBI would not say what action, if any, is being taken. The catechisms, which carry the imprimatur of Auxiliary Bishop Cletus F. O'Donnell of Chicago, are used on an experimental basis in the third grade of three schools. The sixth, seventh, and eighth

grade editions are used in all Chicago Catholic schools.

The books, said Bishop McManus, "apply religion to contemporary events." He said he has received about 80 letters about the catechisms — about evenly divided for and against.

The Whites are against. "We have no axe to grind on the racial side," said Mrs. White in a telephone interview. "We're not racists and don't pretend to be."

"We are very happy that Martin Luther King is in the books because it brought our attention to what else is in there.

"We feel that the books set class against class. They downgrade any man of means. They are anti-American and anti-Catholic.

"We object to the fact that the obligation of Mass is not stressed. That is the way Russia took over Cuba — through the Church and by doing away with the obligation of Mass."

INSTEAD of stressing the Mass primarily as an obligation, the catechisms attempt to show its value as a religious experience and source of grace.

Mrs. White also said she and her husband objected to the use of living persons as examples. "I don't think it necessary to have pictures of living people rather than our own saints," she said. "We learned without it."

She also singled out for criticism: • A picture of a smiling girl in college on the back cover of the eighth-grade text. Her up-raised hand dominates the foreground. Mrs. White called the gesture a "Marxist salute," and said the hand was raised in "defiance of God."

• The teachers' manual instructions which ask the teachers to break their classes into small groups to work at various aspects of a textbook project. "Dividing the children into cell-type groups is un-American," she said.

• A suggestion that teachers use folk-songs recorded by Pete Seeger and Joan Baez. "Why should we support people who

are against American policy?" Mrs. White asked. Both Seeger and Miss Baez have opposed U.S. Vietnam policy. Mrs. White also objected to children learning the words to the Negro spiritual-turned civil rights song, "We Shall Overcome."

MRS. WHITE said she took copies of the series to the Wandler Forum in Minneapolis in June.

"Several priests there said they smack of heresy," she reported.

Father Weber said he is aware of the "tremendous number" of people who oppose the texts. But, he added, "the catechisms are being used in many places throughout the United States. There hasn't been any trouble except here and in New Orleans, where they were withdrawn from the schools in January."

Nicholas Connor, former head of CYO Board, dies

Funerl services were held yesterday for Nicholas J. Connor, a past president of the CYO board of directors and a recipient of the St. John Bosco Award from the CYO. Connor, age 54, was a member of St. Michael's parish, Indianapolis.

A graduate of Cathedral High School, he attended the University of Notre Dame and was a past president of the Notre Dame Alumni Club of Indianapolis. He was also a charter member of the Indianapolis Serra Club.

During World War II, he served with the Army Ordnance Corps in Europe and was awarded the Bronze Star.

He is survived by the widow, Mary E. Connor; two sons, Nicholas Jr. and Stephen M.; his mother, Mrs. Agnes P. Connor; three brothers, William P., Robert A. and Lawrence S. Connor; and two sisters, Mrs. Mary Margaret Lynch and Mrs. Virginia Ann Grande, all of Indianapolis.

New center

BUENOS AIRES — Holy Saviour University, a Jesuit institution, has opened a center for the prevention of suicides. The priests who direct the center will be assisted by doctors and social workers.

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Parish Providence Sister is highway victim

(Continued from page 1) agrees with her pastor, humbly disclaiming credit for the four religious vocations in her family.

"We have done no different than any other Catholic family," she said. "We prayed, attended Mass every Sunday and sent our children to Catholic schools. They made up their own minds to do God's work in this manner."

Her husband is a convert, having been received into the Church by Msgr. Bockhold 20 years ago when his oldest daughter made her First Holy Communion.

Msgr. Bockhold has watched the McCracken family grow into mature Christians—the products of a solid Catholic education and home environment.

Alumni to meet ROME — About 1,500 alumni of Jesuit schools, colleges and universities throughout the world are expected to come to Rome for their international congress, August 26-30.

ST. MARY-OF-THE-WOODS, Ind. — Sister Mary Sebastian (Whelan) died at St. Anthony Memorial Hospital, Effingham, Ill., on Saturday, Aug. 5, as a result of multiple injuries sustained in a one-car auto accident. The mishap occurred on interstate highway 70 about one and one-half miles west of Montrose, Ill. Another occupant of the car, Sister Loretta Therese, sustained fractures of the shoulder and elbow, but two other passengers, Sister Thomas Ann and Sister Ursula, escaped injury.

Illinois State Police said the automobile driven by Sister Mary Sebastian went out of control when a front wheel apparently locked. She was thrown from the car when it ran into a ditch and landed on its top, and then rolled back on the road.

