

Vatican paves way for all-English Mass



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TWO PASTORS RESIGN

Chancery announces 40 shifts in clergy

The Chancery Office this week announced the resignation of two pastors and the appointment of seven others among 40 clergy changes. Also announced was a new administrative director for the Indiana University Catholic Center at Bloomington, two new high school principals and the release of two priests to military chaplaincies.

Resigning their pastorates are Father Clarence W. Burkhardt, of St. Mary's parish, Rushville, and Father Irvin T. Mattingly, of St. Ambrose parish, Seymour. Exchanging pastorates are Father Victor F. Wright, of St. Gabriel's parish, Indianapolis, and Father Lawrence Frey, of St. Joseph's parish, St. Leon (Dearborn County).

Others involved in pastoral shifts or assigned to their first pastorates include: Father Robert Wilhelm, St. Ambrose parish, Seymour; Father Richard Smith, St. Anne's parish, Jennings County; Father Raymond Boehm, St. Anthony's parish, China; Father James Dooley, St. Mary's parish, Rushville; and Father Herman Briggeman, pastor-designate of St. Thomas More parish, to be founded at Mooresville.

FATHER James P. Higgins, principal of Chatard High School, Indianapolis, was appointed to the Indiana University position. Succeeding him at Chatard will be Father Gerald Gettelfinger. New principal at Shawe Memorial High School, Madison, is Father Raymond F. Boehm. He will succeed Father Gerald Feldpausch, who was named assistant pastor of St. Augustine's parish, Leopold.

Released for service as military chaplains were Father Paul Riehart, assistant pastor of St. Christopher's parish, Indianapolis, and Father John Wright, assistant pastor of Holy Spirit parish, Indianapolis. Father Stephen Hay, assistant pastor of Holy Trinity parish, New Albany, was released for temporary service with the Missionary Society of St. James the Apostle in Latin America.

A new assignment is that of full-time chaplain at Methodist Hospital and Winona Memorial Hospital, both in Indianapolis. Named was Father William Fisher, former assistant pastor of St. Michael's parish, Brookville. He will reside at SS. Peter and Paul Cathedral parish, Indianapolis.

ALL NEWLY ORDAINED priests received their first pastoral appointments with the exception of Father Charles Burkhardt, who is completing his studies in Rome.

Appointments are effective May 23, unless otherwise stated. The complete list follows:

Father Clarence W. Burkhardt, resigns as pastor of St. Mary's parish, Rushville. He will reside at St. Paul Hermitage, Beech Grove. (Effective June 5.)

Father Irvin T. Mattingly, resigns as pastor of St. Ambrose parish, Seymour. He will reside in Logansport.

Father Victor F. Wright, from pastor of St. Gabriel's parish, Indianapolis, to pastor, St. Joseph's parish, St. Leon (Dearborn County).

Father Lawrence Frey, from pastor of St. Joseph's parish, St. Leon (Dearborn County).



Rev. Clarence Burkhardt



Rev. Irvin T. Mattingly



Rev. Robert Wilhelm



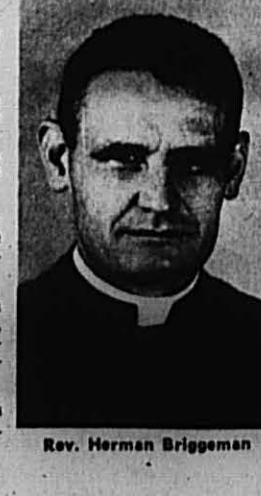
Rev. James Dooley



Rev. Lawrence Frey



Rev. Victor Wright



Rev. Herman Briggeman



Rev. Richard Smith

VATICAN CITY — The Holy See, in a second instruction implementing the Second Vatican Council's Constitution on the Liturgy, has opened the door to the use of local languages throughout the Canon of the Mass and has simplified the celebration of the Mass.

At the same time it emphasized that only the Church itself has the right to alter the Liturgy in any way.

The instruction of the Congregation of Rites, signed first of all by Cardinal Giacomo Lercaro of Bologna, president of the Consilium for the Implementation of the Constitution on the Sacred Liturgy and a member of the Congregation of Rites, and then by Cardinal Arcadio Larraona, prefect of the congregation, and Archbishop Ferdinando Antonelli, secretary of the congregation, was dated May 4 and is effective June 29 of this year.

It grants "competent territorial authority" the power of allowing the vernacular in the Canon of Masses with participation of the people. The same authority may allow the vernacular rite when the people are present at ordination, and at the choral recitation of the Divine Office.

THE INSTRUCTION reduces the number of genuflections by the Mass celebrant; it also reduces the number of times the celebrant must bow, make the Sign of the Cross and kiss the altar.

The priest and people together say the Domine Non Sum Dignus before the Communion of the priest, who then proceeds immediately to the distribution of Holy Communion. After Communion it calls for a silent pause or the singing of a psalm or a hymn of praise.

The people are dismissed from Mass immediately after the Last Blessing instead of before it.

The color violet may be used in Requiem Masses. Episcopal conferences may allow the use of another liturgical color in conformity with local desires.

The priest need not wear the manipule.

Priests concelebrating Mass should all wear the vestments prescribed for individual celebration of the Mass, but, for serious reason, such as the lack of enough vestments, all but the principal celebrant may dispense with the chasuble. All concelebrants, however, must wear the alb and stole.

The first instruction was given in the autumn of 1964.

AMONG OTHER prescriptions and options contained in the instruction are:

• Instead of the Oratio Imperata, the bishop may include in the prayers of the faithful one or two intentions of local interest.

• The priest genuflects only when arriving at and leaving the altar, if it has a tabernacle with the Blessed Sacrament; after the elevation of the Host and after the elevation of the chalice; at the end of the Canon after the Doxology; before saying "Panem caelestem ac." (Continued on page 7)

Sees new Canon by next Advent

ATLANTA, Ga.—New liturgical norms announced by the Vatican may mean that American Catholics will be participating in a Mass celebrated almost exclusively in the vernacular by the First Sunday of Advent.

This was the opinion of Archbishop Paul J. Hallinan of Atlanta, chairman of the U.S. bishop's liturgical commission. In an interview the archbishop outlined the steps that have to be taken before any translation can be used in the Canon of the Mass.

First, Archbishop Hallinan explained, there has to be a suitable text. Then, after this has been accepted by a vote of the nation's bishops, it has to be approved by the Holy See. If approved, it has to be printed and distributed. If all goes well and quickly, the archbishop added, the U.S. can have the vernacular Canon by the First Sunday of Advent.

Other changes in the liturgy can go into effect on June 29, according to Archbishop Hallinan.



ORDINATIONS AT ST. MEINRAD—Archbishop Schulte began the second century of ordinations at St. Meinrad's last Sunday afternoon as he ordained 11 men to the diocesan priesthood. The first two diocesan priests were ordained there in 1847 by Bishop Maurice de St. Palais of the old Vincennes diocese. In this impressive view from the balcony overlooking the sanctuary of the St. Meinrad Archabbey Church, the 11 newly-ordained priests are shown concelebrating the Ordination Mass with Archbishop Schulte. During the same ceremonies, 16 others were ordained to the diaconate for religious orders. For additional ordination photos, taken by News Editor Paul G. Fox, turn to Page Eight.

Armenian head, Pope bridge gap of papal birth control body

By JAMES C. O'NEILL
VATICAN CITY—Pope Paul VI and the leader of the non-Catholic Apostolic Armenian Church stood before Michaelangelo's fresco of the Last Judgment in the Sistine Chapel and invoked the Holy Spirit to aid the cause of the reunion of Christendom.

In a historic meeting (May 9) the Pope and Katholikos Khoren I of the Armenian Church bridged a gap of centuries to pray together. The visit was another visible exchange of good will between the head of the Catholic Church and leaders of other Christian churches, such as earlier meetings with Ecumenical Orthodox with Patriarch Athenagoras I of Constantinople (Istanbul) and Anglican Archbishop Michael Ramsey of Canterbury.

Katholikos Khoren was in Rome as the Pope's guest for a three-day visit. His arrival at the Vatican was surrounded with honors and evident courtesy. The two of them entered the Sistine Chapel side by side as the Catholic Armenian College choir intoned the "Ecce Sacerdos" (Behold the Priest) in Armenian.

THE KATHOLIKOS, wearing a flowing purple robe and a black hood, stood with the Pope before the fresco of the Last Judgment as the Pope began the hymn invoking the Holy Spirit's assistance. One after the other the Pope and Katholikos repeated a prayer for divine assistance in Latin and in Armenian.

At the end of the 15-minute joint prayer ceremony the two leaders stood side by side as the choir sang the Our Father. Then they walked together from the chapel to the nearby Hall of Vestments, where each expressed his desire for reunion and his intention of working to foster it.

The Pope recalled the great Christian history of the Church of Armenia and paid tribute above all to "the witness which in pain and blood you Armenians have given during the centuries through so many heavy and tragic sufferings to the faithfulness due to the name of Christ. It is a witness which for us gives rise to admiration, an example and reason for hope for your destiny in the history of the world."

THE POPE stressed the ecumenical importance of the visit of the Katholikos to the Vatican. "It is the great question of the re-composition of all Christians within the one Church, desired by Christ, which requires us once again to find at last—God willing it—the greatly desired solution."

Theologian hits minority stand of papal birth control body

By FRANCIS I. NALLY
TOLEDO, Ohio—The minority report of the papal commission on birth control, in upholding the contraceptives, reveals a mentality of "classicism," Father John Courtney Murray, S.J., said here. And classicism, he added, is not Christian but Platonic.

The Jesuit theologian discussed the conflicting views of "classicism" and "historical consciousness" in the Church before an audience of priests and ministers.

He spoke of the conflicts in three areas — liturgical movement, morals, (birth control) and obedience-authority.

These are areas, he said, in which there had been unquestioned certainty.

Teaching on birth control, he said, had been "very clear and very certain." But, he added: "The Church reached for too much certainty too soon, went too far."

The teaching given in the seminary, systematized in terms of primary and secondary ends of marriage, is, he said, no longer tenable, theologically or psychologically. The theologian explained:

"We're seeing a new systemization. The other was only theology; it wasn't dogma. It was system, not faith."

"In the absence of an adequate understanding of marriage, there was an inadequate understanding of the marital act and an inadequate understanding of the total situation of the problem of reproduction, especially in its demographic dimension. Also there was an inadequate understanding of the authority of the Church as exercised in the field of natural morality."

THE COMMISSION'S majority, said the priest, is in quest of new understanding in continuity with the past and representative of progress. With the minority, he said, the issue is

not birth control but certainty to accept what's going on—is it and, related to certainty, authority. He said: "They transferred the problem of birth control from moral grounds — not arguing about birth control at all — to argue about certainty and the authority of the Church."

Father Murray said that "it's very difficult for the classicist to accept what's going on—only because he doesn't like what's going on or thinks it's wrong?"

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MAY 13 1967
HUMANITIES LIBRARY

Notre Dame initiates reorganization plan

Photo on Page 6
NOTRE DAME, Ind.—Notre Dame University has reorganized its government to give laymen a more active and responsible role in the administration of its affairs.

Father Theodore M. Hesburgh, C.S.C., university president since 1952, at a news conference, May 6 announced the following developments:

• Creation of the Fellows of the University, a group of six Holy Cross priests and six laymen exercising certain powers and functions granted by the university charter to the founders of Notre Dame, and formerly restricted to six clerical trustees;

• Election by the Fellows of a predominantly lay board of trustees—30 laymen and seven priests—and delegation to it of virtually all powers for governance of Notre Dame;

• Adoption of new university statutes and new bylaws of the board of trustees;

• Election of Edmund A. Stephan, Chicago attorney, as chairman of the board of trustees, and of Boston attorney Paul F. Hellmuth as secretary of the board;

• Confirmation in office (by the trustees) of Father Hesburgh and other university officials.

Approval by the trustees of a new faculty manual.

WHILE NOTRE Dame has passed from exclusively clerical to predominantly lay control, Father Hesburgh stressed that one of the Fellows' major responsibilities is to maintain the "essential character of the university" (Continued on page 7)



CATHEDRAL SPEAKER — Episcopal Bishop John P. Craine of Indianapolis was named this week as Commencement speaker at Cathedral High School, according to an announcement by Brother Douglas Roach, C.S.C., principal. The Cathedral graduation ceremony will be held in the school auditorium on Monday, June 5. Archbishop Schulte will confer diplomas to 147 seniors at the boys' school, conducted by the Brothers of Holy Cross.

Joint Jubilee Mass slated

Cardinal Joseph E. Ritter, Archbishop of St. Louis and former Archbishop of Indianapolis, will celebrate his 50th Jubilee of ordination with two classmates from the Indianapolis Archdiocese on Tuesday, May 30.

Msgr. Clement Bosler, pastor of St. Joan of Arc parish, Indianapolis, and Father Carl Riebensalzer, pastor of Immaculate Conception parish, Millhouses, will join in the celebration planned at Millhouses.

The three, ordained May 30, 1917, at St. Meinrad, Ind., will celebrate a Solemn Mass of Thanksgiving at 11 a.m. on May 30 in Immaculate Conception Church. Archbishop Schulte will preside during the Jubilee Mass. A dinner for visiting clergy will follow in the parish school gymnasium.

Ecumenism and Anglican orders

By REV. BERNARD HEAD
Marian College

defenses against ecumenical gamesmanship.

The Ecumenical Movement is a combination of great hopes and great fears. Its hope is that Christ's prayer, "That they all may be one," will be realized. Its fear is that religious principle will be lost in a maze of compromise. Catholics are afraid that ecumenism means "selling out" to the Protestants. Protestants are afraid that their own cherished traditions and beliefs will be crushed to pieces under the heel of Roman authority.

ONE OF THE issues which is assuming more and more importance today, at least in high-level ecumenical circles, is the question of clerical orders. It is at once an important question and a touchy one. It is important because the understanding which any church has of the nature and function of its ministry reflects, in a sense, the understanding which that church has of itself and which other churches have of it.

These fears, while sometimes exaggerated on both sides, point to a real danger. It is possible for ecumenism to be pursued as a kind of game. "I'll forget about infallibility if you'll go along with the Virgin Birth." Dialogue in this case would become a kind of collective bargaining session.

If a church holds, as Father Karl Rahner has put it, that "it is Christ's will that within the priestly body of the faithful there be a governing body charged by Christ's authority with celebrating the Eucharist, administering the sacraments, and transmitting the power to do these things," such a conviction would mean that a Christian Church in the full sense, that is, as a perfect embodiment of the one Church of Christ, simply would not exist without a ministerial priesthood.

Although they are real, these fears do not reflect authentic ecumenism. Effective dialogue can be carried on only in an atmosphere of charity, honesty, and an open-minded search for truth, and these are the great

It is a touchy question be-

cause a church which prides itself on having such a priesthood sometimes finds that other churches refuse to recognize this priesthood as a true and valid one. This is a cause of no little dismay because, in effect, it means that such a church is considered only an imperfect and incomplete vehicle of salvation for its members.

Since the Protestant Reformation, this has been the case with the Anglican and Roman Catholic churches. The Anglicans have from the beginning claimed to have had bishops and priests empowered by holy orders to administer true and valid sacraments and to transmit this power. The Roman Catholic Church, especially since 1896 when the Holy See issued a really quite scathing condemnation of the Anglican position, has refused to recognize Anglican orders as valid.

IN THE ECUMENICAL area, if Anglican and Roman Catholic dialogue is to mean anything at all, a settlement of the question of Anglican orders is of the highest importance. Although this problem has seemed to be hopelessly deadlocked for some time, several recent events have made the picture a great deal brighter.

In 1966 a prominent member of the Roman Catholic hierarchy in England, Cardinal Heenan, made this statement: "Speaking for myself, I have a very open mind on the issue (of Anglican orders); and if it would give any comfort or consolation of any kind, we would be perfectly willing to have a commission composed of historians to re-examine the problem, not necessarily drawn exclusively from members of our own communion."

In view of the condemnation of 1896, which followed a study of the problem of Anglican orders, one might ask if Cardinal Heenan is being realistic or if he is simply trying to be nice.

At least one Roman Catholic theologian, John Jay Hughes, has reason to believe that Cardinal Heenan's proposal is quite realistic. Hughes, who is preparing a doctoral dissertation on Anglican orders, has published articles in the *Clergy Review* and the *Journal of Ecumenical Studies* which have thrown the

whole problem into a fresh perspective and which show the real possibilities of honest scholarship in the area of ecumenism.

In the *Clergy Review* article Hughes questions the "defect of intention" argument against Anglican orders. This argument was based on the supposition that Anglican bishops were thought not to have the proper intention in consecrating other bishops, and, hence, that these consecrations were invalid. Hughes proposes the notion that Protestant clergy, and in this case Anglican bishops, have always had the intention of performing the sacraments as they were instituted by Christ, and this is what is necessary for valid sacraments.

He feels that the only people who go around "forming intentions" to include this or exclude that are those who have been trained in the refinements of Latin legalism. Even Cardinal Newman, who was an opponent of Anglican orders after his conversion, felt that historical problems such as those involved in the question of intention, lead not to certitude but only to probability.

In the *Journal of Ecumenical Studies* Hughes carries his case further. He reports discovering some important data concerning the commission appointed by Pope Leo XIII to study the question of Anglican orders in 1896. This commission was composed of eight Roman Catholic theologians, four of them English.

INSTRUMENT OF POWER

Students in Latin America spur social justice action

By SALLY THRAN

SANTIAGO, Chile — In Santiago, today's students still are proud to recall the transportation strike which students instigated decades ago and which succeeded in abolishing virtually the only dictator-government in Chile's history.

In Lima, Peru, students at the national university went on strike this spring, as they did last spring. They have succeeded in delaying the opening of classes for weeks, even months. The students believe the university should be open to as wide a range of applicants as possible; they charge that admission depends too much on one's economic position and possibility of recommendation by "in" politicians.

In La Paz, Bolivia, the strongest and most active opposition to the opening of a Catholic university came from students at the national university. Eventually, their opposition centered on an attack on the Church itself and on the United States. Two years ago in Bogota, Colombia, students came close to creating a national crisis and forced the resignation of the rector of the university.

THE POWER and the involvement of the Latin American student raises perpetual questions in the North American mind, which can find comparable situations only in the relatively recent growth of the New Left on U.S. campuses. Where does their power originate? Why are they so politically concerned?

In Santiago, Antonio Cavalla, a medical student and president of the Student Federation of the University of Chile, believes student concerns stem mainly from social conditions through out the country and from a Latin tendency to take ideologies seriously. "Perhaps in the United States it is possible for students to attend college and never see vast poverty and unemployment of their people," he said. "It is not possible here."

"If we believe in social reform as a principle, then we will also act for it," he added.

Once committed, university students can articulate their position well and are able to muster strong public support, he said.

The federation itself, representative of some 20,000 students at the University of Chile, offers a miniature view of the political currents in the present national scene.

"Each student identifies himself primarily from an ideological point of view," Cavalla said. "So even if 'our party' is in power this doesn't mean we must always agree with it."

The student Christian Democrats in fact, while strong supporters of Chilean President Eduardo Frei, also a Christian Democrat, have been critical of his administrators for "lagging" on social reform.

"I think I represent Christian Democratic students as a whole when I say that social change has been slow because of a certain fear of popular awakening."

Four of the eight voted for the invalidity of Anglican orders, one or possibly two for doubtful validity, and two or possibly three for validity. Three of the votes against validity were cast by the English commissioners who, of course, "had a vested interest in maintaining that the Anglican Church is not only in heresy or schism, but that it is no church at all."

One of the English members voted for validity, which means that the three English theologians who came to the meeting equipped with massive documentation were able to convert only one other commissioner to their side. This evidence, says Hughes, was kept secret from 1896 until recently, when he was given access to it by Cardinal Heenan.

IN ADDITION to this, Hughes points out that today the majority of bishops in the worldwide Anglican communion are now in the Old Catholic succession. That is, these bishops have been consecrated or co-consecrated by Old Catholic bishops, the validity of whose orders is recognized by the Roman Catholic Church.

If Cardinal Heenan's suggestion about reopening the investigation concerning the validity of Anglican orders were to be acted upon, it seems quite likely, according to Hughes, that the results would be altogether different from those of 1896. This would at once be a tremendous step forward in Anglican-Roman Catholic relations and a model of authentic ecumenism.

Dayton president sees value in controversy

CINCINNATI—Good came out of a recent academic and doctrinal controversy at the University of Dayton, Father Raymond A. Roesch, S.M., university president, declared here.

Father Roesch said that the tempest over doctrinal teaching at his university "brought us out of our shells and made us think sharply about things we never thought of before. We gained by it."

Catholic scholars have to be free to make educated guesses and must be unafraid of making mistakes, Father Roesch declared at an academic awards banquet at Roger Bacon High School (May 2).

There are "new situations and new problems" facing Catholics today, and "we don't have all the answers," he said.

IN FORMER days, when catechisms were used in Catholic elementary and high schools, "we were just using thicker catechisms on the college level," he said.

Today's students are more sophisticated, Father Roesch said, and they expect classroom discussion to deal with present problems.

At the same time, most scholars at Catholic campuses "realize that the answers to today's problems aren't in the books," he said.

To find the answers, "you must make educated guesses, push forward tentative hypotheses, saying, 'React to me . . . am I wrong?'"

Father Roesch acknowledged that some people cry "heresy!" when they hear ideas they haven't heard before. "This is

what gets Catholic universities into trouble," he said.

DEFENDING the right of Catholic scholars to probe new ideas and challenge old ones, Father Roesch said that if the scholars are required to conform to foregone conclusions and restrictions, "then we might as well close up Catholic colleges."

He pointed out that in the recent eight-month controversy at the University of Dayton, "only four out of 500 teachers quit and, as far as I know, no students have left school because of it."

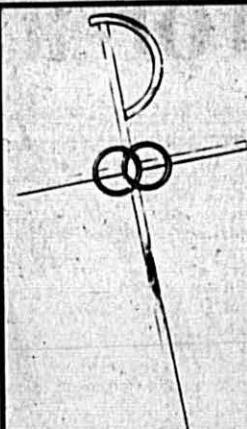
"We've learned a lot, and that's what we are in business for," he said.

The Dayton controversy erupted last fall over charges by some faculty members that other teachers were advocating positions contrary to the teaching of the Church.

An investigation conducted by the university cleared the accused professors. However, a fact-finding commission set up

by Archbishop Karl J. Alter of Cincinnati concluded that there had been some deviations from Catholic doctrine.

Four philosophy teachers have resigned from the university in protest over its handling of the affair.



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Religious leaders back farm unions

WASHINGTON — Protestant, Catholic and Jewish clergymen joined farm labor leader Cesar Chavez in asking Congress to protect the rights of farm laborers to organize unions by bringing them under the National Labor Relations Board or a similar agency.

They testified before a House Special Subcommittee on Labor, chaired by Rep. Frank Thompson, Jr., of New Jersey.

Msgr. William J. Quinn, director of the Chicago office of the National Bishops' Committee for the Spanish-speaking, told the subcommittee that the U.S. is the only country in the world where the exclusion of farm laborers from laws protecting other workers has been "deliberate and calculated."

"In an era of enlightenment and concern for the poor," he added, "it seems indefensible that such an exclusion should continue."

HE ALSO noted that field workers in Hawaii have been organized for 20 years and that the situation has not caused the problems farmers feel farm labor unions would bring.

Cesar Chavez of the United Farm Workers Organizing Committee, who organized last year's California grape strikes—which resulted in recognition of the union by several major growers—told the congressmen that inclusion of workers under the NLRB would stem the constant threat of violence inherent in strikes.

"A union of farm workers will

be organized somehow," he said. "The workers are on the move. They want the benefits of unionization."

He said the only reason the California strikes did not erupt in violence was that "we did not respond to the attacks on us."

Without the provisions for union representation elections guaranteed by the National Labor Relations Act, Chavez said his group will be forced to continue to call strikes and boycotts to force farmers to recognize them.

KENNETH G. Neigh, general secretary of the Board of National Missions of the United Presbyterian Church and a member of the general board of the National Council of Churches, reiterated the NCC's calls for recognition of farm labor unions and inclusion under the National Labor Relations Act.

Rabbi Richard G. Hirsch, director of the Religious Action Center of the Union of American Hebrew Congregations, noted that farming is becoming an increasingly-complex and industrialized venture "characterized by all the problems inherent in big business."

"Not the least of these are problems of labor-management relations. If farm workers, strengthened by growing appreciation of their legitimate rights, continue to be ignored by intransigent owners, conflict will be the inevitable result," he said.

Preserve spirit, Passionists told

VATICAN CITY—Pope Paul VI urged the Passionist Fathers to preserve their "inner spirit and inspiration" while bringing the congregation's life up to date in the post-conciliar world.

The Pope's letter was written on the occasion of the first centenary of the canonization of St. Paul of the Cross, founder of the Passionists. The letter stressed the Passionists' duty to carry out the work begun by their founder and added:

"It is also fitting that, according to the decree of the recently ended ecumenical council and in so far as the changing necessities of our times impose it, the Endeavor be made to renovate wisely the mode of life and of the forms of the apostolate of this institute. Nevertheless, pledge yourselves to preserve intact the inner spirit and inspiration received from your founder."

Named by Pope

VATICAN CITY—Pope Paul VI has named Cardinal Giuseppe Ferretto to the Commission for the Revision of Canon Law. The cardinal is a member of the Vatican Congregations of the Consistory, Council, Propagation of the Faith and Extraordinary Ecclesiastical Affairs.



HOLY ANGELS SPONSORS DANCE—The Women's Club of Holy Angels parish, Indianapolis, will sponsor the Black and White Ball with a racy theme on Friday, May 19, in the Knights of Columbus auditorium, 2100 E. 71st St. Proceeds from the event will help defray redecoration of the parish church. Mrs. Shirley Winfrey is general chairman. Shown above, from left, are: Mrs. Robert R. Temple, Mrs. Shirley Winfrey, Mrs. Jimmy Throat and Father Boniface Hardin, O.S.B., assistant pastor. The Bill Boyd Orchestra will be featured. Tickets may be obtained from the parish rectory.

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CLERGY NECROLOGY

NEW YORK—The role of the Holy Spirit in the Church will be the subject of a four part series to be broadcast on the Sundays of May by the Catholic Hour.

Speakers will include:
Father Walter J. Ong, S.J., St. Louis University; Thomas Klise, Peoria, Ill.; and Father Eugene Burke, C.S.P., St. Paul's College, Washington, D.C.

The Catholic Hour is produced by the National Council of Catholic Men and broadcast by the National Broadcasting Company.

May 14, 1948—
Father Pascal Murray, O.F.M. Conv.
May 15, 1948—
Father Joseph Hamion
May 16, 1948—
Rev. Charles Dudine, O.S.B.
May 18, 1948—
Father Joseph Thie
May 19, 1948—
Father James J. Ryan

FATHER MEINRAD ROUCK

Eighty-year-old pastor ready to dedicate a new church

By HENRIETTA THORNTON

MITCHELL, Ind.—The great poet Robert Burns wrote: "Oh what some Power the gift to give us to see ourselves as others see us!" One of the few people who would not be embarrassed by seeing himself as others see him is Father Meinrad Rouck, the 80-year-old pastor of St. Mary's Church here.

Although well past the retirement age for most people, the agile and jovial priest is far too busy to let any retirement ideas creep into his plans.

May has been an especially busy month for the white-haired, sparkly-eyed octogenarian because on Sunday, May 21, dedicatory ceremonies will be held at 9 a.m. for his beautiful new \$140,000 limestone church. Archbishop Schulte will preside.

The venerable priest personally supervised the construction of the new church, which will seat 350, compared to the 120 seating capacity of the old edifice constructed in 1870.

HAVING surrendered his driver's license several years ago after an accident, Father Rouck has walked the one-mile distance to the new church site at least twice weekly since construction started nearly 18 months ago.

His joy in the completion of the new church is great. Although no invitations have been sent for the May 21 dedications, Father Rouck hopes that his friends from throughout the Archdiocese will find it possible to attend.

Moving day for Father Rouck and his faithful housekeeper—Miss Agnes Dickens, aged 75—was Wednesday, May 3. The first Mass in the new church was said on Ascension Thursday.

Although St. Mary's parish numbers only 140 people, many more attend Mass regularly because of the large number of Catholic families who visit nearby Spring Mill State Park. In past summers it was not unusual for Father Rouck to say three Masses to handle the attendance in the old tiny church.

The tabernacle, organ, vestments and several statues were moved from the old

Bp. Sheen names catechetics vicar

ROCHESTER—Bishop Fulton J. Sheen of Rochester has created a new episcopal vicariate for religious education and named Father Albert J. Shamoni of St. Patrick's church to fill the post.

The new vicar, according to Bishop Sheen, will "supervise and unify religious education in the diocese in parochial schools, catechetical schools, Newman centers, high schools, adult education—wherever the word of God is formally taught."

He will also cooperate with "the ecumenical commission in making pluralism serve Christ's reconciling message to the world" and with "all educational agencies who seek to introduce objective courses on religion in elementary schools."

Bishop Sheen noted that in recent years "the pluralism of the world created even a pluralism in religious education" and expressed hope that the new vicariate will help "to unify all religious education in the diocese."



MITCHELL OCTAGENARIAN—Very Rev. Meinrad Rouck, V.F., above center, pastor of St. Mary's parish, Mitchell, is shown chatting with his housekeeper of 28 years, Miss Agnes Dickens, and a visitor, Father Omer Eisenman, retired Archdiocesan priest. Father Eisenman began his priestly career 52 years ago at the Mitchell parish.

church. Along with the rectory, it now has a "For Sale" sign in front of it.

The up-to-date new rectory has all new furniture. But a familiar item from the old house will have a place of honor—a 180-year-old grandfather clock, made in Europe. It was formerly owned by the late Father John H. Hillenbrand, pastor of St. Boniface Church in Evansville, and given to Father Rouck, one-time assistant to the late pastor, in the 1920's.

FATHER ROUCK is a so-called "delayed vocation," who began his seminary studies at the age of 24.

"I wasn't satisfied with this thing of making money. It was secondary even as I went to school and held several good jobs," he related.

He was born three miles out of New Albany on the Corydon Pike. His father, Carl Rouck, still lives on the old home place at Edwardsville. "My brother liked to farm and I like books," he explained. After working at a car foundry in Jeffersonville, at the L & N shop in Louisville, and with the American Express, he finally enrolled at the New Albany Business College.

The ambitious young lad became a teacher of shorthand and typing at the college, a job he held for three years. In 1911, he had three goals in mind—to get a Civil Service appointment in Washington which would allow him to attend evening-law school and thus become a criminal lawyer, to obtain a job in Cape Girardeau, Mo., where he had friends, attend a college there to become a teacher, and third to become a priest. Which goal should he follow?

"I made a bargain with the Blessed Mother to help me decide," Father Rouck said. "I made my decision to become a priest on the Sunday of the Good Shepherd, the second Sunday after Easter."

Following that decision, he went to St. Mary's (Ky.) College for special accelerated courses in Latin and English, turning down an attractive offer of \$100-a-week as head teacher

Following pastorates in Brownsburg and Cannelton, Father Rouck was named pastor at St. Vincent de Paul parish, Bedford, and dean of the Bedford Deanery in 1947. Three years later he asked Archbishop Schulte to be relieved in favor of a smaller parish and was assigned to Mitchell, about 10 miles south of Bedford. He remains as Bedford dean.

Father Rouck feels that prayer is the most enlightening process for forming human conduct. "You can't be a good person unless you are a person of prayer," he said. "If you pray you will stay on the right track. Although we must have knowledge, prayer is more enlightening than books."

Well versed in current events and formerly an indefatigable reader, Father Rouck isn't able to read as much these days.

"My eyes seem to be the thing wearing out," he commented. "Although as the years hurry by, I seem to become better physically."

The octogenarian mows his own grass with an old-time pusher. "It isn't fair to the grass or yourself to use a power mower," he laughed. "Pushing an old-fashioned mower tunes up your muscles." Since his new church is surrounded by four and one-half acres, however, he admits that he may have to succumb to a riding mower.

He has plans this summer to transplant trees and shrubs from the old rectory yard, a garden to plant and cultivate, strawberries to tend, and a dozen other outdoor jobs in addition to his regular duties as a parish priest.

THE FINGERS that once typed 125 words-per-minute and took shorthand "faster than anyone could talk" still type church bulletins and such. Father Rouck admits that he has forgotten his shorthand, "but in a week of study it would all come back to me."

He wryly confides that he enjoys watching the stock market and vows that he can predict the rise and fall of the market by watching the prices of the livestock market.

"Pigs can read the stock market," he mused. "Using that method I've only missed predicting the market four times in the past four months." Even though all of his legions of friends won't be able to join Father Rouck on May 21, they will be with him in spirit and wish him another 49 years of service as a parish priest.



MRS. FRANK M. KEHOE

Mrs. Frank Kehoe new D-I regent

SHELBYVILLE, Ind. — Mrs. Frank M. Kehoe, of St. Joseph's parish here, was installed as regent of the Indiana State Circle of the Daughters of Isabella during the recent annual convention in Hammond.

Installed as state vice regent was Miss Loretta Eckstein, also of St. Joseph's parish here. They are members of St. Rose of Lima Circle 79, D of I.

Mrs. Kehoe has been active in the D of I for the past 20 years, having served as financial secretary, vice regent, trustee and regent of the St. Rose of Lima Circle and is a member of the Past Regents' Club of the organization. State treasurer, secretary and vice regent are among the offices she has filled in the State Circle.

With 48 circles in Indiana, the Daughters of Isabella have an approximate membership of 9,000 women. The group supports St. Elizabeth's Home in Indianapolis—as a state-wide charity project.

FESTIVAL CALENDAR

The Criterion again this year will publish a Festival Calendar, listing the major summer events of Archdiocesan parishes for the benefit of workers and patrons. We invite the pastors to make this list complete with the information about their parish plans.

- May 27, 28, 29—Holy Trinity, Indianapolis.
June 22, 23, 24—St. Anthony's, Indianapolis.
July 7, 8, 9—Holy Angels, Indianapolis.
July 9—St. Joseph's, Corydon.
July 14, 15—Holy Spirit, Indianapolis.
July 30—St. Paul's, Sellersburg, at Rock Lake Park—Chicken Dinner.
August 6—St. Augustine's, Leopold—Chicken and Beef Dinners, 2 to 7 p.m.
August 6—St. John the Baptist, Dover.
August 6—St. Bernard's, Frenchtown—Chicken Dinner, 11 a.m. to 3 p.m.
August 13—St. Paul's, New Allice.
August 20—St. Mary's, Navilleton.
August 25, 26—Assumption, Indianapolis—Fish Fry and Festival.
August 27—St. Martin's, Yorkville.
September 3—St. John's, Enochsburg.
September 4 (Labor Day)—St. Anthony's, Morris.
September 9—St. Pius, Troy—Volksfest, 4 p.m.
October 27, 28—Our Lady of Lourdes, Indianapolis.

Nocturnal Adoration Society to honor 57 Ex-NCCW head 'Woman of Year'

INDIANAPOLIS—Fifty-seven Catholic men have completed the past year as members of the Nocturnal Adoration Society without missing a single monthly appointment. The group will be honored soon at a meeting of the Indianapolis District Council of Catholic Men.

Members of the Nocturnal Society spend one hour in prayer each month before the Blessed Sacrament on the evening of First Friday and the following morning until 6 a.m. There are four adoration centers—Christ the King, Our Lady of Lourdes, St. Michael's Churches and the Blessed Sacrament Chapel.

Perfect attendance awards will be presented to the following:

- William Rosner, St. Andrew's parish; Donald C. Bird and Lawrence J. Welch, St. Joan of Arc; Francis X. Feist, St. Lawrence; William J. Hanley, St. Matthew's; Robert Greiner, Albert L. Kise, Richard H. O'Connor, Henry Sahn, C. H. Schmidt, Our Lady of Lourdes; Chester Cieslak, Ray Benjamin, Michael Commons, Edgar Day, Edward Sargent, Joseph Smith, Holy Spirit. Also Fred Dailey, John Duffy, James S. Farrell, Walter Frain, John Shanahan, Little Flower; John Kistner, St. Philip Neri; Francis Cunningham, St. Simon; John Chandler, Holy Trinity; Flavian Craney, Loyd Wilson, St. Anthony; Joseph Burke, Richard Carroll, Joseph Gibson.

WASHINGTON—Mrs. Marcus Killeh, former president of the National Council of Catholic Women, has been named Church Woman of the Year by Religious Heritage of America. (She was the principal speaker at the recent Indianapolis ACCW Convention in Richmond, Ind.)

Mrs. Killeh, a widow, was elected NCCW president in 1964 after serving in various offices in the Youngstown, Ohio, diocese and on the national board of directors. When she stepped down from the presidency she became president of Women in Community Service, an inter-faith organization that recruits Gene Cler, Roland G. Daeger, Larry A. Richart, St. Roch.

Cattleman's Outlet advertisement for beef sides and steak loins.

Will My Child Play? RENT A NEW WURLITZER PIANO advertisement.

Abp. T. J. McDonough of Louisville installed

LOUISVILLE — Archbishop Thomas J. McDonough of Louisville, already termed a "Vatican II bishop," lived up to his advance billing at this installation as archbishop of Louisville here.

The new spiritual leader of some 200,000 Catholics used just 54 words to plot the course of his administration. "Usually a new bishop announces his program. The only program that I present to you is the love of God and souls and the implementation of the decrees of the Second Vatican Council. If we accomplish these goals, God will be pleased with our efforts and the Church in Louisville will continue to flourish," he said.

The (May 2) installation ceremonies in the Cathedral of the Assumption were televised. The colorful ceremonies are rooted in the Church's beginnings, but the talks looked to the future.

ARCHBISHOP Paul J. Hallinan of Atlanta departed from the prepared text of his sermon to comment on the ecumenical council's Constitution on the Church. "There can be no light if we are afraid of new ideas," he stressed.

With occasional comparisons between the situation of the new archbishop and that of such pioneers as Kentucky's first priest, Father Badin, and first bishop, Bishop Benedict J. Flaget, S.S., Archbishop Hallinan told the people of Louisville they can expect their new leader to be a man of "warm familiarity, easy approach and excellent humor."

A man who "will cover every part and every road and every hill in the archdiocese of Louisville; every parish, school, religious house and institution will know his presence; he will listen to every priest and will be a familiar figure to every layman," he said.

Sermon restrictions

BILBAO, Spain—Bishop Pablo Gurgipde Beope of Bilbao has ordered priests of this diocese to restrict their sermons "to those topics published in the diocese's official bulletin, a point which in some churches, and on not a few occasions, is often not taken into account."

ARCHBISHOP Egidio Vagnozzi, apostolic delegate in the United States, in remarks delivered before the bestowal of the papal blessing, stressed the continuity of the Church and said that a period of "renewal in love" is here.

Also noted among Archbishop McDonough's accomplishments in Savannah were an active priests' senate, an increase in the number of vocations, and a "cadre of revitalized laymen" who serve along with Sisters on numerous boards, commissions and parish councils.

After the installation ceremony, Archbishop Vagnozzi was principal celebrant, along with bishops and abbots present, at a concelebrated Mass.

MERIT WINNER — Schulte High School senior Priscilla A. Moulton, the daughter of Dr. and Mrs. Benjamin Moulton of St. Margaret Mary parish, Terre Haute, was the only Vigo County winner of the coveted National Merit Scholarship. Her father is a member of the science department faculty at Indiana State University. Miss Moulton plans to attend Southern Illinois University.

Archbishop's Schedule

- Tuesday, May 16—Confirmation, Little Flower, 7:30 p.m.
Wednesday, May 17—Meeting, State Board NCCW, Indianapolis, 11 a.m.
Thursday, May 18—Confirmation, Lourdes, 7:30 p.m.
Sunday, May 21—Graduation, Shawe High School, 3 p.m.
Monday, May 22—Confirmation, Nativity, 7:30 p.m.
Tuesday, May 23—Confirmation, St. Lawrence, 7:30 p.m.
Thursday, May 25—Graduation, Oldenburg I. C. Academy, 10 a.m.
Friday, May 26—Graduation, Providence High School, 8 p.m.
Saturday, May 27—Graduation, Chartrand High School, 8 p.m.
Sunday, May 28—Graduation, Brebeuf Preparatory School, 8 p.m.
Wednesday, May 31—Investiture and First Vows, Our Lady of Grace, 9:30 a.m.; Graduation, Kennedy High School, 8 p.m.
Thursday, June 1—Graduation, Ladywood School, 10 a.m.; Graduation, Seccina High School, 8 p.m.
Friday, June 2—Graduation, Our Lady of Grace, 8 p.m.
Saturday, June 3—Graduation, Chatard High School, 7:30 p.m.
Sunday, June 4—Baccalaureate Mass, Latin School, 9 a.m.; Marian College Commencement, 3 p.m.; Graduation, Schulte High School, 8 p.m.
Monday, June 5—Graduation, St. Mary-of-the-Woods, 10 a.m.; Graduation, Cathedral High School, 7:30 p.m.
Tuesday, June 6—Graduation, St. Agnes Academy, 8 p.m.
Wednesday, June 7—Graduation, St. Mary Academy, 8 p.m.
Saturday, June 10—Election of Reverend Mother, Our Lady of Grace, 9:30 a.m.
Sunday, June 11—Adult Confirmation, Cathedral, 11 a.m.
Thursday, July 6—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.
Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.
Monday, May 15—Confirmation, St. Simon, 7:30 p.m.
Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.
Friday, May 19—Confirmation, St. Pius X, 7:30 p.m.

Bishop Pinger's Schedule

- Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.
Monday, May 15—Confirmation, St. Simon, 7:30 p.m.
Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.
Friday, May 19—Confirmation, St. Pius X, 7:30 p.m.

HELP Educate Your Priest! advertisement for Seminary Festival Benefit Banquet.

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.

Where is peace?

Tomorrow Pope Paul VI will make a one-day flight to the rugged hill country 90 miles northeast of Lisbon to pray for peace at the shrine of Our Lady of Fatima. Once again the world's foremost champion of an end to war in Vietnam effectively will dramatize his efforts to bring about successful negotiations.

The prayers of the world should go with the Holy Father on his pilgrimage to the Portuguese sanctuary.

Unfortunately, it looks as though it truly will be a miracle if the Pope's prayers are answered in the foreseeable future. Although he has counseled against despair and "skeptical fatalism," he said himself he saw "formidable obstacles arising . . . in the way of peace." The ideal of universal concord, he said, "seems to vanish in an unattainable dream."

And so it does.

Gen. William C. Westmoreland recently was brought home for a series of public appearances designed to silence critics of the administration and to prepare the country to accept a larger and bloodier step-up in the conflict.

The step-up already is in progress, on the ground and in the air. Last week in some of the heaviest fighting of the war the Marines won a heroic but costly battle for two hills near the Laotian border. Meanwhile, it was disclosed that the Air Force is dropping 3,000 pounds of bombs a minute around the clock. This barely falls short of the peak of 80,000 tons of bombs a month dropped on half of Europe in World War II.

President Johnson evidently is acceding to the demands of the hawks to "win the war"—while continuing to talk about negotiations. This is akin to giving a man a mauling and asking him to shake hands at the same time.

We believe the President is taking a terrible gamble. Further escalation designed to "win the war" inevitably will send American troops closer and closer to the Chinese mainland and involve heavier and heavier bombing of North Vietnam.

William P. Bundy, undersecretary of state for East Asian and Pacific Affairs, told an American Legion audience in Indianapolis last week that a step-up in military action would bring China into the war in force. Nonetheless, he seemed to be in complacent support of U.S. policies in Vietnam.

Unawed by Gen. Westmoreland's harsh criticism of dissenters, we believe the administration is embarked on a course of madness. Aside from the immorality of the total destruction of Vietnam, South and North, for ill-defined objectives, a war with China on the Asian mainland would envelop American youth by the millions for years to come.

"Win the war" polls aside, we do not think the American people want that. The war already is coming in more and more painful fashion as casualties rise in the increased fighting. In recent weeks from one to five funerals of young men killed in action have been held each day in Hoosier cities and hamlets. Rather (Continued on page 7)

Vigilantism

The National Rifle Association, which has done a lot of good through the years in educating people in the safe use of small arms, seems to be developing a disturbing streak of vigilantism in its fight against gun control laws.

We favor such laws. But we also respect the right of the National Rifle Association to oppose them. What we don't like is the sort of buckshot emotionalism that appears in the May issue of the American Rifleman, the association's magazine.

An editorial in the magazine argues that the private ownership of guns is "a potential community stabilizer." It contends that a posse of armed citizens "could prove essential" against "the kind of mob violence that has swept many American cities" and contends that "the best police on earth, alone, cannot stem such violence."

The editorial names 11 cities which have had "mob action on a scale unprecedented in the modern United States." The disorders in nine of the cities involved Negroes. The editorial further dwells upon the hypothesis that the National Guard might be away at war and unable to help police.

For one thing, when National Guardsmen have been away at war, state guards have been created to replace them. Moreover, most cities have civil defense police to support regular police forces in emergencies.

Promotion of the idea of posses of armed citizens to go into action on their own hook in riots or lesser disorders is vigilantism pure and simple. There is no room for that sort of stuff in this country. And tying the idea in with disorders involving Negroes smacks of racism.

Notre Dame plan

A bold and imaginative shift of control has placed the destinies of the University of Notre Dame in predominantly lay hands.

It is a change that reflects many things: the university's broad public national appeal and support, Vatican II's directive of renewal and relevance, the financial strictures of any private institution, the rumbling of challenge and rebellion heard on every campus, and an enlightened acceptance of the future of Catholic colleges and universities in a modern, pluralistic society.

George Bernard Shaw was the first to say it: "A Catholic university is a contradiction in terms." It has been repeated often in the past few years. But it is not a belief that Notre Dame professes.

The university will keep its character and identity intact under the new plan of broad, diversified control. There is no negativism or hesitancy in the comprehensive, well-conceived modus operandi. Notre Dame has great faith in itself, in the capable trustees named to the board and in the ability of both to seek out the best future for the Catholic university in America.

Abortion veto

Supporters of liberalized abortion laws, heartened by the passage of such legislation in the state of Colorado, are pushing harder at every level and in every state.

California—its state assembly now in session—may very well go the way of Colorado. Here in Indiana, where there is a possibility of a special session to hammer out a new congressional redistricting plan, many

groups are poised to attempt to override Governor Branigin's veto of a Hoosier abortion law. Unfortunately, they would have a good chance of succeeding.

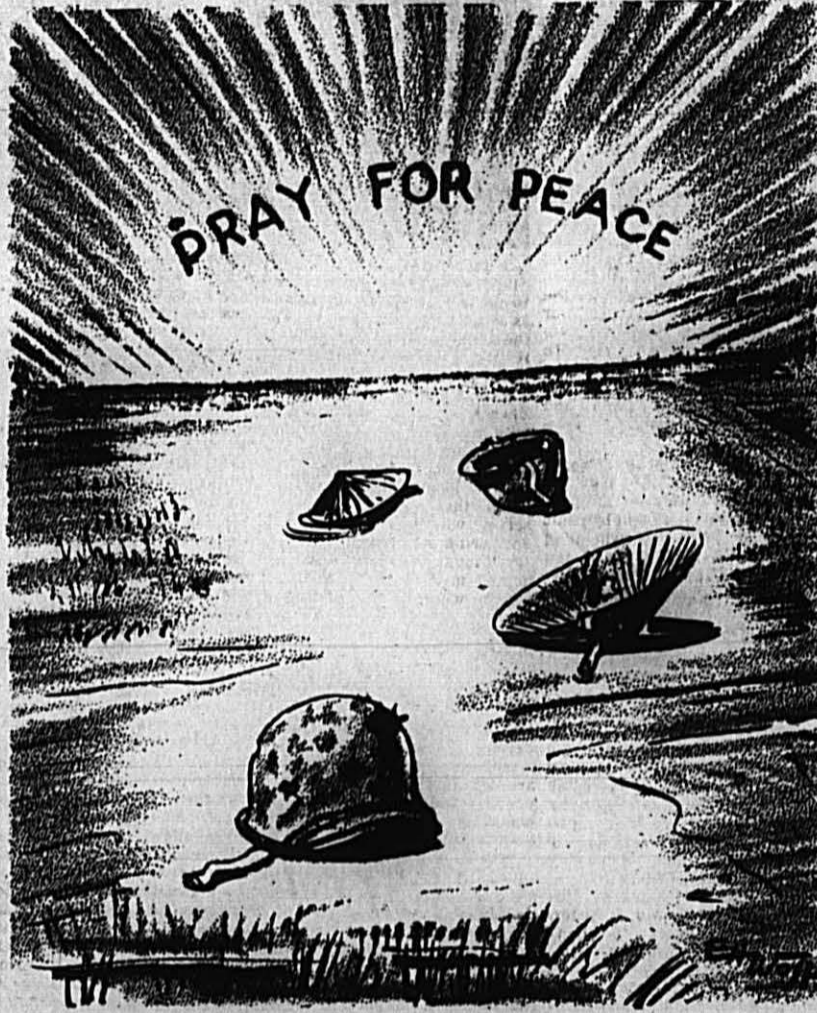
If there were not strong restrictions against considering legislation other than redistricting, the abortion bill could be revived. The Legislature would only have to vote on a proposition to override the governor's veto. If the votes which passed the bill this spring still stood, liberalized abortion would be in.

It is imperative that Hoosier Catholics make their

respective legislative representatives—especially those who supported the liberalization—aware of their opposition to any such maneuver. The least that can be insisted on is a duly appointed legislative committee with sufficient time to study any change in traditional moral thinking as represented by the existing law.

The abortion bill which passed the Indiana Legislature was hastily conceived, shallowly debated and abruptly approved. Catholics should demand ample time and attention to speak for the rights of the unborn, who cannot speak for themselves.

The Fatima Message



QUESTION BOX

The problem of homosexuality

By MSGR. R. T. BOSLER

Q. What is the Church's attitude toward homosexuality? I don't mean to be hostile or uncharitable, but is it sinful to avoid such people?

A. It would be sensible not sinful to avoid such people if they were an occasion of sin for you. But most normal people are in no danger.

Surely the Christian thing to do in the case of this sin, as in all others, is to condemn the sin but pity the sinner. Homosexuals need help and understanding.

One of the main reasons why they find it difficult to overcome their unfortunate tendency to be immorally attracted to members of their own sex is because society has made homosexuals seem, in their own minds at least, to be outcasts and unwanted. They feel, therefore, that their situation is hopeless and decide that only another of their own kind can ever befriend them.

Doctors who work with them to overcome their illness—and they are ill—encourage them to become active in projects and organizations, to "get out of themselves" and sublimate their tendencies in good causes. You can, as you see, help the homosexual to conquer his or her problem by encouraging them to take part in worthwhile activities with you or by inviting them to parties where they can be with many people.

The teaching Church has said very little about the problem of homosexuality. The theologians of the Church quite generally agree that homosexuals should be impressed with the fact that God tempts no one beyond his strength, that they like anyone else tempted to the misuse of sex can count on the grace of God to win out over their evil inclinations in the end. But today theologians are aware that grace will not cure all physical defects, that homosexuality is primarily a problem for the psychiatrist, whose help must be enlisted so that grace can build upon nature.

Q. In catechism I was taught that God always existed and made the world, and Mary, the Blessed Virgin, did not come to exist for many years later. How come, then, Mary is mentioned in prayers as the Mother of God?

A. Yours is a problem that

once split the Christian Church. How is Christ both God and man? Was he both God and man at the moment of his birth as man or was he a man whom God later entered into? Was Christ after all truly a human? Did he have a human personality? Was it a human person who wept at the death of Lazarus? Can God cry? Was it the human person of Christ that died on the cross? Or can we say that God died on the cross? Can God die? These were weighty problems that early Christians wrestled with almost from the beginning of Christianity.

In the fifth century Nestorius, Patriarch of Constantinople, thought he could solve the problem by teaching that in Christ there were two personalities, one human and the other divine. He held, therefore, that Mary was the mother of the human Christ but was not to be considered the mother of the divine Christ.

Cyril, the Patriarch of Alexandria, denounced this as heresy. He accused Nestorius of dividing Christ. One and the same Eternal Word of God, Son of God the Father, equal from all eternity with the Father and one with the Father, was made flesh in the womb of the Virgin Mary, he held.

Both patriarchs had their following. It took a general council of the Church to decide the issue. The Council of Ephesus in 431 decided in favor of Cyril. Here are some of the pertinent passages from the decision of the council:

"For we do not say that the nature of the Word became man by undergoing change. . . . What we say, rather, is that by

uniting to Himself in His own person a body animated by a rational soul, the Word has become man in an inexpressible and incomprehensible way and has been called the Son of man. . . . And we say that the natures that are brought together into true unity are different; still from both there is one Christ and Son. . . . It was not that first an ordinary human being was born of the holy Virgin and then the Word descended upon that man; but in virtue of the union He is said to have undergone birth according to the flesh from His mother's womb. . . . Thus (the holy Fathers of the Church) have not hesitated to call the holy Virgin Mother of God."

The Greek word, Theotokos (God-bearer) used by the Council of Ephesus, became a touchstone of Christian orthodoxy. If you believed that Mary must be called the Mother of God, you held fast to the Christian belief that Christ her son was truly God who had become man, that the Second Person of the Blessed Trinity gave His own personality to the infant that formed within her womb.

Mary, according to this belief, is not a goddess. She did not pre-exist her birth some 2,000 years ago. If she were anything more than a human being, then she could not have given the Eternal Word the humanity He wanted to make His own. But what a marvelous human being she must be, since God made her for the express purpose of being His own human mother.

Q. Is the Mass celebrated on Holy Saturday evening the Mass of the Easter Vigil, or can it be said for a deceased person?

A. There is only one Mass permitted for Holy Saturday and that is the Mass of the Easter Vigil. This is one of the great community Masses of the year for which no stipend for a private intention may be taken. The special intention of the Mass must be for the whole parish. At this Mass, as at all Masses, of course, you may pray for the deceased.

Q. We are Catholic and are invited to a Protestant wedding. Is it wrong to go? They are the best of friends and neighbors.

A. They won't be, if you don't act like a friend and neighbor. Go to the wedding.

Q. What is the time limit that one can drink beer or other alcoholic drinks before receiving Holy Communion?

A. One hour.

WHAT OF THE DAY

A letter to teen-agers

My Dear Teen-agers:

Even though it is three o'clock in the morning, I am thinking about you. I have just come back from one of the homes in the parish to which I had gone about an hour and a half ago to be with some parents who had just received word of the death of their teen-aged son in an automobile accident. It's a rough deal, you know, to be there with parents who have just seen 17 years or so of raising a boy end with a telephone call in the night.



I guess the reason this bothers me so much tonight, though, is the fact that I've been through it so often the last few weeks. The last three funerals at our parish, a parish with many old people in it, have been for young lads killed in car accidents. We seem to be getting into a rut, and a very unpleasant rut.

You may think it doesn't bother people like me, people who knew you and liked you as you went through school, but who have not seen you so often since your graduation. Yet it does. Each of you seems to hold a string attached to our hearts, a string which usually hangs limp, but which you can pull when you want to, and even at times without wanting to. Although that closeness of grammar school days ends with graduation, you never quite graduate away from us, for you remain a very real part of the parish, a real part of us.

There is a strange thing about your lives these days, a shadow of danger, which hangs over them. Surprisingly, it is not Vietnam I am thinking about. You are in far less danger from your possible military service in Vietnam than you are from the dangers of living in your own country. Though we have a number of boys in the military over there, we have had no casualties, but we have had eight young people killed in accidents here in the last year. Cars, drowning, planes, have taken our young ones from us.

Sometimes you may feel that because you are a good driver you have no problem. It is only fair to point out that in each of the accidents I have mentioned the young one was either not at fault, or not the driver of the car. The ability to drive well and the wisdom to drive safely are good things, but they do not guarantee your lives. Don't count on them.

You know as well as I do that youth often brings with it the temptation to put off thinking about God, to wait until you "settle down" to give Him the honor and obedience he should have. "You're only young once" is an excuse when a person wants to do what he actually knows is wrong. But what if the years of youth are also the last years of your life? What then?

This is the thought which has been "bugging" my pastoral heart, a heart which loves the young ones of the parish even though they may not realize it. We belong to God just as much in the days of our youth, as we do in the days of our childhood or in the days of our old age. We need to acknowledge our belonging, we need to renew again and again our association with Him. Communion each week and Confession when needed are as necessary, perhaps more necessary, in youth as they are in any other period of our lives.

We older people understand your problems and temptations; we are not without both ourselves. We know the spirit of rebellion and we see the face of sin. We do not condemn either of these in you; rather we try to lead you from them, just as we try to ween ourselves from them. But one thing we know better than you, that is our need of constantly renewing our association with God; we know this better than you because we have needed renewal over many more years.

And so from the quiet of my room this lonely night a word goes out to you young ones, those whom I love in the parish and those whom I reach through my column: "Hold close to God. He may be much closer to you than you think."

—Father John Doran

JOHN COGLEY'S VIEW

Thomas More lesson

By JOHN COGLEY

There is a striking coincidence in the fact that "A Man for All Seasons" is showing all over the nation at a time when conscientious protests against the war in Vietnam have reached a high point. The story of St. Thomas More, who was the King's Good Servant but lost his head because he put conscience first, dramatizes some of the moral issues at stake.



One may disagree with the war protesters' reasoning as good men disagreed with Thomas More. But it is difficult to see how anyone can admire More and the principle for which he gave his life and still hold that the opponents of the Administration's war policies are disloyal and unpatriotic.

The peace marchers are behaving as St. Thomas did. They are saying to our "king" that he is involving the nation in immoral conduct, and they simply will not go along with him, however the opinion polls read.

Thomas More did not live in a democracy. The Englishmen of his day did not look upon themselves as self-governing. If anything, then, the contemporary American's obligation to protest against what he deems governmental immorality may be greater.

Most of King Henry's subjects were content to let the monarch decide on what was at stake between him and the Papacy. They were wrong, but their failing was more understandable than the failure of 20th century American citizens who simply go along mindlessly with whatever their leaders decide, even though it may involve killing, the maiming of innocents, and wholesale destruction.

The usual criticism of the present dissent is that it represents a kind of disloyalty and lack of patriotism. We have heard that Sir Thomas entrusted his even heard, and from a high conscience to their care? Why, Yves Conger in America.

ecclesiastical source, echoes of oh why, don't young Americans "My country, wrong or right," today entrust their conscience the very idolatry that the once to the Administration's care? Lord Chancellor of England re-Why, indeed.

No man loved his country more than Thomas More. No Englishman of his time was more patriotic. But for this very reason he stood up to the King, refused to conform, and, when all else failed, accepted death, while yet blessing the King's name.

Patriotism comes in many forms. Who was the true German patriot during the Nazi period—the conforming citizens who cheered Hitler, or the pitifully few who held out against the moral madness that had overcome the nation?

In theory, almost everyone will say the latter. Nor will most people withhold their admiration from Thomas More and the martyred bishop, John Fisher, who held out against not only the King but his fellow members in the English hierarchy. Yet, the present dissenters, though they are persuaded that their country is sinking deeper and deeper into a moral morass, are expected to hold their tongues or keep their scruples to themselves because at a time of war, the nation needs unity. Perhaps the nation needs dissent more than unity, as Germany did in the 1930's and '40's.

There are men in Government who feel the way the peace marchers do. But, unlike Thomas More, none of them has yet seen fit to resign from high office to make his opposition clear. If you suggest they should, they begin to talk like Mister More. The film makes clear that she simply could not understand why her husband, a layman, did not leave ecclesiastical matters to the bishops of his day, keep his opinions to himself, and do what he could in other areas.

The bishops after all, were the experts, trained in theology. Supposedly they knew what the struggle was all about better than a layman. Why, oh why, lack of patriotism. We have heard that Sir Thomas entrusted his

Guest comment

It is true that I am a follower of St. Thomas. I owe to St. Thomas the best of all my work. Yet for me St. Thomas does not have to be slavishly followed. For instance, on specific points concerning the sacrament of orders or the nature of the episcopate, I disagree with St. Thomas. But that is insignificant. If St. Thomas lived today, he would know facts he did not know before. . . . St. Thomas is present dissent is that it represents a kind of disloyalty and lack of patriotism. We have heard that Sir Thomas entrusted his

OPINIONS

IU situation

To the Editor:

The letter by Deacon Ralh in the current Criterion expresses a point of view of the apostolate to students at Indiana University which deserves respectful consideration. Deacon Ralh is among the half-dozen men most qualified to speak about the Catholic students on the Bloomington campus.

Some of the others who share these students need help.

his qualifications are, like him, seminarians from St. Meinrad School of Theology, who each week-end seek out young Catholics in their residences and try to speak to them with the love of Christ. In a more modest way, this writer has also been privileged to work for some of these students and with these seminarians, whose self-qualification to the needs of the students is beyond verbal praise.

They need far, far more love than the Church has thus far been able to pour out for them. They need that love now. They need men—and women—whose full energies are dedicated to learning and to living the perplexities, the enthusiasms, the wit and the sadness of these young students, and who can reach out and be present to them with the sacrificial openness of Christ. Men and women of this kind are sometimes called a "staff"—though with what meaning beyond that of "administrators of a plant" is plain to see.

The Archdiocese has reportedly taken steps toward providing a staff, within the context of constructing a new student center in Bloomington. Let this staff be culled with the greatest care! It will face an enormous task, which is nothing less than finding new words and new contexts in which to preach Christ. A task of this dimension cannot be done, except by living with the students, by seeking them out and Christ in them.

The staff will have Architect Charles Brown's new building with which to do its work. This writer shares the opinions of those who sought a building of a different kind—a study/lounge kind of building with an intimate liturgical setting, rather than a large, rectangular church with a basement area for student life.

A building of the former kind might have been a better help to its staff in the effort to create a student community. Nevertheless, the latter kind of building may also serve, but only if its staff understands its task to include much more than the administration of a parish plan. For there is no flock to fill that parish. There are only individual lambs who miss the sound of their master's voice. They will not find a home, they will not fill their new church, unless their shepherds seek them out.

John Murray, President IU Newman Foundation Bloomington, Ind.

'Two-way street'

To the Editor:

The "Obviously Unsigned" mother is obviously sincere and troubled, but I might point out that this boy-girl problem is a two-way street. The boys, even those not really interested, are getting a grand rush from shy (?) young maidens here and there. The girls are bombarding our boys with mail, phone calls, etc.

Many girls, apparently, are

desperately afraid of being placed on the shelf unless they have a man snagged before high school graduation. Whether or not the "man" has plans for the priesthood doesn't enter into their blueprint for happiness for "ME-NOW!"

A Latin School Mother Indianapolis

Open letter

An open letter to Father Paul J. Courtney.

Dear Father:

Since I have met you several times in the past, I am aware of your intellectual stature, and thus it would be futile to engage in open debate with regard to my difference of opinion to your sermon of Good Shepherd Sunday as reprinted in the May 5th Criterion. However, even a small candle can be seen in a brilliantly lit room and somehow oddly makes its presence felt.

Thus, at the outset I would make it a point to admit my inability to refute your traditionalist thinking on a point-by-point basis or with overwhelming logic on my part to make you cry "touché" as in a verbal fencing match. Stated simply, however, I feel I must as one member of the laity make my feeling known.

First of all, I must confess that I read Commonweal, America, Jubilee . . . and yes . . . even the National Catholic Reporter and have read this type of publication for at least 40 years, and I do not feel that my morals have been corrupted by such "propaganda." If they had been weakened, I am afraid my morals would have been very suspect to begin with.

I also read The Sunday Visitor and The Denver Register, nor do I say these publications should be kept from the pamphelet rack despite the quite recent very biased Register reporting of the Father Curran-Catholic University controversy. This was answered in excellent fashion in a Letter-to-the-Editor in the May 7th Register by a Father Francis Brown.

I am old enough to know that conservatives as well as liberals can present a one-sided position, but I also firmly believe that either viewpoint should be allowed to be presented without censorship; neither do I feel there should be a fear of loss of faith because of such presentation by mature Catholics.

Neither do I believe a voice should be muzzled because it presents a different position than one's own. It is customary

to muzzle some animals but a human being, one of God given dignity should be permitted to speak.

I think, too witch hunts for either side would cause a loss of dignity for so noble a cause. This is a time in which to pursue our search for the truth with a great mutual love.

I am aware too that there have been a number of defectors who have been men and women of prominence, but I question whether numerically this trend has been any more marked than at any time in the past. The publicity given by the press and other news media has no doubt accentuated this trend since Vatican II.

I rather feel that the Holy Spirit would not permit harm to come to the Church because as Pope John said, "Let us open the windows to the world." True, it had been a bit stuffy too long.

Yes, I am a progressive, a liberal or if you will, in tune with the times or in tune with Christ, for was not Christ liberal? When He instituted the Holy Eucharist, he did not say: "Make this a sort of a memorial service when you eat this bread and drink my blood." He did say, though, "Eat my flesh and drink my blood." And, of course, when he told of this in advance, many followers left because they could not accept a doctrine so radical.

And when he fraternized with the sinner, or the prostitute, or the tax collector or the thief, His action was not acceptable because it was too liberal.

And when he said "Your sins are forgiven you," He had to perform a physical miracle to make this sin-forgiving radical doctrine believable.

Whether the physical surroundings of the Last Supper were as pictured by Leonardo da Vinci is perhaps questionable, but in any event the apostles and Christ must have been either seated or reclining on couches around the table. It could be that the apostles stood when they received the Body and Blood of Christ or they may have remained seated, but most likely they did not kneel. Thus standing or even a seated position would in reality be traditional and certainly acceptable, when receiving Communion today.

A large Host or a piece of bread would also be in line with ancient practices much more than a machine pressed wafer that we have been accustomed to for a number of years.

I agree that it would not only be poor practice, but impossible to sing while actually receiving Communion, but then insofar

as I have seen, this practice actually either immediately precedes or follows Communion. I feel that this reflects joy and rightly so, and if I had a talent for singing, I would certainly let the rafters ring as an expression of my feeling.

I am aware that there has been a downgrading of some of the practices of devotion to the Blessed Virgin, and I am sure that the council did not intend this. I suppose some who were instrumental in this soft pedaling of the Blessed Mother devotions were affected by the excesses that prevailed in the other direction. It was and still is a common habit of many to say the rosary during Sunday Mass and the Sunday sermon or on the way to and even during Communion. I feel that this practice is out of place, and yet I seldom hear a word spoken against this habit. A middle ground would, I feel, be most desirable in the Marian devotions.

I do not believe in the paternalistic image of the Good Shepherd, nor do I believe that Christ intended it this way. We are for the most part adult and hopefully mature Christians and we need gentle guidance, not the blind obedience of an animal. We need to be informed and instructed as was just recently defined in the U.S. Bishops' committee statement in which it was said that, "Man's right to be informed is an inherent right and not a privilege conferred by any authority." And I feel this right to be informed would include publications of the left as well as the right.

Celibacy and the recent questions surrounding it is a topic for an entire discussion as are such subjects as birth control, loosening of the bonds of matrimony. Besides, there is neither time here nor do I have the qualifications. This is especially true as reflected in the recently published "majority" report on birth control as submitted to the Pope and by recent reports that the Pope is in a quandary as to what to state specifically about this subject. If the Pope is not sure how can any of us in minor positions make definite conclusions.

Finally, and in essence this is my thesis, I may not agree with you, Father Courtney, but I respect your right to state your position and conversely a position to the left of yours should be allowed a hearing.

Ray Wargel Indianapolis

Farmer's plight

To the Editor:

I think that Msgr. George Higgins' column on the National Farmers Organization in The Criterion (4/14/67) was one of the finest treatments I have ever read in a neutral paper. In my opinion, the NFO is the only answer to the farmer's

problem that anyone has come up with yet.

I have been an NFO member for five years and know personally that the NFO leaders have worked night and day trying to get a fair price on milk for the farmer without withholding it from the market, but it simply couldn't be done. The giant food chains are breaking the farmer, breaking the meat packers and robbing our city cousins on top of it. Hog prices are down 30 per cent from a year ago, and it doesn't seem that the price of meat in the stores has come down any. I wonder if the average person realizes how much some people are making on each hog that goes to market . . . almost \$20 a head.

What the NFO needs most in my opinion is more neutral editors and publishers and columnists saying something good about the organization. That would do a lot more good than us members talking all day.

The NFO is not a violent organization. I don't think there is a man in the U.S. who is more opposed to violence than Oren Lee Staley.

During the milk holding action we had a meeting in every county every night except Sunday, and I never heard talk of any violence, except jokingly, until one night a milk truck driver came in and started to cussing everyone out—the milk

companies, the NFO, the Farm Bureau and the Co-op managers included. When he went storming out of the meeting, he told everybody that we threw him out. Nothing could be farther from the truth. I think he was mad because he lost half his milk load—and just wanted to blow off some steam.

The farm situation is much more serious than even most farmers realize. I have nine children to raise and a farm to pay for and very little profit from my operation. It's pretty rough. I know that other small farm operators are also thankful for the help that The Criterion has given us in getting our side of the story to the public.

Urban Johannigman Greensburg



Liturgy and Life

INTRODUCING THE PREFACE . . . As in the early Church the Preface and Canon evidently formed one continuous prayer that ended only with the Communion, so now the dialogue preceding the Preface formally initiates the Canon or Eucharist Prayer of the Mass. The Eucharistic Prayer: The Lord be with you. And with your spirit. Lift up your hearts. We have lifted them up to the Lord. Let us give thanks to the Lord our God. It is right and just.

YOUR BROTHER IS A REFUGEE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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He speaks Arabic, not English, and he's probably not yet a Christian. Still, he lives in the Holy Land, in a refugee camp worse than a slum. . . . Why is he a refugee? He lost Palestine (his birthplace), his farm, his job, everything he owned, as a result of the Arab-Israeli war 19 years ago. Like most of the Arab refugees today (they number more than 1.2 million), he has been cooped up since then with his wife and children in a United Nations one-room hut. . . . He is your brother, this refugee? The answer is Yes if you take to heart the words of Jesus Christ. We are our brother's keeper. . . . This week the Holy Father asks you to help the refugees help themselves through his Pontifical Mission for Palestine. Thanks to your gifts, large and small, refugee boys become self-supporting plumbers and electricians in the Salesian Fathers' school in Bethlehem. Teenage girls can marry well because they learn cooking, home-making, baby-care in our Sisters' schools. Blind boys and girls in Gaza learn Braille and rug-weaving, and in Lebanon Father Roberts is teaching deaf-mute boys to talk! . . . Won't you mail your gift right now? Thanking you promptly, Monsignor Nolan will send you his recent refugee article for priests. It gives the inside story.

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THE YARDSTICK

The 'generational gap'

By MSGR. GEORGE HIGGINS

The Wall Street Journal reports that labor leaders are worried about the "generational gap" between themselves and their rank-and-file members. According to the Journal, they are jittered to discover that their younger members "don't remember the Depression or the days when unions weren't around."



In trying to explain this "generational gap," many commentators are taking the easy way out by blaming it all on the labor movement's top leadership, which is said to be getting soft, ideologically as well as physically, and to have given up the fight. This, it seems to me, is a gross exaggeration.

On the other hand, there is a danger that the labor movement as it grows in numbers and in economic and political influence, may unconsciously tend to lose sight of the fact that its basic reason for existence is to protect the rights and advance the welfare of the individual worker. This is another way of saying that if the rank-and-file have an obligation to the labor movement, by the same token the labor movement and its elected and appointed representatives have an obligation to the rank-and-file. The labor movement belongs to them, not to a handful of top officials.

I am not suggesting that labor leaders as a group are out of touch with their rank-and-file members, or that they are selfishly using the power and prestige of their office for their own material advantage, or that they are getting soft. Some are, but the majority are not. The majority, in my opinion, are dedicated men who deserve well of American society, to whose security and welfare they are making such an important contribution. The problem is more subtle

and more complicated than that of ordinary human selfishness or greed or lack of vision on the part of a handful of unfaithful labor leaders. I am referring to the danger that big unions—simply because they are big, and even when their leaders are honest and unselfish men of vision—may unconsciously lose sight of the importance of the individual worker.

Who is this individual worker, this member of the rank-and-file? Here is the way he is described in a recent survey of a number of local unions:

"The rank-and-file union member goes through life at a humble level, seeking in his own way the livelihood, the security, the necessities, and small comforts that our civilization makes possible. He is caught up, as all of us are, in the mass society that technology has fashioned. Usually he lives in an urban community near the job that is his economic base, in a small town or metropolitan center created by forces beyond his control."

"A less-advantaged member of the community, he has had limited education and enjoys little prestige; he has a relatively small income and seldom gets to own property more substantial than his modest home or car; he never makes a speech

or gets his name in the paper; he rarely makes important decisions, except in his own little world. He becomes an unskilled, semiskilled, or, if he is fortunate a skilled worker, gets a job and holds on to it, joins a union, and eventually dies as anonymously as he has lived. . . . Yet this rank-and-file worker, anonymous and unimportant though he may seem, is at the base of American society and unless one knows what he is like one cannot fully understand the society."

This is the man, the average man, the so-called rank-and-file worker, whom the labor movement was established to serve and to represent. One of Labor's principal functions is to create conditions of employment which will make it possible for him to take pride and to find satisfaction in his job, and to look upon it as something more than a means of earning a livelihood for himself and his family.

Speaking of the importance and the dignity of the individual worker, may I hurriedly insert a rather controversial footnote on the subject of the union shop and the related subject of right-to-work legislation.

There is no question in my mind that the pros—the argu-

(Continued on page 11)

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New Marian residence named for Msgr. Doyle

The men's residence center at Marian College will be named Doyle Hall in honor of Msgr. John J. Doyle during dedication ceremonies at 10:30 a.m. Wednesday, May 17, on the Cold Spring Road campus.

Beloved mentor of Marian students, Msgr. Doyle is in his 30th year as teacher, chaplain and chairman of the philosophy department at the college. He came to Marian at its founding in 1937.

In addition to his work at Marian, he is Officialis of the Archdiocesan Matrimonial Tribunal. He has written and published several articles on religion and philosophy, and is one of the contributors to the new Catholic Encyclopedia. Distin-

guished in the community as a leader for interracial justice, Msgr. Doyle is a member of the Conference on Implementing Civil Rights Laws.

Archbishop Schulte and Msgr. Francis J. Reine, Marian president, will officiate at the dedication of the residence center which was completed last fall.

John Lynch, Student Board president, Gregory C. Calleia, president of the residence hall, and the Marian Drum and Bugle Corps will participate in the ceremonies.

Construction of the residence center for 245 men was begun in the spring of 1964 on the former Stokely estate which had been purchased by the college in 1963.



MSGR. DOYLE

Track meet for boys set Sunday

The 11th annual Cadet CYO Boys' Track and Field Event will be held Sunday, May 14, at the CYO Stadium on W. 16th Street. Gates open at 11:30 a.m. with field events to begin promptly at 1 p.m. Running events will start at 1:30 p.m.

Sixteen teams will compete in 28 events in three classes. Individual ribbons will be awarded after each event to first through seventh-place winners. Team trophies will be presented at the conclusion.

The coveted Carl Gierke Traveling Trophy will be awarded to the over-all team champions. Defending champion is St. Pius X parish, Indianapolis.

Officials will be provided by Catholic high school coaches and CYO representatives.

The Girls' Track and Field Event will be held the following Sunday at the same time and place. Same classes and standards will apply for the 19 scheduled events. Deadline for entries is May 17.

Announce plans for Family Night

The CYO Office this week announced that the fourth annual CYO Family Nite will be held at Riverside Amusement Park, Indianapolis, on Monday, June 12. An additional two hours is scheduled for the event this year. It will be open from 4 to 11 p.m.

Families are urged to come early, while Junior CYO groups are encouraged to attend after 7:30 p.m. The special family rate of \$5 for the entire evening of fun and rides will be in effect. Individual admissions are \$1.25. More than 5,000 persons attended last year.

Tickets and promotional material will be distributed to parish chairmen during a meeting to be held at 7:30 p.m. Wednesday, May 17, at the CYO Office.

Students at Ritter sweep top awards in poetry contest

INDIANAPOLIS — Three Ritter High School students won the high school division in the Poetry Contest sponsored by the Catholic Daughters of America, Court Chartrand 1119.

The winning students were: Renee Treadwell, sophomore, first place; Teresa Treadwell, sophomore, second; Linda Van Note, junior, third place.

Elementary school winners, Division II, were: first place, Donna Stoll, 8th grade, St. Lawrence School, Lawrenceburg; second, Rose Marie Vierling, 8th grade, St. Louis School, Batesville; third place, Chris Wisniewski, 7th grade, St. Joseph School, Indianapolis.

Winners in Division I were: first place, Joseph Colussi, 5th grade, Pope John XXIII School, Madison; second, Michael Sweeney, 6th grade, St. Luke School, Indianapolis; third place, Teresa Drewes, 5th grade, St. Michael School, Brookville.

The poems written by these students will be entered in the National Contest.



ANNOUNCE REORGANIZATION AT NOTRE DAME—Pictured following a news conference May 6 at which the reorganization of the governing bodies of the University of Notre Dame was announced are, from left, Paul Hellmuth, a Boston, Mass., attorney who is secretary of the new Board of Trustees; the Very Rev. Theodore M. Hesburgh, C.S.C., University President; Edmund A. Stephan, a Chicago, Ill., attorney and new head of the Board of Trustees; and Father Howard J. Kenna, C.S.C., provincial superior of the Indiana Province of the Congregation of Holy Cross. The four announced that the University had been turned over to the control of 12 "University Fellows," divided evenly between clerics and lay persons, and a new Board of Trustees with 30 laymen and seven priests, to whom would be delegated virtually all governing powers by the Fellows. The four are both Fellows and Trustees of the University. See story, Page 1.

Sister Mary Gregory named to Woods post

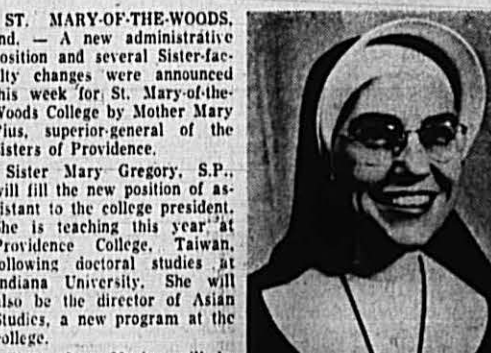
ST. MARY-OF-THE-WOODS, Ind. — A new administrative position and several Sister-faculty changes were announced this week for St. Mary-of-the-Woods College by Mother Mary Pius, superior-general of the Sisters of Providence.

Sister Mary Gregory, S.P., will fill the new position of assistant to the college president. She is teaching this year at Providence College, Taiwan, following doctoral studies at Indiana University. She will also be the director of Asian Studies, a new program at the college.

Sister Jean Marian will be dean of students next year, replacing Sister Marian, who has been named president of Immaculate College, Washington, D.C. Sister Jean Marian will complete work toward a master's degree in mathematics at the University of Notre Dame this summer, and will teach some mathematics at the Woods in addition to administrative duties.

Sister Ruth Eileen, who holds a master's degree in theology from St. Xavier's College, Chicago, will replace Sister Vincent Ferrer in the religion department. Sister Vincent Ferrer will begin doctoral studies in theology at Fordham University on a grant from the Arthur J. Schmitt Foundation. This summer Sister Ruth Eileen and Sister Marie Perpetua, college president, will participate in a European workshop tour on contemporary theology.

Sister Ann deSales, who holds a master's degree in journalism from Indiana University, will replace Sister Norbert in the journalism department. Sister Norbert will continue graduate studies and hold a teaching assistantship at the University of Iowa.



SR. MARY GREGORY

1,200 on the line for summer camp

Nearly 1,200 applications, or about 75 per cent, of camp reservations have been received by the CYO Office for this summer's camping program in Brown County.

All weeks for girls at Camp Rancho Framasa have been filled, except for the week of July 2. For boys, the first week of camping at Camp Rancho Framasa (July 16) is full, the rest remain open.

At Camp Christina, the week of June 25 for girls is full. Nearly at capacity are the weeks of July 9 and 16. New showers and toilet facilities have been completed for the new season at Camp Christina.

David H. Corcoran wins Fulbright

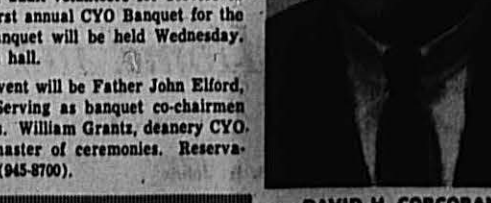
NEW ALBANY, Ind.—David H. Corcoran, the son of Mr. and Mrs. T. A. Corcoran of St. Mary's parish, New Albany, has received a Fulbright grant for summer study in Mexico. He will participate in the third annual Workshop in Mexican Culture, sponsored by the U.S. Health, Education and Welfare Department, in cooperation with the University of Florida and the University of the Americas in Mexico City.

A graduate of Our Lady of Providence High School, Clarksville, and St. Louis University, Corcoran is instructor of history and political science at Nazareth (Ky.) College. He also obtained a graduate degree at St. Louis University.

At the center of the interior

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DAVID H. CORCORAN

DEDICATION MAY 14 New 'space-age' cathedral in Liverpool ready to open

By JOHN A. GREAVES

LIVERPOOL—Hailed as one of the most exciting modern buildings in the world, the Cathedral of Christ the King here has been completed after five years' work for an over-all cost of about \$12 million.

Visitors from many parts of the world representing churches, governments and science will be among the 2,200 persons at the opening Mass on May 14. This will be celebrated by Cardinal John Heenan of Westminster, former archbishop of Liverpool and papal legate for the event. The cardinal will consecrate the cathedral privately on May 13.

Cardinal Heenan, when archbishop of Liverpool seven years ago, determined to fulfill the dream of his predecessor for "a cathedral in our time." Original plans had called for a huge, stylized, Romanesque church, second in size only to St. Peter's in Rome.

After years of effort and expense, only the great crypt, a cathedral in itself, was completed.

Archbishop Heenan scrapped the plans, ran a worldwide competition and accepted the design of a Congregationalist, Frederick Gibberd, for a modern cathedral, comparatively inexpensive, quick to build, yet worthy of the proud Atlantic seaport with its big Catholic population.

IN LIVERPOOL they call the new cathedral the Wigwam, the Rocket, the Crown, the Space Capsule and many other names in an effort to describe its shape.

The new cathedral is certainly the most sensational, awe-inspiring building to be erected in this country since before World War II. Its round concrete body and its tapering tower of white and pale grey, topped at a height of 290 feet by a crown of 16 slender pinacles—representing the Crown of Thorns—rises high above this sprawling city of commerce and docks. It is in striking contrast to the dark sandstone, traditionally gothic Anglican cathedral, whose 347-foot tower is only some 800 yards away.

They are linked by a shabby thoroughfare called Hope Street.

The building of the cathedral has occupied a labor force of 300 men. Its construction has consumed 27,720 tons of concrete, 1.5 million bricks, 1,480 tons of steel reinforcement, 1,000 tons of portland stone, 725 tons of slate and 300 tons of marble.

The cathedral, being opened 34 years after its foundation stone was laid and five years after building began on its main building, is mainly concrete. Cylindrical in shape, it is held up on the outside by 16 huge concrete flying buttresses shaped like boomerangs under a conical roof supporting a massive lantern tower of colored glass and concrete.

The colors of the lantern tower glass panels are blue, red and yellow. Their impact inside is one of a great blast of color. The sides of the cathedral are studded with purple and crimson stained glass.

THE MOST modern materials and building techniques have been used on this space-age cathedral. The 70-foot lantern tower, weighing over 2,000 tons, has been scientifically tested to withstand Atlantic gusts. Inside, between the flying buttresses are 16 chapels.

The 90-foot, free-standing main entrance porch with bell-tower has 12-foot square bronze fiber glass doors. Above them hang the four bells named Matthew, Mark, Luke and John.

At the center of the interior

Farley FURNITURE 2950 N. High School Rd. AX 1-1193 1604 W. Morris St. ME 8-2388

EYES EXAMINED Dr. Joseph E. Kernel Optometrist Dr. Leonard Kernel Dr. Blanche Kernel Keating Dr. Paul E. Kernel Dr. Jules Tinder Contact Lenses Fitted HOURS: 8 A.M.-5 P.M. Closed Wed. Afternoons 104 N. ILLINOIS ST. ME 5-3548

At the center of the interior



DAVID H. CORCORAN

is a raised high altar consisting of a 19-ton block of flawless white marble from Yugoslavia — the largest single block of marble to have ever reached the shores of this country.

The altar stands immediately below the lantern tower. The baldachino, 50-foot in diameter, fulfills both the liturgical requirements of a covering for the high altar and the functional needs of a mounting board for heat, light and sound equipment.

Seating fans out from the high altar, giving everyone a perfect view of the sanctuary, with the farthest seat only 80 feet from the sanctuary steps. Officiating clergy walk to the high altar from sacristies below the nave by way of a curving ramp. The organ is situated in a gallery above the entrance of one of the side chapels. Acoustically, the building is near perfect.

The baptistry is a self-contained building adjacent to the main porch. The problem of artistic conflict between the crypt and the new building was solved by extending the roof of the crypt to form a vast platform or podium on which the new cathedral stands. The roof of the crypt has been designed as a place for open-air services and meetings. There is an open air altar.

The cathedral has an underground parking lot, elevators, refreshment room, lavatories and floor heating.

THE OPENING Mass will be seen on closed-circuit television in a nearby hall. It will be televised on one national channel of the British Broadcasting Corporation for viewing here and throughout Western Europe. The ceremony will also be shown at length later in the day on the other national TV networks.

Archbishop Andrew Bevy, A.A., of Liverpool will attend the consecration and opening, but is still too ill to officiate.

A month-long music and artistic festival is being held in connection with the cathedral opening. This will include

choral and orchestral concerts and organ recitals in the cathedral itself and in Liverpool theaters, religious plays and pageants and art shows.

A highlight of the festival will be a choreographed interpretation of the Mass performed to an orchestral accompaniment in the cathedral in the last week in May.

An international company of 180, including musicians, singers and about 36 dancers will express in dancing and music the prayers of the Mass around the central altar. They will represent an officiating priest.

When Archbishop Richard Downey laid the foundation stone of the originally planned cathedral 34 years ago he said: "I have been told that this is not the time for building a cathedral. . . . There never was a right time for building a cathedral. The medieval cathedrals were built under enormous difficulties. Had not the medieval bishops been rash beyond their means the world today would be the poorer by the absence of the cathedrals of Rheims, of Chartres, of Cologne and of many another miracle of art in stone."

He will be remembered in Liverpool May 14. He lies buried in the crypt under his own dramatic memorial.

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The Tacker

SEE CITY HAPPENINGS—The Divine Liturgy of the Melkite Rite will be celebrated by Father Albert Ajamie at 4 p.m. Sunday, May 14, in St. Mary's Church in downtown Indianapolis. Those attending may receive Communion under both species of bread and wine. . . . Clark M. Williamson, assistant professor of theology at Christian Theological Seminary, will speak on "Paul Tillich's Notion of God" at Marian College next Thursday evening. The lecture is scheduled at 8 p.m. in Room 306 of Marian Hall. His appearance at Marian is sponsored by the philosophy department. . . . Eight Junior CYO members and adult sponsors from St. Ann's parish, Indianapolis, will visit St. Michael's Mission in Paintsville, Ky., this week-end to view the needs of Appalachia. They will be accompanied by Father Robert Eckstein, Mr. and Mrs. William Reuter and Mr. and Mrs. Paul Gibault. . . . Sixteen housing units of Butler University, Indianapolis, will have participants in the "Spring Sing 1967, Starlight and Serenade," to be held at 7:30 p.m. Saturday, May 13, in the Hilton U. Brown Theatre at Butler. The event, sponsored by the university's YM-YWCA, is free to the public.

NAMES IN THE NEWS—Louise Bruegge, sophomore at Ladywood School, Indianapolis, has received a regional award certificate and Ford-FSA Plaque for a scientific investigation project. She is the daughter of Dr. and Mrs. T. J. Bruegge, of Kokomo. Her teacher is Sister Suzanne, S.P. . . . Best wishes to Mr. and Mrs. Joseph E. Wayne, Jr., of St. Paul's parish, Sellersburg, on their 25th Wedding Anniversary. . . . Sister Mary Xavier, O.S.U., of Shawe Memorial High School, Madison, has an article in the May issue of "Sisters Today." It attempts to answer the question: What kind of love is permitted between a man and a woman when one or another or both of them have vowed chastity. . . . Dr. Albert M. Donato has been named to the advisory board of Our Lady of Grace Convent, Beech Grove. by Mother Mary Robert Palmer, O.S.B. . . . Miss Patty Flynn, the daughter of Mr. and Mrs. Joseph L. Flynn of St. Plus X parish, Indianapolis, has been elected sophomore class president at the College of Mt. St. Joseph, Cincinnati. She is a graduate of Chataud High School. . . . Best wishes also to Mr. and Mrs. Lawrence Solter, of St. Joseph's parish, Shelbyville, who will observe their 50th Wedding Anniversary on May 15. . . . And to Mr. and Mrs. Harry E. Draher, of Little Flower parish, Indianapolis, who were married 50 years ago on May 16. . . . Father Joseph E. Mader, newly-ordained Archdiocesan priest, will offer Mass for Marian College students and faculty at 4:30 p.m. Tuesday, May 16, in the college chapel. He is the first Marian graduate to be ordained to the priesthood. Friends and former classmates are invited. . . . Sister Melania, S.P., of St. Mary's School, Richmond, recently addressed 60 adult and senior high school members of Richmond's First Friends Church.

HERE AND THERE—Fifty boys from St. Patrick's School, Indianapolis, were treated last Saturday with a trip to the Old-timers Game at Notre Dame. They were excited especially because of a visit to coach Ara Parseghian and notables of the Fighting Irish. The treat was the courtesy of R. V. Welch and Father Joseph Wade, assistant pastor at St. Patrick's.

MOTHER'S DAY SPECIAL—Thirty-two boys and girls will make their First Holy Communion on Mothers' Day during the 9 a.m. Mass in St. Joseph's Church, Terre Haute. The youngsters include pupils of St. Joseph's parish, which does not have a parochial school, and others who attend Saturday religion classes at the Guerin Catechetical Center there. The junior-professed Sisters of Providence from nearby St. Mary-of-the-Woods conduct the Confraternity of Christian Doctrine classes for 192 elementary and 43 high school youngsters in the Terre Haute area who do not attend Catholic schools. The Guerin Catechetical Center is located in the old school building at St. Joseph's parish.

Couple to mark golden wedding

INDIANAPOLIS — Mr. and Mrs. Harry E. Draher, of Little Flower Church on Sunday, May 21, at 12 noon. Mr. and Mrs. Draher are the parents of Daniel Draher and Mrs. Charles Dichmann. A Mass of Thanksgiving will be offered at Little Flower Church on Sunday, May 21, at 12 noon.



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MICHAEL HORNAK
(real estate broker and appraiser) recently opened his office at 4002 Masswood Drive, Member of Holy Spirit Church, Our Lady of Fatima K of C Junior Chamber of Commerce. Graduated Indiana University 1939.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

MAY FLOWER DANCE and LUNCH
St. Michael's Church — Greenfield, Indiana
American Legion Hall — Saturday, May 13
MARIAN COLLEGE CHORALE and BAND IN CONCERT — Sunday, May 14 — 8 P.M.
College Auditorium — Public Invited — No Charge
Chataud High School — 5885 N. Crittenton — Presents "WAYNE KING"

Monday, May 15 — 8:30 - 10:30 P.M.
MAY MEETING — Marydale Guild
Wednesday, May 17

Sisters of the Good Shepherd — Mass at 6 P.M.
Dinner and Business Meeting to Follow
ANNUAL ANNIVERSARY TEA
South Deany Council

Thursday, May 18 — 1 - 3 P.M.
Indiana National Bank — 3721 South East Street
St. Mary's — Danville, Indiana
"STARDUST BALL"

Saturday, May 20 — 9 P.M. - 1 A.M.
K of C Hall — 220 N. Country Club Road

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

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Sports banquet

INDIANAPOLIS — The annual All Sports Banquet at Chataud High School will be held in the school cafeteria at 7 p.m. Thursday, May 18. Guest speaker will be Bob Davemport, head football coach at Taylor University. William Kuntz, dean of students at Arlington High School, will be master of ceremonies.

Hits stand

(Continued from page 1) It is somewhat ambivalent and can do a fair amount of harm."

The theologian said the Second Vatican Council moved the Church squarely into world history, and that the problem of the world today is the problem of God. The Church, he said, is not the focus of interest today.

The transition from "classicism" to "historical consciousness" is one aspect of the general cultural crisis in which the Church is caught, said the priest.

He said that to the classicist the truth is so objective that it can exist apart from anyone's possession of it with "ideas always up there in heaven." In this view, he said, there is no such thing as a historical dimension to truth, no development, no growth.

The cult of certainty is a product of classicism, Father Murray said. Development especially of the Cartesian era, a mentality that invaded the Church.

HE EXPLAINED that "human consciousness," while recognizing the objectivity of truth, holds it can be intelligently conceived and rationally affirmed.

"Truth is an affair of history and is affected by all the relativities of history. Truth is an affair of the human subject. Truth, therefore, is an affair of experience."

"And in the perception of truth the human intelligence has a function that must be conceived as being creative. This is the truth in the philosophical error of idealism. Somehow the mind creates truth in a sense. There is a truth here as there is in all errors."

The council Fathers, he said, rejected classicism and embraced historical consciousness. "They conceived the renewal of the Church to mean a turn to the sources of the life of the Church—the sources in history which are also trans-historical, the event of Christ and the Word of Christ in the Gospel. This is where the renewal must start."

A crisis of certainty has resulted, Father Murray said. "If you bring certainty into question, you also bring authority into question."

TREATING the crisis of understanding, the Jesuit said: "The traditional affirmations of faith are still being made. The question is whether or not their historical content is adequate, whether we have an adequate understanding of faith. This is what the theological fraternity is up to today."

"Questions about almost everything—about original sin, the order of grace and its relation to the visible Church, about the Eucharist as sacrament and sacrifice, about the notion of sacrament itself, about transubstantiation, about the Church, about the Trinity, above all about God."

"The question is not is the Catholic Church the one true Church. The answer is yes, that is our belief. The question is what is the Church, what is the true Church which is one."

"The theological way of putting the question today is not how certain we are. The question today is how much have we really understood, how much more is there to be understood in the traditional affirmations of faith, and, above all, how are these traditional affirmations to be related to my human interest and experience — their relevance."

Observance set
TERRE HAUTE, Ind. — The annual Corpus Christi observance, sponsored by the Terre Haute District Council of Catholic Men, will be held at 4 p.m. Sunday, May 21, on the grounds of Gibault School. The date has been changed from the following Sunday. Details will be announced this week.



REV. JOHN P. TASTO

Rev. John P. Tasto will be ordained

OLYMPIA FIELDS, Ill. — A native of Indianapolis will be ordained an Augustinian priest here on Friday, May 19. He is Rev. John P. Tasto, O.S.A., the son of Mr. and Mrs. R. J. Tasto of St. Matthew's parish. The ordination will take place in the Tolentine College Chapel.

The ordinar will offer his First Solemn Mass at 12:30 p.m. Sunday, May 28, in St. Matthew's Church. A reception will follow in the parish school.

A graduate of Christ the King School, Indianapolis, he attended the Augustinian Minor Seminary in Holland, Mich., and Villanova (Pa.) University. Theology studies were taken at the Augustinian Theological Seminary in San Luis Potosi, Mexico.

St. Meinrad sets commencement

ST. MEINRAD, Ind. — St. Meinrad Seminary College will hold its 56th annual conferring of degrees at 8:15 p.m. on Thursday, May 18.

The Rev. Walter D. Wagoner, professor, author, minister in the United Church of Christ, and Director of the Seminary Consortium of the University of California at Berkeley, will deliver the commencement address.

Archdiocesan graduates and their academic majors include: John Kondrath, of Indianapolis, French; Donn Raabe, of Terre Haute, philosophy; Martin Ridley, of Indianapolis, English; Edward Thiesing, of Indianapolis, French; and Bernard Wolff, of Indianapolis, history.

Marian to give annual concert

INDIANAPOLIS—The Marian College Music Department will present its annual spring concert at 8 p.m. Sunday, May 14, in the college auditorium, 3200 Cold Spring Road.

The Marian Chorale, a choir of 65 men and women, and the Marian Band will present a varied program of musical works. The public is invited free of charge.

Fr. Peter Martich to be speaker

INDIANAPOLIS—The St. Plus Parish Confraternity of Christian Doctrine has engaged Father Peter Martich to speak Wednesday, May 17, at 8 p.m. in the parish auditorium. Father Martich's topic will be: "Parents and Teenagers."

Calendar

SATURDAY, MAY 13
Social, sponsored by the Assumption Parent-Teacher Organization in the school hall, 1105 S. Blaine Ave. at 6 p.m.

St. Bridget's Social at 6:30 p.m. in the parish hall, 815 N. West St.

The Saturday Social at Holy Cross starts at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, MAY 14
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

Where is peace?

(Continued from page 4) than being cowed into silence, more people are soon going to start asking more pointed questions about the "whys" of this war.

The big problem, of course, is how to negotiate an end to the war without outright withdrawal. Hanoi has turned down a variety of peace proposals by various nations and groups, and otherwise has shown a contemptuous disinterest in negotiations.

In each instance, however, Hanoi's rejection has involved the refusal of the United States to agree to stop bombing North Vietnam. Pope Paul, U Thant and other peace seekers long have pleaded that the bombing be halted—and then see what happens.

Such a step admittedly would involve risks. But it would be far less risky to make such a concession than to pursue policies which increasingly will match American lives against the overwhelming manpower of Asia.

Chancery announces clergy shifts

(Continued from page 1) More parish, to be founded in Moore'sville.

Father James Dooley, from assistant pastor of Holy Rosary parish, Indianapolis, to pastor of St. Anne's parish, Jennings County. (Effective June 5.)

Father Robert Wilhelm, from pastor of St. Anne's parish, Jennings County, to pastor of St. Ambrose parish, Seymour.

Father Raymond Boehm, from assistant pastor of St. Patrick's parish, Terre Haute, and assistant principal of Schulte High School, to pastor, St. Anthony's parish, China, and principal of Shawe Memorial High School, Madison. (Effective June 10.)

Father James P. Higgins, from principal of Chataud High School, Indianapolis, to administrative director of Indiana University Catholic Student Center, Bloomington. (Effective June 10.)

Father Gerald Gottlefinger, from assistant principal of Chataud High School, Indianapolis, to principal of Chataud. (Effective June 10.)

Father Herman Briggeman, from assistant pastor of St. Mark's parish, Indianapolis, to pastor-designate of St. Thomas parish, Indianapolis.

Father Paul Riehart, from assistant pastor of St. Christopher's parish, Indianapolis, to U.S. military chaplaincy.

Father John Wright, from assistant pastor of Holy Spirit parish, Indianapolis, to U.S. military chaplaincy.

Father Stephen May, from assistant pastor of Holy Trinity parish, New Albany, to Missionary Society of St. James the Apostle in Latin America.

Father Frederick Easton, from temporary assistant pastor of St. John's parish, Indianapolis, to graduate studies in Rome.

Father Lawrence Voelker, to assistant pastor of Assumption parish, Indianapolis. He will continue as full-time instructor at Latin School of Indianapolis.

Father Peter Marich, from assistant pastor of St. Plus X parish, Indianapolis, to assistant pastor of Annunciation parish, Brazil, and full-time instructor at Schulte High School, Terre Haute.

Father Donald Buchanan, from assistant pastor of SS. Mary-Michael parishes, Madison, to assistant pastor at St. Patrick's parish, Terre Haute, and full-time instructor at Schulte High School. (Effective June 10.)

Father Anthony Etienne, from assistant pastor of St. Mary-of-the-Knobs parish, Floyds Knobs, to assistant pastor of St. Michael's parish, Indianapolis, and instructor at Ritter High School.

Father Gerald Feldpausch, from pastor of St. Anthony's parish, China, and principal of Shawe Memorial High School, Madison, to assistant pastor of St. Augustine's parish, Leopold. (Effective June 10.)

Father Bernard Schmitz, from assistant pastor of Annunciation parish, Brazil, to full-time instructor at Chataud High School.

Canon

(Continued from page 1) ciplam" at Communion; after returning unconsumed Hosts to the tabernacle.

The celebrant kisses the altar only at the beginning of Mass, while he says the prayer "Oremus te domine," or when he ascends to the altar if the initial prayers have been omitted; and at the end of Mass before giving the blessing and dismissing the people.

At Mass in which the people participate, even if not celebrated, the priest may recite the Canon aloud if he thinks it opportune.

At sung Masses the celebrant can sing those parts of the Canon which may be sung in the rite of concelebration.

The celebrant remains erect with outstretched hands when beginning the "Te igitur" (this means he no longer bows).

The celebrant makes a single sign of the cross over the unconsecrated bread and wine at the words "Benedicas haec dona," "Haec munera," "Haec sancta sacrificia libibata." The priest also omits the sign of the cross before his own Communion.

After the Consecration the celebrant need not keep thumb and forefinger joined.

The instruction also makes certain regulations for the celebration of Mass by a priest who is infirm or of failing sight, gives certain variations in the recitation of the Divine Office pending its general reform, makes two changes (one mandatory and one optional) in the Nuptial Mass, and an optional change in the absolution of the coffin.

THE INSTRUCTION permits those bound to recite the Divine Office to omit the second and third nocturns of matins, formerly required in first and second class feasts. The only exception is during the sacred triduum of Holy Week.

In the private recitation of the breviary, the absolutions and benedictions preceding the lessons, and the short prayer "Do thou, O Lord, have mercy on us" at their conclusion, are omitted.

When the faithful participate in the recitation of lauds or vespers, several variations are allowed, including the introduction of Scripture readings and the omission of two of the five psalms normally required. When the faithful are present for compline, Sunday compline may always be used.

Orthodox refuse to ease rules on mixed marriages

WORCESTER, Mass. — Although Catholic bishops were recently granted greater latitude in the recognition of mixed marriages between Catholic and Orthodox, indications are that Orthodox authorities are not yet willing to recognize the validity of such unions.

This was one of the conclusions drawn from a two-day consultative meeting here between theologians of the two faiths.

Another important development was the recommendation that intercommunion not be permitted at this time under any circumstances. This position is consistent with statements on the matter by Patriarch Athenagoras I of Constantinople and the conference of the Orthodox Bishops of America.

The Orthodox position on mixed marriages is reportedly based on the fact that the Orthodox look upon the priest's role at a marriage as that of the minister of the sacrament, whereas Catholics look upon him merely as a witness, with the partners conferring the sacrament on one another.

Father Clarence Waldon, from assistant pastor of St. Michael's parish, Indianapolis, and instructor at Ritter High School, to assistant pastor of St. Andrew's parish, Indianapolis, and full-time high school instructor.

Father Philip Jones, from assistant pastor of St. Michael's parish, Indianapolis, and assistant principal of Ritter High School, to administrator of St. Jude's parish, Spencer, and graduate studies at Indiana University. (Effective August 14.)

Father James Deherby, from assistant pastor of Assumption parish, Indianapolis, to administrator, St. Agnes parish, Nashville. He will continue as full-time instructor at the Latin School of Indianapolis. (Effective June 10.)

Father Clarence Waldon, from assistant pastor of St. Michael's parish, Indianapolis, and instructor at Ritter High School, to assistant pastor of St. Andrew's parish, Indianapolis, and full-time high school instructor.

Father H. A. Ripperger, from assistant pastor of St. Andrew's parish, Indianapolis, to U.S. military chaplaincy.

Father Stephen May, from assistant pastor of Holy Trinity parish, New Albany, to Missionary Society of St. James the Apostle in Latin America.

Father Frederick Easton, from temporary assistant pastor of St. John's parish, Indianapolis, to graduate studies in Rome.

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Father Bernard Schmitz, from assistant pastor of Annunciation parish, Brazil, to full-time instructor at Chataud High School.

Father Raymond Kessler, to assistant pastor of St. Christopher's parish, Indianapolis, and high school instructor.

Father Michael Carr, to assistant pastor of St. Simon's parish, Indianapolis, and instructor at Secunia Memorial High School.

Father James Arneson, to assistant pastor of St. Joseph's parish, Shelbyville.

Father Phillip Bond, to assistant pastor of St. Paul's parish, Tell City.

Father Andrew Weidekamp, to assistant pastor of Holy Spirit parish, Indianapolis, and instructor at Secunia Memorial High School.

Father Duane Etienne, to assistant pastor of SS. Mary-Michael parishes, Madison, and instructor at Shawe Memorial High School.

Father James O'Riley, to assistant pastor of St. Mark's parish, Indianapolis.

Father Gordon Harpring, to assistant pastor of St. Mary-of-the-Knobs parish, Floyds Knobs, and instructor at Our Lady of Providence High School, Clarksville.

Father Martin Peter, to assistant pastor of St. Plus X parish, Indianapolis, and instructor at Chataud High School.

Father Joseph Mader, to full-time instructor at the Latin School of Indianapolis. He will reside at the Latin School.

Father Raymond Kessler, to assistant pastor of St. Christopher's parish, Indianapolis, and high school instructor.

Father Michael Carr, to assistant pastor of St. Simon's parish, Indianapolis, and instructor at Secunia Memorial High School.

Father James Arneson, to assistant pastor of St. Joseph's parish, Shelbyville.

Father Phillip Bond, to assistant pastor of St. Paul's parish, Tell City.



SLIGHT HANDICAP—A broken ankle did not prohibit Rev. Mr. Paul Demuth from participating in ordination ceremonies last Sunday at St. Meinrad's. The Green Bay (Wis.) diocesan candidate was ordained a deacon by Archbishop Schulte. He is a third-year theologian at St. Meinrad School of Theology.

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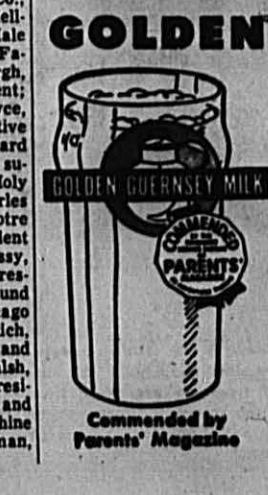
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Scenes at ordination rite



ORDINATION RITES—Following the centuries-old traditional formula of ordination to the sacred priesthood of Christ, 11 clerics were ordained for the Archdiocese last Sunday afternoon in St. Meinrad Archabbey Church by Archbishop Schulte. As each candidate's name is called he steps forward at the foot of the altar. Shown above, from left, are: Father James Arneson, Father Melvin Bertrand, Father Michael Carr, Father Duane Elienne, Father James O'Riley and Father Andrew Weidekamp.



THE LAYING OF HANDS—Archbishop Schulte imposes hands over Father James O'Riley as each candidate waits his turn. After the Archbishop has finished, each priest present for the ordination ceremonies "lays hands" over the candidates, signifying the unity of the priesthood.



WRAPPING THE HANDS—Archbishop Schulte anointed each candidate's hands with Holy Chrism, followed by a brief wrapping of the hands with gauze. Father Andrew Weidekamp, above, turns from Father Warren Heinz, O.S.B., who assisted with the ceremony.



CANDIDATES LIE PROSTRATE—While the congregation chants the Litany of the Saints, the 16 candidates for the diaconate and the 11 candidates for the priesthood prostrate themselves on the floor of the huge Archabbey sanctuary facing the congregation in a penitential gesture.



FIRST BLESSING—Mr. and Mrs. Raymond Kessler, of St. Andrew's parish, Indianapolis, kneel to receive the priestly blessing of their son, Father Raymond Kessler, at the conclusion of the ordination ceremony.



UNITY OF THE PRIESTHOOD—Nearly 200 visiting priests, including the monastic community at St. Meinrad Archabbey, imposed hand over the candidates following the action of Archbishop Schulte. Shown above, from left, are: Msgr. Richard Kavanagh, V.F., pastor of St. Michael's parish, Indianapolis; Msgr. Joseph Brokhage, rector of the Latin School of Indianapolis; and Msgr. James Hickey, pastor of Our Lady of Lourdes parish, Indianapolis. The Archbishop is seen in the background.

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FAMILY CLINIC

Wandering spouse leaves wife confused

By JOHN J. KANE, Ph.D.

After nine years of marriage my husband left me for other women. He lived with one for a long time, and she uses his name. Sometimes he would come home. He is now in his sixties and has come home permanently. He says he never married this woman or divorced me. He lies so much I don't know what to believe. I don't know whether I am married or not. If so, why shouldn't I get a divorce?



You have certainly waited a long time, Martha, to consider taking action in a problem of

such long standing. If you have tolerated the kind of husband and the type of behavior you describe in your letter for over 30 years, the most important question in my mind is: Why do any thing about it now?

Your husband, in effect, deserted you about 30 years ago. At that time it would have made a great deal of sense to see one of the parish priests and discuss the matter thoroughly. Currently I don't know whether to admire or pity the patience that you have extended to him. From time to time you permitted him to return, and I presume to take up married life again. Yet again and again he left you. Did it not occur to you that there was something seriously wrong with your husband?

My sympathy goes out to you in the dilemma you present. You

simply do not know whether you are still legally married to this man or not. Since you refuse to believe what he says, then you must have recourse to an attorney who will attempt to discover the truth for you. I realize this will cost money, and it may be that you are not in a position to pay it. If this is the case, I would go to Catholic Social Services and see if some kind of legal assistance is not available to you at either a minimum fee or free of charge. Before you can make any decision about what you are going to do, you have a right to know what your present status is.

It is unfortunate that many Catholics do not really understand the Church's position on such a matter. In the eyes of the Church a man and woman marry for life. There is no such thing as absolute divorce, that is, divorce with permission for one or both to remarry. But the Church's position is neither so harsh nor cruel as some people tend to believe. The Church wisely makes provision for separation. This means that you may be separated from bed and board, but it is not a divorce and does not permit remarriage. Admittedly, this is a very difficult sort of situation especially for young people. But this is what our Lord taught and one of the best aspects of it is that if people realize it, they would make their marital choices more slowly and more carefully. Obviously, all marriages are not going to work out well. But the record among Catholics is a very low rate of divorce. I would trace this primarily, not only to the teaching of the Church, but to the fact that each party in a Catholic marriage is usually willing to make more than the usual sacrifices for the sake of maintaining the bond.

Your rather belated question of whether or not to divorce your husband is probably prompted by the years of frustration that you have undergone. But since he is in his sixties and you probably are, too, it raises a whole host of questions.

I am not going to attempt to resolve the basic one and by that I mean the Church's attitude toward a divorce at this time, because this is something one of your parish priests can discuss better than I. But I am curious about many aspects that you have failed to mention in your letter. Has your husband contributed to your support all these years? Is he contributing to your support at present? If he is not doing so, are you able to take care of yourself?

I think that the financial aspect is rather important here, and while what I tell you may be too late to do much good, your husband did have and has an obligation to support you financially both in the moral and legal codes. If you failed to insist on it, that was your fault. I must also hasten to add, however, that in very many cases even though one takes the necessary steps to obtain support, it is very difficult to find some deserters and make them pay.

There is another aspect to the matter. Are you willing to take your husband back? In view of what you must have suffered over these many years, it is asking you to be heroic. Since you have so little faith in what he says, I wonder if it can possibly work out at all? It would also be interesting to know why he has bothered to



FINANCE CENTER VISITOR—Among the recent visitors to the U.S. Army Finance Center at Fort Benjamin Harrison on Business Education Day was Sister M. Rosina, O.S.F., principal of St. Bernadette's School, Indianapolis. Above, she principal explains Finance Center collection procedures given by B. A. Colbert, branch chief, with flexewriter operator E. Saucerman looking on. Thirty teachers from township and parochial schools were guests of the Finance Center.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Richmond, Salem, Shelbyville, Terre Haute, Connersville, Evansville, Madison, and North Vernon.

Oklahoma passes insemination bill

OKLAHOMA CITY—The Oklahoma House has approved and sent to Gov. Dewey Bartlett a bill to legalize artificial insemination of humans. The bill would also make the children legitimate and give them the same rights as a child conceived naturally.

The Senate had passed the bill earlier. Bartlett's signature could make Oklahoma the first state to recognize human artificial insemination. return home at this rather late date.

In conclusion, I again urge that you try to seek the assistance of an attorney in order to determine what your real status is. Are you his wife, or has he divorced you? Has he married another woman? Your attorney can explore the full ramifications of this matter in great detail, and he undoubtedly will. Then I would also discuss the matter with one of the parish priests in order to get some kind of perspective on it for the viewpoint of the Church.

I would also urge that if you do intend to take your husband back, in the event he has not divorced you, that you have him see one of the parish priests or someone at Catholic Social Services together with yourself to consider just what the possibilities are for spending your final years in some kind of happiness.

Pontiff cites concern for European unity

VATICAN CITY—Pope Paul VI, defending the Church's continued advocacy of European unification, has declared it a duty for the Church to interest itself in this problem.

"The question might seem of an economic and political nature more than anything else," he told members of the general assembly of the Association of Institutes of European Studies.

"The fact is that it has so many cultural, moral and, finally, religious aspects that the Church cannot fail to interest herself in it."

The Pope, speaking in French, recalled that Popes Pius XII and John XXIII encouraged the unification of Europe.

HE CITED a speech by Pius XII in November, 1940, to participants in the Second International Congress of the European Union of Federalists. "There is no time to lose," Pope Pius told the federalists. "This must be done immediately, and it might well be asked if it is not too late already."

Pope Paul also quoted from a speech given by Pius XII about a year before his death to officials of the European Coal and Steel Community. Pius XII, noting that the countries of Europe had admitted the principle of delegating a part of their sovereignty to an international organization, "have entered upon a salutary path on which they and Europe may find a new life in every field, enriching themselves not only economically and culturally but even spiritually and religiously."

POPE PAUL quoted John XXIII's letter to the president of the French Social Week in Strasbourg in 1962. "Europe is a reality that is constructing itself daily," wrote the late Pope. "The risk and the audacity of the undertaking have been rewarded."

Pope Paul also quoted him-

Election is held by Franciscans

ASSISI, Italy — A general chapter of the Franciscan Order opened at the Portiuncula Shrine here to update the rules of the order according to the guidelines of the Second Vatican Council and to elect the 115th successor to St. Francis.

The post of Minister General was left vacant in 1965 with the appointment of Father Augustine Sepinski, O.F.M., as Apostolic Delegate in Jerusalem and Palestine, and the Order has been governed since by a Vicar General, Father Constantine Koser, O.F.M.

The election of the new Minister General is scheduled for May 13, with Cardinal Aldebrandino Antonutti, Prefect of the Sacred Congregation of Religious, presiding.

Help youngsters

TOLEDO, Ohio—The Toledo diocesan councils of Catholic men and women and the Toledo area Council of Churches will jointly sponsor "Friendly Town" programs this August, by which inner-city children will spend 10-day vacations with families in suburban and rural communities.

Brookville Pepsi Pours It On!

Notre Dame education study will continue

NOTRE DAME, Ind.—The University of Notre Dame has established an interdisciplinary Program for Research in Catholic Education.

Father Theodore M. Hesburgh, C.S.C., president of the university, said the program will carry forward Notre Dame's three-year study of Catholic education in the United States, which was supported by the Carnegie Foundation and resulted in a report, "Catholic Schools in Action," issued in book form last fall.

The study involved 92% of the Catholic elementary schools in the U.S., 84% of the nation's Catholic secondary schools, analysis of 170,000 questionnaires completed by teachers and parents, and depth studies of school systems in 13 of the nation's dioceses.

"THE PROGRAM will not only utilize the immense quantity of untapped data which were gathered during the progress of the Carnegie Foundation supported study, but expects to enter new fields," said Father John E. Walsh, C.S.C., vice president for academic affairs.

Directing the new program will be Reginald A. Neuwien,

who headed the Carnegie-Notre Dame study.

A committee formed to guide the work of the program will be chaired by Father Neil G. McCluskey, S.J., visiting professor of education at Notre Dame and former academic vice president of Gonzaga University, Spokane, Washington.

THE COMMITTEE has met with Msgr. James C. Donohue, director of the United States Catholic Conference's department of education, and Father C. Albert Koob, O. Praem., executive secretary of the National Catholic Educational Association to explore avenues of cooperation and mutual assistance. One of the conclusions of this meeting was that educational planning, based on research rather than on past structures or emotional bias, is of vital importance to Catholic education in the years ahead.

"It is high time that the different levels of Catholic education begin to work more together," said Father McCluskey. "The Catholic university has resources and facilities which can immeasurably strengthen education on other levels."

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Remember them in your prayers

INDIANAPOLIS—St. Joseph's Church, May 9, Holy Cross Cemetery. Wife of Louis W. Moore of John E. Wolfe and Theresa Becky, sister of Lorella Morley...

New guild elects James Loughery Poor Clare nun Mrs. John J. Heidt heads Serra Club

INDIANAPOLIS—Mrs. John J. Heidt was elected first president of the new St. Augustine's Guild for the Little Sisters of the Poor at a recent meeting. Other new officers include: Mrs. Jack Kirby, vice-president; Mrs. Frederick Mahaffey, Jr., recording secretary...

Mission planned at St. Philip's

INDIANAPOLIS—Two Holy Cross Fathers will conduct a two-week Mission at St. Philip Neri parish the weeks of May 14 and May 21. Father William M. Schreiner, C.S.C., and Father John E. Buchalo, C.S.C., will address the ladies of the parish during the first week and the men the second week...

Named consultant by Social Services

INDIANAPOLIS—Dr. Anthony G. Banet, Jr., a post-doctoral fellow in clinical psychology at the Indiana University Medical Center, has been named a volunteer consultant to Catholic Social Services. He will meet weekly with agency caseworkers to discuss children with emotional problems.

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CARD OF THANKS LEE—We wish to express our sincere thanks to the many kind relatives, friends and neighbors for the sympathy, love, spiritual and floral tributes received at the passing of our loved one. DOROTHY M. LEE. We also wish to thank the clergy and all who assisted in any way during our bereavement. Robert C. Lee and Children Mr. and Mrs. Joseph J. English and Family

DEZELAN—To our kind friends, relatives and neighbors, we wish to express our sincere appreciation for their sympathy, beautiful floral tributes, Mass offerings, spiritual bouquets, and other courtesies extended to us during the passing of our beloved mother. MARY S. DEZELAN. Also we want to thank Mgr. Bockhold and Stevens Mortuary for their kind understanding services. The Family

VIEWING WITH ARNOLD

Sex dominates two spy spoofs

By JAMES W. ARNOLD

"Casino Royale" takes the spy spoof, limp and tattered from over-use and exposure to the elements, into the dimension of slap-stick visual comedy.



Producer Charles ("What's New, Pussycat?") Feldman clearly spent a lot of money to overcome his initial handicap — owning the rights to the original James Bond novel while competitors owned all the others as well as the services of Sean Connery.

different kinds of Bond, thus turning the film into a broad and expensive farce.

The movie has a jerry-built look: obviously, much of it was improvised on the spot by a whole stable of writers and directors, not to mention actors, stagehands and script girls.

In any event, Feldman's comments of two years ago, when he said that "Casino" would avoid gimmickry and elaborate props that might "overshadow" the story, and would be "a high comedy on the order of some of the notable Hitchcock films," now seem hilarious.

about as high as a stalk of corn in May.

The producers of "In Like Flint" had fewer problems, with a ready hero (James Coburn as Flint, the American Bond) and supporting cast from a previous film. Thus "Flint" is a more standard Bond imitation, making the originals look subtle in comparison.

Unabashed sex is clearly the main ingredient of these films. Despite the facade of glamor, sex is described in basically juvenile and Puritanical terms.

In both films, the villain's agents are hordes of pretty girls. In most romantic situations, one party (usually the girl) is using sex as a means of subversion.

This happens at least six times in "Casino," most blatantly when agent Terence Cooper is forced to undergo a series of suggestive advances to prove he is female-proof.

In "Flint," the temptations are more like something out of a bad college skit. The villains are women trying to take over the world. When finally they see the light (actually, their male cohorts take over the operation), they join Flint and use their charms, turned on and off

like water spickets, to charm the enemy to defeat. This is done in a series of blunt scenes that would insensitize the Marquis de Sade. The director, Gordon Douglas, is a genius whose last contribution to world culture was "Stagecoach."

To its credit, "Casino," with a neat score played by the Tijuana Brass, mixes a lot of cinematic magic with its bad taste and tends generally to fantasize its violence.

David Niven is allowed to play the retired, middle-aged Bond as a kind of prim Phineas Fogg; a Sellers vs. Orson Welles sequence is loaded with slick editing tricks; Ursula Andress tempts Sellers with a good deal of ludicrous slow motion; and a Berlin episode (starring Joanna Pettet as the daughter of Bond and Mata Hari) is often an inspired mockery of German expressionist films, "Calligari" vintage.

Woody Allen has one or two good moments, though mostly his sophomoric gets in the way. The climactic fight is a mad Sennett thing, involving cowboys, Indians, seals, Jean-Paul Belmondo, George Raft, flying roulette wheels and the Keystone Kops.

The violence in "Flint" is more in the derring-do, schlunk bad guys tradition, and the comedy has some low points: a Russian premier with heavy Groucho eyebrows, a set of gags about cremation, poor Lee Cobb in women's garb.

Mature film buffs might be willing to suffer through "Casino" for its wider effects, but anybody else who sees these movies deserves what's coming to them.

(Rating: "Casino Royale": not available; "In Like Flint": A-2, morally unobjectionable for adults and adolescents.)



REV. JOHN W. ALLEN

Indianapolis man among ordinands

NOTRE DAME, Ind.—An Indianapolis native is one of eight candidates to be ordained as Holy Cross Fathers here on Sunday, May 21. Rev. John W. Allen, C.S.C., of St. Patrick's parish, Indianapolis, will be ordained at 2 p.m. in Sacred Heart Church on the campus of the University of Notre Dame by Bishop Leo A. Pursley of Fort Wayne-South Bend.

The ordinand, son of Mr. and Mrs. Floyd Allen, is a graduate of Sacred Heart Central (now Kennedy Memorial) High School, Indianapolis. He entered the seminary at Notre Dame in 1958.

His First Solemn Mass will be offered at 5 p.m. Sunday, May 28, in St. Patrick's Church. Reception will follow until 9 p.m. in the parish school hall.

Higgins

(Continued from page 5) ments in favor of the union shop—far outweigh the cons or the arguments against it. It is only fair to note, however, that there are some fairly persuasive reasons why the labor movement ought to re-examine the question of the union shop periodically.

One of these reasons is the possibility that in some cases the union shop, in addition to making things a little too easy for a minority of dishonest or undemocratic labor leaders, may also have the result, over the long haul, of weakening rather than strengthening the labor movement.

There is no secret about the fact that many members of the rank-and-file are not really sold on the importance, much less the necessity, of unions. To use the popular slang expression of the day; they couldn't care less about who runs the union or how he runs it, so long as he continues to get them progressively better and better wages and working conditions.

There are undoubtedly a number of complicated causes for this spirit of apathy and indifference on the part of so many union members, but to some extent at least it may be due to the fact that a good number of workers in recent years have joined unions very reluctantly, not out of a sense of conviction and for reasons of social justice, but simply because they had to join under the terms of union shop provisions.

This is not an argument in favor of right-to-work legislation—but it is something for the labor movement to think about. Surely this much is true, that while it is important for the labor movement to organize the unorganized, it is equally important and equally necessary

DCCW sets tea

An annual Anniversary Tea has been planned by the officers of the Indianapolis South Deanery Council of Catholic Women for Thursday, May 18, from 1 to 3 p.m. at the Southern Branch of the Indiana National Bank Hall, 3721 S. East St. All women in the parishes of the South Deanery are cordially invited to attend.

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for the labor movement to look for new ways of "unionizing" the organized—of transmitting the idealism and spirit of sacrifice to those who already belong to unions whose understanding of what trade unionism is all about and of instilling in them of the idealism and spirit of sacrifice to which the labor movement owes its very existence.

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Puts issue up to priests

CAMDEN, N.J.—Archbishop Celestine J. Damiano, bishop of Camden, has put the issue squarely up to his priests—seeking their frank opinions of their own assignments as well as pastoral needs of the diocese.

To the more than 300 diocesan clergy, the archbishop sent a questionnaire seeking the information. He told the priests their replies would be held in confidence, and asked for candid answers and the "spirit of fraternal priestly cooperation and coordination."

Out of the project, the archbishop said, he hopes to establish a diocesan personnel board to assist him in appointments and various assignments of priests.

Indianapolis Parish Shopping List

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Now...for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

For only \$1—now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan—if you mail your Enrollment Form no later than Midnight, May 21, 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 for yourself 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?

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 full-time domestic help—to take care of things at home. If one of your children is suddenly hospitalized, you will certainly spare no expense. If you're a senior citizen, with limited reserves, and are suddenly hospitalized, even with Medicare, where will the "extra" money you need come from?

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

How The Plan Protects You And Your Family Now, with the unique protection of the 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.

CHOOSE THE PLAN THAT SUITS YOU BEST—You can enroll for only \$1.00!

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

\$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: \$100 weekly (\$14.28 daily) when you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

\$7,500 MAXIMUM—HUSBAND-WIFE PLAN: \$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.

\$5,000 MAXIMUM—INDIVIDUAL PLAN: \$100 a week (\$14.28 a day) when you are hospitalized.

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered 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.)

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

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan. Or, if you are living by yourself, choose the Individual Plan.

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, right up to the maximum (Aggregate of Benefits) of the plan you select.

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

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

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

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

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 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!

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—it still will not cover all of your needs. During this limited enrollment, you can get the extra cash protection needed during the high-risk senior years simply by filling out the Enrollment Form below without any other qualifications!

It's a fact that people over 65 are greater risks. They go to hospitals more often and have larger hospital bills than any other age group. That's exactly why senior citizens need more protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is within your means. If you are over 65, now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan \$2.25
Female on One-Parent or Individual Plan 3.00
Male on any Plan 3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

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, 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

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. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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," which we call the maximum.

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

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

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) when 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 a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the

treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. 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 are 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—or 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 policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

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 at left.)

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.

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 May 21, 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!

ONLY A FEW MORE DAYS LEFT! LIMITED ENROLLMENT PERIOD ENDS MAY 21, 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. 5750430

INSURED'S NAME (Please Print) _____

ADDRESS _____

CITY _____ STATE _____ ZIP NO. _____

SEX: Male Female _____

AGE _____ DATE OF BIRTH: _____

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: _____

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 _____ SIGNATURE _____ (SIGN—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



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana