

# Bishops of Indiana issue statement on abortion proposal



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## OUR NEGRO RELIGIOUS

### Convents and race: a changing picture

By BERNICE O'CONNOR

Not so many years ago it was easier for a young Negro girl to be served in a department store tearoom than it was to enter a white congregation of Sisters. If she wanted to join a religious order, three Negro Sisterhoods were available to her — the Oblates of Providence at Baltimore, the Sisters of the Holy Family at New Orleans, or the Franciscan Handmaids of the Most Pure Heart of Mary at New York City.

Today, although many formerly all-white orders now welcome Negro candidates, the presence of a Negro Sister in many communities is still a rarity.

THE SISTERS of St. Francis of Oldenburg have three Negro Sisters in the Archdiocese. Each is a convert to Catholicism, each attended Marian College, and two are graduates of St. Mary's Academy, Indianapolis. In addition, the community has another Negro Sister teaching in Kansas City and two Negro postulants.

Sister M. Francesca, O.S.F., teaches English and speech at Oldenburg's Immaculate Conception Academy. "Thrice privileged and thrice blessed" is how she describes her role as a Negro, a Catholic, and a Sister.

The daughter of theatrical parents who toured with a Negro repertory group organized by David Belasco, Evelyn Thompson learned early in life to take pride in her racial heritage.

"I think the saddest day of my life was hearing a little Negro pupil of mine in Cincinnati talk about going to a relative's where 'they used a tablecloth and napkins and everything, just like white folks.'"

The future Sister Francesca grew up in the Episcopal Church, the great-granddaughter of an Episcopal minister. But because her family wanted her to attend an all-girl high school, she enrolled at St. Mary's Academy in Indianapolis.



ACADEMY TEACHER—Play-directing is one of the natural talents of Sister M. Francesca Thompson, O.S.F., a member of the faculty at Oldenburg's Immaculate Conception Academy. She is a popular lecturer on civil rights.

"St. Mary's was my Road to Rome," she says. Baptized toward the end of her sophomore year, she went on to graduate from St. Mary's and to attend Marian College for a year. Sister Francesca entered the Oldenburg community in 1952.

"I never felt like an outsider, never. Not at St. Mary's, not at Marian, not at Oldenburg. I believe this speaks well for my community."

SISTER FRANCESCA is now a popular speaker, frequently appearing at vocational conferences, missions, interracial meetings, or parent-teacher gatherings. "Sell yourself" is her advice to Sisters, priests, or Brothers worried about the vocation shortage. "Show people you are happy in your own vocation."

The familiar spirituals, the friendliness of the minister at the front door of church after Sunday services — these traditions are missed by the Negro

entering the Catholic Church, Sister Francesca believes. She also considers "a Negro clergy talking to the people in their own terms" a great boon to conversions.

"Of course, when we speak of vocations, I think the biggest barriers—Negro or white—are worldliness and a distorted notion of freedom. It's sad to hear of certain ex-Religious who now declare that when they gave up freedom to enter religious life, they also gave up their responsibility for intelligent decisions. I believe that when you freely enter religious life, you assume the greatest responsibility, that of adhering to your vows."

CAUTION—don't push—is the warning of another Negro Sister when asked about encouraging vocations. Sister Mercedes, a mathematics teacher at Secena Memorial High School, says: "Most teenagers don't even want to talk about vocations. A Sister can show she is joyous and useful, and the rest is up to Providence."

Like Sister Francesca, the Secena teacher entered the Church during her high school years. A native of St. Louis, Marian Robinson attended all-Negro elementary and high schools.

"I grew up in St. Louis," she recounted, "when it was still totally segregated. You didn't fight the system. After a few attempts to buy a ticket to a big theatre or to eat in a popular restaurant, you just gave up. Sometimes we used to talk about injustice in school. The teachers just told us to be patient."

SISTER MERCEDES remembers that her first integrated experience occurred soon after her family moved to Indianapolis.

"My mother and I went to a movie at the Indiana Theatre. My heart was in my mouth when mother went up to the box office and asked for two tickets, but there wasn't any

#### BULLETIN

The bill to ease Indiana's abortion law passed the House of Representatives late Wednesday by a 62 to 13 margin.

Strong opposition to an Indiana General Assembly bill liberalizing abortion was voiced in a statement by the bishops of the state's five Catholic dioceses.

The measure in question, House Bill 1621, would allow physicians to terminate a pregnancy if they believed the pregnancy endangered the physical or mental health of the woman; if it resulted from rape or incest; if there was a substantial chance of the child being born with grave physical or mental defects; or if the woman were mentally defective.

Present state law permits abortion only if a woman's life is endangered.

The bishops' statement called the proposed law a "betrayal" of the "inviolability" of human life that sacrifices human dignity "on the altar of expediency and fear."

"Even those Americans who disagree on the divine source of that precious dignity have, nonetheless, fought to preserve it in war and peace," the bishops said.

THE JOINT statement foresaw the proposed law as making "the underprivileged and deprived" more "amenable" toward abortion as "a solution to their problems." It added that those problems are "the problems and responsibilities of the whole community."

The bishops also said the bill was so broadly written in granting "a basis for legally admissible abortion that practically no limit will remain intact."

In addition to Archbishop Schulte, the statement was signed by Bishop Raymond J. Gallagher, of Lafayette; Bishop Andrew G. Gruka, of Gary; Bishop Paul F. Leibold, of Evansville; Bishop Leo F. Pursley, of Ft. Wayne-South Bend.

The House bill under attack by the bishops was sponsored by Representative Harriette Bailey Conn (R., Indianapolis).

Last week, after a public hearing in which it was endorsed by several groups including the Indiana State Medical Association, the House Committee on Organization of Courts and Criminal Code sent it to the

(Continued on page 9)

#### THE GENERAL ASSEMBLY

### Bill seeks to change state's abortion law

H.B. 1645, the House version of the Fair Bus Bill, was returned early this week from the floor to the House Ways and Means Committee.

By JOHN G. ACKELMIRE  
Associate Editor

Among the surprises in last week's session of the Indiana General Assembly was a House committee vote recommending passage of a bill vastly liberalizing the state's abortion law.

The measure (H.B. 1621) earlier had been expected to die in committee.

At a brief morning public hearing of the Committee on Organization of Courts and Criminal Code, however, it was endorsed by spokesmen for the Indiana State Medical Association, the Indiana Council of Churches, the American Protestant Hospital Association and the National Council of Jewish Women.

The only dissenting voice at the hearing, for which notice had been posted the afternoon of the day before, was that of Father Donald L. Schmidlin, director of Catholic Social Services in Indianapolis.

Representative E. Henry Lamkin, Jr. (R., Indianapolis), who



ARCHBISHOP AND PAPAL HONOR RECIPIENTS—Archbishop Schulte is shown above with the six lay men and women and seven Archdiocesan priests who were recently honored by Pope Paul V. The official ceremony of recognition was held last Sunday in St. Peter and Paul Cathedral and was attended by several hundred persons. In the top photo, from left, are: Charles E. Stimming, K.S.G., Arthur J. Sullivan, K.S.G., Mrs. Alfred Brown, Archbishop Schulte, Mrs. Frank E. McKinney, Mrs. Marie Melloy and James J. Russell, K.S.G. The three ladies received the Papal Cross "Pro Ecclesia et Pontifice" while the men were named Knights of St. Gregory. Shown in the second photo, from left are: Msgr. Joseph D. Brokhage, Msgr. Charles Koster, Msgr. Cornelius B. Sweeney, V.G., P.A., Archbishop Schulte, Msgr. Richard J. Kavenagh, Msgr. Raymond T. Bosler, Msgr. Charles Ross and Msgr. Leo Schafer. Six of the priests were named Domestic Prelates, while Msgr. Sweeney was appointed Prothonotary Apostolic. (Staff photos)

#### AT ST. MEINRAD MEETING

### To probe priestly formation

ST. MEINRAD, Ind. — Jude Guest House on February 20 and 21. Fourteen bishops will attend.

Archbishop Schulte will host an important two-day session at St. Meinrad Seminary here next week which could have wide impact on the future of seminary education in the Midwest.

Twenty of the 33 dioceses who have seminarians at St. Meinrad will be represented at the Bishops' Conference on Priestly Formation, to be held in the St.

nel." He is expected to stress the growing emphasis in the Church — that purely diocesan interest must yield to the total needs of the American Church and the universal Church.

Discussions of the conference will focus on the specific programs of seminary education underway at St. Meinrad College and School of Theology on Tuesday afternoon. Father Hilary Ottenmeyer, O.S.B., and Father Conrad Louis, O.S.B., rectors of the respective schools, will make the presentations.

THE WORK OF the United States Episcopal Committee on Priestly Formation will be presented by Bishop Loras T. Lane of Rockford, Ill., who heads the committee.

Bishops of the following dioceses will attend the conference: Indianapolis, Evansville, Lafayette, Gary, Belleville, Harrisburg, Joliet, Pittsburgh, Owensboro, Richmond, Rock-

ford, Springfield-Cape Girardeau, Wichita, and Oklahoma City-Tulsa.

Other dioceses to be represented include: Baton Rouge, Charleston, Lansing, Nashville, Natchez-Jackson, and Fort Wayne-South Bend.

Archbishop Schulte has urged Catholics of the Archdiocese to give generous support to the annual membership campaign for the Society for the Propagation of the Faith.

The Archbishop's appeal was contained in a letter which was read at Masses on Sunday, Feb. 12.

The letter emphasized the obligation of every Catholic to actively support the mission apostolate by prayer and almsgiving.

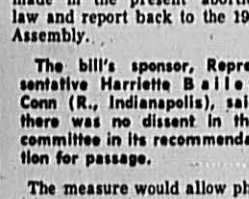
In his letter the Archbishop expressed gratification that "most pastors . . . are developing really active mission committees." He is hopeful, therefore, that the 1967 campaign will result in a "great increase" in Propagation of the Faith memberships.

There are four classes of membership in the Society. Individual Annual: enrolls one person, living or deceased, for one year for \$1.00. Special Annual: enrolls an entire family—father, mother and children—for one year for \$10. Individual Perpetual: enrolls one person, living or deceased, forever for \$50. Family Perpetual: enrolls an entire family (father, mother and children, living or deceased) forever for \$100.

Ban lifted  
LONDON — The bishops of England and Wales have withdrawn a ban on priests attending theaters, although they left it up to each bishop to make an appropriate announcement to the clergy in his diocese. The ban was imposed here about a century ago.



MATHEMATICS IS HER 'CUP OF TEA'—Sister Mercedes Robinson, O.S.F., has taught mathematics the past several years at Secena Memorial High School in Indianapolis. This summer she will continue graduate studies in math at the University of Illinois.



Ackelmire



BOOKS-IN-THE-NEWS

A Methodist Observer at Vatican II

By ALBERT C. OUTLER  
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NO ONE yet knows for certain how the Vatican II documents will be translated into action and how far they will move the Roman Catholic Church to further changes—and what impact all this will have on the Christian community as a whole and on the human community. The

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council itself captured the public imagination as no other event in the church history of this century. But who will follow it up, and how, and how far?

The first factor in the follow-up will be getting the documents read and interpreted and their essential imperatives communicated to as many people as possible, in the Roman Church and out of it. In this connection, they will at least have easy access to the primary sources. Most of them have already been published in the diocesan papers. They are, or shortly will be, available in separate pamphlets and, again, the whole lot will be published in a single volume together with Catholic and Protestant commentaries.

Similar publishing programs are in progress in other countries all over the world. In many dioceses here in America, plans are afoot for "little councils," to repeat something of the experience of the council for the priests and people back home. Even so, this business of getting the council to the people will have to go on in a thousand ways and for a generation; nor will it really succeed until it gets to the community and parish levels, with study and service projects—e.g., "living room dialogues"—in which Catholics and non-Catholics can learn to think, work, and worship together in mutual trust.

ANOTHER CRUCIAL factor in the post-conciliar follow-up will be the leadership patterns of the Pope. The art of pope-watching, a perennial fascination in Rome, has now become an important interest for any and all ecumenists. I offer you here a thumbnail sketch, mostly to suggest our need for an accurate life-size portrait. It was, of course, John XXIII who began the council, but it was Paul VI who carried it through to a success it could scarcely have had otherwise—and this because Paul is a deep-dyed conservative in matters of doctrine and church discipline yet also an imaginative and courageous progressive in questions of policy and administration. His passion for solidarity tempers his zeal for progress, but does not quench it.

Paul VI is not indecisive, as has been alleged. What happens is that, with a darting intelligence, he canvasses all of the options in an issue, and all their competing claims. But when he finally comes to the decision, it usually has an accent of inspiration—something original and unexpected—which

means that we almost always have something more than the resultant of the merciless pressures that zero in on the fourth floor of the apostolic palace. He is tender with the feelings of the immobilists but declines to give them the veto power that they really want.

His trusted lieutenants still come from the conservative side (Cicognani, Tisserant, and Felici—who now becomes the man to watch, for he is the youngest man in the conservative leadership and his star has been rising). But this same Pope has also begun internationalizing the College of Cardinals, has set up the synod of bishops and has participated in a service of common prayer with the observers, despite very strong dissuasion. He exasperates those who want Rome reformed by Friday; he annoys the journalists who work on the "Let's you and them fight!" principle. And, alas, he simply does not enchant people, as Pope John did so effortlessly.

THERE ARE immobilists and progressives who join in predicting that Pope Paul will try to turn the clock back from the hours that were struck in Vatican II. There is an Argentine archbishop, whom I know slightly (Buteler of Mendoza), who has said openly that Paul let the council go through with its play-acting at reform, but now will quietly set things back to rights, just as they were before Roncalli! This, of course, is nonsense. But we can expect him to go on in the pattern of cautious reform that he has already displayed—open to new ideas or new dimensions of old ideas, but immune from extremism.

And he will also go on "developing"—himself! For example, when Vatican II began, Montini's concept of ecumenism was modeled on *Mortalium Animos*; his stereotype of Protestantism was borrowed from the only really bad book Jacques Maritain ever wrote (Montini translated it into Italian). In the course of the council, however, his ecumenical understanding has developed as far and as fast as anyone's I know.

His dealings with the observers went far beyond the demands of his Italian hospitality (which was superb) and of his Christian graciousness (which was unfeigned). He still insists on a visible symbol and agency of unity in the Christian community and he regards the papacy as the only possible symbol and agency of this. But he now affirms that authentic unity need by neither monolithic nor uniformitarian—which means that he has come to take pluralism seriously and to react toward it positively.

Given such a perspective—and a decade of development—the shape of the eventual recombination of Christian unity may become visible; a plurality of Churches in full communion, with diverse rites and institutional organization, but truly one in Christ as one Church but multifiform—truly catholic, evangelical, and reformed (to quote the slogan of COCU!). There is no immediate prospect of this; all of us need more growing up and growing together before we are ready for the risks of reunion. Meanwhile, however, we can get on with the obvious and urgent projects of mutual Christian witness and service in joint

THE AUTHOR: This refreshingly incisive how-others-see-us article is by the Rev. Albert Outler, D.D., professor of theology since 1951 at the Perkins School of Theology of Southern Methodist University. He was born in Georgia and brought up in a Methodist parsonage. He earned his doctorate at Yale, and taught theology at Duke and Yale universities before going to Southern Methodist. He is past president of the American Theological Society and the American Society of Church History. He has been Methodist delegate to numerous Faith and Order Conferences all over the world, was an official observer of the World Methodist Council to Vatican Council II, and is Vice-Chairman of the Commission of Ecumenical Affairs of the Methodist Church. He was given the 1966 "Methodist of the Year" Award. Among Dr. Outler's published works are "The Christian Tradition and the Unity We Seek" and "That the World May Believe." Rev. John B. Sheering, C.S.P., editor of *The Catholic World*, says of Outler: "This Methodist theologian, a reincarnation of Ronald Knox, has a writing style that makes reading about the Council a literary and intellectual pleasure."

defense of human dignity, peace, and well-being. Little good will come of impatience; none at all from apathy.

AND THIS BRINGS me to my final point. What about us non-Romans in the aftermath of Vatican II? The first part of my answer to this question is that, in a curious way, the council has given us a charter for change, too. For the blunt truth is that, with Vatican II, the Roman Catholic Church has leapfrogged the rest of us on at least two fronts: church renewal and ecumenical action. And it must also be said that, thus far, non-Roman reaction has been somewhat more negative than the Romans might have had a right to expect.

The stance of the World Council of Churches has varied from wary to mullish. Among the Orthodox Churches, only the Ecumenical Patriarchate has been warmly affirmative (and this amounts to less than it might because of the tragically precarious situation of Patriarch Athenagoras, one of the grandest Christians of modern times).

Among the non-Roman Churches in the West, only the Anglicans have moved to make much positive out of the new situation. The Methodists did reasonably well at the council, but at the top levels of church administration we've muffed at least three significant "chances" in the last four years.

But there is finally no evading the challenge of Vatican II that we go and do likewise—with our equivalents of renewal and reform. As far as such words go, this is all old hat to us. But now the Romans have gone and got along with their adventure in reform and renewal while we are still busy with our verbal isometrics (where you stretch your muscles but don't move outside the room). Many of our "reformers" are actually malcontents, handier at dismantling existing institutions than replacing them with anything better than modern equivalents of the ancient mystery cults. On the other side, our immobilists are at least as intransigent as their Roman counterparts and, what is worse, they are in firm and determined control of our ecclesiastical organization. Given these upper and nether millstones, it is small wonder that we have a crisis of morale in the Protestant ministry.

Moreover, at a time when constructive theology is having an exciting revival among the Romans, Protestantism is in the throes—temporary, I think—of an acute theological colic, and this is scarcely edifying to our Roman brethren newly interested in Protestant thought. If, for example, you lay Henry deLubac's book on atheism beside the essays of our self-appointed morticians to the Almighty, you might be, as I am, embarrassed for "our side." But the mindless outcry of some of their critics is not very promising, either. If pitiless self-criticism and vigorous bickering between the drivers and the driven were any real aid toward renewal and reform, contemporary Protestantism would surely be on the verge.

But something more is required of us—and this is what the Romans did at least in part at Vatican II: the re-opening of the springs and sources of faith itself (the vital sense of the reality and presences of God in our lives, our history, and our destiny). . . . Failing a renewal of authentic evangelical religion, we may be nearer the end of the Protestant era than we have thought—but by default and not transfiguration.

VATICAN II poses still another challenge to us with respect to our traditional negativism toward Rome. Our forefathers took their stand as "Protestants" before an unreformed and irreformable Roman Catholic Church—and for four centuries we have been justified in that stand by Roman immobilism and triumphalism. After the wars of Religion, this developed into a cozy arrangement in predominantly Protestant countries: the Romans in their ghetto and the Protestants confident that they were the sole trustees of what Paul Tillich too blithely identified as "the Protestant principle"—the primacy

would, and should, be if Rome succeeds, even partially, in transposing their charters for change into effective, practical programs? For the comfort of the intransigent, it is not at all certain that they will, or even that they can.

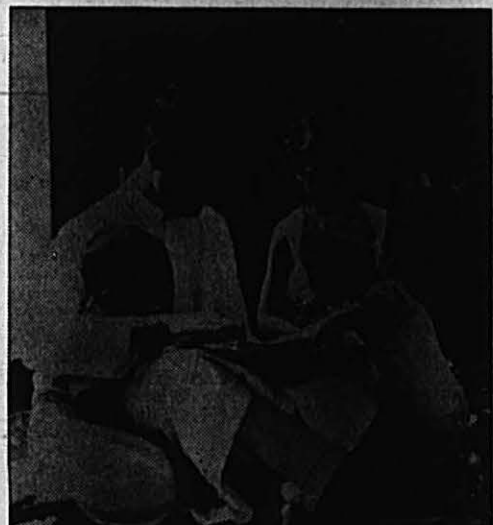
The bishops are gone from Rome—and so are the observers. The hard-core diehards are still there, dug into their curial foxholes. They are powerful, shrewd, and dauntless; they'll never give up or go quietly. Meanwhile, back at the ranch, there's a veritable rash of what looks to old-timers like mutiny in the ranks—Berrigan and Vizzard from the left, Father De Pauw and The Wanderer from the right—all volleying and thundering. It should surprise no one that many a bishop is wondering what to do with this Pandora's box they have pried open.

We cannot, then, be certain that the aftermath of Vatican II will match the event itself. What is certain is that something momentous is stirring in the Roman Catholic Church, that there is a vast company of Catholics—intellectuals, professional people, bishops, priests, and layfolk—for whom Vatican II was a new lease on life and a question that needs asking: who has a huge stake in it? What if the Romans continue to



DR. ALBERT OUTLER

JOIN THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN YOUR PARISH DURING THE WEEKS OF FEBRUARY 12 & 19



A young priest in Vietnam could tell you what it means to those in mission lands to have a priest who is one of their own people. There are many who have vocations, but missionary bishops are forced to turn them away because they lack sufficient funds to train them.

FOUR TYPES OF MEMBERSHIP. Living or deceased persons may be enrolled.

INDIVIDUAL ANNUAL enrolls ONE person only. Offering \$1.00 per year for each person. You cannot enroll Mr. and Mrs. John Smith, for example, for a year for \$1.00; it takes \$2.00, that is, \$1.00 for each; and it must be renewed each year. High school and college students may enroll for 50c per year.

SPECIAL ANNUAL includes all the members of one family, that is, father, mother and their children and must be RENEWED each year. Annual offering \$10.00.

INDIVIDUAL PERPETUAL enrolls ONE forever. Offering \$50.00 and is given only once. This offering may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$50.00 is given within 12 months from the date of enrollment.

FAMILY PERPETUAL includes the father, mother and their children of any one family unit, enrolls them FOREVER as members. Offering \$100.00 and is given only once. This also may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$100.00 is given within 12 months from the date of enrollment. Certificates for Perpetual Memberships will be issued by the Archdiocesan Office.

DECEASED PERSONS as well as the living may be enrolled in any of these classes of membership. Members share 30,000 Masses each year as long as they be in need of them.

Enroll your beloved dead in the Society for the Propagation of the Faith. Make the annual membership offering of \$1 for each person. Your deceased husband, wife, father, mother, or anyone else is thus enrolled for a year. During that time they share in no less than 30,000 Masses.



"Yes sir, for every foot I examine I give one half the fee to the Society for the Propagation of the Faith!"

SOCIETY FOR THE Propagation Of The Faith

RT. REV. VICTOR L. GOOSSENS, Archdiocesan Director

136 West Georgia Street Indianapolis, Ind. 46225

Archbishop's Lenten Schedule

Friday, Feb. 17—Bedford Deanery Conference at Bloomington, 10:00 a.m.; Tell City Deanery Conference, 3:00 p.m.; Tonsure at St. Meinrad, 8:00 p.m.  
Saturday, Feb. 18—Ordinations at St. Meinrad, 8 a.m.; Confirmation, St. Meinrad parish, 7:30 p.m.  
Sunday, Feb. 19—Ordinations St. Meinrad; Confirmation, Tell City, 3 p.m.  
Monday, Feb. 20 and Tuesday, Feb. 21—Bishops' meeting, St. Meinrad.  
Wednesday, Feb. 22—New Albany Deanery Conference, 10 a.m.; North Vernon Deanery Conference, 2 p.m.; Confirmation, Shelbyville, 7:30 p.m.  
Sunday, Feb. 26—Sermon at 10th Anniversary of Gary Diocese, 4 p.m.  
Saturday, March 4—Confirmation, Bedford, 7:30 p.m.  
Sunday, March 5—Mass and Confirmation, Bloomington, 8:30 a.m.; Confirmation, St. Bartholomew, Columbus, 2 p.m.; Confirmation, St. Columba, 4 p.m.; Greensburg, 7:30 p.m.  
Tuesday, March 7—Confirmation, Brownsburg, 7:30 p.m.  
Saturday, March 11—Confirmation, Connersville, 7:30 p.m.  
Sunday, March 12—Mass and Confirmation, Holy Family, Richmond, 9 a.m.; Confirmation, St. Mary, Richmond, 3 p.m.; Confirmation, St. Andrew, Richmond, 7:30 p.m.  
Monday, March 13—Richmond Deanery Conference, 10 a.m.;

Bishop Pinger's Schedule

Lawrenceburg Deanery Conference, 3 p.m.; Confirmation, Oldenburg, 7:30 p.m.  
Tuesday, March 14—Mass and Confirmation, Batesville, 8 a.m.  
Thursday, March 16—Confirmation, Greenfield, 7:30 p.m.  
Sunday, March 19—Blessing of the Palms, Cathedral, 11 a.m.; Marian Award, 4 p.m.  
Thursday, March 23—Consecration of the Oils, Cathedral.  
Sunday, March 26—Easter Mass and Sermon, Cathedral, 11 a.m.  
Saturday, Feb. 25—Confirmation, Sacred Heart, Jeffersonville, 2 p.m.; Confirmation, St. Anthony, Clarksville, 4 p.m.; Confirmation, Our Lady of Perpetual Help, New Albany, 7:30 p.m.  
Sunday, Feb. 26—Mass and Confirmation, Holy Trinity, New Albany, 8 a.m.; Confirmation, Holy Family, New Albany, 10:30 a.m.; Confirmation, St. Mary-of-the-Knobs, 2 p.m.  
Sunday, March 5—Confirmation, Gibault Home, Terre Haute, 10 a.m.; Confirmation, St. Margaret Mary, Terre Haute, 2 p.m.; Confirmation, Sacred Heart, Terre Haute, 4 p.m.; Confirmation, St. Patrick, Terre Haute, 7:30 p.m.



# Does fast, abstinence bind under pain of sin?

ST. LOUIS—The question of the Lenten observance and mortal sin was clarified in a memorandum drawn up by the Committee on Doctrine of the National Conference of Catholic Bishops, the St. Louis Review, archdiocesan newswriter, reported here.

It said the memorandum was sent to Cardinal Joseph Ritter of St. Louis.

The two most frequent questions, the committee said, are: "Do I commit sin by deliberately failing to fast and abstain on Ash Wednesday and Good Friday?" and "Do I commit a mortal sin if I deliberately excuse myself from abstinence on the Fridays of Lent, for only a light reason?"

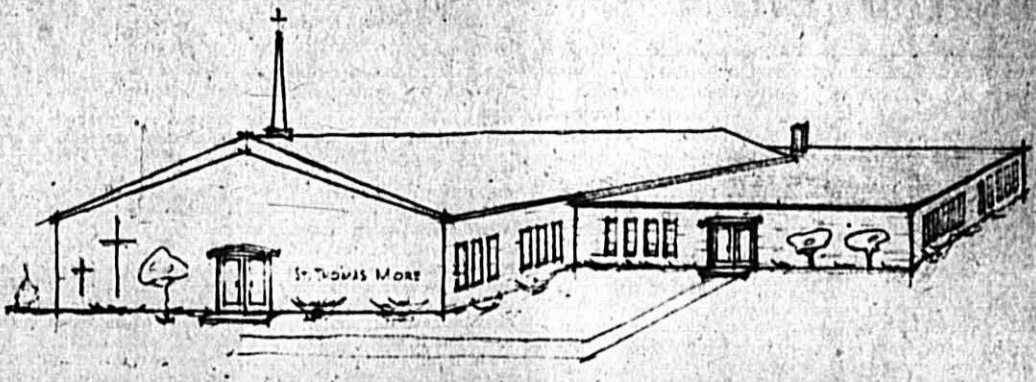
"THE ANSWER to both questions is in the negative," the Committee on Doctrine said. It emphasized, however, that all are bound to the precept of penance. "In guiding the faithful, either in the confessional or outside of it, emphasis should be placed on the need of anyone who claims to be a follower of Christ to approach the Lord in a spirit of repentance. It is obvious that if his disposition is such that he is unwilling to do anything... he would reveal a mortally serious state of soul and further specifications would seem to be purely academic."

The committee's memorandum noted that the statement of the

U.S. bishops last fall which outlines the obligations of penance, including fast and abstinence, "reflecting the thought of the Apostolic Constitution, does make a distinction between the obligation of Ash Wednesday and Good Friday—and the obligation of abstinence on the Fridays of Lent."

"It would seem, therefore, that the reason that would excuse from the obligation of abstinence and fast on Ash Wednesday and Good Friday would necessarily be a more serious one than the excuse from the obligation of the remaining Fridays of Lent. This, however, would not give grounds for the distinction between mortal and venial sins."

"The tone of the statement clearly emphasizes that the application, in practice, of the divine precept of penance and its various expressions, are to a great extent based on the attitude of the penitent himself, which can only be known to him and about which he must excuse himself in the light of his own conscience."



NEW MOORESVILLE CHURCH—Shown above is a preliminary drawing of the new St. Thomas More Church to be erected on a seven-acre tract on N. Indiana Street in Mooresville. The parish plant will include the church, office, parish hall and portable classroom for religious instruction. Construction contracts totaling \$109,035 have been awarded.

## IU to host meetings of churchmen

BLOOMINGTON, Ind. — Two conferences for church administrators have been scheduled by the Indiana University Bureau of Public Discussion and the Indiana Council of Churches. The conferences, the first of which will be March 20-21 and the second April 18-19, are being conducted as features of the University's "Focus: The City," a semester-long program to study urban problems.

THE MARCH conference will involve a discussion of the church in urban society, and will be highlighted with talks by Calvin Hamilton, Los Angeles director of planning; Harold B. Chetkov, planning associate for Indianapolis Community Service, and Saul Alinsky, executive director of the Industrial Areas Foundation, Chicago. Such topics as urban ecology, the aging and the aged, politics of urban reform, religious experience of urban man, the slums, blighted areas and the church, and the church and press will be discussed.

ADDITIONAL speakers will be the Rev. Arleone Kelley, Indiana Council of Churches; the Rev. Leroy Hodapp, superintendent of Bloomington district of the Methodist Church; William Ramsen, Indianapolis Methodist Mission; Joseph T. Taylor, acting dean, I.U. Indianapolis Regional Campus; and L. K. Caldwell, William F. May, and Ralph Holsinger, all of the University's faculty. With "The Other America" as its theme, the April conference will be devoted to a study of the location of churches and other institutions in city planning, politics of urban reform, and the religious experiences of the urban man.

Speakers will be T. William Patterson, chief planner, Louisville Planning and Zoning Commission; William L. Miller, Yale University School of Divinity; Michael Harrington, Chicago League of Industrial Democracy; and Dean Taylor, Chetkov, and Professor May. Each conference will be limited to 75 participants.

**Observance set**  
WASHINGTON—The National Newman Apostolate will observe Cardinal Newman Week February 19-26. The famous English convert to Catholicism was born on February 21, 1801.



ON THE WAY TO HIGHER EDUCATION—These five young ladies are the happy recipients of scholarships to Ladywood School. They won the grants over a field of 29 qualifying students. The scholarships were awarded on the basis of grade school achievement, high school placement tests and the special scholarship examination. Shown from left to right are: Elizabeth Goebel, of Little Flower parish; Vera Blatt, St. Matthew; Marcia Collignon, St. Plus X; Dru Anne Dwyer, St. Michael; Joan Homrighausen, Our Lady of Mt. Carmel. The awards were presented by Sister Dorothy Mary, right, principal of Ladywood. (Robert Lavelle photo)

## General Assembly

(Continued from page 1)  
tion only if a woman's life is endangered.

No abortion bill has been introduced in the Senate. But one still could be introduced under suspension of the rules. Some observers believe that would happen were the House bill handed down for final reading and vote by Speaker Otis T. Bowen (R., Bremen) and then passed.

THE MAJOR bus bills (S.B. 218 and H.B. 1045) are eligible for passage and may have been voted on by the time this is read.

Last week the Senate bill was amended to specify that public school buses travel only "over public school routes," transporting non-public school pupils on such routes "to and from the point or points on such routes nearest or most convenient to the school which such students attend."

Before amendment, the bill would have required that public school buses take non-public school pupils "to and from the school they attend."

There was disagreement among senators over whether another clause in S.B. 218—that non-public school pupils be given transportation "equal to transportation provided public school students in similar circumstances" might require public schools to include non-public schools as destination points.

An ancillary transportation measure (S.B. 244), authored by Senator Albert J. LaMere (D., Munster), was approved by a 36-3 vote. It would appropriate additional state money for public school bus transportation of all "eligible" pupils in a school district. Early House action was expected on this. Although the proposed law would boost the effect of the fair bus bills, regardless of their fate it would affect the 21,000 non-public school pupils now being transported on public school buses.

There was heavy "anti" activity on the fair bus question last week.

On Monday a group of about 50 pickets bearing signs that read "Vote No on Bus Bill" appeared in the Statehouse. Throughout the week numerous individuals wearing "Vote No on Bus Bill" paced Statehouse corridors.



RETREAT MASTER—Father John Emge of Cannelton, Ind., will conduct the annual retreat for the ladies of Holy Name parish, Beech Grove, at Our Lady of Fatima Retreat House on February 24-26. Mrs. Paul Shepherd is the parish retreat chairman; Mrs. Joseph Haag is co-chairman.

On Wednesday an avalanche of calls protesting the bills overwhelmed the House telephone center after Radio Station WBRI (Bible Radio Indianapolis) had told its listeners the private switchboard number was the one to call to voice opposition. When legislators began queuing up to wait for an open line out of the center, the station asked its listeners to place no more calls.

ON THE "PRO" side the Indianapolis News gave implied support to, or at least sympathized with, fair bus supporters. The News termed the bills a "marginal effort" to get relief from an "immense burden" and added, "We do not see why these people (parents of private school students) should be penalized time and again for the sin of paying their own way."

An issue thought dead for this session suddenly came to life last week when the Committee on Organization of Courts and Criminal Code of the Senate voted to bring a capital punishment repeal bill out on the Senate floor without recommendation.

The measure (S.B. 350), one of three death penalty repeal bills introduced this session, would substitute life imprisonment without eligibility for parole for capital punishment and would require that all persons now sentenced to die be resentenced to life imprisonment.

The action came only a few days after an announcement that George Robert Brown, convicted sex slayer of an East Gary beautician, would be executed May 3. Brown would be the first person executed in Indiana since Richard E. Kiefer of Ft. Wayne in 1951 and the second in the United States since 1965.

The House voted 61-35 to impose price controls on dairy products sold at retail outlets. Opposition to the bill (H.B. 1307), however, reportedly was growing formidable in the Senate. The chief aim of the bill, a hardy perennial, is to outlaw sale of milk by supermarkets at low prices to attract customers. A similar measure passed the 1959 Legislature but was vetoed by Governor Harold W. Handley.

THE SENATE passed 44-2 and sent to the House a measure (S.B. 258) that would amend the Indiana Civil Rights Act to exempt neighborhood and other organizations with plans for racially balanced integration from Civil Rights Commission cease-and-desist orders.

The measure has provoked a curious mixture of support and opposition. Integrated neighborhood associations, the Civil Rights Commission, the Indiana Council of Churches and many civil libertarians support it. Other civil libertarians, the Indiana State Conference of the National Association for the Advancement of Colored People, and the Indiana Real Estate Association, however, have spoken out against it.

House bills to create an office of ombudsman or "people's advocates" appear to be dead, but a House concurrent resolution to create a citizens' complaint bureau under the Legislative Advisory Commission on an experimental basis was introduced last week. The general idea is to help the "little man" find his way through the maze or haze of government.

The 95th Indiana General Assembly is nearing the end of its sixth week. To some, it only seems longer. The shouting and shooting will be all over come March 6.

## Exhibit of nuns' art in progress

ST. MARY-OF-THE-WOODS, Ind. — The "Joy-in-Religion" traveling art exhibit, composed of 40 watercolor, casein and polymer paintings, drawings and original prints by 26 Catholic nuns is being held at St. Mary-of-the-Woods College here through Feb. 20.

Biblical subjects, scenes and quotations motivate many of the works. The talented nun-artists are from 14 states and are mostly art teachers in colleges, secondary and elementary schools from the United States. The exhibit will be held in the Art Department in Foley Hall and it is open to the public.

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## Methodist

(Continued from page 2)  
successful implementation. Between them, they have tremendous resources of talent and dedication; their morale is high; their day, they think, is dawning.

IT IS, OBVIOUSLY, too soon to cast up anything like a final account of Vatican II. We must go on watching this strange unwell of the tides of the Spirit in the Roman Catholic Church—and not just as passive spectators. We, too, have a stake in their successes. None of us will gain by any failure of theirs. It is, instead, for us to join with them in all the good causes we

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## Open conferences for the engaged

TERRE HAUTE, Ind.—A series of 10 conferences for engaged couples got underway here this past week. Sponsored by the District Council of Catholic Men's Family Life Program, the series is open to all couples planning to marry in the coming year. Classes are held on Tuesday and Thursday evenings at 8 p.m. in Schulte High School.



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Comment

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

HUAC...

Critics of the House Un-American Activities Committee long have contended it is one of the most un-American activities around.

A congressional committee whose reason for being is to investigate ideas and opinions and the methods of expressing them does, indeed, seem incompatible with American devotion to free speech.

Nor does the committee's method of operation uphold a national ideal of good sportsmanship. The committee's way of dealing with ideas and opinions it doesn't care for is to squash them with threats of investigation and condemnation.

Eliminating the committee would leave no gap in the roster of congressional business. Every single bill that has come under HUAC surveillance rightfully has belonged under the jurisdiction of some other committee. The famous—or infamous—hearings of HUAC are an embarrassment of "made work."

Even members of Congress, historically reluctant to trim their own bureaucratic kingdom, are beginning to take a more sensible attitude toward the headline head hunters. Motions to abolish the committee were introduced by 17 different members this year. One resolution was voted on and defeated, 63 to 128. What makes this notable is that the vote represented the largest so far against the committee.

The real test of sentiment will come when the committee's appropriation comes up for discussion. No one expects the automatic approval of past sessions.

HUAC activity in the past year consisted mainly of a futile, often farcical, investigation of Ku Klux Klan leaders. Then last October it announced it intended to investigate riots in the nation's black ghettos. That fearsome prospect is now closer to reality. The committee is examining a report by a subcommittee which purportedly studied 70 riots which took place between 1964 and 1966 and found a heavy Communist Party influence.

Indiana Representative Richard L. Roudebush, a member of that subcommittee, has stated the report shows Communists were at work directly in at least 10 of the riots and that the Communist Party had, in numerous cases, used the civil rights movement to further or achieve its own goals. The John Birch Society has been saying that all along.

One need not be a prophet to predict what HUAC will do with the report by Representative Roudebush et al. Nor to predict what further charges of treason lie ahead for the civil rights movement. The really terrible possibility is HUAC will stir up such resentment and hostility, more riots and other violence will result.

Whatever the conclusions of the committee or the consequences of the investigation, the hearings again will divert the nation's attention from the real causes of racial unrest: poverty, prejudice, poor educational facilities, unemployment and segregated housing.

...and a member

When Representative Roudebush was appointed to HUAC service, the assignment was viewed as a "natural." There are many Americans who approve of HUAC and its philosophy of Americanism. There are many Hoosiers who agree with Mr. Roudebush, else he would not have been elected to Congress.

But we think that both the committee and Mr. Roudebush often labor under a misguided sense of patriotism. Patriotism is indeed a virtue. But a "feel" for the trappings of patriotism, or an excessive emphasis on those trappings, can be a detriment to true patriotism.

Patriotism is much more than recital of the Pledge of Allegiance or a valiant attempt to conquer the wavering ranges of the National Anthem. Patriotism, deep and proper, is an unequivocal dedication to freedom and the extension of freedom for all men.

Recently Roudebush introduced two bills in the House. One asked that Flag Day, June 14, be made a national holiday. Certainly every true American has pride in his country's flag and in its proper display on appropriate occasions. And every American we know likes holidays. But it is not out of order to ask if another day to picnic and swim will increase the average American's devotion to his flag.

Mr. Roudebush's second bill asked that Congress ban a memorial which a group of private Japanese citizens wish to build on the island of Guam to honor Japanese soldiers who died there in World War II. The monument has been approved by the State Department. Roudebush wants that approval negated.

The memorial has become a cause celebre among groups who have the strange notion that it somehow will (Continued on page 10)

Msgr. J. D. Conway

The Criterion has lost an all-time favorite. He was Msgr. John D. Conway, author of the column "The Question Box," one of the most popular features appearing in this paper and numerous other diocesan weeklies across the country.

He died as he probably would have wanted—at his desk writing. Despite several years of frail health that drained his body, the quality of his work and his ability to produce it in copious volume had been unaffected.

Msgr. Conway had a way of getting to the heart of things in a period of church renewal and change that confused and confounded many. He despised cant and legalisms, hypocrisy and sham. He weighed all questions from his readers on the scales of God's infinite mercy and love.

His honesty often got him in dutch with those Catholics who take cozy comfort in religion by rote, devotional cults, lily white parishes and a sense of salvational superiority. Above all, he often scored those Catholics preoccupied with the latter, but not the spirit, of canon law.

The Criterion will miss his intelligence and good humor, but most of all his dedication to justice.

May he rest in peace.

Abortion bill

The proposed abortion bill recommended for passage by a committee of the Indiana House of Representatives is a frenzied, hasty, unsound product of persons who want to "liberalize" the present state law permitting the therapeutic termination of a pregnancy when the life of a woman is at stake.

Among other features, the bill (H.B. 1621) would permit an abortive operation if two physicians certified to a "reasonable medical belief" that a pregnancy en-

dangered the physical or mental health of a woman.

This "mental health" aspect alone would open the door to a carte blanche policy on abortion. Such legislation in time could result in a widespread practice of destroying the fetus for the sake of the mother's "happiness."

At extensive abortion-law hearings in New York—not a quickie hearing like that in Indiana—some of the nation's leading physicians and psychiatrists testified that abortions on grounds of mental health almost never are required.

Themes



QUESTION BOX

Lutheran lauds liturgy reform

By MSGR. J. D. CONWAY

Q. Frequently you have carried comments on changes in the Mass. I presume that these are from members of the Church of Rome.

I am a Lutheran married to a Roman Catholic and thought you might welcome the views of an "outsider." First (rather facetiously), welcome to the vernacular and congregational singing, though you could have been there 450 years ago.

Seriously, I think these changes are the best thing to happen in the last 200 years. Many Catholics and most outsiders (non-Romans) found the Latin uninteresting and hard to follow. I myself was literally bored at most Masses, but not now. With the sermon restored (not my words), and nearly everything in English, I find myself nearly at home and join in the response (though my wife gives me a dirty look when the Lutheran uses "thy" and "hine" and the Roman does not). If and when they add some familiar hymns to the list (there are currently only 12 in this diocese), then I'll join in those too.

By updating the Church in this manner, I feel that those persons who are not presently members of any church will look with greater favor and response to the Roman Church than in the pre-council Latin days. This one single council action could bring in many converts that would have shied away from the unintelligible Latin Church.

A. This letter is not recent. We may hope that the diocese in which this man lives now has more hymns.

Q. The bitterness and sometimes outright dislike of the changes, particularly in the Mass, expressed by Catholics in letters to the various papers and magazines, are very distressing.

This great-grandmother—old-fashioned though it may be—still clings to the teaching of the good nuns years ago: "Don't try to be bigger than the Church."

It's beautiful and warm to be a real part of the ceremony, and all you have to do for your private prayers is get there ahead of time and talk to Him while you wait.

A. Yes, most people who used the Mass for their own private devotions find most difficulty with community worship.

Q. Since the law of abstinence from meat on Friday is no longer in effect (except during Lent), am I guilty of sin if I

Editor's Note — Prior to Monsignor Conway's death, a considerable backlog of Question Box material was accumulated. The column will be continued as a weekly Criterion feature until the backlog has been used.

do not perform any other penance on Friday, but do eat meat?

A. One of the reasons for doing away with the law of abstinence was to eliminate the negative, scrupulous attitude represented by this question. A Christian should not spend his life dodging sins, or worrying about sins. This dissipates the energy he should be using in the active love of God and his neighbor. And penance is needed to purify love and remove the obstacles to its faithful, generous expression. Penance should not be confined to Fridays, and you are not guilty of sin if you skip it on a particular Friday.

Q. You state that the Gospels were written in Greek. I did not know that there were any Greeks in that part of the country at the time of Christ.

A. There probably were not many Greeks in the limited areas where Jesus lived and visited—probably not many in the places where the Gospels were written. But the Greek language had become a widespread, international means of communication and literature. Hebrew was no longer in popular use at the time the Gospels were written, and Aramaic, which was the native language of Jesus and the Apostles, was limited to a small area of the world.

Q. The Book of Genesis was supposed to have been written by Moses. How long after God created Adam and Eve did Moses write this Bible, and who revealed all this so accurately to him?

A. Moses probably did not do any of the actual writing of Genesis. Pens and parchment were a bit rare in the desert. My most conservative guess is that there were 50,000 years between the time of man's creation and the writings of Genesis; there may have been 500,000.

There is no evidence that any part of the creation story was directly revealed to the writer of Genesis. He was inspired by the Holy Spirit in his writing, but this gave him no share in God's knowledge of history.

Q. You sure gripe me the way you refer to almost everything

pre-Vatican II as nonsense. But there is one thing that I will find to agree with you that it is nonsense: that is all this monsignor stuff. How any well educated person, which priests are, could allow themselves to be involved in the ceremony of being invested a monsignor baffles me. But I guess it tickles their little ego. (Pardon that dirty Latin word.)

A. Personally I was made a monsignor in pre-Vatican II days when tickling the ego was the "in" thing.

Q. Can a Catholic girl marry a non-Catholic boy who has been divorced? Has there ever been anyone to do this in the Catholic religion? What if the boy became a Catholic after his divorce; can he then marry a Catholic girl?

A. About the only firm answer I can give is: Maybe. It depends on many circumstances, and the odds are negative.

Q. The English noun "renewal" seems to do a good job of explaining the idea behind "aggiornamento." Just a suggestion.

A. And a very good one.

Q. Is it proper, Father, to say Amen after each prayer in the rosary? I have always said (and in my 79 years I've prayed a great many rosaries) "... world without end. Amen," "... deliver us from evil. Amen," "... and at the hour of our death. Amen."

Last Sunday I was answering in a small group and half way through the reciting of the beads I realized my voice was echoing the Amens at the end of each prayer — no one else seemed to be ending likewise. At the end of the rosary everyone had a loud Amen. I felt somewhat embarrassed.

A. I was not aware of innovations in the rosary. I find it rather inconsiderate of your friends to pull a surprise on you like that. When they change the ground rules they should let everyone know. Until I learn otherwise, I consider your method better.

Q. I have been writing to you several times, but never have seen anything of answers, as of yet. If you don't answer, to whom do I write?

A. Your letter is three pages long, dealing with complaints against your parish priests, and it is unsigned. I don't mind gripes unless they are anonymous.

OPINIONS

Backs Monsignor

To the Editor:

With due respect to the opinions of the ex-seminarians and "Battered Layman," I must say that I for one, was more than dismayed by the subtle attacks made in their letters.

Judging from what was said by the one writer in particular, one would think that all ex's are such because they were victims of unkindness.

It has always been thus through the ages. People become frustrated because of some human obstacle which they cannot find in their power to overcome, and as a result, the Church, the priesthood and the religious vows are cast aside.

The editor of "Clergy Review" as recently as last July said, "There are some at present who are reacting in an inarticulate fashion by bearing a confused grievance against the clergy or giving up the practice of their faith." The writer of these words was none other than Father Charles Davis. No one knows another man's conscience, no man should presume to judge another man, however, it is possible to judge a man by what he says.

I am not saying that every ex-seminarian will give up his faith, but I do say that there is something very bitter in the letters that appeared last week that could cause the loss of faith in others, or at least the weakening of it.

What with all the publicity given Charles Davis, the Monsignor who married a divorcee, the rest of the priests who have married, with the ex-nuns, and those who are still nuns showing their hair (horrors!) and shortening their skirts—with all these articles published every day by the public press by writers who do not deserve the name, it's about time that someone threw out a lifeline for the rest of us in the religious life. Even Liz Taylor and the Beatles have been relegated to a back page because of this literary deluge.

Take the recent clergy survey made on celibacy. The way it was presented one would think they'll all be married before the year is over. Compare it with the number of men who are married and wish they were single, or with the divorce rate, and it falls flat.

All this publicity and stress must serve as a shock wave to our younger readers. It has even affected the older readers. Too many of these distorted facts can lead to damaging impressions.

Again, thanks to the good Monsignor Brokhage, who is on the alert to counteract this deluge. There must be hundreds of religious who will agree with me that his article appeared as an oasis, a beacon light, a respite. It made us feel that our footing is substantially grounded, that we are still right in cherishing and keeping the vows we uttered long ago, that the religious and priestly life is best for us. We are the first to admit that we are in need of renewal.

Monsignor Brokhage made no personal attack on anyone, as did the ex's on him. True, the religious orders may dissolve and our present seminary systems be abolished, but it won't be because Rector-Principals or Mother Generals have forgotten the law of brotherly love.

Could a gentleman with the talent, knowledge, perception and courage embodied in Monsignor Brokhage carry on, dealing with the raw material that comes under his tutelage, could he I say, carry on if he were lacking in love and charity?

Happy Franciscan Religious Indianapolis

Amused

To the Editor:

I was amused by the several letters published in The Criterion, February 10, accusing others of accusing.

In recent years, religious life has faced destructive, as well as constructive criticism. Every thinking religious is evaluating her position, and those who have chosen to abandon are vocal in declaring invalidity.

If ex-religious have the right to air their opinion in public, have not those who choose to

"It is extremely difficult to cite a condition in which a psychiatrist can decide, even with reasonable certitude, that an abortion is going to benefit the... mental health of a patient," Dr. Frank J. Ayd testified.

We trust this ill-conceived House bill will get nowhere. Father Donald L. Schmidlin, director of Catholic Social Services in Indianapolis, and the only dissenter at the committee hearing, made a sound suggestion: if any changes in the present law are to be considered, let a study commission be appointed and report its findings to the 1969 General Assembly.

Backs Monsignor

keep their promises the same of the art treasures possessed by the Church and its associated organizations, as well as many wealthy Catholic people are not works which were created to beautify our churches.

The sale of these works of art to responsible individuals or societies would raise millions of dollars for the financially poor mission activities of the Church. I don't think we should lavish ourselves and our churches or schools with such luxuries of valuable art when our mission-aries are struggling to exist!

Slater Alma, S.P. Indianapolis

'Missed point'

To the Editor:

The three Ds—DISMAYED, DISTURBED and DISAPPOINTED—obviously missed the point (deliberately?) of the letter by Monsignor Brokhage in The Criterion of January 27.

Could it be that the 'shoe pinched a bit; and by publicly berating the good and intelligent Monsignor Brokhage in The Criterion discomfort a little?'

Lay Observer Indianapolis

Art treasures

To the Editor:

Recently one of our Indiana Colleges and the FBI reported the recovery of a very valuable painting which had been stolen from the college several months earlier. The painting had a value of approximately \$300,000!

This has raised a question in my mind: "Why does this college or any Catholic institution really need to keep such a valuable piece of art when there is such a crying need for money to build churches, schools, orphanages and housing for nuns, brothers and priests in the far-flung mission territories of the world?" A complete parish plant of church, school and housing often costs less than \$10,000 in such places as India and Ethiopia. A \$300,000 painting, converted to cash, would build 30 such parish plants, and I'm sure would be much more pleasing to God than the relatively minor benefit to be derived by a few who admire such a painting hanging on the wall of a small Catholic College.

Salisbury was a dupe used by the Hanoi regime. Don't you think they would show him only what they wanted him to see and tell the world? Just what do you think war is all about, throwing roses? No, it's Hell. I've been there (WW II). Now my son is in the service. I don't want him to be raised for "cannon fodder" anymore than any other parent. But please remember "Freedom isn't free," at least our forefathers knew it. Freedom calls for sacrifice.

Have you talked to any boys who have been there, or a parent that lost a son there? I know how they feel. If we would have stopped Hitler in the pre-World War II days, there wouldn't have been an Auschwitz or a Dachau, remember! Or the bombed out monastery of Italy.

Salisbury's dis-service, was a blow to our fighting men. It's time you of the far left stopped hammering away about our way of life. Even though it's not perfect, it's a heck of a lot better than many other places in the world.

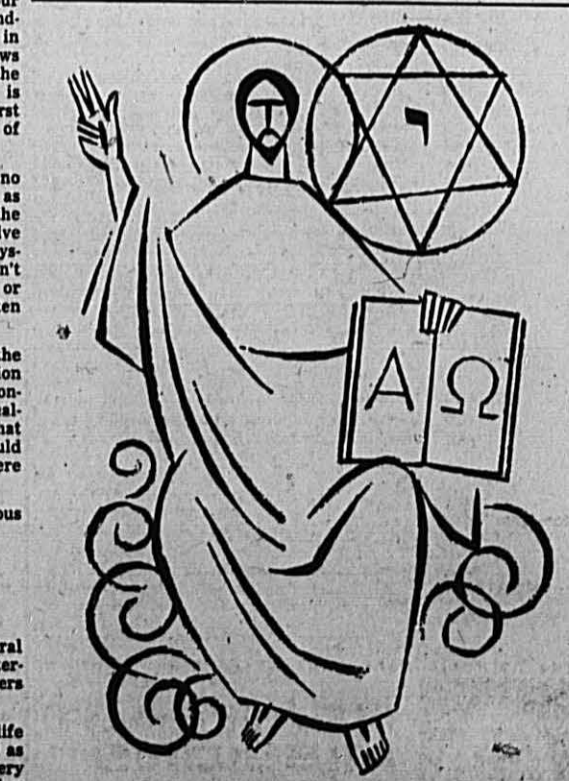
I used to enjoy reading The Criterion but anymore, I and many, many other Catholics want to know if the editor is slipping away into the wrong camp of thought.

Why didn't Salisbury mention the atrocities of the V.C. babies for shields, tying soldiers to the ground and letting tiny hungry dogs work them over. The little "Dachau" Terrorist activities on innocent civilians, the murder of political leaders, (Continued on page 10)

History clearly shows that the Catholic Church has been the great protector of art throughout the centuries, however, world conditions and the treatment of art have now changed. We need to bring our thinking up to date and recognize that there are many fine museums and government buildings where these works can be preserved and displayed.

The House of God should be made beautiful; however, most

Why didn't Salisbury mention the atrocities of the V.C. babies for shields, tying soldiers to the ground and letting tiny hungry dogs work them over. The little "Dachau" Terrorist activities on innocent civilians, the murder of political leaders, (Continued on page 10)



Liturgy and Life

He ascended into Heaven and sits at the right hand of the Father. He will come in glory to judge the living and the dead, and of His kingdom there will be no end... (from the Creed)





TAILORED SUIT DIVISION WINNERS—These are the girls who won gift certificates in the Tailored Suit Division at the recent Junior CYO Style Show. Left to right, they are: Theresa Renie, St. Christopher (also the trophy winner in the Formal Dress Division); Kathleen Shaughnessy, Christ the King; Division winner, Jeanne Cattellier, St. Andrew; Nancy Knapp, St. Christopher; Linda Watson, Little Flower; Mariha Ann Higbie, St. Gabriel, Connersville; and Nancy Dilger, St. Roch. (Additional photos on Page 6)

THE YARDSTICK

The Labor Revolution

By MSGR. GEORGE HIGGINS

Every man to his own hobby. For my part, I am constantly on the look-out, in my spare time, for articles, monographs, and books on the philosophy and the future of the American labor movement.



labor. To judge from what many of them are now writing—presumably more in sorrow than in anger—one would think that the American labor movement has gone to the dogs completely and is in a state of permanent decline.

training. There are some, I suppose, who will say that this disqualifies him as an objective observer. The argument being that union "pork-choppers" are, by definition, organization men and, as such, can hardly be expected to bite the hand that feeds them.



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WHAT OF THE DAY

The cult of softness

By REV. JOHN DORAN

I suppose it was bound to hit us someday, but I know that I— for one—was not prepared for it. I mean this cult of softness which has hit the clerical and religious community world.



Then the cult went into the schools. There teachers were instructed to make all learning fun, to let the children choose what they wanted to do.

a man, or a religious superior transfer him, and the wall is heard not only in his own locale, but from one end of the country to the other in the Catholic press.

over every cleric who cries out when the hand of the superior touches him. Twenty-two years a priest and 15 of these a pastor, I have felt the rod of both previous pastors and bishops.

ops or pastors were ever wise and benevolent and that superiors worried all night lest they frustrate the youngest novice? Who guaranteed us that the slings and arrows of (sometimes) outrageous fortune would never hit us, or that the shield of the chasuble made us impenetrable to wound?

Discipline was for animals, explanation for children, and— if the little one could not or would not understand the explanation—versatility was the answer.

Industry felt the new age of softness when it found that it could no longer fire a man without having the union steward to deal with the next day.

I wonder, though, whether homes have improved through sparing the rod, schools through handcuffing the teachers, workmanship by protecting the inept or unwilling.

ND seniors honor Westmoreland

They tell us that the many who are walking away from the priesthood and religious life are leaving because they can no longer take the frustration of it—the booby pastors, the narrow-minded superiors, the backward looking bishops, and all that.

Ecumenical guidelines issued for the Archdiocese of Detroit

DETROIT—The Archdiocesan Ecumenical Commission here has released a set of guidelines to aid clergy, Religious and lay people in their relations with non-Catholics.

involvement and interfaith exchanges.

Marriage—Again, Catholics are free to attend valid marriages of non-Catholic friends in other churches and to serve as witnesses or attendants.

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The guide was distributed to priests attending the latest series of "Pastoral Theology Days" which this month dealt with ecumenism.

Common prayer—Interfaith Bible services, dialogues, panel discussions and similar gatherings for the sake of Christian unity, peace, thanksgiving or at a time of public need.

Clergymen of other faiths may participate in the marriage ceremony under specified conditions.

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

The guidelines offer suggestions for interfaith exchanges in common prayer, common worship, Baptism and Confirmation, marriage and funerals.

Since such services are outside the context of formal public worship, Catholics are urged to participate fully by singing, praying, acting as readers, etc.

Funerals—When asked to do so, priests may conduct prayers for non-Catholics at wakes or graveside.

The commission cautioned that its guidelines are meant to serve only as an "interim norm" which may be modified or amplified by the Secretariat for Promoting Christian Unity or the National Conference of Catholic Bishops.

Common worship—Catholics are encouraged to visit other churches from time to time in a spirit of friendship and mutual interest.

Attendance by laity at non-Catholic funeral services, or acting as pallbearers, also is encouraged.

THE COMMISSION noted that before inviting other Christians or non-Christians to participate in Catholic-sponsored programs, consideration should be given to whether Catholics can accept reciprocal invitation.

But quasi-ministerial participation as server, lector, etc., cannot be accepted since they manifest "a unity that is not yet genuinely realized."

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It pointed out three major areas for the practice of ecumenism: education, community

cal struggle rights and riches in the work place—has established a measure of economic justice, a prerequisite for democratic progress.

Southmission MISSION LAY VOLUNTEER PROGRAM

Organization man or not, Mr. Tyler is fully aware of labor's faults and limitations, some of which are serious enough, in all conscience, and should not be swept under the rug.

However, Catholics may not act as sponsors for a non-Catholic at a baptism or vice versa since the spiritual relationship that arises between the two "should be one of complete unity in faith."

SOUTHMISSION MISSION LAY VOLUNTEER PROGRAM Southmission is the organization for the lay apostolate in the Diocese of Lafayette, Louisiana. It sends out volunteers to Latin America and into the Home Missions (under Paula and Extension) and it seeks to recruit volunteers for the Diocese of Lafayette.

Mr. Tyler takes a long view of the labor movement—by periods rather than by individual years. This, he convincingly argues, "has the special value of providing foresight about the decades to come. The forecast is for a new kind of labor movement living on a new plateau.

Honor educator MIAMI, Fla.—Sister M. Dorothy Browne, president of Barry College for women conducted by the Dominican nuns, has been named for a special brotherhood award of the National Conference of Christians and Jews.

Whereas many of labor's liberal critics see the labor movement slowly but inexorably grinding to a halt, Tyler sees it entering upon a new era. This new era of unionism, he says, "is the third great labor epoch in the 20th century.

CLERGY NECROLOGY February 18, 1936— Father Odilo Witt, O.S.B. February 19, 1907— Father Frederick Pepsersach February 20, 1940— Father Leo Creeden February 22, 1901— Very Rev. August Besonies

Organization man or not, Mr. Tyler is fully aware of labor's faults and limitations, some of which are serious enough, in all conscience, and should not be swept under the rug. But, to his great credit, Mr. Tyler, unlike so many of labor's liberal critics, is still able to see the forest for the trees.

Mr. Tyler lists a number of additional reasons for hoping that the growth of organized labor in this country will keep pace with the changing times and with the changing nature of the labor market, but surely the reason just quoted goes directly to the heart of the matter.

In concluding this brief review of Mr. Tyler's book, let me anticipate the inevitable question: Why get so excited about the future of the American labor movement? What difference does it really make whether it has a future or not? Who really cares, one way or another? Mr. Tyler does, and for very solid reasons which he states, in part, as follows:

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# All-Indianapolis final set in Junior Tourney

The showdown game in the Archdiocesan Junior CYO Basketball Tournament will be played Sunday, Feb. 19, at 3:30 p.m. in the Secina Memorial High School gymnasium. Two Indianapolis teams will meet for the crown, including the defending champions—St. Rita's.

Our Lady of Lourdes netters earned their way to the final game by outlasting St. Paul's, of Tell City, and St. Mary's, of North Vernon, in semi-final play last week-end in Clarksville. Lourdes eliminated the Tell City squad handily, 64-30 in the afternoon tilt, while North Vernon was edging St. Augustine's, of Jeffersonville, 42-39. Score in the final game there was 54-40 in Lourdes' favor.

At Secina last Sunday, St. Rita's beat St. Gabriel's, of Connersville, 72-57 in the after-

noon tilt, while St. Louis, of Batesville, won over St. Vincent de Paul, of Bedford, 58-27. In the evening's final game it was St. Rita's 73 and Batesville 64. Trophies will be presented to the Archdiocesan finalists on Sunday by Father John Elford, CYO director.

IN CADET Archdiocesan Tournament play this week-end, games are on tap at two sites to determine the finalists who will meet the following Sunday in Indianapolis.

At Providence High School, Clarksville, Pope John XXIII of Madison will meet the winner of the New Albany Deaneery competition at 1 p.m. Sunday, Feb. 19. Pope John won the North Vernon-Bedford Deaneeries championship earlier. In the second game (2:15 p.m.), St. Paul's, of Tell City, will play one of four Indianapolis teams. The Indianapolis games were not completed by press time to



**PARTY DRESS, SKIRT AND BLOUSE, SPORTSWEAR WINNERS**—This group was awarded the gift certificates and trophies in the Party Dress, Skirt and Blouse, and Sportswear Divisions at the Junior CYO Style Show. Left to right: Karen Sways, St. Andrew, Party Dress Winner; Morna Shackelford, gift certificate, Sportswear Division; Cathy Grismore, St. Malachy, Brownsburg, Skirt and Blouse Winner; Joyce Miller, St. Roch, gift certificate, Skirt and Blouse; Anne Spoth, St. Roch, Sportswear Division Winner; Patty Brown, St. Catherine, gift certificate, Skirt and Blouse; and Susan Robinson, St. Roch, gift certificate, Skirt and Blouse.

**Details announced for Science Fair**

Forty-five parishes are expected to enter approximately 500 exhibits in the CYO Science Fair, to be held Sunday, March 5, at Little Flower parish. Outstanding exhibitors chosen by the judges will receive trophies, a week's free campership to Brown County and ribbons.

All contestants will be graded and presented ribbons based upon total point accumulations. First division (blue ribbon) awards will be given for 4-7 points, second division (red ribbon) for 8-12 points, and third division (white ribbon) for 13-16 points.

Serving as co-chairmen of the event are J. Earl Owens and Father John Elford. Olin Klein is in charge of awards, with Hugh Sullivan responsible for the judging.

The CYO Office announced that the deadline for parish science fairs is Tuesday, Feb. 28. Reports should be made to the CYO Office regarding the parish school entries immediately.

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## HIGH SCHOOL BASKETBALL

### Several teams given chance in sectionals

By MAJOR SCHNIEDERS

A relatively light schedule of games this week-end gives us an opportunity to appraise the chances of Archdiocesan teams in the sectional phase of the Indiana High School tournament, which is just around the corner.

Chartrand has had its problems this year. Coach Hal Schoen's ball club is running at 13-5 with one game remaining. The Rams have come through injuries to two key players, Bob Beck and Jim Wade, along with minor injuries to Randy Stanley and Chris Burkhardt and still have been a power in the county.

The absence of Beck and Wade was evident last week when the Rams incurred two of their five losses, 64-62, to Brebeuf and 73-61, to highly regarded Wood. Randy Stanley has more than done an adequate job for the Rams. Many rate him as one of the finest guards in Indianapolis. All in all a healthy Beck, Wade and Burkhardt will boost Chartrand's title hopes in the Southport sectional.

BREBEUF boasts the top record in Marion County, winning 15 of 17 ball games. The Braves are led by Eric Hill, averaging about 27 points per game. Last week-end, in addition to edging Chartrand, they defeated Hamilton Southeastern, 94-55.

Help from sophomore Drew Bosso and senior Dave Bender has added greatly to the Braves' assets. One liability in tournament play is a relatively weak schedule. All in all, however, they will have to be considered favorites in the Zionsville sectional, but Speedway and Lebanon may have different ideas.

It has been a long year for the Cathedral Irish and coach Bill Green, but tournament surprises have been pulled off before. A young ball club (no lettermen), the Irish have the height and desire, but are lacking in the shooting department. The Irish are led by Junior Barry Hunter and senior Tom Martella.

Secina is a ball club that showed marked improvement all year. Running 7-12 with Tech still scheduled, the Cru-

## CYO NOTES

Deadline for Spring Junior CYO Kickball is March 21. Cadet Boys' Wrestling deadline is March 15.

Sixty-five to 70 plays are expected to be entered in the annual Junior CYO One-Act Play Contest. The comedy division is traditionally the largest category, followed by serious and Classic comedy entries. Play directors met on February 16 to discuss the rules, judging and pairings. Competition will begin Sunday, March 5.

Instrumental Music Contest blanks will be mailed soon to all schools in the Archdiocese and to the neighboring schools in surrounding dioceses, the CYO Office announced. Two divisions will be scheduled—piano and instrumental. Entry deadline is March 15. The contest is slated April 15-16 at Cathedral High School.

### Christ the King team wins first '67' loop crown

Christ the King parish, Indianapolis, won its first "67" Basketball League title last week as a result of league play-offs between division champions.

The northsiders handily turned back St. Gabriel's in the final tilt, 57-29, after earlier eliminating St. Patrick's Division III champs, 42-18. St. Gabriel's, who won Division I competition, won over Division IV winners, St. Lawrence, 39-20.

St. Patrick's took third place in the consolation game by beating St. Lawrence, 37-14.

Christ the King now has two legs on the "triple crown" of "67" basketball, having won the Holy Spirit Holiday Tourney and the league championship. They are considered a favorite in the Holy Cross post-season tournament, which gets underway this week-end with quarter-final and some semi-final rounds. Finals of the Holy Cross tourney are slated for Sunday, Feb. 26.

In other post-season basketball play, the Holy Spirit Freshman-Sophomore Tourney has advanced to the semi-final round Saturday, Feb. 18, with finals to be played Sunday, Feb. 19. The consolation game will be played at 1:30 p.m., with the championship tilt at 2:45 p.m.

### Thurber Carnival on tap at Marian

INDIANAPOLIS—The Marian College Theatre will present "A Thurber Carnival" at 8 p.m. on February 24, 25 and 26 at the Marian College Auditorium, 3200 Cold Spring Road.

A review featuring the dramatized works of the famed American humorist and cartoonist, James Thurber, the presentation will include an enactment of "The Secret Life of Walter Mitty."

Jack O'Hara, senior from Indianapolis, is producing and directing the program, which will be accented by a light background of jazz music.

The cast includes Max Henschen, Robert Clements, Michael Eckstein, Luke Frey, Kent Overholser, Gale Steigowald, Barbara Bates, Judy Rexing and Ginny Mosele.

Tickets are available at the door, or may be obtained in advance by phoning the college at 924-3281.

## Scores

### CYO BASKETBALL DEANEERY TOURNAMENT SCORES

**TERRE HAUTE DEANEERY**

Cadet Tournament  
First Round: St. Patrick, Terre Haute 44, Ansonia, Brazil 24; Sacred Heart, Terre Haute 39, St. Joseph 33; St. Mary, Paris, Ill. 50, St. Ann, Terre Haute 16; St. Benedict, Terre Haute 39, St. Margaret Mary, Terre Haute 19.

Semi-finals: St. Patrick, Terre Haute 40, Sacred Heart, Terre Haute 21; St. Mary, Paris, Ill. 40, St. Benedict, Terre Haute 30.

Final: St. Benedict, Terre Haute 33, Sacred Heart, Terre Haute 21 (consolation); St. Mary, Paris, Ill. 45, St. Patrick, Terre Haute 42 (championship).

**NORTH VERNON-BEDFORD DEANEERIES**

Cadet Tournament  
Semi-finals: St. Ambrose, Seymour 49, St. Mary, North Vernon 29.

Championship: Pope John XXIII, Madison 54, St. Ambrose, Seymour 33.

**NEW ALBANY DEANEERY**

Cadet Tournament  
First Round: St. Anthony, Clarksville 39, St. Michael, Christian 42; Holy Trinity, New Albany 32, St. Anthony, Clarksville 38; Holy Trinity, New Albany 30, St. Paul, Sellersburg 35; St. Mary-of-the-Knobs 36, St. John, Starlight 30.

Second Round: Sacred Heart, Jeffersonville 34, Holy Family, New Albany 25; St. Mary, New Albany 28, St. Augustine, Jeffersonville 24; St. Anthony, Clarksville 49, Holy Trinity, New Albany 31; St. Joseph Hill 63, St. Mary-of-the-Knobs 44.

5th and 6th Grade Tournament  
First Round: St. Mary-of-the-Knobs 32, St. Augustine, Jeffersonville 27; Our Lady of Perpetual Help, New Albany 32, St. John, Starlight 15; St. Mary, New Albany 30, Holy Family, New Albany 18; St. Paul, Sellersburg 30, Sacred Heart, Jeffersonville 11; St. Joseph Hill 32, St. Anthony, Clarksville 14; Holy Trinity, New Albany 28, St. Michael, Christian 27.

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### Semi-finals set for Bible Quiz

NEW ALBANY, Ind. — Semi-finals in the annual Junior CYO Bible Quiz are scheduled to be played Sunday, Feb. 19.

Leading contenders are from the following parishes: St. Anthony's, Clarksville, 370 points; St. Mary-of-the-Knobs, Floyd County, and Our Lady of Perpetual Help, New Albany, 480 points each (playoff slated Feb. 18); St. Paul's, Tell City, 510 points; and Holy Family, New Albany, 430 points.

### Table tennis tourney to open

The annual Junior CYO Table Tennis Tourney will begin action at Little Flower on Sunday, Feb. 19 with an anticipated 800-900 entries in the scheduled 10 events.

Each parish is guaranteed three entries in all events by the CYO Offices. Alternates may be entered and will probably be scheduled to compete.

Freshman-Sophomore Singles will begin February 19 from 1 to 5 p.m., followed by Junior-Senior Singles from 5 to 9 p.m. Freshman-Sophomore Doubles are scheduled at 7 p.m. Monday, Feb. 20. The following night at 7 p.m. Junior-Senior Doubles are slated.

Semi-finals and final competition in all events will be played Sunday, Feb. 26. All matches will be decided by 3 of 3 games with the exception of all boys' final events, which are 3 of 5.

### Performance set

CLARKSVILLE, Ind. — The New Albany Deaneery Junior CYO Youth Council will sponsor a special performance of "Pygmalion" to be given by the Clarksville Little Theatre on Thursday, March 30, at 8:30 p.m. Tickets are \$1.75 for adults and \$1.50 for students.

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FAMILY CLINIC

Reader wants to know about computer dates

By JOHN J. KANE, Ph.D.

At my college recently a notice appeared on the board about "computer dating." A sample questionnaire was attached asking data about age, attitudes, interests, ideals, interests and personality. I sent for a question booklet, but before I return it, what is your opinion of this sort of thing? My social life is nil and I wonder if computer dating would help or cause unforeseen complications?



Betty, it is not possible to tell you in advance whether computer dating would be helpful or harmful. A great deal would depend on the choice you make of the young men who may date you. I don't believe that any kind of test is an adequate substitute for a personal evaluation of the man or woman whom a person marries. Allow me to spell out just upon what computer dating is based, and my answer will perhaps clarify things for you.

Back in the twenties and thirties a number of sociologists and psychologists attempted to

develop paper and pencil tests to determine those factors which brought about a successful or unsuccessful marriage. Among the matters investigated was the age differential between husband and wife, types of personality, social, economic, religious and ethnic backgrounds. It would be impossible to reproduce here all of the questions asked, and they varied considerably from one investigation to another.

One of the most famous was developed by Professors Burgess and Cottrell, another by Professor Terman, a psychologist, and a number of others also made up such questionnaires. The kinds of people studied varied considerably; for instance the Burgess study was limited pretty much to graduates of the University of Chicago, scarcely a group typical of the entire population of the United States.

But out of four investigations the two factors that appeared to be the most important were premarital happiness of parents, and a high level of formal education for the spouses. Three of the studies showed that later age in marriage, some sex instruction in childhood and no premarital sex experience on the part of the wife were significant. Many other factors

such as length of acquaintance, attachment to father and mother, church attendance, length of engagement, marriage by priest, minister or rabbi and rural rearing seemed to be significant.

Trying to boil this all down to a very simple statement, what they found was that "assortative mating" was the most important factor. In plain English this means the more a man and woman had in common socially, economically, educationally, religiously and ethnically the more likely their marriage was to be successful.

However, I feel that it is necessary to explain that they were dealing with large numbers of persons and their findings would apply to many of the couples or most of the couples but not necessarily to all of the couples.

This is true of almost any of these statistical studies. Personality studies were also made particularly by psychologists and some sociologists and one man, Professor Robert Winch, developed a theory called "complementary needs." To date, I would not say this has been firmly established but it is an intriguing theory. He concluded that in terms of personality the individuals had to complement each other. That is, if one were dominant, the other should be subordinate or vice versa. This was one of several factors he discussed.

With the development of computing science, it was almost inevitable that these factors should be fed into the I.B.M. machine in such a way that couples could be matched in terms of personality and social background. If you submit your questionnaire, it will be put on an I.B.M. card, processed and they will pick out perhaps five or ten names of men whose particular personality and background factors seem similar to yours or in the case of personality, perhaps a complement yours. In this way, it is quite possible for them to come up with the names of men who will share with you the same religion, social background and other factors.

There is certainly nothing wrong with this so far as it goes. If we can assume that persons respond to the questionnaire truthfully, it is likely you will be placed in touch with persons who are somewhat similar to you. They usually send your name on to these persons, if you wish, and in turn will send you the names of the men whom they select as suitable for you. From there on, however, it is up to you.

To some extent the whole process of dating and courtship do about the same thing, and I suspect, with considerably more fun. But one aspect of computer dating does concern me. It is possible that some of the persons who complete these questionnaires may not do so truthfully and may do it not to meet the girl with whom they might fall in love but perhaps someone whom they could more readily exploit. I have no proof that this is the case, but it is a source of concern.

But assuming that there is no unpleasant aspect to this at all and that the people are completely honest, it would put you in touch with persons who as far as these studies go would probably make a good husband, or in the case of a man, a good wife.

But it is absolutely essential that one should not place all of his or her trust in the results of computer dating. It is essential to meet the person, go out with him or her for a number of dates, and then try to make, in so far as possible, an objective appraisal of the individual.

They used to say that marriages are made in heaven. Unfortunately perhaps, there is a great deal of the human element in it as our divorce rates testify. At this point, I have no great expectation that computer dating in itself is going to resolve the very difficult decisions that each person must make in the selection of a marital partner. They may help, but they are not completely definitive.

Furthermore, as a last thought, sociologists are by no means convinced that these marriage prediction scales are as yet sufficiently refined to be anything near infallible. We are not even certain of some of the questions that ought to be asked and neither are we certain that some questions asked are very pertinent.

Priests' senate

OAKLAND, Calif. — Twenty-one priests were elected to a priests' senate to assist Bishop Floyd L. Beggs of Oakland with pastoral work in the diocese. The group was reported to be the first priests' senate established on the West Coast.

Layman gives Communion

AITAPE, New Guinea—Pope Paul VI has granted a special dispensation allowing the distribution of Communion by Greg Dumas, 21, a lay missionary here from Sydney, Australia.

The dispensation, granted just before Christmas, allows the young man to give Communion to himself, his sister, who is also a lay missionary, and to the people of the village of Yauluwaape in the Aitape diocese.

He is believed to be the first Australian layman to receive this permission, which can only be used when no priest is present.

Week In Liturgy

By REV. PASCHAL BOLAND, O.S.B., S.T.D. (St. Meinrad Archabbey)

FEBRUARY 19—Second Sunday in Lent. If God had not revealed Himself as God, some men, reasoning their way to belief in His existence, might have deduced His perfections, been drawn to imitate them, and thus to have established a system of goodness and morality to pursue for acquiring personal perfection as did some Greek philosophers.

However, God did reveal Himself to man and did make known His will. Holy Scripture is a record of God's revelation of Himself sometimes clearly, sometimes obscurely.

The New Testament recorded the incarnation of the Son of God and has vivid descriptions of Christ revealing Himself as God to men. Miracles manifested and attested Christ's divinity. To three of the men Christ chose to transmit His revelations that were predestined to penetrate the whole world. He revealed His divinity in a glorious vision on Mount Tabor, "and He was transformed before their eyes. His face shone like the sun and His clothes took on the brilliance of light" (Gospel).

FEBRUARY 20—Monday of 2nd Week in Lent. At times Christ pointed out to His Hebrew co-religionists the necessity of taking His word for the spiritual truths He taught for He had been sent to them by the Father, and "what the Father taught Me that I say" (Gospel). Otherwise, He told them, they would die without being forgiven their sins.

FEBRUARY 21—Tuesday of 2nd Week in Lent. If Christ were speaking to Christians today as He spoke to His own fellow-citizens, He would have warned us that one's faith and virtue is not measured by the size or price of one's missal, prayer-book, or rosary. For this is what He meant when He chided the Jews about their phylacteries—leather-encased texts from their Scripture which they used when praying (Gospel).

FEBRUARY 22—Wednesday of 2nd Week in Lent. Many Jews rejected Christ as the Messiah because they expected Him to be a powerful king who would conquer the Romans and make them slaves of the Jews. The mission of Christ was not to enslave, rather "the Son of Man came not to be served, but

Cardinal Copello, official of Curia, dies at age of 87

VATICAN CITY — Cardinal Santiago Copello, Chancellor of the Holy Roman Church and former archbishop of Buenos Aires, died in a Rome hospital (Feb. 9) after suffering a heart attack. He was 87.

Cardinal Copello suffered the attack the evening before at his residence and was taken to Villa Stuart hospital, where he rallied briefly but then failed.

Pope Paul VI, on hearing of the attack, sent a personal message of comfort and blessing to the cardinal in the hospital. According to L'Osservatore Romano's press office, the Pope, on hearing of Cardinal Copello's death, personally visited the hospital to pray at the deathbed.

He was appointed archbishop of Buenos Aires in 1932 and named a cardinal in 1935. He resigned his See because of poor health in 1956. In March, 1959, he was called to Rome by Pope John XXIII to serve as Chancellor of the Holy Roman Church, the office issuing papal bulls and decrees.

With Cardinal Copello's death the college of cardinals' membership is reduced to 95 from a high of 103. There are now 67 non-Italian members and 28 Italians. Thirty-one cardinals are resident in Rome while 64 cardinals are spread throughout the world. Of the cardinals resident in Rome 22 are Italian and nine non-Italian.

Visits Czechs

REGENSBURG, Germany—A German Catholic bishop has visited communist-controlled Czechoslovakia for the first time since World War II. Bishop Rudolf Graber of Regensburg called on government and Church officials in Prague in connection with the millennium of the Prague archdiocese, which will be observed in 1973.

Bishop urges equal aid for pupils

CLEVELAND — If the First Amendment of the U.S. Constitution does not permit equal aid for education of all pupils, then it's time the amendment was amended, Auxiliary Bishop Clarence E. Ewell of Cleveland declared here.

Writing in a special education supplement of the Catholic Universe Bulletin, diocesan newspaper, Bishop Ewell, vicar episcopal for education here, said: "If the state uses tax money in vast amounts to finance a 'secularist' philosophy of education, it discriminates against all who do not accept such a philosophy.

"If it makes such a school system an 'establishment' to the exclusion of all others, it violates the human rights of those others—rights which government does not grant, but which governments are established to guarantee and protect. "This is the present situation. It is unjust. It is anti-human. It is unconstitutional. It is dan-

gerous. We must correct it, and if that is judged impossible under the present law, then an amendment to the First Amendment to allow this solution," he said.

HE EXPLAINED that he was asking equal justice for those who do not want a secularist or pluralist education for themselves or their children. "I am asking for an interpretation of the First Amendment such as enables equal justice to all educational philosophies or,

if that is judged impossible under the present law, then an amendment to the First Amendment to allow this solution," he said.

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VIEWING WITH ARNOLD

Creation episode highlights 'Bible'

By JAMES W. ARNOLD

Perhaps the fairest comment about John Huston's film of "The Bible" (actually the first half of Genesis) is that it has the usual peaks and valleys of a serious commercial movie by a first-rank filmmaker.



Given the current hit psychology in show business, a "mixed review" including both strong likes and moderate dislikes is considered a minor disaster.

This three-hour, \$20 million, hard-ticket show is the remnant of producer Dino DeLaurentiis' epic proposal to shoot the whole Bible, with a half-dozen great directors handling various episodes.

is too much money invested in the film for it to be really art or really religious, but what we have is a sincere and sensitive job by a sympathetic agnostic clearly entranced by Scripture's literary qualities.

The basic problem is that movies are a concrete medium; they deal with right-in-front-of-you realities. The Bible is not that sort of book, but rather a poetic metaphor.

Thus, in my view, the film's best part is the opening segment on the Creation (aided by Huston's own favorite-grandfatherly narration) and the Fall. This is the farthest removed from ordinary experience, and Huston imbues it with a dreamlike quality, achieved mainly by a blending of images, camera angles and distance, color filters, suggestive natural sounds and dance-like movement by the actors, that frees rather than limits the imaginative response of the audience.

The images of Creation—shifting clouds, explosions of cascading lava, mist-filled forests, the rise (speeded-up) of a flaming ball of sun, white birds

careening against black-yellow sea cliffs—may, I suppose, be improved upon. But Huston's story of Eden, gently removed from us by a curtain of delicate muted light, with the vast white-blossomed Tree and the eerie breathing of the serpent half-hidden in its branches, is unouchable visual poetry.

From there on, the trip is mostly downhill, although touches of excellence persist. The depiction of Cain and Abel, while closer to realism, is still rich in connotations (e.g., our God's eye view of Cain from above, a small figure circling amid the brown-gold wheat, compulsively tying it into bundles, or running over black hills of slag). But it is jarred by Cain's (Richard Harris) stylized posturing and unsettling reading of concrete lines ("Am I my brother's keeper?").

The Noah sequence is the favorite of most critics, perhaps because it succeeds on the recognizable level of entertainment. Director Huston decides to play Noah as a kind of kookie friar, a lovably holy simpleton who hears the advice of God and obeys it to the letter, despite the ridicule of family and worldlings (the Italian extras here are a bit of a trial).

The Ark itself is an awesome set, and Huston squeezes maximum humor and warmth from

Noah's handling of both animals and family. There are funny moments between Noah and his very wifely wife, inspired shots of Huston with birds, turtles, cats and hippo, and even a Keatonesque pratfall with his foot in a barrel of pitch. The cutting inside the Ark during and after the storm, with beautiful use of shadows and animal noises, is also impressive. But the sequence succeeds only because Huston dodges the burden of the Bible and tells an amusing story about the wild adventure of a nice old man.

The film's final half, which covers (briefly) the Tower of Babel and (at length) the story of Abraham and Sarah, with the destruction (nuclear, apparently) of Sodom and the sacrifice of Isaac, deteriorates into typical movie Bible stuff. Christopher Fry's dialog is especially over-ripe, George C. Scott never quite gets a grip on Abraham, the struggle between Sarah (Ava Gardner) and the slave-girl (Zoe Sallis) is un-edifying, and no filmmaker can apparently be trusted with the orgies of Sodom (choreographed by Katherine Dunham) and the queer black miracle of the pillar of salt. What Huston begins with poetic restraint, he ends with heavy-handed realism.

Despite the defeats, the film has many perceptive moments. After Adam bites the apple, it

falls to the ground and rolls, a perfect symbol of waste, into a stream. Cain's difficulty in killing Abel makes the act more willful and terrible, yet the high foreground grass removes us from the full brutality of it. Cain holds back some grain from his sacrifice, and we get a clue to his character that is not given in Scripture.

In other places, Huston follows the Bible exactly to marvelous effect, e.g., Sarah's quiet laughter when she hears the Angel prophesy that she will bear in old age, and after the child's birth, the giggling of handmaidens behind a curtain ("God has made me laugh for joy; whoever hears of this will laugh with me"). The debate between Scott and Peter O'Toole (as the Lord) over how many just men need be found to save Sodom, is expertly acted and staged (with the judging Angels moving silently away in the background over a vast field toward Sodom).

Huston also succeeds in subordinating all these varied incidents to theme: obedience vs. disobedience, the difficulty of one and the awful retribution for the other, the notion of covenant between God and man. "The Bible" is an honest and often artful effort, within the limits of commerce, and merits respect if not total approbation. (Rating: A-1 — unobjection- for all.)



PRIEST'S PAINTING—Father John Riedinger, retired pastor of Little Flower Church, Indianapolis, is shown above with a painting of the child Jesus, which he began many years ago when he was pastor of Assumption Church, Indianapolis. The painting was recently renovated and now hangs in Father Riedinger's room at St. Paul Hermitage. (Photo by Ray Doyle)

Bishops from Western European countries to convene

NOORDWIJKERHOUT, The Netherlands—A four-day meeting of Catholic bishops from western European countries has been set for this city July 10-14.

With Cardinal Bernard Alfrink of Utrecht acting as host, approximately 100 bishops will attend the meeting. They are

expected to come from The Netherlands, Germany, England, Spain, France, Italy, Poland, Austria, Belgium, Ireland and Switzerland.

A principal item on the agenda is the establishment of a bishops' conference for western Europe. Topics to be discussed in-

clude: Authority and obedience in the Church, the general theme of the meeting. The priesthood and priestly councils. Diocesan pastoral councils. Only the opening meeting will be public.

IS IT THE SAME CHURCH?

Christ's actual role in the Christian life

By F. J. SHEED

The answers to the Test in my last column will be found at the end of this one. If you took the test and have not already checked your answers by the New Testament, you can settle your doubts by glancing at it now.

The present column treats of the place Christ actually holds in the Christian life as it is lived; upon that depends the future not only of ecumenism, but of each Church, including our own. It cannot be said too often that there is no great gain if our increasing interest in one another is accompanied by a diminishing interest in Christ Our Lord.



Is our interest in Him less than it was? Superficially, at least, it would seem to be. Our Fathers in the Faith sang:

Jesus the very thought of Thee With rapture fills my breast

We do not talk now of rapture filling our breasts; but stripped of colorful language, is the experience still ours? We know what Bach made of "Jesus, joy of man's desiring": how strong is our desire for Him or our joy in Him? I have not come upon any recently-written hymns that

are widely sung, even by Protestants who sing more than we. And indeed there is not much to sing about in the New Testament, as yet anyhow. One can't even say it with any lucidity, much less sing it. (Note to myself: find out if Paul Tillich ever wrote a hymn).

Our question "Is it the Same Church?" might have as a subsection "Can it sing the same hymns?" And, as will be clear, I'm not thinking of the poetical quality or the wording. After all, people don't sing the love songs their ancestors delighted in, yet they still fall in love. I'm thinking of what the hymns are actually saying. To use a phrase from my son Wilfrid's novel *The Hack*, could we sing some of our best known hymns "strapped to a lie-detector"? Every Catholic must answer that question for himself, for the answer depends on what Christ means to us. We should be missing too much if we see him simply as a "piece" in the pattern of Redemption, building no personal friendships with the Christ who actually was. And is. Meanwhile, what of Christians generally? To many He seems rather like a figure in one of His own parables—the Good Samaritan, say—then a Man who lived and suffered and rejoiced, had kinsfolk and practiced a trade. To many devout Christians Christ is little more than a hallowed name for the aspirations of the human heart.

This seeing of Christ not as a person but as love-of-neighbor personified surely accounts for many who spoke of Gandhi as Christlike, knowing as little of Gandhi as of Christ. In practice it means seeing both of them as one's own best self. And oneself at one's best—even Gandhi at his best—is a pathetically and frighteningly impoverished substitute for the Christ of Nazareth and Capernaum and Bethany and Jerusalem—the Christ who was in the beginning with God, and who was God.

All through our years of teaching the Faith under the open sky we had been meeting a particular line of refusal to be concerned with any enquiry as to Who Christ was or What He was. Such questions were dismissed as mere theology, what mattered was the object's personal salvation: which reduced the whole great fact of Christ to "What's in it for me?" The "I'm saved" man was a special type. Now something of the same attitude altruized into "what's in it for men," is all over the Christian world under the name of relevance. That has suddenly become the Golden Word. Where once a statement about God and man had only to be true to be accepted, now it must be relevant. And "relevant," with its co-word "meaningful," is applied very narrowly—most of theology is excluded. Yet every truth we learn about God is a new reason for loving God—and what could be more relevant, more meaningful, than that? To love God is Christ's First commandment. But one hears precious little talk these days of loving God.

Answers to Biblical Test

- 1. All four are told as happening in Capernaum. "Take up thy bed and walk" was also said at Jerusalem. (An unawareness of the importance of Capernaum is a sure sign of no very strong interest in the life Christ lived as a Man among men.)
2. Because God had given the 72 disciples insigns not given to "the wise and prudent." Luke X.21.
3. Peter, Luke V.8. (The publican who said "God be merciful to me a sinner" was a figure in a parable—Luke XVIII.13.)
4. The death Our Lord was to die in Jerusalem. Luke IX.31.
5. Martha, John XI.25.
6. Obedience. Hebrews V.8.

ND gets history federal grant

NOTRE DAME, Ind.—A federal grant of \$154,000 has been given to Notre Dame University for a graduate program in world history designed for experienced secondary school teachers. The grant, under the Higher Education Act of 1965, will enable 20 teachers to take 18 credits in the history of the world community and 12 credits of courses in curriculum, instructional methods, and intern teaching. The program will take two semesters and a summer session, leading to an M.A. degree.

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# The Backer

**NAMES IN THE NEWS**—Father Lawrence Moran, assistant pastor of St. Andrew's parish, Richmond, has been hospitalized in Richmond because of a thyroid condition. . . . Miss Sally Blackley, the daughter of Mr. and Mrs. W. J. Blackley, Jr., of Christ the King parish, Indianapolis, was named to the Dean's List at St. Mary's College, Notre Dame, where she is a student. . . . Thomas Stumph, second year theology student at Rome's North American College, has been returned home for medical treatment. He was hospitalized six weeks in Rome and is now in St. Francis Hospital, Beech Grove, being treated for ulcers. He is member of St. Barnabas parish, Indianapolis. . . . Miss Kathryn M. Kinley, daughter of Mr. and Mrs. Charles F. Kinley of Indianapolis, has been named to the Dean's List at St. Mary-of-the-Woods College, where she is a freshman. . . . Sister Norbert, S.P., acting chairman of the journalism department at St. Mary-of-the-Woods College, will deliver two lectures to Jewish congregations in the near future. She will address the North Shore Congregation Israel in Glenwood, Ill., on February 17, and a Brotherhood Month dinner at the Temple Israel in Boston on March 28. Both are sponsored by the Jewish Chautauqua Society. . . . Two members of the Marian College education department—Sister Mary Giles and Sister Marie Kathleen—are attending the national convention of the American Association of Colleges for Teacher Education at Chicago this week. Mathematics department members—Sister Gertrude Marie and Sister Florence Marie—are attending a two-day faculty workshop on digital computers at Argonne National Laboratory, near Chicago, this weekend. The program is sponsored by the Atomic Energy Commission and the University of Chicago.

**HERE AND THERE**—Grand prize of the Chartrand High School Card Party, scheduled Sunday, March 5, is a week-end vacation for two at the French Lick-Sheraton Hotel. The event is sponsored by the Parent-Teachers Organization. . . . Dr. Robert Kryter will lecture on "Life on Other Worlds" at Marian College at 2 p.m. Sunday, Feb. 19. He will address students and alumni of the college's chemistry department and is sponsored by the college's Student Affiliate Chapter of the American Chemical Society. . . . More than 50 persons received certificates for completing 10 weeks of advanced religious instruction recently at St. Andrew's parish, Richmond. The CCD classes were conducted by Father Patrick Smith and Father Bernard Head, of Marian College. The recipients included nine nuns and three priests. . . . Father Gerald T. Renn, assistant pastor of Holy Family parish, Richmond, has been named to membership in a building committee to confer with architects regarding the new All-Faith Chapel planned at Richmond State Hospital.

**INCIDENTAL INTELLIGENCE**—Here are the composite vital statistics of the 165 parishes in the Archdiocese as reported by the pastors at year's end: Infant baptisms—5,327; Adult converts—1,169; Catholic marriages—682; Mixed marriages—1,023; Deaths—1,744. The total Catholic population in the 39-county Archdiocese is estimated to be nearly 208,000, with the total area population being 1,783,562.

**LONGEVITY AT THE YMI**—Three members of Richmond's Young Men's Institute recently received pins in recognition of 50-year membership. They are: Carl Kutter, Everett Stein and Leo Stein. Several others received 25-year pins, including: Andrew Kutter, Ralph Herald, Eugene Barth, Leo Wissell, Bob Miller, Harold Arron, Richard Austerman, John Issert, Robert Lakamp, Louis Minner, Ted Roell and Ray Thomas.

**Funeral held for Providence nun**  
ST. MARY-OF-THE-WOODS, served on the household staff of several convents, including St. John's Academy in Indianapolis, Chicago, Vincennes and Washington, D.C. For the past several years she has resided at the motherhouse. Survivors include a sister, Sister Mary Bertilla, S.P., and a brother, William Kern, of Evansville.

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**ARCHDIOCESAN Bulletin**  
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**CARD PARTY**  
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**TEEN DANCE**  
Tuesday, February 19—7 p.m.-10 p.m.  
Msgr. Downey K of C—511 E. Thompson Road  
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(correction)  
St. Matthew Annual Parish  
"SWEETHEART DINNER DANCE"  
Brody's Restaurant—Social Hour 6:30 p.m.  
Saturday, February 18  
Dinner 8 p.m.—Followed by Dancing  
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## Convents

(Continued from page 1)  
trouble. After St. Louis—it was hard to believe."  
She also remembers doubts and fears about attending Marian: It was to be her first experience studying with white classmates.  
"But everything went fine. I made many wonderful friends. After Marian, entering the novitiate at Oldenburg wasn't hard." She entered the convent upon graduation from college in 1957.  
Her acceptance on the faculty at Secena has been equally good, "although the kids looked at me a little funny at first. Most of them hadn't been around very many Negroes, much less Negro Sisters."  
Another Negro Franciscan is also on the Secena faculty. She is Sister Vincent de Paul, head of the art department.  
The Negro Sistershoods held no interest for Sister Mercedes when she was considering the religious life. She regarded them as important communities, but felt she had lived long enough in a segregated world.  
"I didn't want to segregate myself for the rest of my life."

**THE ARCHDIOCESE** has produced other Negro members of religious orders, but distance and time prevent interviewing all of them. One is Sister Sharon Rose, a Sister of Providence teaching at Sacred Heart School, Terre Haute. She is the daughter of Mr. and Mrs. Matthew Dickerson of Indianapolis. Among others are Sister Demetria and Brother Roy Smith, C.S.C., children of Mr. and Mrs. Archie Smith, of Indianapolis. A member of the White Sisters of Our Lady of Africa, Sister Demetria is now in London, England, to study nursing. When she finishes training, next year, she will come home for a visit, then return to Africa for mission assignment. Brother Roy Smith teaches religion and government at St. Joseph's High School, South Bend.  
Mrs. Smith, who was selected Mother-of-the-Year by an Indianapolis Negro social organization last spring, shares the opinion of Sisters Francesca and Mercedes when they speak of "not pushing" the religious life on young people. A convert, like her husband, to the Church, she believes "a thoroughly Christian home, daily Mass, and the daily rosary are what count."

This viewpoint is also that of Mrs. Leroy Harrison, whose grandson, Father Ronald Ferguson, S.J., is one of only two Negro Jesuits in the United States.  
"We always thought Ronald might become a priest. He practiced Mass and preaching in the back yard when he was still in grade school," his grandmother recalls. Mr. and Mrs. Harrison, Father Ferguson, and other family members are all Catholic converts.  
The young Jesuit was valedictorian of the Cathedral High School class of 1951, and entered the Jesuit novitiate at Millford, Ohio, soon after.  
"The Jesuits welcomed Ronald," Mrs. Harrison says. "People tell us there were even some of them in the auditorium the night he gave the Cathedral valedictory. They wanted him at Millford."  
Father Ferguson was ordained at West Baden in June, 1965, and said his first Mass at St. Rita's Church, Indianapolis. He is now in Dublin, Ireland, for his tertianship, the year in which ordained Jesuits are introduced to various forms of the priestly apostolate—giving retreats, missions, teaching catechism, serving as hospital chaplains.  
Another Indianapolis native is Conventual Father Reginald Kellogg, whose Baptist mother is housekeeper at St. Thomas Aquinas rectory, Indianapolis. Now attending Marquette University, he expects to be assigned to missionary work in Zambia, Africa, this summer.

**Calendar**

**FRIDAY, FEB. 17**  
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arrenal.

St. Christopher's Social at 7 p.m. in the school social room, 3335 W. 16th St., Speedway.

**SATURDAY, FEB. 18**  
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross will NOT be held during Lent.

**SUNDAY, FEB. 19**  
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.

**TUESDAY, FEB. 21**  
St. Bernadette's Social at 8:30 p.m. in the parish hall, 4838 Fletcher Ave.

**THURSDAY, FEB. 23**  
St. Catherine's Social begins at 8:30 p.m. in the parish hall, Shelby and Tabor Sts.



**TAILORED DRESS DIVISION WINNERS**—The largest category of the Junior GYO Style Show was the Tailored Dress Division, which included almost 40 entrants. These girls are eight of the nine winners in that division. Left to right: Susan Vuko, St. Charles; Bloomington, Trophy Winner in the Division; Barbara Reimer, St. Barnabas; Christine Hurrie, St. Mark; Carol Shikan, St. Roch; Nancy Knapp, St. Christopher; Patty Bell, St. Christopher; Morna Shackelford, St. Rita; Mariha Ann Higbie, St. Gabriel, Connersville. Mary Ellen Hurrie, St. Mark, was not present for the picture. (Other photos, Pages 5 and 6)



**MARIAN LECTURERS**—Talks on the dramatist Samuel Beckett and on a personal investment program will highlight next week's offering of evening lectures at Marian College. Robert Moran, above left, chairman of the college's speech and theatre department, will speak in the Experimental Theatre series at 8:15 p.m. Tuesday, Feb. 21. Robert C. Hilgediek, account executive with Merrill Lynch, Pierce, Fenner and Smith, Inc., will speak at 8:15 p.m. Thursday, Feb. 23, in the "Investments and the Stock Market" series.



## Diocese of Gary offers nine sites for medical school

**GARY, Ind.**—The Gary diocese has offered any one of nine sites for construction of a medical school in northwest Indiana. Bishop Andrew G. Grutka of Gary made the offer to the Indiana Legislature in Indianapolis (Feb. 14) at a hearing on legislation to establish medical schools in the Gary and Evansville areas.  
Bishop Grutka said the land will be made available to the state without profit to the diocese, and will be given free if its membership consents. Some of the parcels of land in the bishop's offer are owned by the diocese; others, by religious communities and friends of the diocese.  
"There is a very intimate connection between healing the wounds of the body and healing the wounds of the soul," he said.  
The medical school, according to Bishop Grutka, "is so important to the future welfare of all the people that I'm justified in conscience to do this."

## Name '24

(Continued from page 1)  
olis; Msgr. Charles Koster, secretary of the Archdiocesan Tribunal; Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis; and Father Richard Mode, pastor of St. Andrew's parish, Indianapolis.  
**ALSO**, Father Bernard Head, Marian College; Father Kenny C. Sweeney, assistant pastor of SS. Peter and Paul Cathedral; Father William Fisher, assistant pastor of St. Michael's parish, Brookville; Father Patrick Smith, Marian College; Father John Kahle, Archdiocesan treasurer; Father Robert Borchertmeyer, assistant pastor of Little Flower parish, Indianapolis; Father William Munshower, assistant pastor of St. Thomas Aquinas parish, Indianapolis; and Father Philip Jones, assistant pastor of St. Michael's parish, Indianapolis.  
Father Anthony Etienne, assistant pastor of St. Mary's parish, St. Mary-of-the-Knobs; Father John Rosp, assistant pastor of St. Barnabas parish, Indianapolis; Father Eugene Suding, assistant pastor of St. Mary's parish, Greensburg; and Father Joseph Wade, assistant pastor of St. Patrick's parish, Indianapolis.

## Bishops

(Continued from page 1)  
floor with a recommendation for passage.  
**THE BISHOPS'** statement follows:  
"We, the Roman Catholic bishops of Indiana, are deeply concerned about the proposal before the Indiana General Assembly to radically liberalize the abortion law of this state. We unequivocally oppose the recommended changes.  
"We cannot—as a people—countenance the casual abrogation of God's law, 'Thou Shalt Not Kill,' without gravely endangering this basic tenet of our society. We cannot—as children of God—elevate comfort to a position superior to His will.  
"The dangerous broadening of the abortion law would be a betrayal of our American heritage which has assured us the right to be born and the right to exist. It would sacrifice these rights on the altar of expediency and fear. It would substitute a vain effort to alleviate all human problems and suffering by terminating the lives of others.  
"Such efforts must fail of their purposes. If they are permitted to succeed, they would logically result in the kind of submission of the person to the state that we have fought bitter battles to prevent or overcome.  
"There are those who would say that liberalizing abortion is an implementation of human freedom. It is not. In truth, it can scarcely escape any number of situations in which the poor, the underprivileged and deprived would be placed in a position of being enticed—indeed, almost forced—into an amenable attitude toward abortion as a solution to their problems, which are also the problems and responsibilities of the entire community.  
"No one can deny that the proposed law has been written on so broad a basis for legally admissible abortion that practically no limit will remain intact. Danger to a mother's physical health, and even more particularly to her mental health, is always open to sincere but mistaken conjecture.  
"Let there be no question on the issue facing the representatives of the people of the state of Indiana. What is being debated here is God's law—and it also has been the consistent decision of our courts—that the integrity of the human person has no arbitrary beginning. It starts with life itself.  
"Mortal man cannot change the law of his Maker."

## Priests vote

**CHICAGO**—A list of six names chosen by ballot from among all diocesan priests in the Chicago archdiocese has been submitted to Archbishop John P. Cody for selection of two to serve as full-time members of a new personnel board. Another four priests will be selected in a similar manner to serve as part-time members of the board.  
**Rotas issues report**  
**VATICAN CITY**—One hundred twenty-nine marriages were annulled by the Sacred Roman Rota, high Church court which handles marriage cases, during its 1965-66 judicial year. The court upheld the validity of 72 marriages. About 40% of the Rota's cases were handled free or at reduced charges.

## Major orders to be conferred by Archbishop

**ST. MEINRAD, Ind.**—Archbishop Schulte will confer major orders of the subdiaconate and diaconate this week-end at St. Meinrad Seminary here upon Joseph Mader, who becomes the 14th member of this year's ordination class. He is a fourth year theology student at St. Maur's Seminary in South Union, Ky.  
Minor orders of tonsure, porter and lector will also be given to the following Archdiocesan seminary students: Ronald Ashmore, James Bonke, Charles Johnson and Patrick Murphy, all of Indianapolis, and John Kremer of Sunman.  
Orders of exorcist and acolyte will be conferred upon: Donald Haake, Michael Kattau and Thomas Seffrin, all of Indianapolis, and Jeffrey Godecker, of New Albany.  
The diaconate will also be conferred upon Frater Ephrem Carr, O.S.B., of Toledo, a member of the St. Meinrad community.

## Marian to present Bergman Classic

**INDIANAPOLIS**—The Swedish film, "The Virgin Spring," will be shown tonight, Feb. 17, at 8 p.m. in the Marian College Auditorium, 3200 Cold Spring Road.  
Produced and directed by Ingmar Bergman, the film is based on a Swedish medieval folk-song.  
The film is being presented as part of the college's fine film series. Scheduled for next Friday are two classics by the masters of ineptness and awkwardness—Stan Laurel and Oliver Hardy. The films are "Way Out West!" and "Two Tars."  
Tickets are available at the door at a minimal cost. A coffee hour and discussion follow the film showings.

## Franciscan nun dies at age 97

**OLDENBURG, Ind.**—Funeral services for Sister M. Teresa Allstatter, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Feb. 15. She died (Feb. 13) in the convent infirmary at the age of 97.  
A native of Hamilton, O., she entered the convent in 1896. She taught elementary grades at St. Lawrence School, Lawrenceburg, and St. Mary's School, New Albany, in addition to schools in the Cincinnati Archdiocese. Sister Teresa has been retired the past 11 years.  
A brother, Edward Allstatter, of Cincinnati, survives.

## List statistics on Brazil Church

**RIO DE JANEIRO, Brazil**—Brazil's 4,764 parishes have an average of about 17,000 Catholics, according to statistics released here by the Brazilian Bishops' Conference. In contrast, the 17,765 parishes in the United States have an average of 2,300.  
In Brazil, there are 12,181 priests, of whom 7,300 belonged to religious orders. Of the diocesan clergy, 79% are Brazilians, but only 44% of the religious clergy are Brazilians. The diocesan clergy has charge of 2,715 parishes, and 1,583 parishes are in the care of religious orders.  
**Benefit slated**  
**INDIANAPOLIS**—The Women's Guild of St. Matthew's parish will sponsor a performance of the Junior Civic Theatre's production of "Little Women" at 10:30 a.m., Saturday, Feb. 25, at the Civic Theatre. Admission is 75 cents at the door.

## 31 Archdiocesan students named to Marian honors

**INDIANAPOLIS**—Thirty-one students from the Archdiocese were named to the Dean's List at Marian College this past semester. The Dean's List is composed of scholars who have attained a B-plus of better average. The list totals 72 students, 11 of whom attained a perfect average.  
Indianapolis residents honored for their scholastic achievement are: Miss Nancy Carlier (perfect average); Miss Paula Lentz (perfect average); Miss Kathleen Prevo (perfect average); and Steven Schwab (perfect average).  
Also named were: Miss Diann Blazic, Raymond Brown, Miss Sally Meyers, John O'Hara, Miss Stana Jo Pelozo, Miss Carol Russell, Miss Elaine Zimmer, Miss Kathleen Donahue, Miss Kathleen Fagan, Miss Maureen Northcutt, Gill Ring, Miss Sally Shikany, Miss Signe Biro, Michael Deal, Miss Mary Claire Fox, Miss Janet Jackson, Miss Mary McCauley, Miss Mary Pille, Robert Ripberger, Miss Karen Hoeping, Miss Kathleen Reimer, Miss Theresa Ross.

## Assumption P-TO to sponsor ball

**INDIANAPOLIS**—The Parent-Teacher Organization of Assumption parish will sponsor their annual Mardi Gras Ball from 7 to 10 p.m. on Saturday, Feb. 18, in the school hall, 1105 S. Blaine Ave.  
Highlighting the carnival festivities will be the crowning of a Mardi Gras Queen.  
A twenty-five cents ticket entitles each person to participation in the various social games and entertainment. Numerous door prizes, donated, by west side business men, will be given away at frequent intervals during the evening.  
Mrs. Roy "Pete" Caulk is chairman assisted by Mrs. Maxine Miles, co-chairman. The public is invited. All proceeds will be used for parish school supplies.

## World traveler slated at Marian

**INDIANAPOLIS**—Brother Hilario Charles Severin, F.S.C., professor of biology at St. Mary's College, Winona, Minn., and a world traveler, will address a student convocation at 12:30 p.m. Thursday, Feb. 23, in the Marian College auditorium.  
His presentation will be an illustrated lecture of his travels through the continent of India. A limited number of seats at the talk are open to the public.

## Open House set for mission nuns

**INDIANAPOLIS**—An Open House will be held at Little Flower parish hall, 14th and Bosart Ave., Sunday, Feb. 19, at 7 p.m. for two Sisters of Providence who recently returned from mission work in Arequipa.  
Five Sisters of Providence assigned to the Peru mission returned home before Christmas for a brief vacation. They are expected to return to Peru sometime next month.

## YCA opens drive for new members

**MISS WELTER**  
The Young Catholic Adults are conducting a membership drive during the month of February. The organization is for single Catholics between the ages of 25 and 40.  
Purpose of the club is to promote the welfare of the members through spiritual, cultural, civic, athletic and social activities. Meetings are held on the first and third Thursday of each month at the Warren Hotel at 8:30 p.m. The spiritual director is Father John Eilford.  
Prospective members are invited to attend the next meeting to be held on Thursday, Feb. 23. Miss Marty Welter is membership chairman.

## Greenwood sets CFM recollection

**GREENWOOD, Ind.**—The Christian Family Movement of Our Lady of Greenwood parish will sponsor an evening of recollection beginning at 8 p.m., Sunday, Feb. 19, in the church here.  
Father Richard Miller, the host pastor, will be the main speaker. All Archdiocesan CFM groups are invited to attend.

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**This Week at the Marian Lectures**  
Tuesday—Feb. 21  
7:00 p.m. — Sister Florence Marie, O.S.F. — Modern Math.  
8:15 p.m. — Robert Moran — Samuel Beckett's Endgame — Experimental Theatre Series.

Thursday—Feb. 23  
8:15 p.m. — Robert C. Hilgediek — Objectives of Your Investment Program.  
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Indianapolis, Indiana 46222  
924-3291

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Double Take



WELLER

"Doc, do I have insomnia? I can't even sleep during Father Taylor's sermons."

Opinions Biblical expert dies at age of 68

(Continued from page 4) abuse of Catholics in North Vietnam.

I sincerely think we need a few Jesuits on your editorial staff—it would help.

Carl Freije Indianapolis

P.S. I doubt if you will print this and if you do, a lot will be cut out. It's a liberal trick.

Editor's Note—Reader Freije's letter was not cut.

Vietnam

To the Editor:

In a foreword to his book The American crisis in Vietnam (to be published in May) Senator Vance Hartke says:

"I believe we were wrong initially when we identified ourselves with undemocratic repression of Vietnamese nationalism by supporting French efforts to restore the country to a colonial status.

"I believe we have been—and are—wrong in pushing ever further down the road of escalation, moving always toward the gravest risk of producing World War III as Chinese and Russian involvement increases with our own.

"I believe that we are paying an unconscionably high price in money, men, and damage to America's internal progress and to our international re-

Biblical expert dies at age of 68

CARTHAGENA, Ohio—Requiem Mass for Father Edward F. Siegman, C.P.P.S., 68, a leading Biblical scholar, was offered (Feb. 6) at St. Charles Seminary here by Father John E. Byrne, provincial of the Precious Blood Fathers.

Father Siegman, who was president of the Catholic Biblical Association of America, died of a heart attack (Feb. 2) at the University of Notre Dame, where he was a member of the faculty of the graduate theology department.

relationships with the rest of the world.

Isn't it time that we listened to this voice, to voices of the Holy Father, Pope Paul VI, of Secretary General U Thant of the United Nations, and of other serious, concerned individuals and groups throughout the world, and did all in our power to bring to an end an "unjustifiable undeclared war."

Jean A. Hess Jeffersonville, Ind.



RETREAT MASTER—Father Edward M. Casey, O.P., chaplain of the Dominican Motherhouse in Oxford, Mich., will conduct the annual retreat for the women of Our Lady of Lourdes parish. The week-end of spiritual meditation will be held at Our Lady of Fatima Retreat House on February 17-19. Mrs. Lawrence J. Du-four is chief parish promoter of the retreat.

Louisville takes action on inner city school problem

LOUISVILLE, Ky.—A "cluster vision" of parochial school organization is being initiated by the Catholic School Board here as an answer to dwindling school enrollments in the inner city.

Neighboring schools will be consolidated by grades, cutting across parish lines, to better meet the needs of inner city pupils. Financial resources must be pooled in addition to youngsters to make the plan successful, according to Ray F. Bosmeyer, who served as chairman of the board's subcommittee exploring the problem.

Eleven Louisville schools in the inner city now have enrollments of less than 175 youngsters. The pilot cluster will involve three parish schools now staffed by Ursuline Sisters. Under an arrangement with Ursuline College, conducted by the same nuns, the college will apply for federal aid under a pro-

vision of the Elementary and Secondary Act of 1965 to co-ordinate the project.

One school in the cluster will accommodate seventh and eighth graders from the three participating parishes, while the other two schools will each have grades two through six, splitting the three-parish enrollment between them. An "ungraded" structure is planned for the pilot school to allow pupils to move through at their own pace.

... and a member

(Continued from page 4) desecrate the memory of Americans who also died on Guam.

The monument will be built by private Japanese funds and is an effort to honor sons and brothers who died for their country.

Surely it is misguided patriotism to prevent the construction of such a monument. It does not extend to the Japanese the freedom we received when memorials to Americans and other Allied soldiers were built in Japan, Germany and Italy.

Such chauvinistic tactics place a burden on our relations with other nations. We have enjoyed mutually beneficial friendship and trade with Japan since World War II. Further, the refusal for the memorial would be a direct slap in the face to Americans of Japanese birth or ancestry, thousands of whom have served America in war with valor.

We hope the House will have the good sense to "lose" both bills.

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4312 WINTHROP 1 1/2 story, 7 rooms, 1 bath, 2 bedrooms down, 2 bedrooms up, sun room, basement, oil heat, 2 car garage \$9,500. Pratt & Gallagher 644 E. 42d St. 924-5408

This Has Everything 3 to 5 bedroom modern home, 2 full baths, gas ht., 9 large closets, wall to wall carpeting, drapes, fireplace, formal dining room, air-cond., washer, dryer, disposal, dishwasher, and incinerator. Also water softener. Contract. Perfect cond. 252-4521

777 South Bancroft 4 Bedrooms, family room with fireplace, built-in kitchen, tile bath, gas furnace. All this for \$11,200. FHA or GJ terms. Appointment, 356-9555 Chas. B. Campbell Rltr.

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STYPTO-THERMIC METHOD, the most effective of the natural techniques of family planning. Write or call for free information. Natural Family Planning Service, 625 E. North St., Indianapolis, Ind. 46204.

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ST. ANDREW WANTED Residential listings in your area. Check our records. We sell homes. HAROLD GRAY-546-1919 Howard Fenter, Realtor 649-3730

1009 N. Payton (7600 East) Deluxe 3 bedroom stone ranch, only 8 years old. Carpeted living room with fireplace, family room, 13'x16' with sliding glass doors to patio, kitchen 12x15, built-in appls., 1 full bath, 2 1/2 baths, central air-cond., full bsmr., rec. room, on city water and sewer, 2 car, attach. garage. Wilbur Bassett, 356-8253

6025 North Dearborn Large 3 bedrm., 2 bath, brick ranch, family room, fireplace in carpeted living room, big kitchen, bsmr., oil heat, gas water heater, 2 car attached garage, paved drive, fenced yard, city water, priced in mid 20's. Howard Christena Co., Realtors 823 Broad Ripple Ave 355-1015

ST. SIMON COUNTRY LIVING 3 Bedrm., with family room. All brick ranch, hardwood floors, gas furnace, disposal, auto. soft water, built-in range, storm doors, windows, fenced rear yard, large lot, trees, 2 car gar. \$21,500, can be assumed. HENTHORN Realty & Insurance 547-4594

1321 Carroll White Dr. 7800 East. First offering. Stone and brick ranch, carpeting, disposal, oven, range, intercom, 3 bedrooms, 1 1/2 baths, family room, circular floor plan, basement, 2-car finished garage. \$23,900. Henry Otterbach, 353-0669. Justus & Co. Realtors 1398 N. Shadeland 357-0855

ST. LAWRENCE BY OWNER 4419 Bernor Dr. \$14,700. 5 1/2% loan, 3 bedrooms, 1 1/2 bath, family room, attached garage, air conditioned, screened porch, storm, blinds, fenced yard, trees, near Devington Shopping Center. 545-3267

HOLY NAME BEECHCREST 2600 S. Sherman Dr. \$340 down FHA. Price \$15,900. 3 Bedrooms, full basement, hardwood floors, gas heat. Large rolling lots. Near Holy Name. bus trans. All city utilities. OSTRUM & CHANCE, Builders Sales-787-9296 Model-784-4440 Open 2 to Dark Daily

ST. JUDE Near Southport 3 or 4 bedroom, 2 bath brick, 1 1/2 story, fireplace, 2 car garage, patio. Owner will sell on contract or new mortgage if you prefer. C. E. Jackson Realty 881-0473

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ST. PIUS X DEVONSHIRE By owner. Assume 5 1/2% per cent loan. 3 Bedrooms, 2 baths, brk. ranch. Spacious liv. rm. and din. rm. Newly rednc. Panted lam. rm. and ath. bdrm. in bsmr. Wooded lot. Sewers. Exc. cond. Price low \$30's. For Appt., 251-7605

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ST. JOAN OF ARC 4312 WINTHROP 1 1/2 story, 7 rooms, 1 bath, 2 bedrooms down, 2 bedrooms up, sun room, basement, oil heat, 2 car garage \$9,500. Pratt & Gallagher 644 E. 42d St. 924-5408

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Sister Formation Urges Anglican, Methodist union

LONDON — Sweeping proposals to solve major problems standing in the way of full communion between the Church of England and the Methodist Church were made by Lord Fisher of Lambeth, former Archbishop of Canterbury, in a surprise intervention in union negotiations.

First, he said the name of presbyters should be given to Methodist ministers and Anglican priests. Then there should be a "faithful prayer" by the two Churches to bring them to full communion instead of a reconciliation, as now under discussion, by a form of ecclesiastical ordination which would cause offense.

Finally, he said the joint Anglican-Methodist negotiating commission should reject the Anglican idea of a joint Ordinal for both Churches. "With these matters cleared up," said Lord Fisher, "there is nothing of importance left, so far as I know, to delay the speedy establishment of full communion between our two Churches—and what a blessing, indeed, that will be for us all."

One of the principal speakers at the meeting will be Father Bernard Haering, C.S.S.R., moral theologian and author, who will give two talks, "The Evangelical Councils," and "The Eucharist: Experience of Community."

Giving the keynote address Friday evening will be Father Paul Boyle, C.P., executive secretary of the Canon Law Society of America, who will speak on "Religious Life in the Post-Conciliar Era."

Sister Rose Dominic Gabisch, S.C.L., national executive secretary of the Sister Formation Conference, Washington, D.C., will open the talks.

Science and math teachers to meet

INDIANAPOLIS — Cathedral High School will host the winter meeting of the Archdiocesan Association of Science and Mathematics Teachers on Saturday, Feb. 18, at 12:30 p.m. Speakers will include: Brother Charles Rymarowicz, C.S.C., of Cathedral; Sister Madeline, O.S.B., of Christ the King School; and Father Richard J. Middendorf, S.J.



COLUMBUS AWARD WINNERS—Tony McCaulay, above left, and Greg Van Acker, members of Pack 155, were the first two Columbus youths to receive the coveted Parvuli Dei Award. The recognition was given at a recent Blue and Gold Dinner held at St. Columba School. Sponsor of the pack is Knights of Columbus Council 1414.

Remember them in your prayers

- INDIANAPOLIS
† MINNIE M. WILDER, 76, Chapel in the Marion County Home, Feb. 8, Holy Cross Cemetery.
† JAMES J. MALLOY, 93, St. Thomas Aquinas Church, Feb. 9, Holy Cross Cemetery.
† ROLLAND R. GUENIN, 74, St. Joan of Arc Church, Feb. 9, Calvary Cemetery.
† EDWIN M. BOOTH, 75, St. Luke's Church, Feb. 13, Calvary Cemetery.
† BERTHA M. WALTERS, 71, St. Philip Neri Church, Feb. 13, Holy Cross Cemetery.
† JOSEPH M. GARCIA, 55, Little Flower Church, Feb. 15, Calvary Cemetery.
† AGNES MILLER, 69, Holy Cross Church, Feb. 15, Holy Cross Cemetery.
† MARGARET M. MCNEILS, 56, Our Lady of Lourdes Church, Feb. 15, Calvary Cemetery.
† MARGARET F. HIGGINS, 82, St. Catherine's Church, Feb. 15, St. Joseph Cemetery.
† JAMES J. HANLEY, 60, St. Patrick's Church, Feb. 15, Holy Cross Cemetery.
† LOUISE STEPHENS, 34, St. Joseph's Church, Feb. 11, Calvary Cemetery.
TERRE HAUTE
† MARGUERITE E. BRYAN, 89, Michael's Church, Feb. 10, Church Cemetery.
† DONALD E. FREIHAGE, 92, Holy Family Church, Feb. 7, Holy Family Cemetery.
FRANKLIN COUNTY
† KLEO A. KNECHT, 68, St. Peter's Church, Feb. 11, Church Cemetery.
CANNELTON
† MARGUERITE E. BRYAN, 89, Michael's Church, Feb. 10, Church Cemetery.
SHELBYVILLE AREA
† TELL CITY AREA
† TERRE HAUTE AREA
† CONNERSVILLE AREA
† EVANSVILLE AREA
† MADISON AREA
† NORTH VERNON AREA
† SALEM AREA

Educational TV

LOS ANGELES—The Los Angeles archdiocese will inaugurate its instructional television system in March by beaming a program into 20 elementary and five high schools.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Shelbyville, Tell City, Terre Haute, Connorsville, Evansville, Madison, and North Vernon. It includes program names, times, and station call letters.

New Albany

Advertisement for First Federal Savings and Loan Association, Day Lumber Co., MTDC Mutual Trust & Deposit Company, and KRAFT FUNERAL HOME. Includes contact information and services offered.

St. Mary-of-Woods lists winners of math competition

ST. MARY-OF-THE-WOODS, Ind. — Several Catholic high schools in the Archdiocese placed winners in the High School Mathematics Contest held at St. Mary-of-the-Woods College here last week-end. Kennedy Memorial and Schulte High Schools placed first and third in competition among third year math students. Students honored include: Ruth Steeb and Bonnie Burns, of Kennedy; and Donna Hayes, of Ritter High School.

Second year competition found Ritter in second place. Individual winners included: Marilyn Trauner, of Ritter; and Kathleen Merriman, of St. Agnes Academy.

Among first-year math students, Schulte and Ladywood School placed first and second. Individual winners were: Peggy Guillifor, of Schulte; Therese Verner, of Ladywood; and Jeanne Francis, of St. Agnes.

A. F. 'Bud' Dudley heads ND alumni

NOTRE DAME, Ind. — Ambrose F. "Bud" Dudley, former athletic director at Villanova University and president of the Liberty Bowl, was elected president of the Notre Dame University Alumni Association. He succeeds Dr. Thomas P. Carney of Lake Forest, Ill., as president of the 38,000-member organization.

Thompson's Quality Checked ICE CREAM and Dairy Products. Located at 216 Main St., Aurora, Ind. Phone 644.

Aurora Ullrich Drug Store. 301 2nd Street, Aurora, Ind. Phone 27. Services include ZENITH Hearing Aids and Joe Chrisman, Clothier.

Joe Chrisman, Clothier. 301 2nd Street, Aurora, Ind. Phone 27. Services include Ullrich Drug Store and Savage Appliances.

Savage Appliances. 216 Main St., Aurora, Ind. Phone 644. Services include Your General Electric Dealer.

Lawrenceburg Mobile Home Living is Happy Living. Blue Skies Mobilehome Sales. 923 U.S. Highway 50, Lawrenceburg, Ind. Phone 286.

Jeffers Motors Inc. Art-Carved Diamonds, Longines-Wittnauer Watches. 573 Main St., Lawrenceburg, Ind. Phone 445.

Robert L. Lows Jeweler. Liberty Theatre Bldg., Lawrenceburg, Ind. Phone 977W.

Fitch Brothers Funeral Home. 6-14 West High St., Lawrenceburg, Ind. Phone 56. Services include 24 Hour Ambulance Service.

Patronize Our Advertisers. K. W. Auto Sales. Highways 50 and 48, Lawrenceburg, Ind. Phone 1344.

Patronize Our Advertisers. Fitch Brothers Funeral Home. 6-14 West High St., Lawrenceburg, Ind. Phone 56.

Rushville Neff's Your Family Shoe Store. 243 N. Main St., Rushville, Ind. Phone 922-3581.

Tom Mattox Realtor. 123 N. 1st, Rushville, Ind. Phone 922-2444.

Don Carpenter Realtor. Hi-Way 3, Rushville, Ind. Phone 922-2317.

Conroy's Superette. 505 W. 3rd St., Rushville, Ind. Phone 922-2160.

Schroeder Insurance Agency. South on Ind. No. 3, Rushville, Ind. Phone 922-2160.

City Meat Market. The Store That Customers Tell Their Friends About. 131 1/2 W. 3rd St., Rushville, Ind. Phone 922-3048.

Pope Paul sends help to Colombia quake victims

BOGOTA, Colombia — Pope Paul VI was reported here to have sent condolences and a sum of money to Cardinal Luis Concha of Bogota to aid victims of the earthquake that hit southern Colombia (Feb. 9). The 350-year-old cathedral here was among churches damaged in the temblors which rocked this city but did the greatest damage at the epicenter 180 miles south of here. Many statues were smashed in the cathedral, which is located on Bogota's central plaza. Frightened crowds gathered on the plaza after fleeing homes and buildings. The government here announced that at least 78 persons were killed and more than 300 injured in the two quakes that were described as the worst ever to occur in this country.

Madison HARPER'S DRUG STORE. 224 E. Main St., Madison, Ind. Phone 265-5531.

Lichtlyer Building Supply. Complete Building Supplies Contracting Company. 1029 W. Second St., Madison, Ind. Phone 265-4331.

Seymour Hi Ho Inn. Family Room and Bar. Choice Steaks • Sea Food Home Cooking. 304 Mill Street, Seymour, Ind. Phone 522-3192.

Seymour Pharmacy. Prescriptions, Sick Room Supplies, Convalescent Aids, Cosmetics, Sundries. 601 W. Second St., Seymour, Ind. Phone 522-3192.

Seymour Auction. New and Used Furniture Bought and Sold. 215 S. Chestnut, Seymour, Ind. Phone 522-7000.

P. & T. Furniture and Carpet. 1919 Ewing, Seymour, Ind. Phone 522-3192.

NOLTINGS I.G.A. Your Home Owned and Home Operated SUPERMARKET. 200 E. Tipton, Seymour, Ind. Phone 522-2937.

Complete Line of MENS WEAR. Richarts Men's Shop. (At Rockford), Seymour, Ind. Phone 522-1420.

HATHAWAY Funeral Home. Ambulance Service. 1022 Pearl St., Columbus, Ind. Phone 374-4419.

Open Bowling Leagues, Parties. Columbus Lanes. 3010 State, Columbus, Ind. Phone 372-7857.

For Elegance In Lighting Fixtures. A C M E ELECTRIC SUPPLY, INC. 7737 Central Ave., Columbus, Ind. Phone 376-7443.

2 BIG LOCATIONS Across of Parking Columbus Center & State & Mapleton. Jay C FOOD STORES.

Vetter's Home Entertainment Center. 2523 Central, Columbus, Ind. Phone 372-7833.

AMERICAN FAMILY INSURANCE AUTO FIRE LIFE. Represented by Lehman's Insurance Agency. 2103 Gilmore, Columbus, Ind. Phone 376-3469.

The White House Department Store in Columbus. Southern Indiana's Leading Needlework Department. 718 Pearl St., Columbus, Ind. Phone 376-6344.

OLYMPIA DAIRY. Distributor for Maplehurst "Grade A" Dairy Products Home Deliveries. 718 Pearl St., Columbus, Ind. Phone 376-6344.

Gene's Bakery and Delicatessen. Special Cakes & Pastries. 525 Washington St., Columbus, Ind. Phone 379-4828.

GARY DAVIS Music Makers. 2438 Central, Columbus, Ind. Phone 372-2646.

For MEN'S and BOYS' CLOTHING in Columbus... See Dell Bros. 416 Wash. St., (Downtown), Columbus, Ind. Phone 372-2511.

REED Funeral Home. 3729 25th Street, Columbus, Ind. Phone 372-2511.

Clarksville Bill & Lou's Package Liquors. 509-511 and Louise Galligan. K-MART PLAZA. Free Delivery. WH 5-8060.

Charlestown BOTTORFF'S PHARMACY. Your Prescription Store. Phone: AL 6-2188.

Batesville Nobbe Motor Sales. Chevrolet — Oldsmobile Complete Sales & Service. Hwy. 46 East, Batesville, Ind. Phone 934-3102.

Poske's INC. Custom Furniture—Church Furnishings Special Woodworking. 108 W. Pearl, Batesville, Ind. Phone 934-3408.

Jeffersonville SAVE TIME SAFELY Dial BUTler 3-6688. 1100 TAXI, Inc. 135 W. Court Ave., Jeffersonville, Ind. Over 30 Years Continuous Service.

Advertising service and news coverage in the New Albany-Jeffersonville area is handled by Bobby Jones, of Jeffersonville. Call BU 2-3869. The Clark County State Bank. "Tax Home Owned Bank" 443 Spring St., Member FDIC.

Jeffersonville and Clarksville Calendar OF EVENTS. St. Anthony's... Mission Meeting, Tuesday, 9 a.m. in School. St. Augustine's... Daughters of Isabella, February 21, K of C Hall, Jeffersonville. Sacred Heart... Women's Club Meets February 20. Providence... Providence-North Vernon Basketball, February, 17th. We Pay... 4 1/2%... On All Certificates of Deposit... A Complete Banking Service... "A Citizen is Near You" 3 LOCATIONS: Downtown—Spring St. Yeungstown Center Clarksville Member FDIC

New Albany First Federal Savings and Loan Association. DAY LUMBER CO. Lumber Millwork. 15th & Shelby St. WH 4-4457. PATRONIZE THE ADVERTISERS. MTDC MUTUAL TRUST & DEPOSIT COMPANY. BRANCH—2736 Charlestown Rd. FLOYDS KNOBS BRANCH. KRAFT FUNERAL HOME. Since 1856 NEW ALBANY, IND. 708 E. SPRING

Dell Bros. 416 Wash. St., (Downtown), Columbus, Ind. Phone 372-2511. REED Funeral Home. 3729 25th Street, Columbus, Ind. Phone 372-2511. PATRONIZE THE ADVERTISERS



# Now...for all Catholics—

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

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

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

**Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment no later than Midnight, February 26, 1967!**

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

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

**"Try" This Plan For Only \$1.00**

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

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

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

**How The Catholic Hospital Plan Differs From Ordinary Health Insurance**

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

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

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

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

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

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

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

**How The Plan Protects You And Your Family**

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

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

**How Your "Health-Bank Account" Grows Each Month**

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

**Accidental Death Benefit—Paid To Your Parish**

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

**Special Feature for Peace of Mind and Security**

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

**Carry As Much Other Health Insurance As You Wish!**

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

**Surprisingly Low-Cost**

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

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

**How Can We Do It?**

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

**A Respected Company**

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

**Easy To Enroll—No Red Tape—No Salesman Will Call**

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

**As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.**

**Money-Back Guarantee**

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

**Please Note:** Because this is a limited enrollment, we can only accept enrollments postmarked on or before February 26, 1967. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

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

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare,

where will the "extra" money you need come from? Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

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

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



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

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife receive extra cash as follows for all new sicknesses and accidents (including maternity benefits, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

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



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

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

**ONE-PARENT FAMILY PLAN MAXIMUM . . . \$7,500.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized.  
**\$50 weekly (\$7.14 daily)** for each eligible child hospitalized.



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

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

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



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

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

**INDIVIDUAL PLAN MAXIMUM . . . . . \$5,000.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized.

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.

**Special Note If You Are Over 65**

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

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

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

**Are Your Parents Senior Citizens?**

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the 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 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.

**MUTUAL PROTECTIVE INSURANCE COMPANY**

3860 Leavenworth Street, Omaha, Nebraska 68105  
Licensed by the State of Indiana

**19 Important Questions Answered**

**ABOUT THE NEW CATHOLIC HOSPITAL PLAN**

1. What is the Catholic Hospital Plan?  
The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.
2. Why should the Catholic Hospital Plan be of special interest to me?  
When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.
3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?  
Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.
4. Can I collect even though I carry other health insurance?  
Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
5. Is there a lot of red tape to qualify?  
None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.
6. Which plan should I choose?  
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If yours is a young, growing family, we recommend the ALL-FAMILY PLAN.  
If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN.  
If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.  
Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.
7. If I become hospitalized, when do my benefits begin?  
On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.
8. How much can I be paid in a Catholic hospital?  
Each plan has its own "Aggregate of Benefits," what we call the maximum.  
For example, under the ALL-FAMILY PLAN,

- the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income 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. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.
- Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) 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—for so 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 pol-

- cies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.
14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?  
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."
15. Are any other unusual benefits included in the Catholic Hospital Plan?  
Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.
16. Will my claims be handled promptly?  
Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.
17. Why are the premiums in the Catholic Hospital Plan so low?  
With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.
18. How much does my first month cost?  
Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the HUSBAND-WIFE PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box above.)
19. Why should I enroll right now?  
Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

**SPECIAL LIMITED ENROLLMENT! EXPIRES FEBRUARY 26, 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. 2750430

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

ADDRESS \_\_\_\_\_  
Street City State Zip No.

SEX:  Male  Female Month Day Year  
AGE: \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

**IMPORTANT!** This enrollment form must be mailed no later than midnight of: **Feb. 26, 1967**

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

If All-Family or Husband-Wife Plan is selected, give following information on wife:  
Wife's First Name \_\_\_\_\_ Middle Initial \_\_\_\_\_  
DATE OF BIRTH: \_\_\_\_\_ Month Day Year  
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 (as described 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 amounts covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Signature \_\_\_\_\_  
Date \_\_\_\_\_

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**.