SISTER MARY Sebastian was born in St. Louis, but grew up

in Chicago, where she graduated from Providence High School. She attended St. Mary-of-the-Woods College and entered the novitiate of the Sisters of Providence in 1935. In the Indianapolis archdiocese, Sister Mary Sebastian had taught at Ladywood School and in the English department at St. Mary-of-the-Woods College.

She had volunteered for the foreign mission conducted by the Sisters of Providence at Tainchung, Taiwan, and was to have left for that destination in September, 1967. The Sisters were in St. Louis attending an assembly of missionaries who were slated for departure to various missionary countries in late August or early September.

SURVIVING are the parents, Mr. and Mrs. Edward J. Whelan, of Chicago; one brother, Father Edward J. Whelan, M.M., now studying at St. Louis University; and one sister, Mrs. Francis X. Kelley of Hillside, Ill.

A celebrated requiem Mass, in which twelve priests took part, was offered on August 8, at the Church of the Immaculate Conception. Father Whelan was the principal celebrant. The interment was in the convent cemetery.

St. Mary summer social project being evaluated

An evaluation meeting today at Catholic Social Services ends the survey and home visiting phase of the St. Mary's neighborhood services summer demonstration project. The recreational phase continues until August 26.

Among the project's successes, according to Robert M. Owen, CSS community services coordinator, is that it demonstrates how Catholic Sisters can enter a religiously mixed community to offer service and establish communication.

The summer staff has included seven Sisters from three religious communities — Sisters of Providence, Benedictines, and Glenmarys. Part of their work has been to call on families living in the area bounded by Alabama and Washington Streets, Massachusetts Avenue, and the railroad track east of College. They surveyed neighborhood relations, attitudes toward housing, social and economic problems, and family make-up.

Some of the survey findings were discussed with neighborhood residents in informal living room groups last week. The project staff hopes that these groups will evolve into block clubs to help neighborhood residents achieve a sense of community identification.

Named pronuncio

VATICAN CITY—Pope Paul VI has named Archbishop Amelio Poggi apostolic pronuncio in Uganda. In May he was appointed apostolic nuncio to Burundi and Rwanda and named titular archbishop of Cercina.

Centrally Located For All Parishes Christians in Action! We Salute... WILLIAM F. PENNISH

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE Saturday, Aug. 12 — 9 A.M. - 3 P.M. St. Philip Neri School — 535 Eastern Avenue

Feeney-Kirby Mortuary HENRY D. MARTIN MERIDIAN AT 16th STREET

COUNTRY-STYLE PICNIC ST. MARY'S — LANESVILLE (Highway 62 and 440 — 10 Mi. West of New Albany) Sunday, Aug. 13

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HOLY LAND LETTER

Road to Jerusalem is rocky and hilly

Dear Friends: "Praise the Lord you mountains and all you hills!" "The mountains skip like rams; the hills like the lambs of the flock."

Snatches of such biblical phraseology came to mind repeatedly as I scanned the terrain of the Holy Land from a bus window.

Only on that bus ride did I comprehend how literally the Bible speaks of "going up to Jerusalem."

While the mountains and hills continued to succeed one another in the bus window, I reviewed my six-day stay in Istanbul.

PROFESSIONAL aspects receded into the background and in the foreground appeared the interior of the Church of the Holy Spirit in Istanbul.

On Monday, July 10, I made my way to the Old City. As though it were timed and staged, a Sister of Notre Dame de Sion came walking toward me.

Language is no real barrier, and the delighted smile on the face of that Sister of Notre Dame was reward, indeed.

More later. Sister Mary Jean, S.P.

Editor's Note—Sister Mary Jean, S.P., a member of the faculty at St. Mary-of-the-Woods College, is currently enrolled at Hebrew University in Jerusalem.

This is the first of a series of letters on her travels and experiences in the Holy Land.



PARTICIPANT—Father Paul Dooley, of Marian College, will present a forum paper at the sectional meetings of the American Benedictine Academy to be held at St. Procopius Abbey, Lisle, Ill., August 15-18.

Doran (Continued from page 5) going to seek the destruction of the Jews as a people anywhere in the world, we would have seen this as a genocide or religious persecution.

I think this distinction might well be made. It would not serve the cause of the Jewish people to try to fault the World Council of Churches or the Vatican for failing to see a distinction which any map makes obvious.

Israel is a nation which has been established from without and is supported still to a great extent by money poured into it from Jews throughout the world.

Israel is, and the Papal States were, political entities subject to all the vicissitudes of political entities. To try to stretch the flag of religion over them to protect them is now, and would have been in 1870, to deny the realities of the case.

FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastor to make this list complete with information about their parish plans.

- August 13—St. Paul's, New Albany. August 11-12—Little Flower, Indianapolis. Dinners at 4 p.m. both days. August 13—St. Mary's Lanesville. August 20—St. Mary's, Navilleton. August 20—St. Pius, Ripley Co., Church Picnic featuring Chicken Dinners, Mock Turtle Soup.

August 25, 26—Assumption, Indianapolis—Fish Fry and Festival. August 25-26—Christ the King, Indianapolis, Fish Fry and Festival. Serving 4 p.m. Friday; noon, Saturday.

August 27—St. Martin's, Yorkville. August 27—Centennial, St. John's, Osgood—Lay Celebration.

August 29—Centennial, St. John's, Osgood—Clergy Celebration. September 3—St. John's, Enochsburg. September 4 (Labor Day)—St. Anthony's, Morris.

September 9—St. Pius, Troy—Volksfest, 4 p.m. October 15—St. Joseph Hill, Sellersburg—Turkey Shoot and Fall Festival.

September 17—St. Louis, Batesville. October 27, 28—Our Lady of Lourdes, Indianapolis.

St. Joseph hosts YCM Study Week

RENSSELAER, Ind. — Approximately 200 members of the Young Catholic Men's (YCM) organization are on Saint Joseph's campus this week for their annual regional study week.

Plan card party RICHMOND, Ind. — The Knights of St. John Auxiliary will sponsor their annual card party on Wednesday, Aug. 30, in St. Andrew's school cafeteria. The public is invited.

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

MRS. CLARA A. BARK, Brookville BARBARA TRABEL, Sumner

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JUBILARIANS—Mr. and Mrs. Evans Jones Sr., of St. Rita's parish, will observe their 50th wedding anniversary on Tuesday, August 15. A Mass of Thanksgiving will be offered at 5 p.m. that day at St. Rita's Church.

Lanesville picnic is slated Sunday

LANESVILLE, Ind. — Excellent food is not the only attraction at St. Mary's Country Style Picnic this year—one thousand dollars in prizes, social games and festival entertainment for young and old are all on tap for patrons attending the annual event slated Sunday, Aug. 13, on the church grounds here.

St. Mary's is located ten miles West of New Albany on Highway 62 and 460.

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MacEoin (Continued from page 4) "A deep disease, a great rottenness in the body politic of the United States and in the Catholic Church as institutionalized in America," was how George put it. "One American in ten... ground mercilessly as a human being... progressively denied the opportunity to share in the spiritual riches which Christ has entrusted to the Catholic Church to give abundantly to all."

Father John LaFarge told us that a long time back. His now-blind friend, George Hunton, recently repeated it in his autobiography (a book with which I had the privilege of helping

Father John F. Cronin recently repeated the warning in Sign magazine. To the question if we must have race riots replied: "The answer lies in our response. It must be total. Anything less would not be just. Nor would it be prudent. Our cities might burn."

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's... CYO Summer Field Day, August 20, Floyd's Knobs Community Park.

St. Augustine's... D of I Meeting, August 15, K of C Hall.

Sacred Heart... Women's Club Meeting, August 21.

Providence... Lanesville, Ham and Chicken Dinner, August 13.

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FAMILY CLINIC

Woman, 28, worried about finding mate

By JOHN J. KANE, Ph.D.

I am 28 years old and am about to lose my third chance at marriage. Friends say I am "too slow." "Don't play my cards right." But I am opposed to tricks, games or devious methods. Yet the best of men apparently must be caught, and I lack the "gimmick" of catching a man. I would like to know some acceptable techniques for winning the man I love.



Your letter, Catherine, is a pathetic one. I really want to express my sympathy to you, and I should like to try to reassure you. Personally, I am scarcely the one to advise you on special techniques of catching a husband. But you do have a point. If for the third time you are about to lose a potential

husband, and this time apparently a man you really love, then some analysis of your situation is merited.

It's impossible to know just what your friends mean when they say you are too slow or don't play your cards right. Many a girl has lost a potential husband because she has been too aggressive in her pursuit. Some men take flight at the first intimation that a girl wishes to get married. So your friends could be quite wrong if they're asking you to be rather aggressive about this matter of marriage.

A great deal naturally depends on the man with whom you are going. You should try to understand his personality as well as you can, and try to ascertain whether he really wishes to marry you or not. Some men, although they may associate with a girl for years, have absolutely no intention of getting married. In the past they were called triflers and subject to criticism.

You are quite right in saying that you prefer not to employ tricks or devious means to gain a husband. This is done today. As a matter of fact, more than one pre-marital pregnancy has been purposefully engineered by the girl in order to force a man into marriage. I might quickly add that the prognosis of such marriages is scarcely good.

As I pointed out above, you have to know the personality of this potential husband, and you must try to learn a great deal about his likes and dislikes and his whole way of life. In marriage it is the woman who makes the greater adjustment, not the man. To some extent, although less so, the same is true of courtship.

You ought to show a sincere interest in his occupation, his hobbies, his likes and dislikes. Above all, try to cultivate a few areas that you have in common and which can bring you more closely together. This is extremely important. The more you have in common in terms of social, educational, and other

types of background, generally speaking, the more likely the success of the marriage, and, incidentally, the more likely you are to get married.

But on the personality side there is at least one theory that considers complementary needs. Basically, what the social scientist here means is that a husband and wife compensate each other for certain personality lacks. For example, the rather weak, timid, retiring man may actually seek a girl who is somewhat dominant. The opposite is also true. These complementary needs are thus satisfied and adjustment in this area is reputedly good.

I would suggest that you go to your public library and try to pick up some sociology books or psychology books on courtship and marriage. You may learn a great deal from them. At least much more than I have time to give you here.

At the risk of sounding somewhat pessimistic, it is true that your age acts against you. At 18 a girl has about 9 chances out of 10 of getting married and some 10 or 12 years later her chances are reduced to about one out of every 10. But this is just a statistical matter and in an individual case may be meaningless. I do not say it to discourage you. But I do say it in order that you may appreciate the fact that you may have to try somewhat harder than a younger girl will. But please don't try too hard, don't make it all too obvious, or the timid male will flee before your advances.

You say that you really love this man, and I think that is most important. But I would quickly add that it would be wise for you, unless you are engaged, to see other men occasionally. I'm not suggesting that you attempt to make this man jealous, but I am suggesting that he shouldn't feel that he can occupy your time exclusively unless he has some serious ideas about marriage. After all, the more men you know, the greater the field from which you are able to make a selection. The fewer men you know, the less your alternatives.

What I'm really led to suspect on the basis of your letter is that this fear that you will not get married somehow or other shows through. This places a man in a highly advantageous situation in that he can keep you on tethers about whether or not he will marry you. In other words, I strongly recommend that you do not appear too anxious, but on the other hand do not appear too casual about the possibility of marriage.

Marriage is a vocation, a very serious vocation. There's not the slightest reason why you should not resort to prayer that God might help you find a suitable husband. At the same time along with prayer try to present the best side of yourself, physically, psychologically and socially. I am scarcely competent to advise women about hairdos and dress, therefore I will avoid it. But if you do need help in



SISTERS TO ENTER CONVENT—Miss Catherine Schneider, left, and Miss Therese Schneider, daughters of Mr. and Mrs. Matthew Schneider of Holy Name parish, Beech Grove, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. Both are graduates of St. Mary's Academy, Indianapolis. An open house will be held at 2445 Beechcrest Drive the afternoon of Sunday, Aug. 20. No invitations have been issued.

Blame broadcasters for 'ghetto' religion

WASHINGTON—Commercial broadcasting has crammed religious programs into a "Sunday morning ghetto," a congressional subcommittee was told here. The charge was made by Robert E. A. Lee, secretary of the Department of Films of the Lutheran Council in the U.S.A. He testified before the House Interstate and Foreign Commerce Committee's Subcommittee on Communications.

LEE SUPPORTED the pending Public Television Act of 1967. He urged, however, that the legislation provide for representation on the board of the proposed Corporation for Public Broadcasting and that other steps be taken to assure representation for religious interests in the corporation's programming activities.

"We do not champion the compartmentalizing of religion on the air that is so character-

Two are appointed to Vatican posts

VATICAN CITY—Pope Paul VI has named an Italian specialist in Latin American affairs as undersecretary for extraordinary ecclesiastical affairs of the Vatican Secretariat of State. Chosen to succeed Archbishop Agostino Casaroli, who has been named secretary of the extraordinary affairs section, is Msgr. Mario Pio Gaspari, 49.

At the same time, it was announced that Pope Paul has named Msgr. Sotero Sanz Villalba, 48, a Spanish priest, as chief of protocol of the state secretariat. The post does not involve dealing with the details of diplomatic protocol, as it might seem, but is the name given to the man in charge of the flow and cataloguing of letters, documents and other correspondence to and from the state secretariat.

In this matter, it should not be difficult to obtain. At any rate, don't let your anxiety about getting married get through. Try to behave as naturally and pleasantly as possible, cultivate other male friends, and I don't think you have to worry too much.

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Table listing radio and television programs for Connersville, Evansville, and North Vernon areas.

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Note anniversary
INDIANAPOLIS—St. Jude's Christian Mothers and Ladies Club will meet Tuesday, Aug. 15, in the parish cafeteria immediately following the 7:30 p.m. Mass. A celebration marking the club's 8th anniversary is planned. Mary Glowinski is party chairman.

Crown stolen
JERUSALEM—Jerusalem police reported that "a boy or very small man" slipped into the Church of the Holy Sepulchre, one of Christianity's most sacred shrines, to steal a jewel-studded halo and platinum earrings from a statue of the Blessed Mother.

Remember them in your prayers

- INDIANAPOLIS**
 † MARY F. BOWERS, 58, Sacred Heart Church, Aug. 2, Calvary Cemetery, Mother of Martha E. (father of Walter F. and Jane Bowers, Jean Pesut, June Marie, Gloria Long and Jerrene Hankins); brother of William T. and Robert Bowers; and Josephine Waiters.
 † DENNIS P. MURPHY, 19, Little Flower Church, Aug. 2, Calvary Cemetery, Son of Mr. and Mrs. Charles J. Murphy; brother of Mary K., Sharyn A. and Charles J. Murphy.
 † HERMAN E. REISSER, 72, Holy Name Church, Aug. 2, Holy Cross Cemetery, Husband of Lucia; father of William and George Reisser; brother of William Reisser, Theodore Weiss, Alma Baldwin and Lillian Smith.
 † FREDERIC BELL, 19, St. Rita's Church, Aug. 3, Holy Cross Cemetery, Husband of Beatrice Bell.
 † CLARENCE E. GATES, 73, St. Ann's Church, Aug. 3, Calvary Cemetery, Father of Harold J. and Charles W.; brother of Mary C. Clark; brother of James, Donald, Arnold and Lurid Gates.
 † HAZEL M. MUELLER, 65, St. Francis de Sales Church, Aug. 4, St. Joseph Cemetery, Wife of Lawrence M.; mother of Mary E., Kathleen, Carlwell, Maxine Hoxey, Janice Barham; sister of James L. Bowen, Marie Smith, Elizabeth Reilly, Rosemary Jennings and Joan Hummel.
 † BARBARA P. SEAL, 80, Sacred Heart Church, Aug. 4, Calvary Cemetery, Mother of Harold F., Charles B., and George A. Seal, Mrs. C. L. Fisher, Mrs. George S. Wilson; sister of Eibert and Bernard Reister, Mrs. Earl F. Mills and Mrs. Louis A. Kidwell.
 † LILLIAN BARKER, 63, St. James the Greater Church, Aug. 4, St. Joseph Cemetery, Wife of Theodore E.; sister of M. J. Massing, Alice Massing, Marie Lee, Thelma Braun, Margaret Lease and Sister Grace Louise, C.S.M., of Chicago, Ill.
 † CLARA SCHLOTTERBECK, 78, Sacred Heart Church, Aug. 5, St. Joseph Cemetery, Mother of Mary Hale; sister of Matilda and Marie Wehinger.
 † JAMES P. HUGHES, 56, St. Patrick's Church, Aug. 5, Holy Cross Cemetery, Husband of Mrs. Anne Tribble and F. Charles B. Hughes, Elizabeth Jones, Veronica Darling, Charlotte Allen; brother of Marshall, Charles, Wilfred, Anton and Basil Hughes, Clara Williams, Catherine Schneider, Hilda Schneider, Mary Filios, Gay Johns, Audrey and Michael Walker.
 † GUS LAFOLETTE, 69, St. Francis de Sales Church, Aug. 5, Holy Cross Cemetery, Brother of Mrs. Josephine Flora Logidon, Rose Mosley and Josephine Roos.
 † HELEN CRAIG, 69, St. Philip Neri Church, Aug. 7, Holy Cross Cemetery, Mother of Mary Reiche.
 † WILLIAM B. ANDERSON, 80, St. John's Church, Aug. 7, Holy Cross Cemetery, Brother of Robert A. Anderson.
 † GILBERT ROLLINS, 49, Holy Name Church, Aug. 8, Calvary Cemetery, Husband of Mildred L.; father of William, Michael F.

Teachers needed

There are still 25 teaching position vacancies in archdiocesan elementary schools—with the opening of schools less than four weeks away. Those who would like further information about these vacancies are urged to contact Sister Denis, O.S.F., School Office, 131 S. Capitol Ave., Indianapolis, or call 634-4453.

Teacher workshop slated at Marian

An orientation workshop for beginning teachers and those with only one year's experience will be held August 28-29 at Marian College. Attendance at the workshop is mandatory, according to an announcement from the School Office.

First day sessions will run from 9 a.m. registration until 8:30 p.m. and the second day's program is from 9 a.m. to 5 p.m. On the second day, teachers of grades 4, 5 and 6 will be introduced to the new Scott-Foresman reading series to be used this year in archdiocesan schools. Because of the new reading textbook adoption, experienced teachers will also join in the second day of the Marian workshop.

Noon Masses will be held both days for those who wish to attend.

Religion teachers' workshop planned

A Religion Workshop for teachers is scheduled at Marian College August 30 from 10 a.m. to 5 p.m. Content and methods for teaching religion at all levels—primary through high school—will be discussed. All religion teachers, including those who teach CCD classes, are invited to attend.

Staffing the workshop will be Father Michael Kenney, Provincial Director of CCD in the Gary diocese and his assistant, Father Joseph Sedlak; Father Marian Strang, O.S.B., St. Meinrad's; Father Patrick Smith, Marian College, and Sister Vincent Ferrer, S.P., St. Mary-of-the-Woods.



TO ENTER CONVENT—Miss Karen Swayze, a 1967 graduate of St. Agnes Academy, will enter the Novitiate at St. Mary-of-the-Woods August 30. She is the daughter of Mr. and Mrs. Earl Swayze, Jr., members of St. Andrew parish. An open house for relatives and friends will be held Sunday, Aug. 20, from 2 to 5 p.m. at 3949 N. Irvington Ave. No invitations have been issued.



TO ENTER CONVENT—Miss Sharon Byerly, the daughter of Mr. and Mrs. Cecil E. Byerly of St. Mary-of-the-Knobs parish, Flays Knobs, will enter the Benedictine convent of Our Lady of Grace, Beech Grove, on September 7. She was graduated from Our Lady of Grace Academy. An Open House will be held from 2 to 4 p.m. Sunday, Aug. 13, in the New Albany Knights of Columbus hall.

What's in a name?

MOLINA, Chile—Shakespeare once said, "A rose by any other name would smell as sweet." However, Father John Jensen of Buffalo, N.Y., a Maryknoll missionary here in Chile, had a name incident take place in his parish.

A proud father brought his two-weeks old baby boy to church to have the infant baptized.

"What do you intend to call him?" asked the Padre.

"Jose Stalin Lenin Rojas," came back the reply.

"You can't call him that," protested Father Jensen.

"Okay, then," said the Chilean father, "I'll name him Alfredo Stalin Lenin Rojas."

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PATTERSON—Our sincere thanks to the kind friends, neighbors and relatives for expressions of sympathy, spiritual bouquets, beautiful floral tributes and other courtesies extended during illness and at the passing of our beloved husband and father.

We especially thank Father Landwerlen of St. Philip's, American Legion, Emerson Post No. 252, Holy and Eight Volume 145, Veterans of World War I, and Shirley Brothers for the beautiful services rendered.

Wife and Sons

CAMDEN—Our sincere thanks to the kind friends, neighbors and relatives for expressions of sympathy, spiritual bouquets, beautiful floral tributes and other courtesies extended during illness and at the passing of our beloved husband and father.

We especially thank Father Landwerlen of St. Philip's, American Legion, Emerson Post No. 252, Holy and Eight Volume 145, Veterans of World War I, and Shirley Brothers for the beautiful services rendered.

Wife and Sons

ANNOUNCE plans for pilgrimage

INDIANAPOLIS—The pilgrimage to the National Shrine of Our Lady of Consolation at Carey, Ohio, will leave Indianapolis at midnight Saturday, Aug. 12, and return at 9:30 p.m. Sunday evening, Aug. 13. The pilgrimage is sponsored annually by the ladies of Holy Trinity parish.

For information and reservations call Mrs. Alfred Bruder, 773 North Haugh St., 636-3645.

List speakers for CFM parish

NOTRE DAME, Ind.—Bishop Walter W. Curtis of Bridgeport, Conn., episcopal moderator of the Family Life Bureau of the United States Catholic Conference, will be among the principal speakers at the 15th national convention of the Christian Family Movement. Some 5,000 people are expected to attend the sessions August 22 to 27 at Notre Dame University.

Other speakers and discussion leaders will include:
 Mrs. Sidney Callahan, author; Father Gregory Baum, O.S.A., theologian; Father John Thomas, S.J., sociologist; Rep John Brademas of Indiana; Sen. Mark Hatfield of Oregon; Dr. Harvey Cox, author of "The Secular City"; Gordon Zahn; professor of sociology at Loyola University, Chicago; and Father John McKenzie, S.J., professor of theology at Notre Dame.

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VIEWING WITH ARNOLD

'The Sand Pebbles' is a fine adult film

By JAMES W. ARNOLD

'The Sand Pebbles' has its faults, but it also has a cinematic and moral stature far above the common run of American films.



'Pebbles' represents producer-director Robert Wise's effort to cope with the complexity of Richard McKenna's novel about an American gunboat

caught in central China during the chaotic birth throes of nationalism in the 1920's. It compares responses of two disaffected men, the militarist captain (Richard Crenna) and a non-conforming sailor (Steve McQueen), and besides their personal story, obviously intends to tell a parable about American involvement in the Far East.

Despite the skill of Wise, one of the elite of Hollywood-bred directors ("The Haunting," "West Side Story"), the movie staggers on both levels, mainly because we are ignorant of all but the broad outline of what is going on inside Crenna and McQueen.

The captain comes through as

a single-minded (if decent) symbol of old-fashioned power politics, duty and national pride, who is crushed when in a crisis he finds himself reacting as a human being rather than as an instrument of national policy.

McQueen is the quiet, non-involved "private" man who relates only to the engines he cares for; anti-authority by nature, he has been hurt early in life and opted out of human concerns. But he is too compassionate to escape involving himself with other people, and finally, ironically, dies bravely in Crenna's senseless battle, the victim of his own best impulses.

These interpretations—Crenna as the rigid, deluded imperialist who brings only the temporary peace of the graveyard, and McQueen as perhaps the Peace Corps-type who represents the best hope for success in Asia—make sense, if at all, only after heary contemplation, and not during the film itself. Director Wise is perhaps too economical: one must catch every gesture and inflection, and action is constantly overwhelming subtleties. As a result, the audience tends to stay on the surface, and especially toward the end, is puzzled and unmoved.

The occupational disease of parables is that theme tends to obstruct the human story. This is most noticeable in the final confrontation at the mission, where an American missionary (Larry Gates), previously only hastily sketched, suddenly delivers a tirade against all nationalisms and then, too patly, is shot down by the Chinese

while waving his non-citizenship papers.

Crenna is convincing enough in his first major screen role, though partly subverted by the script, he eventually becomes more ludicrous than tragic. McQueen is perfectly cast as the noble inarticulate whose deepest feelings are held tight behind a facade of Cool, and there is vast help from Richard Attenborough as Frenchy, the kindly sailor who pities and then falls in love with a victimized Chinese girl (Marayat Andriane). Candice Bergen is just right as the gentle missionary who reaches out to McQueen: she looks like an angel and suggests depths of feeling and intelligence.

The gunboat and its crew are splendidly real, with subtle overtones in the men of the physical and moral fat of military life. These sailors may be the least patronized, most honestly observed in the history of Navy movies, with Simon Oakland especially brilliant at avoiding the stereotype of the beefy sadist while fulfilling the requirements of exactly that role.

If fuzziness exists elsewhere, "Pebbles" is refreshing in the moral sense. McQueen and Attenborough are differed from the other sailors chiefly by their moral attitudes, and the big scenes (the rescue of Miss Andriane and Frenchy's decision to marry her, the shooting of the tortured coolie, Crenna's de-lying everyone to save McQueen,

Steve's risking his life for the others, and the coolie's gutsy fist fight victory over Oakland) all clearly involve free will and moral choice.

The distinction between love and lust, human and inhuman use of sex, permeates the film. There is plenty of violence, but each time its horror and animality are emphasized so that one feels its tragedy and stupidity. In the fight scene, human and sadistic values get equal attention (the caustic observation of the spectators is reminiscent of Wise's old boxing classic, "The Set-Up").

Purely in cinema terms, Wise is consistently masterful; e.g., the visual build-up of the relationship between McQueen and the coolie (Mako), which makes the Chinese's brutal death unbearably powerful; the tender Bergen-McQueen love scene in the desolate darkness of the mission, where we are made to feel McQueen's tension as alone he carries on an absurd fight out of years of ingrained military reflexes. This is the human look of combat, which edifies morally instead of merely thrilling us with loud bangs and falling bodies.

There is also the careful attention to color tone: faintly golden in the church, icy gray at Frenchy's death, the Navy whites vs. the Chinese blacks and browns; the repeated association of the image-minded

Five cardinals are named to present reports to Synod

VATICAN CITY — Five cardinals have been named to present summaries and reports on the five major themes to be discussed during the first world synod of bishops, which opens in Rome on September 29.

The cardinal relators, as they are called, are:

Cardinal Michael Browne, O.P., of the Doctrinal Congregation, introducing the report on the question of danger to the faith;

Cardinal Pericle Felici, head of the Pontifical Commission for the Revision of the Code of Canon Law, introducing discussion on the canon law revision; Cardinal Gabriel Garrone, prefect of the Congregation of Seminaries and Universities, introducing discussion of the position of episcopal conferences toward seminaries and their cooperation with the Roman congregation;

Cardinal Paolo Marella, head

of the Vatican Secretariat for Non-Christians, introducing the discussion of mixed marriages; Cardinal Giacomo Lercaro of Bologna, Italy, head of the commission for implementing the liturgical reforms, of Vatican Council II, introducing discussion on that subject.

No official announcement of the nominations has been made by the Vatican, but Bishop Ladislau Rubin of the permanent secretariat of the synod has confirmed that the nominations have been made.

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Now...for all Catholics—

Announcing a remarkable new extra cash hospital plan—expense-free, tax-free extra cash paid direct to you over and above any other insurance or Medicare—and, regardless of your age or size of your family, you can enroll for only \$1.00!

FOR THE VERY FIRST TIME, HERE IS A PLAN THAT ACTUALLY PAYS YOU:

- extra cash for sicknesses
- extra cash for maternity
- extra cash for accidents
- all in addition to any other insurance or Medicare!

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 no later than Midnight, September 10, 1967!

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 a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand new health plan, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this no strings "introductory" offer:

You can qualify for this new plan during this limited enrollment period—without having to see a company representative—and without any red tape whatsoever! You can enroll yourself and all eligible members of your family for only \$1.00!

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!

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money directly to you instead of to the hospital, it guarantees you the right to select your own hospital. And even if you enter a non-Catholic hospital, you will be covered under the Catholic Hospital Plan.

You may agree that Catholics should be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

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 up to your budget, your reserves and your family life?

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 Catholic Hospital Plan, you can avoid these worries—because you can be assured of extra cash income when you or any covered member of your family 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 four low-cost plans, specially tailored to suit your family's needs.

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

How Your "Health-Bank Account" Grows Each Month

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.

Accidental Death Benefit—Paid To Your Parish

In the event of the accidental death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent to you along with your policy.

Special Feature for 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.

Carry As Much Other Health Insurance As You Wish!

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

Surprisingly Low Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-

Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See the modest increase in the box following.) And remember, regardless of age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. 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 value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about 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.

Easy To Enroll—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 Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly 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 whatsoever you decide that you don't want it, 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 Sept. 10, 1967. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

How the Catholic Hospital Plan pays \$100 a week for you—\$75 a week for your wife—\$50 a week for every eligible child

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.

Now, no matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans. Each is carefully designed to meet your family's special needs for extra cash when you or any covered member is hospitalized.

CHOOSE THE PLAN THAT SUITS YOU BEST—YOU CAN ENROLL FOR ONLY \$1.00!



ALL-FAMILY PLAN
\$10,000 MAXIMUM

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife receive extra cash as follows for all new sicknesses and accidents (including 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.)

ALL-FAMILY PLAN MAXIMUM \$10,000.
PAYMENTS TO 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.



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

ONE-PARENT FAMILY PLAN MAXIMUM . . . \$7,500.
PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. **\$75 weekly (\$10.71 daily)** for each eligible child hospitalized.



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan, which pays you extra cash as follows:

HUSBAND-WIFE PLAN MAXIMUM \$7,500.
PAYMENTS TO YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. **\$75 weekly (\$10.71 daily)** while your wife is hospitalized.



INDIVIDUAL PLAN
\$5,000 MAXIMUM

If you are living by yourself, you will want the Individual Plan which pays you extra cash as follows:

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

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19 Important Questions Answered

ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?
The Catholic Hospital Plan 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 should the Catholic Hospital Plan be of special interest to me?
When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.
3. Why do I need the Catholic Hospital Plan 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.
4. Can I collect even though I carry other health insurance?
Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
5. 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 below.
6. Which plan should I choose?
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If yours is a young, growing family, we recommend the ALL-FAMILY PLAN.
If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN.
If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.
Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.
7. 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.
8. 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 PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.
- Under the 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.
9. Does the plan pay even in a non-Catholic hospital?
As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. But you will be covered in any hospital that makes charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.
10. When does my policy go into force?
It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.
11. What if someone in my family has had a health problem that may occur again?
Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.
12. 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.
13. Can I drop out any time? Can you drop me?
We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all poli-

- cies 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.
14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."
15. Are any other unusual benefits included in the Catholic Hospital Plan?
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 parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.
16. Will my claims be handled promptly?
Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.
17. Why are the premiums in the Catholic Hospital Plan so low?
With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.
18. How much does my first month cost?
Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box above.)
19. 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 SEPT. 10, 1967

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

CATHOLIC HOSPITAL PLAN

LIMITED ENROLLMENT FORM NO. 9750420

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

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

SEX: Male Female Month _____ Day _____ Year _____

AGE _____ DATE OF BIRTH: _____

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 Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____ Insured's Signature HIGH—DO NOT PRINT

Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE