Proposes summit meeting in Rome of all Christians

the CRITERION

VOL. VIII, NO. 29 INDIANAPOLIS, INDIANA, APRIL 19, 1968

SAN FRANCISCO—Episcopal Bishop C. Kilmer Myers of California has called for an "extraordinary" meeting of all Christians this summer in Rome under the leadership of Pope Paul VI to "develop a base of Christian power that the national communities will heed" in approaching the major issues confronting mankind.

Impelled, he said, by the martyrdom of Dr. Martin Luther King, Jr., Bishop Myers proposed that both the worldwide Lambeth Conference of Anglican Bishops in London (July 25-Aug. 25) and the World Council of Churches' Fourth Assembly in Uppsala (July 4-20) be rescheduled "to meet together at Rome with the pontiff and bishops of the Roman Catholic Church," with Paul VI to be recognized as "first among equals."

THE OCCASION for Bishop Myers' appeal came during the annual noontime service of the Blessing of the Oils and Holy Communion at Gace Cathedral on Maundy Thursday.

The Episcopal Church leader said the inspiration for his suggestion was rooted in Dr. King's "passion for the reunification of the human family" and his own conviction that the human family faces "four, at least four, major problems—war, poverty, racism and unbridled technology."

He explained that the motivation for his appeal came on the night of Dr. King's assassination.

"I listened again to his words at the great March on Washington in 1965: 'I Have A Dream.'

"Later that night I, too had a dream—one deeply rooted in his passion for the reunification of the human family. My dream took the form of 'An Open Letter to the Church at Eastertide.'"

Enumerating the four major issues he believes face the world today, Bishop Myers stated:

"Besides these problems the ideological questions are relatively unimportant. The essential struggle no longer is between capitalism and communism; rather, it is between the have nations and the have-not nations; it is between the white race and the non-white races; it is between the technologically advanced communities and the under-developed communities.

"There is also the frightening problem internal to the technologically advanced nations which has to do with air, water, sewer pollution and the refinement of weaponry capable of destroying the whole human race; in such nations the danger that the machine may rule man is clearly present."

BISHOP MYERS expressed belief that it is not likely "that the nations of the earth, separated as they are, will be able to meet these major problems facing mankind unless a new force appears on the face of the earth"—a new force which, he said, must unite the human race in its determination to compel "our national communities collectively to face up to the problems."

"The Christian Church presently is itself hopelessly divided. Lacking international unity, it cannot make alliance effectively with the other great religions of mankind in order to force our national communities to develop new priorities for man's life on this earth. The ecumenical movement is slow at a period in human history when time is running out for those alive and the children of the living."

He asserted that the theological differences among the Christian communities "pale in the face of the theological question of the unity of mankind under a common God." And he added that though they hold Jesus Christ is the head of the human family "our disunity discredits our central conviction. This must stop at once."

POINTING OUT that this summer at least two major ecclesiastical events will take place—the Lambeth Conference of Anglican Bishops in London and the gathering of the World Council of Churches in Uppsala, Sweden, Bishop Myers stated:

"I propose that the leadership of these two conferences reschedule these events to meet together at Rome with the pon-

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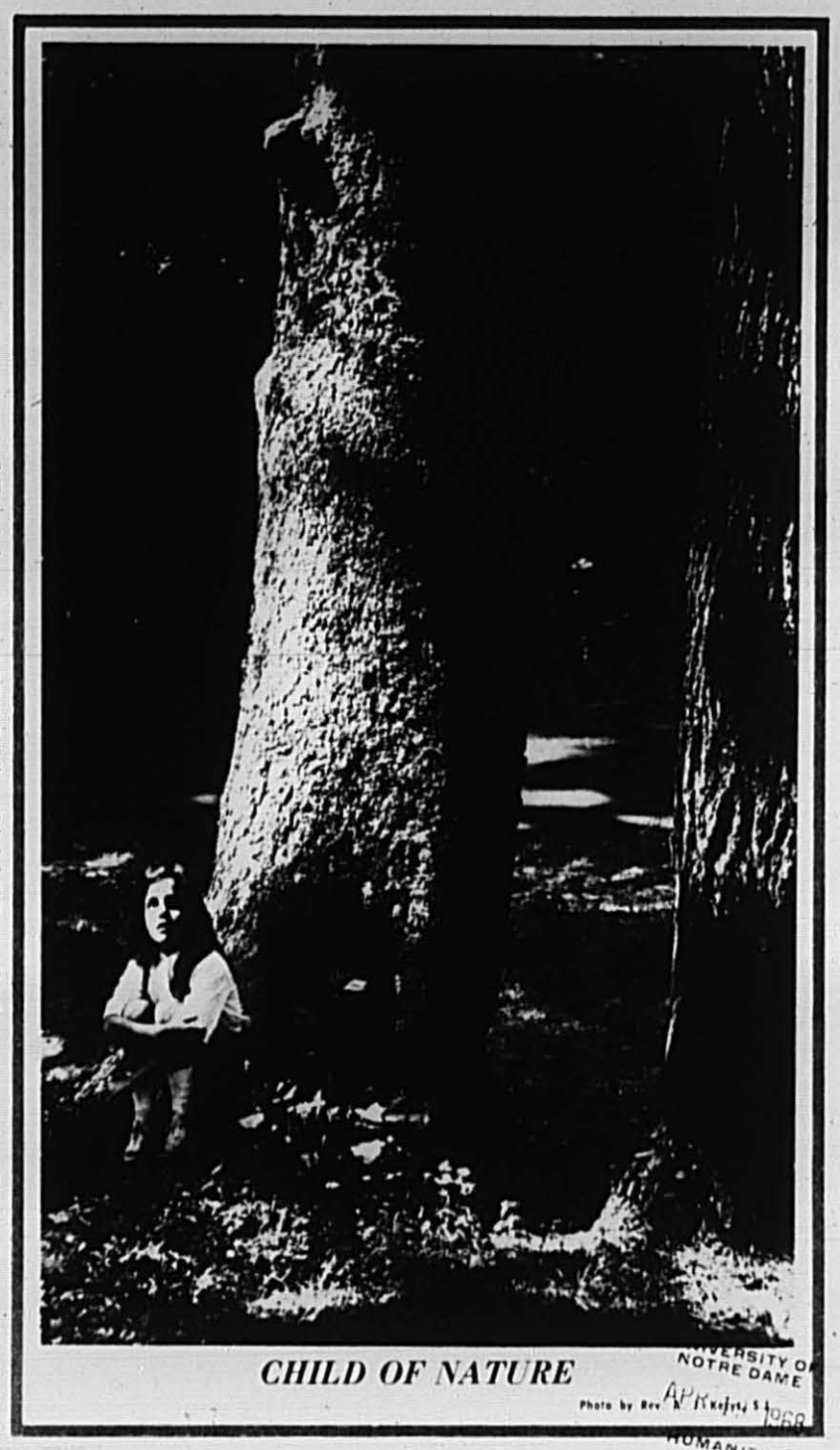

CHILD OF NATURE

Photo by Rev. A. P. Kopfer, S.J.

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How much when?

(An editorial)

Three things stand out about the Civil Rights Act of 1968 passed and signed into law last week:

1. The legislation **did** get through the House and onto a waiting President's desk **only** because of the assassination of Dr. Martin Luther King and the senseless, frightening rioting that followed—loud protestations to the contrary nothwithstanding.

2. The legislation, while probably as strong as the Congress could have gotten into the lawbooks, will not in itself be anything more than a token guarantee that a Negro with the money to buy a place to live actually can live where he pleases.

3. Inasmuch as the vast majority of Negro Americans do not have the money to pay for housing outside the ghetto, the new law will have only a very limited effect for moral and social good.

As to Point 1:

It simply is not true that—as the House leaders have loudly proclaimed—the House was all set to pass the bill before Dr. King was gunned down. It is true that the House voting timetable had been set earlier on the same day Dr. King died. But the express intention of a majority in the all-powerful House Rules Committee and—if it came to that—in the House itself had been to give the bill a cursory hearing, then pigeonhole it in a House-Senate conference committee.

The key vote in the Rules Committee last Tuesday, five days after Dr. King's death and amid the riots that followed, was 9-to-6 to send it to the floor with a one-hour debate limit and no amendments allowable. Before Dr. King was felled, however, informed speculation had been that two of the committee members who ended up voting the decent way would vote the indecent way, thereby effectively killing the measure for this session by an 8-to-7 margin. Only the pressure of an apocalyptic event caused those two to "chicken out" on their racist colleagues.

With the bill finally cleared of committee, it still had to clear the floor. And it barely did that when the crucial floor motion preceding the final vote, a motion to return it to conference, was defeated 229-to-195—a mere margin of 34. Had only 18 of those who voted against the motion not also chickened out on their racist colleagues, the bill would have been destroyed. A reading of the tally can only persuade anybody who knows anything about the 90th Congress that those 18 racist votes would not have been lacking had it not been for the King trauma and its aftermath.

In short, when the Senate passed the civil rights bill some months ago many of those voting for it did so only because they were confident the good ol' House could be depended upon to dispose of such "nonsense." Having no crystal balls, our august senators could not foresee Dr. King lying dead on a motel balcony on April 4, 1968.

As to Point 2:

Many states—Indiana included—already have open housing laws of varying degrees of persuasion or compulsion, but any realist knows they are flouted every hour of every day. In view of the gradual application of the new federal law and its glaring exception of

(Continued on page 4)

Faiths ask 'economic' rights bill

NEW YORK — Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, joined with heads of other major faiths to ask Congress for passage of an "economic bill of rights for the disadvantaged" as a memorial to Dr. Martin Luther King, Jr.

The statement was signed by Archbishop Dearden; Dr. Arthur S. Flemming, president of the National Council of Churches; Archbishop Iakovos, chairman of the Standing Conference of Orthodox Bishops in the Americas; and Rabbi Jacob P. Rudin, president of the Synagogue Council of America.

As a first step in implementing the recommendations of the National Advisory Commission on Civil Disorders, the religious leaders urged President Lyndon B. Johnson and Congress to take "extraordinary action to achieve the following objective of the late Dr. King"—passage of an economic bill of rights for the disadvantaged requiring about $10 to $12 billion.

Dr. King had stated that passage of this bill of rights was among his major objectives in planning the Mobilization of the Poor marches scheduled for this spring.

Name committee to probe issues in nuns' dispute

VATICAN CITY—The Congregation for Religious and Secular Institutes has designated a special committee to examine the issues affecting the Sisters of the Immaculate Heart of Mary, Los Angeles.

The Immaculate Heart Sisters were recently told by the congregation to drop several parts of their renewal program. The congregation's ruling stopped action on changes from religious to lay clothes, the elimination of set community prayers and the de-emphasis of the order's teaching apostolate.

The members of the new committee are: Archbishop James V. Casey of Denver, president; Bishop Thomas A. Donnellan of Ogdensburg, N.Y.; Auxiliary Bishop Joseph Breitenbeck of Detroit; and Father Thomas R. Gallagher, O.P., consultor of the Congregation of Religious and secretary at the apostolic delegation in the United States.

Assert violence not always unjust

SANTIAGO, Chile—In a joint pastoral letter marking the anniversary of a battle that helped win Chilean independence from Spain, Chile's bishops warned the people of the nation that violence in the pursuit of social reform "is not always unjust."

"Violence is morally justifiable and historically fruitful," the bishops pointed out, "but only when it has first sought with intelligence to make truth and justice prevail by other means, and these fail; and when violence can foreseeably lead to a better future for mankind."

Laity preach

BERLIN—Two laymen, a physician and a teacher, and a housewife gave Lenten Sunday sermons in a West Berlin Catholic church, in experimental services approved by Cardinal Alfred Bengsch of Berlin.

Pope urges negotiations for peace

By JAMES C. O'NEILL

VATICAN CITY—On Easter, Pope Paul VI urged both sides in the Vietnam war to "think resolutely in terms of military truce and honorable and fair negotiations."

The Pope seemed to have recovered some of his energies after the long cycle of ceremonies throughout Holy Week. Although visibly tired earlier in the week, on Easter he looked and sounded stronger than before.

SPEAKING TO almost 250,000 persons gathered in St. Peter's Square for an 11 a.m. Mass and his traditional blessing to the city and the world at noon, Pope Paul declared his thoughts were of the "yearning of the whole civilized world."

He said his thoughts turned "toward peace, toward difficult peace in that distant region of Asia where it seems the war can never end, where the collision of the greatest power keeps the world in suspense with anguished fear of a gigantic conflict which would overwhelm all in frightful ruin."

DESPITE THE "nightmare of persistent menace," Pope Paul said, "let us implore all interested parties to think resolutely in terms of military truce and honorable negotiations.

"Eagerly do we look, as all of you do also, upon the promising signs of a forthcoming understanding between the peoples in the conflict, and we express the wish, made acceptable by our absolute neutrality and our heartfelt affection for the nations involved, and above all for the suffering peoples, that first steps may soon lead to a happy ending."

Commitment is new theme for educators

By R. M. M. McCONNELL

SAN FRANCISCO—Two trains of thought crossed tracks repeatedly during the 65th annual National Catholic Educational Association (NCEA) convention here (April 15 to 18).

Competence, the traditional goal of all educators, was a major theme of discussion among the 12,000 NCEA delegates here, as it has been a major theme for years. The other theme—commitment—was relatively new, and it's discussion reflects a deepening concern on the part of Catholic educators for Catholic schools' effect on the secular world.

From the convention-opening remarks of Bishop Ernest J. Primeau of Manchester, N.H., who asked: "Are we preparing white Catholic Americans to fit into American society, or are we preparing them to change American society," to U.S. Commissioner of Education Harold Howe's closing suggestions that Catholic schools launch a crash program of ghetto education, the problems of commitment dominated discussion.

Impetus for this new concern seemed to come from two closely related sources: America's growing racial tension and the deterioration of the nation's cities.

IN BRIEF opening remarks, San Francisco Mayor Joseph L. Alioto linked the two problems and described them as "the nation's number one crisis." Bishop Primeau continued the theme, saying:

"This is a moment for us to grapple, to the best of our ability, with the new ills that cry out for curing in our troubled world.

"And no American Catholic educator need look far to know what these ills are: grinding poverty that degrades and destroys the human spirit, the persuasive strain of violence that runs like a malignancy through American society, the terrifying racist bent that threatens to rend our nation

(Continued on page 3)

SEMINARY PLANS OPEN HOUSE—Mount Saint Francis Seminary, located near New Albany in Floyd County, will hold its first open house Sunday, April 21, from 12:30 p.m. to 5 p.m. The seminary, in operation for almost 60 years as a prep school for boys aspiring to be Franciscan priests and Brothers, has a current enrollment of 65 students. The rector is the Very Rev. Mark Mindrup, O.F.M. Members of the faculty, Brothers and students will be available at all central locations to answer questions. The public is invited and light refreshments will be served.

A CRITERION INTERVIEW

Protestant official describes move toward Christian unity

By BERNICE O'CONNOR

The vision of a new Christian church arising from the union of 10 Protestant denominations was described to The Criterion last week by Dr. George G. Beazley, Jr., an Indianapolis Disciples of Christ minister strongly committed to Christian reunion.

Dr. Beazley spoke with The Criterion after his return from the Dayton, O., meeting of the Consultation On Church Union—a group engaged since 1962 in the delicate job of fashioning a workable reunion plan for 25.5 million Protestants of varied religious traditions. The Indianapolis minister is vice-chairman of COCU and is president of the Council on Christian Unity of the Disciples of Christ.

"I think many delegates went to Dayton expecting more preparatory studies and reports," Dr. Beazley said. "The idea of drafting a real plan of union for the new church seemed a couple of years away."

INSTEAD, the drive to start hammering out details for a specific reunion blueprint spread "like wildfire." A drafting commission made up of representatives from the 10 denominations will attempt to submit the historic "one church" plan to COCU delegates at their 1969 meeting in Atlanta, Ga.

The plan must then go to the governing bodies of the various churches before memberships, ministries and sacraments can be united.

Devising a union plan that will not alienate Catholics, the Orthodox churches and other Christians outside the Consultation is important to COCU, Dr. Beazley stressed.

Catholic and Orthodox observers attend COCU sessions, where their counsel is frequently sought. And Consultation members are careful to point out that the new united church will be "true to historic Christianity" and will "bear the marks of the Church in all the ages, with sacraments, the Scriptures taught and preached, the Tradition in its central manifestations, the commitment to proclaim the gospel and to serve men."

"What we are interested in is a 'uniting' church as well as a united church," the Disciples of Christ minister said. "It will not be static because extensions of unity will always be explored."

Churches involved in the Consultation are the United Presbyterian, Protestant Episcopal, Methodist Episcopal, Presbyterian Christ, Disciples of Christ, Evangelical United Brethren, African Methodist, United Church of Christ, African M.E. Zion and Christian Methodist Episcopal.

Those outside the plan of union—in addition to Catholics and Orthodox—are Baptists, Lutherans and the fundamentalist Pentecostal groups.

ALTHOUGH member churches in COCU have their roots deep in the Reformation, the similarity ends there. Some—Episcopalians and Methodists, for example—are governed by bishops, others by presbyteries, and some by local congregations.

There are different ordination procedures, different concepts of the ministry, different understandings of the Eucharist, baptism, worship, tradition and the nature of the church's mission.

Getting a high church Episcopalian brought up on the Nicene Creed, the historic episcopate, a formal liturgy and even religious orders to feel at home in a united church with the Disciples of Christ member who follows no formal creed and admits his church has gotten along very well without bishops for more than 100 years will take some doing.

Progress in reaching broad areas of agreement has been steady, however, since the first COCU meeting in Washington, D.C. six years ago. A common worship service was used experimentally at the Dayton meeting. Delegates have also agreed to incorporate two sacraments—baptism (infant and adult) and the Lord's Supper—into the united church.

Bishops will serve the church "as chief shepherds" with the Scriptures and Tradition acknowledged as authorities in questions of faith or practice.

Dr. Beazley admits that an administrative hang-up involving representation on a Provisional Council to guide the united church must still be resolved. Communications with laymen and ministers at the local level are also a problem.

"The layman's attitude toward a united church often reflects a minister's attitude," he explained. "Some are furious at the idea, some are elated, and some are totally apathetic." Regular study group sessions on the principles of church union are being urged by COCU.

There is nothing remote, cold or impersonal about the prospects of a united church in the Indianapolis minister's view.

"We are not really creating something new," he believes. "We are only manifesting a union created by Christ Himself."

DR. BEAZLEY

'ELBOW ROOM' FOR RELIGION

Czech brass is ready to hear grievances

By PATRICK RILEY

PRAGUE, Czechoslovakia — The new head of this country's religious affairs department has declared that its government is ready to hear all grievances of the country's believers and redress the most pressing of them.

Dr. Erika Kadlecova told NC News Service that the Catholic Eastern-rite church—which was

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forcibly destroyed by Czechoslovakia's Stalinist regime in 1950—"may be restored."

She said that her department had formally petitioned for the release of imprisoned priests whose activities had been motivated by religious convictions or religious obedience. As for those already out of jail, she said that rehabilitation proceedings would be begun in behalf of priests and laymen who had been imprisoned illegally or whose sentences were out of proportion to their offenses.

(Bishop Frantisek Tomasek, apostolic administrator of Prague, told NC News Service that 16 priests were in prison. Another Catholic source said that as of the last week in March a total of 15 priests, nuns and lay persons were in prison for religious "crimes.")

DR. KADLECOVA gave an interview (April 8) to NC News Service in her office at the foot of Prague's citadel, which is surmounted by St. Vitus' cathedral and the archbishop's residence. Her formal title is head of the Czechoslovak Secretariat for Ecclesiastical Affairs. The secretariat is a department of the ministry of culture and information.

She said that she fully realizes how undesirable it is that millions of Catholics be torn between their consciences as believers and their duties as citizens.

"We want to give Catholics elbow room for their religious needs," she declared.

"In the past the political regime here denied some Christians the basic needs of their religious life. We will examine all complaints of believers, and try to relieve what hurts them most." Nowhere in her interview did Dr. Kadlecova use rigid terminology or argumentation of Marxist orthodoxy. She, like both of her new assistants, is a sociologist of religion from the Institute of Sociology of the Academy of Sciences in Prague.

Her predecessor as head of the department of religious affairs was Karel Hruza, a former miner whose name in Czech means "horror."

Dr. Kadlecova and the two men who were to become her under-secretaries at the department of religious affairs, Dr. Jaroslav Hranicka and Dr. Ladislav Prokupek, organized last year's Christian-Marxist dialogue, co-sponsored by the Munich-based Paulus Society international Catholic organization promoting dialogue between Christians and Marxists, at Marianske Lazne (Marienbad) over the opposition of the central committee of the Communist party—then and still the most powerful single body in Czechoslovakia, far more powerful than the government itself.

DR. KADLECOVA, petite and very feminine despite the severe coiffure of the woman academic, excused herself for not knowing the full details of the forced union of Eastern-rite Catholics with the Orthodox Church. "I have been here only 10 days and still have a lot of studying to do in the archives," she said.

She said that the question of the restoration of the Catholic Eastern-rite had not yet been discussed in the government itself.

"But it will be discussed, and the Catholic Eastern-rite Church may be restored.

"I have discussed this with representatives of the Eastern-rite Catholics and the Orthodox. I have asked them to discuss this among themselves and to give us their conclusions. The new ecumenical spirit makes such discussion possible. The important thing is that Christians resolve their internal problems themselves."

When asked how there could be "representatives of the Eastern-rite Catholics" if the Catholic Eastern-rite had been suppressed, Dr. Kadlecova replied: "Some priests and believers do not regard the Orthodox Church as their church. They simply are not content with the present arrangement"

Dr. Kadlecova said that it is outside the competence of her department to approve the Holy See's nominations of new bishops. She said that such nominations should be a subject for negotiations between the Czechoslovak government and the Holy See. She also indicated that approval of nominations already made by the Holy See but not agreed to by the government would be a subject for such negotiations.

"YOU MUST remember that all these difficulties arose after the bitter struggle of 1948 (when the communists took over Czechoslovakia). In those days there were no discussions. The state simply did not agree with the Holy See's nominations.

"But then we were dealing with the pre-conciliar Vatican, which took a very negative attitude toward socialist countries. Also, those were revolutionary times, when the government had not yet established itself solidly and therefore was defending its foundations.

"But now the Vatican has changed and so have we. There are premises for a solution."

Who would negotiate with the Holy See on the government's behalf?

"I do not know yet," Dr. Kadlecova replied. "We still have not got in touch with the Vatican."

Dr. Kadlecova rose and excused herself.

"I have an appointment with a bishop," she explained. Then she added with a laugh: "I cannot keep a bishop waiting."

It was the new Czechoslovak regime speaking. The old regime had been accustomed to keeping bishops waiting a long time—in prison.

★ ★ ★

CHURCH HAS NEW LOOK TOO

Prison pallor replacing purple of compromise and expediency

PRAGUE, Czechoslovakia—The new broom of democratization in this country has swept not only its Stalinist masters out of power but their ecclesiastical lackeys along with them.

Still wearing the purple of a Church that has disowned them or even excommunicated them, they are departing the scene of the triumphs they have enjoyed for 20 years of Stalin-type dictatorship and terror. Into their places are coming men who stood fast against the old regime.

Many of these new priests are still wearing threadbare laymen's garb and are winding up jobs they had held in factories, stores and museums. Many of them are also wearing a pallor that tells of years in prison. The kingfish of the old club, Msgr. Joseph Plojhar, has lost not only one job but four (and probably more, for he had his fingers in many pies).

To this multiple injury, insult has been added in ample measure. The very newspaper that served as his private sounding board for years has heaped coals of white-hot indignation upon his head.

First, he was ousted from the presidency of the Peoples party, which claimed to carry Catholic principles into the country's political life. (Since democratization began early this year, this Catholic party has become much more Catholic and much more of an independent party. The first stey toward both goals was Plojhar's ouster.)

TO SOFTEN the blow, the Peoples party created a new post of "honorary president" just for Plojhar. But within a couple of weeks the party decided that this title of honor did not suit the monsignor, so that too was taken away from him.

Meanwhile, the government had been dissolved by a decision of the Communist party's central committee, which remains the principal power in the land despite the democratization it fathered. (Whether Czechoslovakia's democracy — which amounts to a new-found respect for the principle of what is largely subsidiarity—will thrive depends upon two factors: how long the Communist party's central committee perseveres in its good resolutions, and how courageously and prudently other groups in the country use their new freedom.)

As a result of the dissolution of the government, Plojhar found himself out of his job as minister of Health.

The central committee of the Peoples party then decided "by a vast majority of votes" (according to the government news agency Ceteky) that Msgr. Phojhar should not be the party's representative in the new government. So Plojhar lost his once-automatic candidacy.

He still kept his post in the directorate of the Peace Priests movement, but because that movement was a creature of the old regime it vanished along with that regime, and Plojhar's post vanished too. From the ashes of the Peace Priests movement has arisen a movement for pastoral renewal, but Plojhar's chances of getting a position in its directorate are nil.

Another casualty of the disappearance of the Peace Priests movement was Msgr. Joseph Benes, its general secretary. His fall from power brought few tears to the cheeks of Catholic priests or laymen.

Meanwhile the newspaper of the Peoples party, Lidova Demokracie, wrote finis to Plojhar's editorial activity there. In a scathing editorial, it recalled that for years Plojhar had used its columns to air his opinions on every subject under the sun, save one: unjust imprisonment of his fellow priests.

THERE WAS A changing of the guard at other Catholic publications also. Out went the old editors and writers (including at least one communist) from the Czech Catholic weekly and monthly review for Czech priests. The same thing happened in Slovakia. In both places, in went a fresh set of men whose fidelity to the Church had been tried in fire.

The other ecclesiastical servants of the old regime are either out of their cushioned jobs or know they soon will be out. Some of them have been directing dioceses, others have been leading crusades for a communist-style peace, others have been deciding what books shall be printed and what books kept from Catholics in this country.

They are going, but will they stay gone? If the new democratization of Czechoslovakia keeps its momentum, they will remain, shades of the past. But if it fails, they will be back, probably with a vengeance.

Expect cardinal to return

ROME—Cardinal Joseph Beran, exiled Archbishop of Prague, is expected to return to his home during May at the head of a triumphal procession, according to reports here.

The reports are based on the establishment of an international committee to arrange for a large Italian pilgrimage to the famous shrine of the Infant of Prague.

There has been no announcement of whether Cardinal Beran will lead the pilgrimage, but he is the president of the committee arranging it. According to the public announcement, the pilgrimage as intended to be "a testimony of the love and faith of the Italian faithful for their Czechoslovakian brothers."

Cardinal Beran has been living in Rome for a little over three years and has taken duties in the Roman Curia. He was allowed to leave Czechoslovakia by the former government with the understanding that he would not return. He had been previously put on trial and imprisoned by the Communist regime.

Theologian calls U.S. 'most violent' nation

CHICAGO—A Catholic Biblical scholar and theologian charged here that the U.S. is not a "Christian country," but the "most violent nation in recorded history."

Father John J. McKenzie, S.J., also claimed that the Catholic Church has accepted violence "as long as it is used by governments," and has remained silent "in our present orgasm of violence in Vietnam."

Writing in the April-May issue of The Critic, published by the Thomas More Association, Father McKenzie contended that this country has been even more violent than "such thugs as the Assyrians, the Romans, and the much overrated Mongols and Tartars."

No nation, he said, "has ever killed so many people, citizens and aliens, in so short a time. We have inherited all the violent traditions of Europe together with our own violent traditions of the frontier."

To call America a Christian nation, the Jesuit continued, is "so manifestly false that one does not know how to frame the denial. If any one counts on the Christian beliefs and habits of white Americans to restrain their violence, forget it."

HE ASSERTED that history shows that the "American way" of resolving differences and problems between men has been "to bash in the heads of the disagreeing persons."

Father McKenzie pointed to the Vietnam crisis as an example and maintained the U.S. has no way of solving this conflict "execept the traditional way: kill the bastards."

Turning to the institutionalized Catholic Church, he wrote that it "has always been with the status quo, which is not as harsh as it sounds; it has always stood for law and order because it cannot stand for lawlessness and disorder."

But, he added, what does the Church say when "law and order institutionalize injustice?"

"It has rarely had a prophetic voice in this situation," the priest said. "Its position at the moment is ambiguous because the Church may face an internal revolution; but lack of unity means that she sounds an uncertain trumpet."

FATHER McKenzie said he was not implying the Church is idle in domestic problems facing this country, and noted that "many priests and laymen are engaged in wholesome activities which are intended to keep the situation from becoming intolerable."

But, he continued, "the Church has not massed her influence under official leadership in these activities. We ought now to be able to realize that we have not done what we could have done, and that is to proclaim the commandment of love, the commandment which might arrest revolution and its causes. The proclamation of law and order arrests neither."

The priest stated that although Christ was "killed by the ruling classes and not by the masses," He cannot be called a "revolutionary in the proper sense because His message consistently is that violence solves no human problems.

"The Church can hardly improve on His message, but has the Church even succeeded in uttering His message?"

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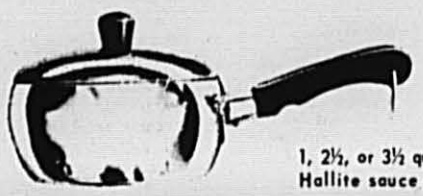

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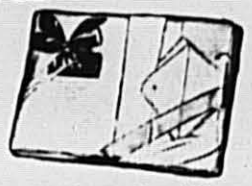

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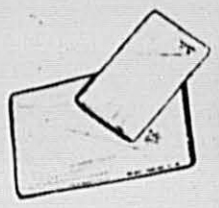

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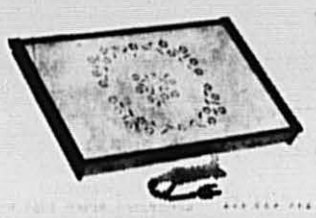
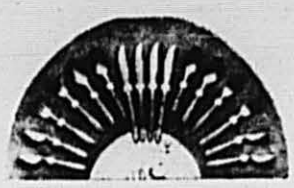


Electric Warmer Tray



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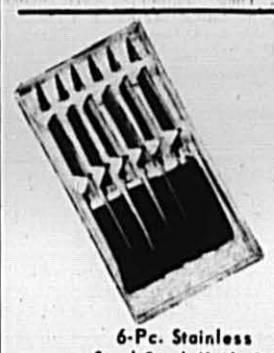

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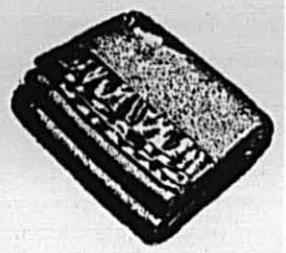
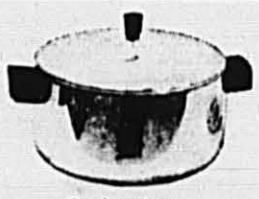


Cannon Blanket

Electric Heating Bandage



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Controversy flares over King memorial service in Germany

COLOGNE, Germany—A controversy flared up here over the part that a former Catholic was to play in a memorial service for Dr. Martin Luther King, Jr.

In a service scheduled by the Cologne Society for Christian-Jewish Cooperation to take place in Holy Apostles Catholic church here, Heinz Kuehn, the prime minister of the state of Rhine-Westphalia, was to give an address. Kuehn, a Social Democrat, left the Catholic Church several years ago.

When the pastor of Holy Apostles, Msgr. Theodor Schnitzler, learned of the planned participation of Kuehn, he cancelled the service in agreement with the vicar general of the Cologne archdiocese, Msgr. Joseph Teusch.

The archdiocese issued a statement saying the "dignity of the divine service and respect for the faithful" do not permit the active participation in a religious service of a man who has left the Church.

The archdiocesan statement was in reply to a radio broadcast accusing the Church authorities in Cologne of intolerance with regard to the commemoration of a man who fought for tolerance throughout his life.

IN ANSWER, the archdiocesan statement said, "Don't they show a lack of tolerance who deny to the Church the right to act in accord with its self-respect?"

Despite the controversy, the memorial service was held in a studio of the Cologne radio station. A rabbi, a Protestant minister and Msgr. Schnitzler offered prayers during the service and Prime Minister Kuehn gave his talk.

Later in a TV interview, Msgr. Schnitzler said that his decision to cancel the service had also been influenced by the attitude of Kuehn toward denominational schools. The North Rhine-Westphalia government of Social Democrats and Liberals is encouraging non-denominational Christian schools in which religious training is given by Catholic and Protestant instructors in the same school.

Last month the state parliament voted to change the state constitution and establish the non-denominational school. In the past the state has supported separate Catholic and Protestant denominational schools.

KUEHN HAS SAID that he will ask Cardinal Joseph Frings of Cologne if he approves the grounds on which the prime minister was barred from speaking in the Catholic church.

Denying that he is an atheist, Kuehn said that he left the Church for reasons of conscience. It is said that he left in protest against the concordat between the Holy See and the Hitler regime.

Kuehn also said that he has conferred several times with the Catholic bishops on the school issue and that they recognized his efforts at cooperation.

Kuehn said he is determined to clarify the Church's position in the current controversy before he accepts an invitation from the bishops for talks on relations between Church and state.

DEATHBED ORDINATION—Three St. Meinrad seminarians from the Atlanta archdiocese were ordained to minor orders in an unusual ceremony performed by Archbishop Paul Hallinan shortly before he died last month. Knowing death was imminent for their prelate, the seminarians traveled to Atlanta to see him. On March 7, Mass and ordination were celebrated in the Archbishop's bedroom. Pictured above are Father Noel Burtenshaw, Chancellor of the Atlanta archdiocese, seminarian Thomas Keating, and the Archbishop. Keating received tonsure and minor orders of porter and lector. John Adamski and Joseph Cavallo received minor orders of exorcist and acolyte.

BISHOP LEIBOLD TO CCW:

'Authentic' lay voice is difficult to hear

INDIANAPOLIS—To hear the "authentic voice of the layman in the confusion of the present-day Church presents real difficulties, Bishop Paul Leibold of Evansville told the Provincial Conference of the National Council of Catholic Women here this week.

"I would never find it difficult to heed the voice of the layman if I had any assurance it was the authentic voice," Bishop Leibold said in his keynote address.

"Barometers of opinion such as polls on current issues are not to be equated, however, with the laymen's "authentic voice," he declared.

"Follow these polls, and you will find them rising and falling like the thermometer in Evansville in March. One could hardly teach Christ on such a basis."

If anyone could show him a workable diocesan structure that would provide such an authentic voice, he would institute it tomorrow, the Evansville bishop stated.

URGING NCCW members to fulfill the command of Christ to His Apostles to "Go Forth," Bishop Leibold told the women they must be "positive elements in the life and work of the Church—not substitutes in cases where priests and religious are not available. The whole Church suffers when you are silent, inactive or passive."

Catholics are too accustomed to having someone in authority send out a well-organized program—with simple directives on how to implement it, Bishop Leibold declared. In a plea for greater cooperation among all members of the post-Vatican II Church, he said:

"There are many different levels of understanding and appreciation of the Apostolate among priests, religious and laity . . . and adaptations will be required to fit local circumstances. Any change, especially where it involves entrenched structures will be suspect. But the call to change and involvement is really a call to growth in the Church we love."

IN HIS ADDRESS at a dinner meeting for the more than 500 NCCW members attending the Conference, Bishop Raymond J. Gallagher of Lafayette stated that the "strong application of the teachings of Christ" would solve today's demanding problems.

Turmoil and confusion may well be the natural abrasians which are a part of progress Bishop Gallagher said. "They are a challenge, a promise of better things to come," he reminded his audience.

Delegates from each of the state's five dioceses attended this week's NCCW Conference at Stouffer's Inn. Conference host was Archbishop Schulte who welcomed delegates at Wednesday's general assembly.

BISHOP LEO A. Pursley of the Fort Wayne-South Bend diocese delivered the homily at a special Mass celebrated by Archbishop Schulte in SS. Peter and Paul Cathedral, and Bishop Andrew G. Grutka of Gary gave the invocation at the Wednesday luncheon. Remarks closing the Conference were given by Coadjutor Archbishop George J. Biskup.

Other Conference features included an address by Judge Richard Kaplan, presiding judge of the Gary city court, and four panel discussions on NCCW Commissions — Family Affairs, Church Communities, Community Affairs and International Affairs.

Presiding at Conference sessions were Mrs. Bernard B. Blinn, president of the Indianapolis Archdiocesan Council of Catholic Women, and Mrs. Russell M. Wilson, national director for the Indianapolis Province. Mrs. John Shields, national president, was a special guest for the Conference.

Voting rights

HUDSON, N.H. — Capuchin priests and Brothers of the New York-New England province will reconvene their provincial chapter here. For the first time in 200 years, the Brothers will have equal voting rights with priests.

Bishop J. L. Bernardin new USCC secretary

WASHINGTON—Auxiliary Bishop Joseph L. Bernardin, administrator of the archdiocese of Atlanta, has been elected general secretary of the United States Catholic Conference by the USCC Administrative Board. The announcement was made here by Archbishop John F. Dearden of Detroit, president of the USCC and the National Conference of Catholic Bishops.

In his capacity as general secretary of the U.S. Catholic Conference, Bishop Bernardin will also serve as general secretary of the NCCB.

Bishop Bernardin's appointment has been authorized by the Holy See, and is effective immediately. However, since he was elected administrator of the Atlanta archdiocese, following the death of Archbishop Paul J. Hallinan, the date of his arrival in Washington has not yet been determined.

Bishop Bernardin will assume some of the duties of the general secretary immediately, but will continue to serve as administrator of the Atlanta archdiocese until a successor to Archbishop Hallinan takes office.

Bishop Bernardin by this appointment becomes the fifth general secretary of the U.S. bishops' secretariat. He succeeds Bishop Paul F. Tanner, who was named bishop of St. Augustine, Fla., in February this year.

Ask King Center replace cathedral

SAN FRANCISCO—A group of Catholics which has been protesting the construction of the $9 million St. Mary's Cathedral renewed their plea that the work be halted and suggested it be converted into a Martin Luther King, Jr., Community Center.

In a telegram to Archbishop Joseph T. McGucken the Ad Hoc Committee to Reinvestigate Construction of the Cathedral declared:

"We ask that construction on St. Mary's Cathedral be halted immediately; that an ecumenical, multi-racial community committee be selected to evaluate the building in light of San Francisco's social needs.

"Recommendations could then be submitted to those who gave financial support to Cathedral fund for their assent or withdrawal. Based on this decision plans for a Martin Luther King, Jr. Community Center could proceed immediately."

Predicts early reunion of Catholics, Orthodox

BEIRUT—An Eastern Orthodox layman and noted Lebanese political leader told a U.S. television network interviewer here that Eastern Orthodoxy and the Catholic Church would be reunited in the "appreciably near future."

Interviewed by NBC, Dr. Charles Malik declared: "I am certain that in the near future, and by that I mean the appreciably near future, the two Churches will find a way to return to what they were before they split apart."

Roman Catholicism and the Eastern Churches have been separated since 1054 when longstanding differences resulted in mutual excommunications. These anathemas were revoked by mutual action of Pope Paul VI and Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy.

DR. MALIK was asked if his prediction of complete reconciliation was made with the knowledge of the Pope and Patriarch.

"I speak with the knowledge of the Patriarch because I have been close to him, and I know what's going on in his mind," he replied. He also said he knew "what's in the mind of the Orthodox bishops in respect to this matter."

Dr. Malik represented Lebanon in the United Nations through its early formative years and in some of its most critical periods. While in the United States he was a frequent speaker at Protestant gatherings. He is a member of the faculty at the American University of Beirut, a school founded by American Protestant mission groups but now functioning independently.

"THE MOST important question in the possible reunion of the two branches of Christendom," he said, "is the infallibility of the Pope." He noted that the doctrine of infallibility has been in effect "only 900 years" and added, "I feel it could be reinterpreted in a way that would be acceptable to the Orthodox because we believe in the infallibility of the church."

Dr. Malik predicted that a reunion of Orthodoxy and Protestantism "could pave the way" for wider reunions in Christendom.

According to the television interviewer, Dr. Malik was present at all three meetings of Pope Paul VI and Patriarch Athenagoras. The two church leaders met first in 1964 during the Pope's historic visit to the Holy Land. Later, the Patriarch visited the pontiff in Rome, and last year the Pope returned the visit with a call on the Orthodox leader in Istanbul.

Commitment is new

(Continued from page 1)

and divide it into armed camps, black and white."

Father C. Albert Koob, O. Praem., Executive Secretary of the NCEA, opened the convention's first full day of activities by striking the same note. Indicating that Catholic schools were at a point of crisis that he thought would lead to new developments in education, Father Koob added that Catholic schools must strive to form an elite.

"Not, however, an elite of color or wealth or even intellect—for this would be a betrayal of the meaning of Christian education — but an elite of commitment and service; an elite with the skill and determination to go to the heart of our society's ills and cure them. . . .

"We must involve ourselves in the education of ghetto residents, both children and adults, to a far greater extent than we have done up to now," the Philadelphia-born priest concluded. "We must eradicate racism wherever we find it among white Catholics."

BUT THE MOST strenuous challenge to Catholic schools came from an outsider, Commisioner Howe. Joining with Bishop Primeau and Father Koob in an analysis of the problem, Howe stated that Catholic schools are especially well prepared to deal with the crisis of ghetto education and will be especially guilty if they do not act.

Historically located in the cities and unimpeded by political interference, the Catholic schools of the nation are, according to the Commissioner, from a practical standpoint best suited to work in the ghetto. But there is another reason dictating Catholic involvement in the cities, according to Howe. And he concluded his speech:

"In urging that Catholic educators take upon themselves a part of the burden of educating the urban poor, I recognize that I advocate a course which—from the economic standpoint—is dubious. But if our churches ever test their efforts against the single standard of fiscal prudence, they will work themselves out of existence.

"WE HAVE PLENTY of banks in America, and together with the Bureau of the Budget in Washington they provide all the fiscal prudence we need—perhaps more.

"Christianity is supposed to offer something more. 'Let us be fools for Christ's sake,' said St. Paul. This was the kind of statement that Dr. Martin Luther King understood, and—by rejecting an easy prudence and espousing a life of uncontaminated idealism—he built a majestic dream.

"He is gone, and both the American reality and the American dream are poorer in consequence. We badly need high-minded visionaries who can help the poorest of our children see a new dream and fashion a better reality. For our nation's sake, Catholic education must join the rest of education to give them a new horizon."

In between the major convocations were more than 200 other meetings of priests, Religious and lay people responsible for the continued operations of the nation's 14,000 Catholic schools, with their six million students.

School aid bill

LANSING, Mich.—The Michigan House of Representatives voted 94-3 to require that public school districts providing transportation for high school students to vocational and technical classes give the same service to non-public pupils.

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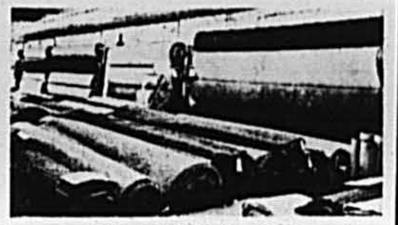

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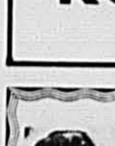

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Comment

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.

How much when?

(Continued from page 1)

homeowners who sell their own homes, there already exist loopholes a-plenty and time enough to develop more. No dedicated racist will be deterred one whit.

On Point 3:

Though the passage is a victory over racist pressure groups, it hardly signals the dawn of a new freedom day for Negroes. It still takes money, down payments and mortgage credit to buy a decent home anywhere and money is what the poor do not have.

In recognition of this, the heads of the four major U.S. religious bodies last week called on President Johnson and the Congress to take "extraordinary action" to effect a multimillion-dollar economic bill of rights. A joint statement issued in the name of the National Conference of Catholic Bishops, the National Council of Churches, the Standing Conference of Orthodox Bishops of America and the Synagogue Council of America described it as "the first step" toward implementing the recommendations of the National Advisory Commission on Civil Disorders.

In turn, the religious leaders promised immediate steps would be taken "to develop a co-ordinated sacrificial effort on the part of the American religious community to help the disadvantaged to implement local programs."

Hopefully, the urgent tone of the message and the pledge of "sacrificial effort" are indications the churches are acknowledging their duty in shaping a national will to action.

Recent years have seen yeoman effort on the part of many groups, the NCC and the National Catholic Conference for Interracial Justice among others, to put the churches on the vanguard of human progress and social decency. But the average member of the clergy and the average layman both have persisted in dragging their heels.

The time for dragging is past. So is the time for pensive misgivings or yapping protests about whether religion should concern itself with gut issues. No God-fearing, God-loving human being can remain silent in the face of evil, indifferent to suffering, or inert in a time which demands merciful action. It is not overstating the temper of this country or the crisis of conscience it is now experiencing, to say that the future of the United States hangs in the balance.

The profound and resistant horror of poverty, injustice and racial hostility must be rooted out. Churches and their members, individually and collectively, must purge themselves of those grievous wrongs which mock the Constitution and cry to Heaven for vengeance.

A declaration of open housing rights is a moral imperative. But it means little or nothing unless it shapes the convictions of every American and prompts a national birth of full and equal opportunity. Inspired leadership from every pulpit and every pew must come and quickly.

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The good news

If the United States had not been so painfully convulsed with domestic issues, the look of the headlines these past two weeks would have been quite different. But as it was, the almost incredible news from Czechoslovakia has been relegated to inside pages.

The religious aspect of the Czech democratization, a change that has seen the virtual overthrow of the rigid, terrorist regime which came to power in 1948, was examined in a National Catholic News Service story carried in The Criterion last week.

In an interview in Prague with Bishop Frantisek Tomasek, the apostolic administrator, reporter Patrick Riley described the exhilarating feeling within the Church there as "a paroxysm of joy, a freedom flowing from the removal of (the) Stalinist masters."

More good news is reported again this week. The new head of the religious affairs department says the government stands ready to listen to grievances and give redress for more serious wrongs. The Kremlin lackeys who took control of the church in 1950, suppressed the Eastern rite and shaped the Orthodox to the image of Stalin, are skulking away. Imprisoned priests are being freed, others at forced labor in factories or mines have been released from service. A fresh set of faces now peoples editorial offices of Catholic newspapers and magazines, the despised "Peace Priests" organization is being dissolved and a pastoral renewal movement is shaping up.

"For the past 20 years life has been hard and bitter for the Church, but now that is changed," said Bishop Tomasek. "I am convinced that step by step we will have a better life."

Other encouraging comment comes from Bishop Paul Hnilica in Rome. The 46-year-old prelate was secretly ordained in 1951, consecrated a bishop in a cellar just three months later, and for almost 10 years moved about Czechoslovakia clandestinely—carrying on his priestly duties and ordaining scores of priests, all the while eluding the secret police. Eventually he was forced to flee the country. His service in Rome since has consisted primarily of publishing religious materials to be smuggled into his homeland.

In a dispatch to the National Catholic Reporter last week, the bishop faced the enigma of Catholic-Communist co-existence, if not reconciliation.

"The Church is a community of believers," he said, "so it cannot count Communists as Catholics if they are militant atheists. However, if Communism . . . becomes merely a social doctrine aimed at the common good it would find that the Church is not an enemy of Socialism. A legitimate government has the right to control private property for the good of the society."

He diagnosed the present foment in Czechoslovakia as a "giant step toward making Communism more democratic and human," something that would make it possible for Catholics and Communists to live together and work together in peace.

If portents are promising—and there could be no better judges than Bishops Tomasek and Hnilica—then there is every reason to place the greatest significance on the present upheaval. The gap between East and West may yet be bridged. There is justified cause for jubilation among all Catholics at the "paroxysm of joy" sweeping through Prague.

Down-grading kids

The impasse of the generations is as old as man himself.

Adam and Eve had a terrible time with Cain, if we remember correctly. Socrates, in 399 B.C., penned a thesis instructing elders how to cope with disrespect from the young; Plato liked to dispense advice to parents on such matters as how often the children should be given the use of the family chariot. The early colonists of Connecticut prescribed penalties for those who were disrespectful to their elders; one statute even imposed the death penalty in exceptional cases.

Though present-day harrassed parents wouldn't favor drawing and quartering a surly, loudmouthed teenager, there is hardly anyone in the over-30 bracket who has not emitted a few choice phrases of disgust for "the way kids behave nowadays."

Of course, the adult generation and the ones which preceded invariably are depicted in nostalgia as sedate, polite, industrious, studious children who wouldn't have dared give their parents any lip for fear of a summary whipping. And who has not heard the rise in juvenile mischief and crime directly attributed to central heating and the demise of the woodshed?

So it is refreshing to hear someone speaking in defense of the kids, especially one who speaks with authority from a broad knowledge and experience. Such a one is Brother Vincent Grimes, a Christian Brother who heads the psychology department at Philadelphia's La Salle College.

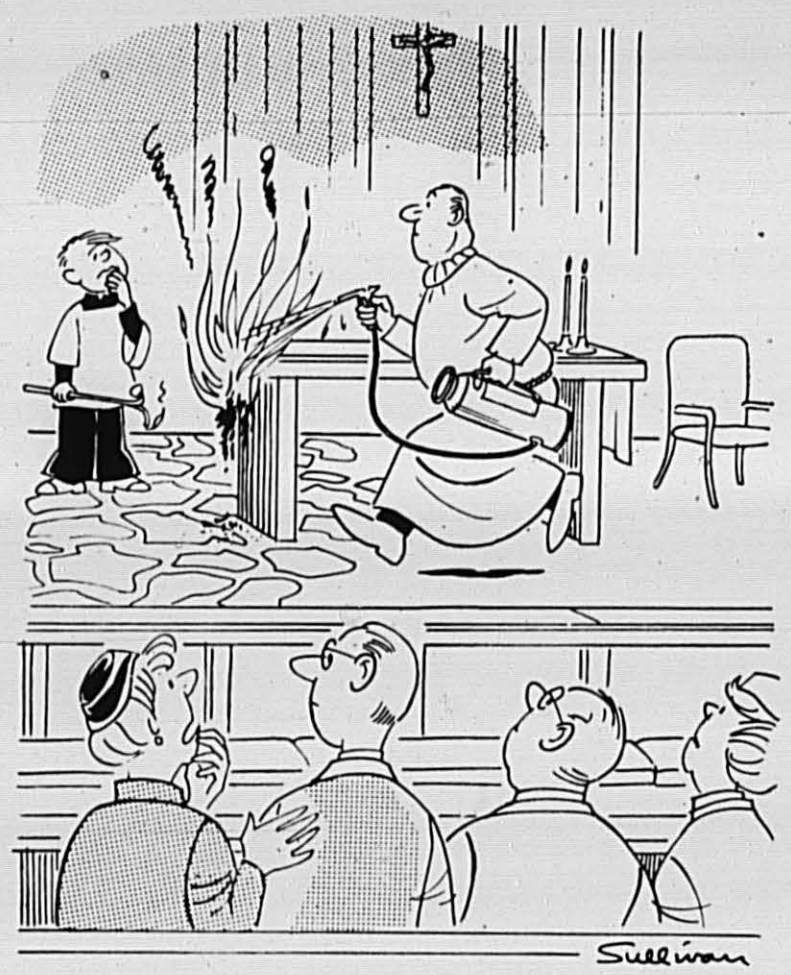
The brother says young people today are not only as good as their parents, but in many ways they are better. He contends they are much better equipped mentally, physically and morally to cope with problems than generations past.

He rejects the term "new breed." Students now have the same old problems and they settle them in the same old way. What's more they subscribe to tried-and-true fundamental beliefs.

Many of the unhappy situations in which young people find themselves today can be laid at the doorsteps of parents who rush their children into manhood and womanhood and don't give them enough time to grow up.

"Most of the students today," said Brother Grimes, "know that the greatest power in the world is not atomic power, but love." Their goal is a fairly simple one—to get some happiness out of life and to give some to others around them.

Coming from a bunch of loudmouthed smart-alecks, that's pretty solid wisdom. Maybe they know something after all.



"THANK HEAVEN! FOR A MINUTE I THOUGHT IT WAS ANOTHER CHANGE IN THE LITURGY."

• *JOHN COGLEY'S VIEW*

Renewal adds depth, substance to faith

By JOHN COGLEY

Recent controversies in the changing Church suggest that much of the Catholicism of the past was heavy on form and woefully low on substance. There is evidence on all sides that many, many Catholics — including priests and nuns — had relied on observing tradition and on blind obedience as a painless way to salvation.

People did things because that was the way things had always been done; all too many avoided asking themselves whether what they did was actually worth doing. When that question was pushed to the fore, the result was a series of crises—a crisis of authority, a crisis of confidence among the clergy, crisis in the religious life, a whopping crisis of faith among the laity.

When the external symbols began to disappear, it turned out that for many the internal conviction that supposedly made the symbols meaningful was simply not there.

Take, for example, the question of priestly celibacy. For generations it went practically unchallenged. Standard apologetics supplied a certain number of reasons why it was desirable for the clergy to remain unmarried. Then, gradually, a certain number of priests began to ask whether their celibacy was actually meaningful to them. The lid was off. As the discussion has moved ahead, more and more priests have had to face up to the essential mindlessness of their own celibacy, and more and more, as a consequence, have applied for a dispensation to leave the active ministry and marry.

I recently had a conversation with an ex-nun. She recalled the convent routines she had followed for years, with a mixture of resentment and bitter amusement. "It all seems utterly ridiculous now," she said, "but at the time I never even thought of questioning such matters as wearing a silly little nightcap, appearing for meditation even though I was so exhausted I slept throughout, and never being seen by 'seculars' when I was eating."

As soon as someone began to ask why these customs were maintained, they fell into disrepute—and there was nothing left but the stark realities of the Counsels of Perfection. Some nuns, stripped of the props, fell more in love than ever with the evangelical way of life. Others realized that over the years they had been sustained by such things as special garb, an unvarying routine, and ten thousand established procedures. Without them, they had to come to terms with how they truly felt about the essence of the religious life—some for the first time. Many decided against it then and returned to the lay state.

Laymen have been facing up to the same kind of challenge ever since the doors were opened at the Vatican Council. People who were bored at Mass for years, finally asked themselves why they had been so faithful about attending. The conclusion all too often was that they attended only because it was a formal requirement; the experience in itself was meaningless. Many of them as a consequence are no longer attending.

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Others who a few years ago would have been willing to go to the stake in defense of any doctrine the Church taught have come to realize that they never really asked themselves whether they believed the doctrines they had been ready to die for. When that crucial question was admitted, many concluded that they did not. The result was a crisis of faith that would never have erupted in the past.

Given this situation, it is understandable that some leaders of the Church are frightened by the probing of doctrines, and questioning of discipline and hallowed custom in the Church. The bishops who don't want any discussion of celibacy, or who impede religious orders from carrying out their experiments with a new way of life, or resent the influence of the new theologians, have a point. They have seen what all this openness produces. It is not exactly reassuring.

Yet, there can be no return to the past. The present generation of bishops may still keep the floodgates closed, but their successors will not be able to do so.

For this reason, it seems important that the spirit of enquiry be complemented by a theological renewal. Meaningless behavior, or what people believe is meaningless behavior whether or not it is, will simply not be acceptable in the years ahead. Theology will be needed

(Continued on page 5)

• *YOUR WORLD AND MINE*

U.S. Church tensions have positive aspects

By GARY MacEOIN

How serious is the rift which has developed within the Catholic Church in the United States since Vatican Council II? Dutch theologian Edward Schillebeeckx, O.P., said recently after a two-month tour that the situation is alarming and that there is a danger of schism. Negative reaction from priests, nuns and lay people in the press to the bishops' pastoral issued in January would seem to support this view.

The existence of acute tensions is beyond dispute. The bishops themselves recognize them in their pastoral. They emerge, however, in a somewhat different context in a study by two sociologists of religion, Father Rocco Caporale and Mr. Ivan Vallier, made under the auspices of the Institute of International Studies at the University of California at Berkeley.

The study examines the post-conciliar conflict situation in three widely differing countries, Chile, France and the United States. At first sight, it says, and using the criteria that churchmen themselves would use, the Church seems to have made more progress in France and even in Chile than in the United States. The laity in France have acted as the spearhead of ideological innovation and organized action. The forces of revolutionary change in Chile have pushed the Church into an unprecedented progressive posture, so that it seeks to transform the country's structures. In the United States, the stress seems to have been mainly on liturgy and internal organization.

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Below this surface, however, the authors see developments which they consider more significant. It is true that many Catholics "remain exclusively parochial, deeply loyal to the pastor, ritually oriented, content with being the typical clerical clientele of former days, keen to maintain distinct group identification and Catholic values." It is also true that the bishops have been "almost consistently preoccupied with this rank-and-file parochial constituency which forms the mainstay of Sunday congregations and Church support."

Nevertheless, they say, an increasing number of educated lay people of the middle and professional classes think in terms of the whole society and of key social issues. They seek to contribute to the solutions of problems of the total society, to be agents of social integration and generators of adequate Christian values. "Though many tend to see the Church in the United States as traditional and excessively Romanized, it has reached points of sociological development that appear to provide it with a number of flexible bases for both innovation and influence within an urban, secular, industrial context."

The suggested conclusion is that the noise may be greater than the bloodletting. As compared with the French or Chileans, the American laity are more resentful of clerical authoritarianism, judge the clergy more harshly for reluctance to change or for incompetence, are more critical of sermons. They blame themselves more for continuing to be dependent on the clergy.

On the other hand, in terms of objective criteria of clerical-lay cooperation, American Catholics consistently score higher. Their liturgical participation and concern is greater. They take more part in organized lay groups. They feel more closely bound to their parish. They have more clerical frends and more association with Catholic schools. And since the council, there has been a greater intensification of their ritual life.

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What I find most interesting about the study is its underlying assumption. Although not formally expressed, the clear reason for the optimism of the authors is that they anticipate that the new equilibrium which they expect to emerge from the present conflict will be on the terms of the progressive laity. This is the group to which, in common with most observers, they attribute the drive and dynamism.

Where they part company with the pessimists is in their belief that the progressive elements will retain organic relationship with the inert mass for the time required for evolution of the official leadership.

In support of this belief they note that American laymen are anxious to maintain "the indispensable role of the clergy," while stripping away the secondary roles that no longer make sense. Even "underground" Church groups cling to a link with at least one clergyman, who becomes the sacerdotal expression of the group. I should add the study was made before Rome's recent refusal of the American bishops request for more flexibility in liturgical experimentation. I suspect that today its optimism would be somewhat more shaded.

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price $4.00 a year.

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

Editor, Rt. Rev. Raymond T. Basler; Associate Editor, Rev. William Muller, Managing Editor, Fred W. Fries; News Editors, Paul G. Fox, Jeff Hays; Advertising Manager, James T. Brady.

Evansville Office: 3900 Washington Ave. Phone (812) 477-6471

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3579 to the Office of Publication.

OPINIONS

What I can do

To the Editor:

In the wake of Martin Luther King's death, many people are asking what they can do to promote racial justice. These suggestions come to mind:

If I live in an all white neighborhood, I can work towards integrating it. If I live in an integrating neighborhood, I can stay and work towards making the transition a peaceful and satisfying living experience for both whites and Negroes.

If I am an employer, I can hire Negroes. If they are untrained, I can train them—if they are underemployed I can promote them.

If the school my child attends is segregated, I can work towards integrating it. If the school is already integrated, I can work to maintain a racial balance.

If I belong to various organizations or private clubs which discriminate against Negroes, I can resign in protest to these injustices.

If I am not a registeded voter, I should register and vote. I should study the candidates and the proposed legislation and I should support the people and programs committed to the elimination of prejudice.

If I belong to a parish that overtly or covertly encourages racial segregation, I must try to change these attitudes.

If my financial contributions are supporting groups which back racism, I must withdraw my support and redirect this money to organizations com-

(Continued on page 7)

• *WHAT OF THE DAY*

Martin Luther King

By REV. JOHN DORAN

The nation has been quite naturally very disturbed about the death of the Reverend Martin Luther King. Death by assassination in a supposedly civilized country is tragic for the victim and those who love him, and is a humiliation for the whole nation. Though the act be that of an individual, as it seems to have been, it yet casts a shadow over us all to realize once again that "it can happen here."

One cannot help but be sympathetic to the ideals and hopes of the Reverend Martin Luther King. He sought a reasonable goal, the uplifting into political and social equality of his people. His means for the accomplishment of his goal, non-violent protest, were also good and reasonable means. Some people, like myself, occasionally wondered whether he was not at times led astray in thinking that he could lead the dynamite of a march through certain red-hot neighborhoods and not cause violence to erupt as it did in Chicago last summer and in Memphis just a day or two before his death. Thus, with some of his action we disagreed, but with his ultimate goal we could find no disagreement, and so in his untimely and violent death we find cause for sorrow.

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The upheavals which blackened the nation in the wake of the death of the Reverend King are, on the other hand, only occasions for anger. Those who took to the streets in arson and looting were not expressing sorrow over the death of King, but rather using that death of a non-violent man as an excuse to turn to violence. The burners and the looters were not followers of King. They had several years ago rejected his thesis of non-violence. They were the "burn, baby, burn" boys who find the frustration of the Negro a fruitful field for violence. No one can tell me that breaking windows, looting stores, burning buildings was, or was even intended as, a tribute to the Reverend Martin Luther King.

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It was sad to see his death used by the Negroes whom he was trying to help as an occasion to crystallize still further the black and non-black racism which exists is so many cities of the North. Wiser Negroes wept to see the violence and unlawful savagery of members of their race; sympathetic whites mourned it too, knowing that these wild crowds in the streets were not helping the cause, but hindering it.

Will the white racists who have been fighting any advance of the Negro people be led to repentance by these riots in the cities, or will they not become the more self-righteous in the face of all this lawlessness? Will they become more sympathetic to the Negro cause or all the more heartless against it?

Those of us who know that the Negro cause is far from won as yet, and who seek solutions to their problems within the framework of the laws and the doable, must not lose heart. Though we have been angered by the violence, both that of the death of Reverend King and that in the streets, we must remember that the lunatic fringe of the civil rights movement is not its heart. The heart is a seach for justice in which all men of good will should join.

100 RESIDENTS ARE WOMEN

Vatican is not solely a man's world

By EVA MARIA JUNG

ROME—There has been much talk lately about the reform of the Church's central administrative offices—the Roman curia—with detailed rules about enrollment, office hours, clothing, and so forth, but nothing about the employment of women.

Because of the silent but ironclad rule never to employ women in the Vatican offices, even as secretaries or cleaning women, people have come to think of the Vatican as a man's world.

Yet this has never been the case. There have always been women living inside the Vatican walls. Of its 148 civil subjects and 319 residents without citizenship, there are more than 100 women. But the only way to be admitted has been as a housewife or a nun.

Besides the Sisters living in the four colleges and convents which are inside the Vatican, there are also 51 "female Religious" working for the Vatican administration, according to the latest statistics published by the Vatican in its official yearbook, Activities of the Holy See, 1967. These Religious employees work in the bookkeeping department, the dispensary, the book-shop, the clothing-store and in the laboratory for the restoration of precious Vatican tapestries. Three Sisters take care of the household of Pope Paul VI.

THEN THERE are the other housekeepers, and some mothers and sisters of Vatican prelates. Finally come the wives and daughters of the doormen and elevator operators, as well as of the few lay officials and officers of the Swiss Guard. The men in the ranks must be unmarried.

As long as there was a governor of Vatican City, his wife was the "First Lady of the Vatican." But since Pope Pius XII, the post has been vacant.

For some time, Baroness Maria Nogara, wife of the director general of the Vatican Museums, took over the social functions of the wife of the governor. She received each week the Roman and foreign nobility, scholars and artists. However, when her husband died, 14 years ago, she had to give up her apartment in the Papal Palace. The successor in the office of director general never moved into the Vatican residence.

During the last years of World War II, the Vatican suddenly became crowded with women of all classes, races and nationalities. They hid there during the Nazi occupation of Rome. When the Allies arrived, it was the turn of the German diplomats accredited to the Vatican to move in with their wives and children, until peace was re-established.

Until then, strict regulations forced the women to wear long stockings, long sleeves and high necklines even in the hottest weather. Now they are free to dress as they like, as long as their shoulders and knees are covered.

THE HOUSEWIVES and housekeepers have a common meeting place: the Annona Vaticana, a big supermarket, where they can buy all they need for their households. Because the Vatican, as an independent state, imports all its merchandise without customs duties and therefore can resell it at a lower price than that charged on the Italian market, the Annona is always overcrowded, and one has to stand in line sometimes for more than an hour at each stand.

In general, the women have a peaceful life, pay little or no rent, and no taxes. Their children can play in the Vatican gardens. Their sons, if they are Vatican citizens, need not perform Italian military service. There is only one drawback: all residents must check in before 11 p.m. At that hour, the gates of the Vatican close, and nobody can get in, except for a very serious reason.

The attitude toward professional lay women is also changing. Around the turn of the century, female students were finally admitted to the Vatican Library and Archives, but in a separate reading room, lest their presence distract the male students. Now they have the same facilities as men.

They can also attend the Vatican schools for library and archive sciences. But they cannot be employed there—at least not officially. However, in the afternoon, when the library is closed to the public, twelve women work on an part-time basis cataloguing books. For this kind of work even the Vatican needs the patient and cheap labor of women.

Sometimes one can hear the voice of a woman speaking on the Vatican Radio or can read an article written by a woman in the Vatican newspaper, L'Osservatore Romano. Again these are volunteers or occasional contributors for little or no pay.

The first woman to be employed full time, but on an "extraordinary" basis, was Dr. Hermine Speier, a German-born archeologist.

When she lost her job at the German Archeological Institute in Rome because she was a Jew Pope Pius XI hired her to work in the Vatican Museums. This was not the revocation of an obsolete rule, but merely a political gesture of protest against racial discrimination.

Miss Speier worked for over 30 years in the Vatican Museum, although she never became permanently employed. She had no official standing, and her name was not listed in the Annuario Pontificio, the directory of the Vatican personnel. She was not allowed to appear at official occasions, for example, at a papal audience or at a Lenten sermon for the museum staff.

NEXT WAS the Secretariat for Promoting Christian Unity, which immediately after it was founded in 1960 hired two women as highly specialized secretaries. They are, however, attached to a secular institute. The secretariat has the same standing as a curial office, but lies outside the Vatican walls. Therefore, the presence of female secretaries is being hardly noticed.

Then came an historical event. On January 6, 1967, Pope Paul VI announced the foundation of a World Council on the Laity with a woman as vice-secretary, Miss Rosemary Goldie, from Australia. She was the first woman officially employed by the Vatican. Again there was a restriction: her appointment, together with that of the other members of the council, was only meant as an experiment for a five-year term. At the same time, six more women were named members and consultants of the Council on the Laity and of the Pontifical Commission on World Justice and Peace.

In October, 1967, four nuns entered the Congregation of Religious as full time staff members. They belong to four different orders and different language groups. They deal with the various problems of women Religious which come before the congregation for decision, and which until now were handled only by priests.

Later six superiors general of religious orders of women were named consultants of the same congregation. Five nuns and three laywomen with special experience in mission work were named consultants of the Congregation for the Evangelization of the World.

When the third World Congress for the Lay Apostolate took place in Rome last year (October 11-18), women had the same right and rank as men. During the Mass in St. Peter's for the first time in its long history, the voices of three women were heard reciting the prayers of the faithful in the presence of the Pope. During the same Mass, the Pope announced his intention to declare St. Teresa of Avila and St. Catherine of Siena Doctors of the Church, a title previously conferred on only a few male theologians.

A FEW days later, four women stepped into the hall where the Synod of Bishops was meeting. One of them, Mrs. Eleanor Shields, president of the U.S. National Council of Catholic Women, addressed the synod and presented it with a memorandum. This memorandum requested a stronger role for the laity, including women, "in the establishment of future directives" and the right to elect their representatives to new "structures" of the Church.

Finally, a resolution on the "Women in the Church" was adopted by the lay congress which recommended "that a serious doctrinal study be undertaken of the place of women within the sacramental order and within the Church . . . that competent women be included in all pontifical commissions, and qualified women be consulted on the revision of the canons which concern women, in order to give full recognition to the women's dignity and to all women greater possibilities of service to the Church."

This, in principle, would open all doors to women.

Saints in the Canon

THE POPE OF PASTORAL LETTERS . . . St. Clement, Pope and Martyr, is honored as one of the first of the early writers who are called "Fathers of the Church," because he "saw the blessed apostles and talked with them; their preaching was still in his ears and their tradition in his eyes." He wrote a widely celebrated letter to the troubled Christians of Corinth. It has been described as a "noble remonstrance," indicating the authority of the Chair of Peter, and as "a model of a pastoral letter . . . a homily on Christian life." The letter stated: "Those who are great cannot yet subsist without those who are little; not the little without the great. In our body (the Church), the head without the feet is nothing, neither the feet without the head. And the smallest members of our body are useful and necessary to the whole. . . ." The feast of St. Clement is observed on November 23, and his name is mentioned in the Canon of the Mass.

Nuns seek pastoral role

MEDELLIN, Colombia—Latin America's 140,000 women Religious should have a share in planning the Church's pastoral work, a group of nuns said here.

The religious needs of the Latin American will go partially uncared for "unless women Religious become part of the Church's pastoral work at the executive, thinking and programming levels," the nuns said.

The statement was published at the end of a three-month course at the Liturgical Institute here attended by 41 nuns from 18 religious communities and nine countries.

They said that "women have a very specific and definite view of the religious values and needs" of the people, and that their view should complement the male concept.

The nuns asked the Latin American Bishops to seek the help of the area's women Religious in preparing for the hierarchy's coming plenary meeting.

• *QUESTION BOX*

Is Vatican changing U.S. dollars to gold?

By MSGR. R. T. BOSLER

Q. In a recent national weekly news magazine, I read that even the Vatican is changing our dollars to gold. Can this possibly be true? These are dollars we sacrifice to send. Even from a purely hard-boiled, materialistic viewpoint—which I never before associated with the Pope—isn't this helping to kill the goose that lays the golden egg?

A. If it be true, then you describe it aptly, and U.S. Catholics should resent the use being made of their donations. It is possible that those in charge of Vatican finances may have changed some dollars for gold, but it is altogether unlikely that the Pope had anything to do with it or any knowledge of it beforehand. Maybe somebody will send a copy of this question of yours to the Holy Father, who can use it to reprimand those responsible for the deed—if, indeed, it did happen.

●

Q. Do you ever send a personal answer to people with problems?

A. Yes, if you include your name and address. Some questions are too delicate for public discussion. I have received such questions from persons in the past who were in dire need of advice but whom I could not help because they failed to give their name and address.

●

Q. Somewhere I read that we cannot have an infallible certainty that we are in the state of grace. Does not this cast doubt upon the efficacy of the sacraments?

A. No. You labor under a very common but mistaken notion of how the sacraments work. Some of our Catholic people, I fear, look upon sacraments almost as something magic. The sacraments are not things; they are actions, the saving actions of Christ. They require of those receiving them a response.

Not everyone who came into contact with Jesus when He was visibly among men benefitted by the experience. The two thieves on the crosses responded in different ways to the Savior who hung in their midst. Two persons receiving Christ in Holy Communion or in contact with Him in the sacrament of penance may experience diametrically opposite results.

We must respond to the Christ we meet in the sacraments—with faith, with love, with sorrow for sins. Christ does not force Himself upon us, not even in the sacraments.

●

Q. When Catholic school children dislike going to Mass on Sundays, who do you think is to blame? Is it the priests, the teachers, the parents or the children themselves?

A. All of them together—plus that elusive something in children that makes them dislike scrubbing behind their ears, polishing their shoes and respecting their elders. But why not hear from the children? Some enterprising mothers or teachers might sample the thinking of their children and share their findings with the readers of this column. I shall be happy to include them in a further discussion of this problem.

●

Q. Would you tell me if a marriage is valid in the sight of God when the couple is married at Mass without the grace of confession and communion?

A. So long as the two are free to marry and freely contract marriage, they would validly marry and receive the sacrament of matrimony even though at the actual time of the marriage they are turned from God by sin unrepented. They would receive no spiritual benefits from the sacrament at the time of the marriage, but once they repented and wanted their marriage to be a sacramental source of divine help for their life in common, it would become that for them.

Marriage is a sacrament that perdures, and as man and wife are the ministers who give the sacrament to one another, so they continue throughout their life together to be the ministers of grace to one another.

●

Q. I have a troubled soul. I am a Catholic who married outside the Church in a civil wedding. I ran my home as any Catholic mother would, sent my children to Catholic school and the sacraments. I was denied the privileges of the sacraments, but I never lost my love for God. Now I am a widow. How do I start to live with God again?

A. You are living with Him now. God never left you. That is why you brought your children up in the faith, that is why you never lost the faith and sense the need of Him now.

Why make difficult what is so easy? Go to confession to any priest. Tell him you were married in a civil ceremony twenty-five years ago, that you are now a widow and then say: "Please help me." He'll ask you questions that will assist you in making a good confession and give you absolution immediately. Your civil marriage did not excommunicate you.

John Cogley

(Continued from page 4)

to provide the substance too often missing in the past.

●

Faith, in the future, then, will no longer be so much a comfort as a constant challenge, a wrestling with God. The awesome propositions found in the Creeds will cease to be the ringing affirmations of a thoughtless crowd and become haunting questions put before individuals, to be answered by each in the terrible privacy of his own heart, again and again.

Some will not be ready to bear the weight of such a challenge and turn away, even sorrowing. But for all, the life of religion promises to be enlivened and at long last stamped with authenticity. That certainly is a gain in the quality, if not in the quantity, of the Catholic affirmation. No one ever said that the renewal of the Church would be gained without pain or human loss.

Once the leaders of the Church see this point, it seems to me, they will realize how distracting for them it is to fret about what kind of clothing nuns wear, or what kind of musical instruments are used during Mass. They will start taking themselves seriously as fishers of men.

Nuns get offers from school board

WABASHA, Minn.—The Wabasha school board has offered contracts to three School Sisters of Notre Dame to teach in the city's public school system next year.

The offer followed an announcement that grades seven to 12 of St. Felix school here will close. Some 280 students will be affected.

Begin campaign for world's needy

BERLIN—The first Catholic collection in East Germany for the world's needy was undertaken simultaneously with the annual collection for the same purpose in West Germany.

The funds donated by communist-ruled East Germany's Catholics will be devoted to assisting in relief of famine and hunger in India, Vietnam and Algeria.

Unify system

NEW ORLEANS—A new uniform accounting system will be introduced in all schools of the New Orleans archdiocese starting in September, according to Father Louis Generes, superintendent. The new system, which will provide a year-to-year comparative basis for all schools, will facilitate reliable projections of the cost of Catholic education over the next 10 years, he said.

BLIND CHILD, HAPPY CHILD

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- ☐ $5 Provide books in Braille, the finger language.
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APRIL 26, 27, 28,

Final plans mapped for CYO Convention

By FRED W. FRIES

Final plans were being made this week for the 11th annual Archdiocesan CYO Convention which is expected to draw hundreds of young people to Scecina Memorial High School, Indianapolis, April 26, 27 and 28.

Format for the convention will follow that of previous years, presenting a variety of spiritual, cultural and social activities for the delegates.

The parley will open with registration at 4:30 p.m. on Friday. The first general session at 8 p.m. will be followed by deanery caucuses. A Social Mixer will wind up the evening.

THE KEYNOTE address by Senator Birch Bayh is booked for 9:30 a.m. Saturday. Panel discussions will consume the balance of the morning until 11:45 a.m., when Archbishop Schulte will celebrate the Convention Mass.

The panel sessions, which will cover a wide range of topics of interest to today's teen-agers, will resume after lunch. Subjects for discussion will include: "Catholic Education Study," "Communications," "Teen-age Problems," "Vocations" and "Racial and Inner City Problems."

Scheduled to speak briefly at the 4:30 general session on Saturday will be Michael McGown, of San Antonio, Tex., National CYO Teen-age President, who is a freshman at Notre Dame University.

Saturday's activities will conclude with the Convention Dance.

A COMMUNION Mass at 10 a.m. will open Sunday's agenda, followed by breakfast at 11. Discussions and caucuses will follow until 4:30, when the annual election of officers will be held. The closing banquet will get underway at 4:30 p.m.

Feature of the banquet will be the presentation of the Roger Graham Memorial Award to the young man and young lady voted the outstanding CYO members in the Archdiocese.

New to this year's convention will be the presentation of awards in the Junior CYO Publications Contest. Monthly CYO news letters will be judged for excellence by the Indianapolis Advertising Club.

JOHN A. HUSER is serving as general chairman, assisted by Joseph M. Delaney. Both are members of Little Flower parish, as are Mr. and Mrs. David Barngrover, co-chairmen for housing.

Father Donald Schneider, Archdiocesan CYO Director, has issued a reminder that registration blanks and housing cards for deaneries outside Indianapolis are to be in the hands of the respective Deanery Directors by this evening, April 19. Registrations and housing applications from all areas should be in the hands of Archdiocesan CYO officials by April 22, Father Schneider said.

'Critic's Choice' set for Eastgate

INDIANAPOLIS — Phil and Wanda Tunnah, real-life husband and wife team, will portray critic Parker Ballentine and his playwright wife Angela in the Catholic Theatre Guild production of "Critic's Choice," set for April 26, 27 and 28 at Eastgate Auditorium.

Other roles will be played by Eddie Williams, Jeanne Weber, Zac Cohen and Marilyn Bunner. Producer Peg Beasley will also make a cameo appearance on stage. Charles Johnson is director.

Win play event at New Albany

NEW ALBANY, Ind.—The finals of the New Albany Deanery One-Act Play Contest were held Tuesday night at Holy Family parish here. The winner was the play, "Family Breakfast," presented by Sacred Heart of Jeffersonville, and the runner-up prize went to Holy Family's "Careful Rapture."

The cast of both plays were given medals for their performances. The plaque for the Best Actress was given to Jan Bryant of Sacred Heart. She also won the plaque in 1967. The Best Actor plaque went to George Buehler also of Sacred Heart. A special award was given to Harry Roehrig, who wrote and directed the winning play.

CYO NOTES

The Coaches' meeting for the Indianapolis Deaneries' CYO Cadet Baseball League has been tentatively set for Tuesday, April 30, at 7:30 p.m. in the CYO Office.

●

Entry blanks will be mailed out within the next week for the following programs and sports events in the Indianapolis Deaneries: Boys' City-Wide Track Meet, scheduled May 12, entry deadline May 8; Girls' Track Meet, scheduled May 19, deadline May 15; Junior Boys' and Girls' Softball, deadline May 17.

●

The spring kickball season opens Sunday in the Indianapolis Deaneries, with 32 Junior teams and 43 Cadet teams ready for action. Scores and standings will be carried in The Criterion.

Ladywood slates special day for parents, students

INDIANAPOLIS — Interested students and their parents, as well as parents of Ladywood girls, are invited to attend DEL-Day activities at Ladywood School Sunday, April 21, from 1 to 4 p.m.

DEL-Day (Displaying-Education-at-Ladywood), according to Sister Francetta, S.P., principal, "is not so much an open house, but rather an opportunity to let our students' parents and prospective students get a real look at Ladywood's departments in action."

Related photo, Page 7

Among events scheduled are student discussions in the religion department; a mock election in the social studies department; a display of projects by home economics and science students; demonstrations in math and language classes, and an art department showing of original sculptures, paintings and charcoal sketches.

Refreshments will be served throughout the afternoon in the school cafeteria. A recital by sophomore and junior members of the music department will conclude the program at 4 p.m.

Elected to board at New Albany

NEW ALBANY, Ind. — Mrs. Barbara Bibb has been elected president of the New Albany Deanery CYO Girls Activities Board.

Other new officers are: Mrs. Jack Kannapel, vice president; Miss Gayle Schueler, secretary; Mrs. Helen Welch, treasurer; and Miss Pam Schueler, chairman of referees.

The Girls Board is composed of two representatives from each parish participating in the kickball and volleyball leagues and in the Deanery Hobby Show.

Other appointments included Miss Sheila Kron, of Clarksville, as publicity chairman, and Miss Carolyn Kruer, of Starlight, as CYO staff secretary-treasurer.

SERIOUS DIVISION CHAMPIONS—ONE-ACT PLAY CONTEST—St. Catherine, long a top contender in CYO One-Act Play Competition, scored again April 5 at Chartrand High School, winning the nod of the judges in the final round of the Serious Division in the 1968 Contest. The Southsiders won a majority decision over Little Flower and St. Mark, which finished second and third, respectively. Also, two St. Catherine players, Ken Wilson and Kathi Lagle (front row, with plaques) were named Outstanding Actor and Actress for the Serious Division. Providence Benedict (far left) and Joan Thomas (far right) directed the successful St. Catherine production. The St. Catherine CYO Priest Moderator is Father Thomas Breidenbach (back row, right).

INSTRUMENTAL MUSIC, SOLO MEDALISTS—These are the sixteen talented musicians who were selected as medalists in the solo categories at the recent CYO Cadet Instrumental Music Contest, held at Cathedral High School, Indianapolis. Front row, left to right: Steve Speckner, St. Ambrose, Seymour, Trumpet; Brad Gettelfinger, St. Anthony, Clarksville, French Horn; Theresa Bischof, St. Anthony, Clarksville, Saxophone; Cheryl Hanka, St. Christopher, Accordion; Steven Marquez, St. Charles, Peru, Violin; Dennis Dowling, St. Pius X, Baritone Horn. Second row, left to right: Kevin Krisher, St. Ambrose, Seymour, Cornet; Debbie Stoughton, St. Joan of Arc, Violin; Teresa Schlatterer, St. Ambrose, Seymour, Clarinet; Marvin Weathers, St. Anthony, Clarksville, Trombone; Patricia Parish, St. Mary, Rushville, Flute; Ellen LaShorne, St. Ambrose, Seymour, Clarinet. Back row, left to right: Angela Mollo, St. Andrew, Richmond, Drum; Teresa Bryan, Immaculate Heart, Cello; Mark Fontaine, Little Flower, Drum; Greg Schaub, St. Philip Neri, Trumpet. In the 12 solo categories, 16 medalists were chosen, including four co-medalists.

CDA EASTER PROJECT — Youngsters at the Muscatatuck State School and Training Center, Butlerville, had a more pleasant Easter because of the thoughtfulness of the Junior Catholic Daughters of America who made stuffed toys and cloth animal books for them. Shown above are a group of CDA Juniors from Nativity parish, Indianapolis, with some of their handiwork. From left are: Pam Hoffman, Carolyn Pruss, Theresa Barbalas, Debbie Hampton, Becky Brown and Cindy Morgan. This is an annual project of the girls.

Passionists plan move to Chicago for theologians

CHICAGO — The Passionist Fathers of the Chicago Province, who presently have their theology-level seminarians attending St. Meinrad Seminary in the Indianapolis Archdiocese, have announced plans to inaugurate a graduate school of theological studies here in the fall.

To be located in the Hyde Park-Kenwood Area, near the University of Chicago, the new Catholic Theological Union will serve three religious orders—the Passionists, Servites and the Franciscans of the St. Louis-Chicago Province.

The Catholic Theological Union was incorporated last November, it was learned, with Passionist Father Paul Bechtold as president. Father Hugh McElwain, a Servite, is vice president, and Franciscan Father James Hartke as treasurer and business manager.

The CTU has also taken title to the Aragon Hotel, which will be the residence of both students and faculty and will provide classrooms and administrative offices. The nine-story building has 150 private rooms and 30 kitchenette apartments. About 100 students are expected to enroll in September.

Lay majority

MADRAS, India—A lay majority editorial board has been set up here for the New Leader, Catholic weekly hitherto conducted as an exclusively clerical undertaking.

CYO announces camping schedule for coming season

INDIANAPOLIS—With school vacations just around the corner the CYO Office has posted the 1968 schedule for its camps in Brown County, Rancho Framasa and Christina

Weeks for girls will be held from June 16 through July 13. Boys can attend weeks beginning July 14 through August 17. Age requirements range from 8 to 15 years.

Among recreational activities available to campers are swimming, horseback riding, archery, fireside camping and handicrafts. Daily Mass remains part of the schedule.

A $30 fee is charged for each week but partial camperships are awarded those unable to afford the full charge.

Further information and application blanks can be received by writing or calling the CYO Office, 1502 West 16th Street, Indianapolis 46202, phone 632-9311.

IN SPEECH CONTEST—Michael Moriarty of Little Flower parish, Indianapolis, took first place in the recent oratorical contest sponsored by Our Lady of Fatima Council Knights of Columbus. He will represent the council in district competition. Contest theme is "Human Rights, Their Rights and Responsibilities."

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Luncheon .....12:00 Noon
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PLAN MARIAN CARD PARTY—Conferring on plans for the Blue and Gold Card Party to be held at 8 p.m., April 23, in the Student Activities Center lounge at Marian College are (seated) Mrs. Don E. Poinsette, general chairman, Owen C. Sweeney, special gifts chairman, and Mrs. John F. Kavanagh, telephone chairman.

THOSE FINAL TOUCHES—Ladywood junior Jan Hughes shows Sister Francetta, S.P., principal of the school, what remains to be done on the ceramic dish she will display during DEL-Day, Sunday, April 21. (Story on Page 6)

Fr. Conan Mitchell to mark Jubilee

OAK BROOK, Ill. — Father Conan Mitchell, O.F.M., pastor of Sacred Heart Church, Indianapolis, is among 22 Franciscan priests who will observe their Silver Sacerdotal Jubilee on Tuesday, April 23, with a concelebrated Mass at St. Joseph Seminary here.

The Jubilee Mass is scheduled to begin at 5:30 p.m. The seminary choir will sing.

Set card party and style show

INDIANAPOLIS—The Ladies Club of Monsignor Downey Council, Knights of Columbus, will hold a Card Party and Style Show at 8 p.m., April 23, at the Council hall. Tickets may be purchased at the door, or by calling 881-2914.

A wide selection of door prizes and table prizes will be given away.

Larry M. Thompson

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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CARD PARTY
Annual Blue and Gold Party
Tuesday, April 23 — 8 P.M.
Student Lounge — 3200 Cold Spring Road
Marian College Parents and Friends Organization

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

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MERIDIAN AT 19th STREET

No Tic Tacker

Paul G. Fox is on vacation. His Tic Tacker column will be resumed in the issue of April 26.

Proposes

(Continued from page 1)

tiff and the bishops of the Roman Catholic Church. I propose then that the Roman pontiff be declared first among equals of the Christian Church on earth and that he establish a College of Christians, clerical and lay, to develop a base of Christian power that the national communities will heed.

"I further propose that the ground be prepared by this college for a world congress of the great religions of man, together with the humanists, in order that the vast majority of the earth's population may speak out through its spiritual leadership for human worth and dignity."

He concluded: "We cannot wait! As Christians we believe that Christ the Lord is the head of the catholic church, that the church created of God is the image of the united human family, I call upon my fellow Christians to rise up in the task of forming a mission in the world which will do to death the false boundaries of race and nationality. I call upon all men of goodwill to unite in a mission which does to death all false ideologies which separate man from man.

"I ask John XXIII to intercede for us."

LAST JUNE Bishop Myers, in calling for "one church under one God," created a stir by urging all Christians to recognize the Pope as head of the "universal church."

At that time he was also preaching in Grace Cathedral. Said the bishop then: "We need a Holy Father. We need a Father who can speak and witness to the whole human race, quite simply, as the presence among us of the Fisherman."

Bishop Myers acknowledged the Pope to be the "chief pastor of men" and the "chief spokesman for the Christian community in the world."

Released-time program out

BAYONNE, N.J.—A released-time religious education program will be abandoned by the Catholic churches of this city after one year.

Father Paul J. Nolan of St. Vincent's church said the program, which became a subject of controversy when it was adopted by the Bayonne Board of Education, had not significantly increased the number of students attending religion classes.

The program came into existence last fall after the board of education adopted a resolution making it possible. The resolution specifically designated two Catholic high schools as sites for released-time classes.

After protests from the Jewish Community Council and other groups, the relased-time program was expanded to provide for students of other religions.

Confirmation schedule

Following is Coadjutor Archbishop Biskup's Confirmation schedule for the following two weeks as announced by the Chancery Office:

Saturday, April 20 — Henryville, 11 a.m.; Charlestown, 3 p.m.; Sellersburg, 7:30 p.m.

Sunday, April 21 — St. Joseph Hill, 10:30 a.m.; Jeffersonville: Sacred Heart, 3 p.m.; St. Augustine, 7:30 p.m.

Saturday April 27—Clarksville, 3 p.m.; St. Mary, New Albany, 7:30 p.m.

Sunday, April 28—St. Mary-of-the-Knobs, 8 a.m.; Holy Trinity, 11:15 a.m.; Perpetual Help, 3 p.m.; Holy Family, 7:30 p.m.

Monday, April 29—Starlight, 4 p.m.; Navilleton, 7:30 p.m.

Tuesday, April 30—Milltown, 4 p.m.; Frenchtown, 7:30 p.m.

Saturday, May 4—Bradford, 3 p.m.; Lanesville, 7:30 p.m.

Sunday, May 5—St. Peters, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.

Appeal for blood

INDIANAPOLIS — The Ladies Auxiliary of the Ancient Order of Hibernians have designated April as "Alice Hoffman Blood Month." Blood may be donated at any Indianapolis hospital or at the Blood Bank with the specification that the donation go to Alice Hoffman, in care of St. Vincent's Hospital. Mrs. Hoffman, a former official with the Archdiocesan Council of Catholic Women, has been suffering from a baffling blood deficiency for a number of years.

War protestors guilty in blood-spilling case

BALTIMORE—Four Vietnam war protestors, including Father Philip Berrigan, S.S.J., were found guilty (April 16) by a federal jury here on charges of mutilating government records.

The charges stemmed from an incident on October 27 in which the four men poured six bottles of blood into the file cabinets at the Maryland Selective Service office in the Baltimore Custom House.

Following five days of testimony the jury deliberated less than two hours before rendering the guilty decision. Federal Judge Edward S. Northrop released the four on their own recognizance, pending an expected motion for a new trial.

IN MARCH, Judge Northrop turned down a defense request that the trial be postponed until after the Vietnam war because of a claim that public prejudice supporting the war precluded a fair trial.

Judge Northrop also refused to allow the defense to argue at the trial that the Vietnam war is illegal and that therefore the defendants had a moral obligation to use "reasonable force" to stop it.

During the trial, defense counsel Fred E. Weisgal argued that the defendants had "no evil motive, no criminal intent" in their action. They wanted, he said, to stage "a dramatic protest to an illegal war."

TESTIFYING in his own behalf, Father Berrigan, white curate at the Negro St. Peter Claver parish here, said that he believes he has "a paramount responsibility and moral obligation to restore aspects of sanity to our foreign policy."

Found guilty with Father Berrigan were: Rev. James Mengel, a United Church of Christ minister; David Eberhardt, secretary of the Baltimore Interfaith Peace Mission; and Thomas Lewis, an artist and founding member of the peace group.

Files charges

VITORIA, Spain—Twice in one week the magazine Estibaliz, published by the Benedictine Fathers at the Basque Shrine of Our Lady here, has been penalized by the Spanish government for failure to comply with the nation's press laws.

Opinions

(Continued from page 4)

mitted to changing the present conditions.

If my friends and/or family are uninformed, prejudiced people, I must attempt to educate them and change them.

Lastly, if I am not totally committed to full equality for all, I must make this commitment without reservation. I must be willing to work and pray, realizing that I will suffer physically and possibly financially as a result of my decisions.

David L. Gerwe
Catholic Social Services
Indianapolis

Marvin J. Evans dead at Evansville

EVANSVILLE — Marvin J. Evans, 61, outstanding leader in church activities, was buried Thursday. The funeral Mass at St. Benedict's Church was celebrated by Bishop Paul Leibold.

Evans had been named a Knight of St. Gregory by Pope Paul last fall. He was chairman of the Evansville High School Redevelopment Fund Drive last year and was a past international vice-president of Serra International. A native of Evansville, he had served on countless boards of religious organizations.

At the time of his death he was assistant to the Chief Executive officer at Southern Indiana Gas and Electric Co. and active in numerous civic groups.

He is survived by his wife Beulah, one son, three brothers and two sisters.

POSTER CONTEST WINNER—Lisa Lauck, an eighth grader at St. Bernadette School, Indianapolis, was the winner in the elementary division of the recent city-wide contest to design new welcome signs for the capital city. She received a $50 savings bond from Mayor Richard Lugar. With Miss Lauck is Sister Rosina, O.S.F., her faculty adviser.

Provide aid

BALTIMORE — The response of Catholic parishes and institutions here during early April's disorders was both immediate and widespread. Within an hour of the outbreak of strife in the inner city, Associated Catholic Charities made its staff and services available to Civil Defense authorities and parishes in the city began to answer calls for aid.

Indianapolis Parish Shopping List

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Bishops' presence in parliament draws ire of Spanish lay groups

BARCELONA, Spain—Leaders of 30 lay apostolate groups in Barcelona have petitioned two high-ranking Spanish prelates to resign their government-appointed posts in the nation's parliament, the Cortes.

"We believe the Second Vatican Council's directives are very clear on this point," the petitioners pointed out to Archbishop Casimiro Morcillo of Madrid, vice-president of the Spanish Bishops' Conference, and Auxiliary Bishop Jose Guerra Campos of Madrid.

(A spokesman at the Madrid chancery office reported that an average of 40 letters a day are received on the subject, some in favor, some against the bishops' presence in a government political body.)

THE BARCELONA document pointed out that "this is a matter that deeply affects the Church in our country."

"If, furthermore, we take into account the fact that great numbers, particularly among the workers, have left the Church because of its liaison with the state, there is no possible reason to continue the symbol of such a union," the document emphasized.

Among the organizations making the request were the Workers' Catholic Action, the sodalities, the Catholic Student Youth Organization, the Independent Youth Association, the Spiritual League of Our Lady of Monserrat, the Pax Christi Movement, and the Catholic Rural Youth Organization.

According to the present Spanish constitution, part of the membership of parliament is elected by representative groups in Spanish society (parents, teachers, professional guilds, workers and so on). The chief of state, Generalissimo Francisco Franco, appoints the rest.

BESIDES Archbishop Morcillo and Bishop Guerro, there are two other prelates appointed to the Cortes, Archbishop Pedro Cantero Cuadrado of Zaragoza and Bishop Segundo Garcia de Sierra y Mendez of Burgos. The Barcelona organizations did not mention them in their complaint.

But it is clear that all the bishops in the Cortes were criticized from the question: "How can we, as laymen talk about our freedom as Christians in the temporal order while our bishops are committed to an established political regime?"

A bishop in a government post has fallen "into temporal action, something he has been forbidden to do. Where is logic, then, when we as lay people are charged with adopting temporal positions because we seek concrete solutions in the economic and social fields?"

A bishop extends many privileges and dispensations

WORCESTER, Mass. — General permission for celebration of Mass in homes of the Worcester diocese on any day at any time has been given by Bishop Bernard J. Flanagan.

At the same time, the bishop gave all diocesan priests several new general permissions.

In addition to authorizing celebration of Mass "outside a sacred place (church), but in a reputable and decent place" at any time of the day or in the evening, he also authorized any priest to hear the confessions of women Religious; granted general permission for priests to celebrate two Masses on weekdays and three Masses on Sunday; authorized priests, deacons and subdeacons to pray the Divine Office in English or any other, approved vernacular translation, and granted dispensations from reciting the Divine Office whenever a priest is present or participates "in a liturgical function at which the bishop is present, whenever he celebrates three Masses in one day, whenever he is present or participates in a Mass not celebrated by him (such as a funeral or wedding), whenever he participates in official clergy meetings, conferences, workshops or conventions."

St. Meinrad players rehearse 'Gideon'

The Spring dramatic production at St. Meinrad College will be Paddy Chayetsky's "Gideon," to be performed in the St. Bede Theatre April 28 at 2:30 p.m. (CST).

The play is based on the story in the Book of Judges of Gideon, a simple farmer called by God to become the savior of his people in their struggle against the Midianites.

Tickets at $1 each will be available at the door or in advance from Ivon Arguelles, St. Meinrad College, St. Meinrad, Ind. 47577.

U.S. grant, loan made for Woods science building

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College has received approval of its application with the Department of Health, Education and Welfare for a supplemental grant and loan to cover costs of construction of a new science building at the college.

The grant and loan were awarded under the higher Facilities Act of the Department of Health, Education and Welfare according to college president, Sister Marie Perpetua, who made the announcement.

The new three-story structure is expected to be completed by March 1, 1969, at a total cost of $2,883,704. In addition to federal loans and grants, the building is being financed through the sale of bonds, and with college development office funds.

The college has previously received grants under Title I of the Higher Education Facilities Act of 1963 and loans under Title III of the Act. The recent approval brings the amount for grants to a total of $808,559, and amount of loans to $1,001,000.

Plan reunion

INDIANAPOLIS — The 1943 graduates of St. Mary Academy will hold a 25 year class reunion at Stouffer's Inn, Saturday, April 20, at 12 noon. Reservations may be made with Mrs. Charles Castor, 359-0695; Mrs. Richard Hammond, 356-5135, or Mrs. Leroy Carter, 897-1128.

PLAN SIENA BALL—"I'll Be Seeing You" has been selected as the theme of the annual Siena Homecoming Ball sponsored by St. Catherine of Siena parish, Indianapolis, to be held in the parish hall Saturday, April 27. The Paul Burton Orchestra will play. A special invitation has been extended to former parishioners "to return to see their old friends." Reservations are available by calling 787-2755 or 786-6075. Mrs. Thomas Walsh, standing left, is chairman. Others include, from left: Mrs. Tim Hayes, publicity; Mrs. Paul Cantwell, reservations; and Mrs. Robert F. Brown, decorations. Mrs. Michael Hayes is co-chairman of the event.

IN KENNEDY'S 'GIRL CRAZY'—The Kennedy Memorial High School senior class will present the comedy "Girl Crazy" in the Chartrand High School auditorium April 19 and 21. Some of the cast members, above from left, are: Ed Stumpf, Florence Bush and Vicky Boylan. Lead roles will be portrayed by James Perry and Miss Bush. Tickets are available from Kennedy students or at the door. Performances are scheduled for 8 p.m.

PARISH DRAMATIC OFFERING—The Adult Dramatic Club of Christ the King parish, Indianapolis, will present the musical "With a Little Bit of Luck" at 8 p.m. April 19 and 21 in the parish school auditorium. Proceeds of the event, open to the public, will be applied to the new church fund. Shown above from left are: Mrs. Bernard C. McKay, Mrs. Dale R. Mueller and Mrs. Gus Jonas, all members of the cast.

TO HONOR PAST OFFICERS—The Rosary Altar Society of Nativity parish, Indianapolis, is planning a 20th Anniversary Past Officers Homecoming on Wednesday, April 24. Dr. Frank Countryman, a psychiatrist, will speak on "The Feminine Mystique" at the anniversary meeting which will follow a special banquet honoring the past officers. Shown above with Father Louis Gootee, pastor, are from left: Mrs. Frank Pashia, hostess and newest member of the Society; Mrs. Leo Hill, first president; Mrs. Leo Stich, banquet chairman; Mrs. Donald Davis, entertainment chairman; and Mrs. Cliff Arbuckle, hostess and chairman.

Sees place in politics for bishops

NEW YORK—Anglican Bishop C. Edward Crowther, who last year was deported from South Africa, has called upon high ranking churchmen to enter politics, and said he may follow his own advice.

"The time has come," he told an audience at the Community Church of New York, "that a religious person should come forward to accept the challenge of enlarging the moral basis of political decision making.

"THIS MEANS that I'm declaring a church leader, such as a bishop, should run for Congress. This is where the power structure can be addressed and Christian action translated into political form."

The bishop, who is now a visiting fellow of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., then said that if no one better qualified comes forward, he would run for Congress.

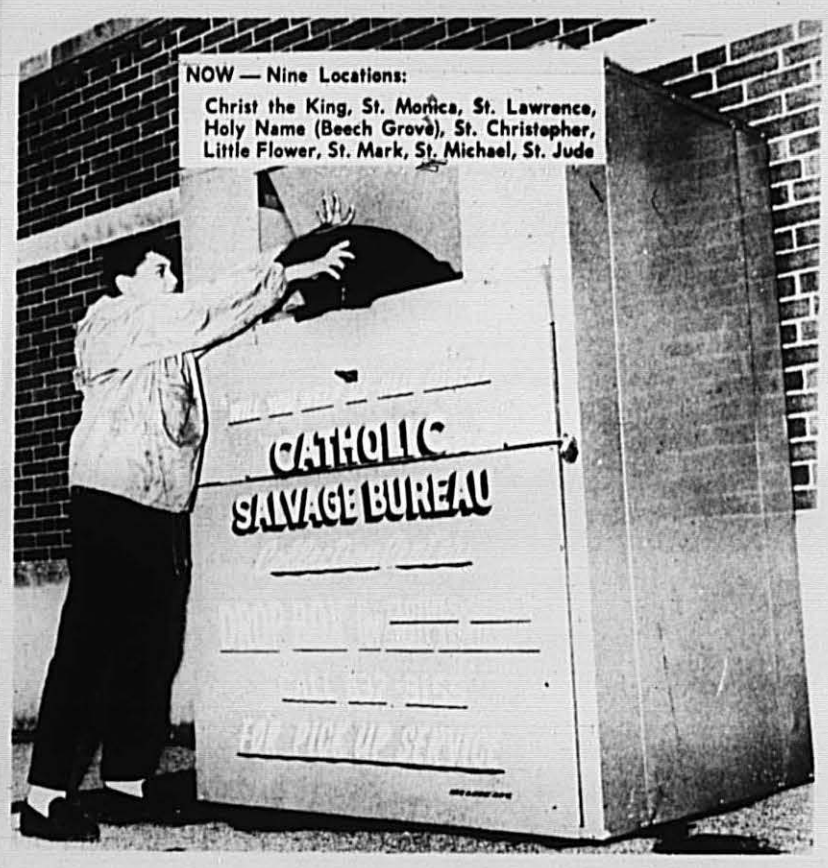
But in no way, he added, "is this seeking the political office for the sake of the office itself. It is an affirmation of the logical step forward in living out the social gospel."

IN HIS call for religious leaders to enter politics, Bishop Crowther said it was time somebody appeared "who can be his own man and not the lackey of any political power group."

Bishop Crowther, whose deportation from South Africa was explained by the government only as being "in the public interest"—he had fought the apartheid system—appeared on a program commemorating the Sharpeville massacre in South Africa and the United Nation's International Day for the Elimination of Racial Discrimination.

Melkite rite

INDIANAPOLIS — The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, April 21, in St. Mary's Church by Father Albert Ajamie.



Drug Talk

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INDIANAPOLIS *Calendar of Events*

SATURDAY, APRIL 20

Rummage Sale, sponsored by the Mothers' Booster Club of Ritter High School in the school cafeteria at 20th and Tibbs Ave., beginning at 8 a.m.

"Arsenic and Old Lace" will be staged "in the round" by students from Cathedral High School and St. Agnes Academy in the Cathedral auditorium at 8 p.m. tonight and Sunday night, April 21.

WEDNESDAY, APRIL 24

The Catholic Alumni Club of Indianapolis will meet at 8 p.m. at the Marott Hotel.

The Irvington Catholic Woman's Study Club will meet at the home of Mrs. Karl Kernel, 2912 E. 52nd St., at 1 p.m.

THURSDAY, APRIL 25

Our Lady of Everyday Circle, D of I, will meet at 7:30 p.m. in the Community Room of the Indiana National Bank, 3821 S. East St.

SUNDAY, APRIL 28

Style Show at 2 p.m. and **Card Party** at 2:45 p.m., sponsored by the Women's Club of St. Patrick's parish in the school basement. All games played. Door prizes. Admission 75c.

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5153 W. 35th St.	450	3	yes	no	no
3424 E. Raymond St.	700	3	yes	no	no
6705 Edgewood Ave.	1800	3	yes	no	yes
2917 Cameron (Golfmore)	700	3	yes	no	yes
2863 S. Oakland (Golfmore)	450	3	no	no	no
2515 St. Paul St.	400	3	yes	yes	no
2514 St. Paul St.	400	3	no	no	no
2217 St. Paul St.	300	2	yes	no	no
2825 S. Walcott	400	3	no	no	no
2738 S. Randolph	450	3	no	no	no
3004 Villa Ave.	400	3	no	no	yes
1926 Martin St.	400	3	no	no	no
3033 Asbury St.	400	3	yes	no	no
1805 Calhoun St.	300	2	yes	no	no
719 E. Minnesota	$6000 Cash	3	yes	yes	no
1854 Orleans St.	$4500 Cash	4	yes	yes	no
3473 W. Kansas St.	400	2	yes	no	no
4927 W. 34th Place	500	3	yes	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no
7824 Roy Rd. (Eastwood)	450	3	yes	no	yes
2501 Brookside Pkwy. S.	300	2	yes	yes	no

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3512 E. Southport Rd.	900	2	yes	no	no

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719 Delbrook Dr.	400	3	no	no	yes

— BEECH GROVE —

145 N. 3rd Ave.	400	3	yes	no	no
2078 Britton Dr.	520	3	no	no	yes
243 N. 9th Ave.	450	3	no	no	no
210 S. 4th Ave.	$8500 Cash	2	no	yes	no
240 S. 3rd Ave.	400	2	yes	yes	no
87 S. 5th Ave.	400	2	no	yes	no
702 Ash St.	900	3	yes	yes	yes
421 N. 18th Ave.	400	2	yes	yes	no
231 S. 12th Ave.	500	4	no	yes	yes
1842 Alton	450	3	no	no	no
155 S. 2nd Ave.	450	3	no	no	no
1403 Killian Dr.	800	3	yes	no	no

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RECEIVES SCHOOL'S ACCREDITATION—Msgr. Joseph D. Brokhage, rector of the Latin School of Indianapolis, is welcomed to the nation's largest regional accrediting agency, the North Central Association of Colleges and Secondary Schools, during the group's recent annual meeting in Chicago. Shown with him is Dr. Herbert W. School, North Central president and faculty dean of the University of Missouri. The Latin School, conducted by the Archdiocese of Indianapolis, has an enrollment of 230 boys preparing for a career of Christian leadership.

IN CATHEDRAL PLAY—Students from Cathedral High school and St. Agnes Academy will team up for the production of a spring play, "Arsenic and Old Lace" Saturday and Sunday, April 20-21 at 8 p.m. The comedy will be staged "in the round" in the Cathedral auditorium under the direction of Lawrence Bowman, drama coach. The cast has 11 Cathedral students and three girls from St. Agnes. Pictured above with the "corpus delicti" are, left to right: William Ackenbrock, Christ the King parish; Jeanne Chiplis and Mary Lou Schumacher, both of St. Catherine parish.

CARD PARTY AND WIG SHOW—The St. Lawrence parish Ladies Club will hold a Card Party and Wig Show at 7:30 p.m. Tuesday, April 23, in the Father Conen Hall, 46th and Shadeland Ave. Mrs. Mark Joseph, above right, is co-chairman of the event with Mrs. John B. Love, not shown. Mrs. Richard R. Feist, above left, is decorations chairman, while Mrs. Paul Allison, center, is publicity chairman.

DAISIES WON'T TELL—The Ladies Guild of St. Pius X Council, Knights of Columbus, will sponsor a Card Party for the benefit of St. Augustine's Home for the Aged at 7:30 p.m. Friday, April 19, at 2100 E. 71st St. A lady's spring ensemble will be given away. Card party chairman is Mrs. Michael Bagnoli, above second from left. Others shown include: (from left): Mrs. Paul Collignon, ticket chairman; Mrs. George Frazier and Mrs. Thomas Owens, special gifts co-chairmen. Decorations chairman for the event, not shown, is Mrs. Herbert Florestano.

Sr. Francis de Lourdes, ex-Army nurse, buried

ST. MARY-OF-THE-WOODS, Ind.—Sister Francis de Lourdes (Reilly) died at St. Anthony Hospital, Terre Haute, on Friday, April 12.

She was a native of Chicago, and after completing nurses' training was employed in the Chicago Health Service. In 1917 she enlisted in the Army Nurses Corps for overseas service. Her unit was attached to the American Expeditionary Forces and served in northern France at Bazoilles-sur-Meuse, and also in the Nancy-Toul sector.

Discharged in 1919, she resumed work with the Chicago Health Service until 1921, when she entered the novitiate of the Sisters of Providence here. She was attached to the health service department at the Immaculata Junior College, Washington, D.C., and later at St. Mary-of-the-Woods College. In later years she assisted in the Sisters' Infirmary at St. Mary-of-the-Woods.

She was a graduate of the Red Cross Nursing Service, a member of the Veterans of World War I, and of Fort Harrison Post No. 40 of the American Legion. Arrangements were made by the Post for a military service to be held in connection with her funeral. The funeral Mass and services were held at the Church of the Immaculate Conception here on April 15. Burial was in the convent cemetery.

There are no immediate members of her family surviving, but a nephew William O'Leary, and nieces, Mary O'Leary and Mrs. Marian Brady, live in Oak Park, Ill.

Firemen slate Mass, breakfast

INDIANAPOLIS — More than 100 uniformed members of the Indianapolis Fire Department led by the color guard of Firemen's Post No. 42, American Legion, will attend the fifteenth annual Corporate Communion Mass at 8:15 a.m. Sunday, April 21, at St. Catherine's Church.

Breakfast will be served immediately after Mass in the school cafeteria. Special guests will include Chief David A. Russell, Deputy Chief Richard Vansant, Dr. John Suelzer, Medical Advisor to the Department and Father Robert Borchertmeyer, chaplain. Others include all retired members of the department, members of the Fire Buffs Association of Indianapolis and all members of Firemen's Post, American Legion.

Father Kenny Sweeney, director of Fatima Retreat House, will be the main speaker. Chairman of this year's event is Lt. Edward Gallagher.

St. Christopher schedules dance

INDIANAPOLIS—St. Christopher's annual parish dance is slated Saturday, April 27, at the West Side K of C hall, 220 Country Club Road. The Headliners will play for dancing from 9 p.m. to 1 a.m. Following the dance, a buffet will be served by reservation only.

Mr. and Mrs. James Dezelan are co-chairmen for the dance. Buffet reservations, $1.50 each, are being handled by Jean Overby, 241-7675 and Kathleen Murphy, 244-2733. Admission to the dance is $3 per couple.

Notre Dame Night speaker named

INDIANAPOLIS—Edmund A. Stephan, recently elected head of the University of Notre Dame board of trustees, will be speaker for the annual Universal Notre Dame Night, Monday, April 22, at the Indianapolis Athletic Club.

A 1933 magna cum laude graduate of Notre Dame, Stephan was elected chairman of the board on the occasion of its changeover to lay government in May, 1967. He is the first lay person to hold this post.

Theme of this year's Universal Notre Dame Night is "The 100th Anniversary of the Notre Dame Alumni Association." The annual event was initiated in 1924 in an effort to call to the attention of communities across the nation the many phases of the University. Joseph S. Desautels is chairman of the Indianapolis banquet with Robert E. Kane serving as reservations chairman.

MR. STEPHAN

Dance scheduled by Alumni Club

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will sponsor a dance at the Turtle Creek Community Center at 9 p.m. Friday, April 19. The theme for this gala event is "Spring Is Sprung." Guests will include CAC members from the Dayton, Cincinnati and Louisville clubs.

CAC of Indianapolis is an affiliate of the National Association of Catholic Alumni Clubs. Membership is open to all single Catholics who are college graduates or registered nurses. Application information may be obtained by contacting Miss Charlene Boyle, 5945 N. Ralston, 255-6594.

Bible Study

INDIANAPOLIS — Father Patrick Kelly, superintendent of Kennedy Memorial High School, will conduct a five-week Bible Study course at St. Bernadette parish hall, 4800 Fletcher Ave., beginning Wednesday, April 24, and continuing each Wednesday through May 22. The session begins at 7:30 p.m. each Wednesday. The public is invited to attend.

DEANERY ART SHOW WINNERS—Shown above are three winners in the annual Art Show, held recently at the Eastgate Auditorium and sponsored by the North Indianapolis Deanery Council of Catholic Women. From left are: Barbara Schmink, St. Monica parish, first place mixed craft; Dorothy Pinella, St. Andrew's parish, third place portrait; and Mary Marbach, St. Andrew parish, first place portrait. The wood sculpture on the table won first place for Cecilia Kiley, St. Luke parish, while the fired clay item achieved a second place for Evelyn Sellmeyer, St. Malachy parish, Brownsburg.

Winners listed in DCCW Art Contest

Following is the complete list of winners in the recent Art Show sponsored by the North Indianapolis Deanery Council of Catholic Women:

Needlecraft — Patricia Flynn Spahr, fraternity crest rug, first; Brenda Bischoff, knit shawl, second; Mrs. Joseph McCormick, crewel embroidery, third.

Sewing — Margaret Petraits, costume; Mary French, handbag-totebag; Margaret Petraits, paisley hat.

Quilts—Frances Smith, Maude Dant, Mrs. LeRoy Martin.

Ceramics—Mrs. C. Scarpone, urn; Mrs. John Altmeyer, urn; Mary L. Paurazas, nativity scene.

Sculpture—Cecilia Kiley, Evelyn Sellmeyer, William Vise.

Crafts — Barbara Schmink, Mrs. Joseph McCormick, Patricia St. Clair, Mary Paurazas, honorable mention.

Art (portraits) — Mary Marbach, Frances Overman, Dorothy Pinella; mixed media—Madiline Kleese, Mari Heidelbauer, Hazel Vest; professional—Dorothy Adams, Shirley Goodman, John Bigelow; still life—Clara Shannon, Gill Ring, Gerald Manlove; seascape—Mary Marbach, Bea O'Brien, Helen K. Lazarz; landscapes—Frances P. Stone, Evelyn Sellmeyer, Betty L. Wilson.

Mrs. Albert Long served as art show chairman, assisted by Mrs. Joseph Pinella, co-chairman.

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Parish at St. Meinrad forms Boy Scout troop

ST. MEINRAD, Ind.—The Boy Scouts are coming to St. Meinrad. St. Meinrad parish, in conjunction with a group of college seminarians, have formed Boy Scout Troop 202.

Fifty-three boys signed up on registration day, and seven fathers' names appear on the charter. Father Ambrose Frey, O.S.B., assistant pastor, will serve as chaplain. It is the fourth largest troop in the Lincoln Trails District of the Buffalo Trace Council of southern Indiana and Illinois.

Support for the newly formed troop of scouts has been pledged by the St. Meinrad American Legion and the Knights of Columbus.

DAVID HELLMANN, a junior at St. Meinrad College Seminary, will be Scoutmaster of Troop 202. He will be assisted by 25 experienced assistant Scoutmasters from the college.

The St. Meinrad Boy Scouts will participate in a District Jamboree on April 26-28 where the boys will gain experience in Scout ideals and techniques. They will sleep in their own home made tents and pack their gear in home made packs. The materials for the tents and packs and instruction on how to make them was donated by the St. Meinrad Collegians.

TROOP 202 will sponsor a bake sale on April 22 to raise money for future scouting activities. The mothers will bake the cakes for the occasion.

Clinton Brahm of St. Meinrad parish is acting as Institutional Representative for the new troop.

BEGIN NEW SCOUT TROOP—A group of college seminarians are assisting in the organization of the first Boy Scout Troop for the town of St. Meinrad. Young Tony Brahm, seated, signs his application in the presence of his father, Cleon Brahm (center), institutional representative for the new Troop 202, Father Ambrose Frey, O.S.B., right, troop chaplain, and David Hellmann, St. Meinrad College junior, the scoutmaster. Indianapolis Archdiocesan seminarians involved in the project are: Jan Williams, Ed Hildebrand and Mark Svarczkopf, Indianapolis, John Doyle, of Plainfield, and Dave Coats, of Danville.

Richmond to host annual parley of Indiana's D of I

RICHMOND—The 40th annual convention of the Indiana state circle Daughters of Isabella will be held here April 26-28 at the Leland Motor Inn.

Each of the 48 circles will send a delegate, and all members are welcome to attend.

Registration will begin at noon Friday, and the convention will open with dinner at 5:45 p.m. for regents and past regents, followed by a reception. Saturday the business session will convene at 9:15 a.m. and the banquet is slated for 6:30 p.m.

The 7:30 a.m. Sunday Mass at St. Mary's Church will be offered by Right Rev. Msgr. Cornelius Sweeney, D of I state chaplain. A 9 a.m. brunch will be followed by the traditional memorial services.

Mrs. Frank Kehoe of Shelbyville, state regent, will preside at all sessions. Designated as hostess circles are Aurora, Brookville, Connersville, Lawrenceburg and Richmond.

New hospital Foundation to aid research, education

INDIANAPOLIS—A long-range effort to expand medical education and research at St. Vincent's Hospital was announced here recently with the establishment of St. Vincent's Hospital Research and Development Foundation.

Local business and professional leaders named to the Foundation's 20-member board of directors are: William P. Flynn, chairman; Henry Goodrich, first vice-chairman; William L. Schloss, second vice-chairman; Robert Sweeney, Jr., treasurer, and Mrs. Robert Ashby, secretary.

OTHER BOARD members include: William B. Ansted, Jr., Thomas W. Binford, W. A. Brennan, Jr., Ben Domont, R. H. Forbes, Dr. John C. Garnham, Harold W. Handley and Emerson B. Houck.

Also named are: Karl Johnson, Dr. Glenn C. Lord, Dr. Joseph L. Morton, J. Fred Risk, William Stout, Sarkes Tarzian and Dr. Charles Test.

Gifts to the Foundation will be used for various medical and scientific research projects and equipment, a hospital spokesman said. The improvement in research opportunities is also designed to attract more interns and residents to the hospital's medical education program.

Dr. Joseph L. Morton, a board member, explained that "a separate Foundation can set priorities for special research or equipment with its funds shielded from the drain of routine hospital administration expenses. The patient himself does not pay for this expanded research through additional hospital charges."

GREATER facilities for research and professional training will be available when St. Vincent's moves into its new suburban location on Road 100 in 1971. The hospital has been in its present site on Fall Creek Blvd. since 1913 and prior to that was located at South and Delaware Sts.

St. Vincent's was founded in 1881 by four Daughters of Charity from Emmitsburg, Maryland who set up a simple infirmary in a part of old St. Joseph's Church on Walnut St.

HEAD HOSPITAL FOUNDATION—Above are the officers of the recently formed St. Vincent's Hospital Research and Education Foundation. Left to right: William P. Flynn, chairman; Henry Goodrich, first vice-chairman; Robert Sweeney, Jr., treasurer; and Mrs. Robert Ashby, secretay. William L. Schloss, second vice-chaiman, is not shown.

Radio and Television

BLOOMINGTON AREA

Radio

6:00 a.m.—Sacred Heart ..... WTTS

CONNERSVILLE AREA

Sunday Radio

11:30 a.m.—Hour of the Crucified ..... WCNB
12:00 p.m.—Sacred Heart ..... WNCF

EVANSVILLE AREA

Saturday Television

6:00 a.m.—Christophers ..... (14)
12:00 noon—This Is the Life ..... (14)
12:30 p.m.—This Is the Answer ..... (14)

Sunday Television

10:00 a.m.—Camera Three ..... (25)
10:30 a.m.—Sacred Heart ..... (25)
11:00 a.m.—Shut In Mass ..... (7)
12:00 noon—Moral View ..... (7)
1:00 p.m.—Point of View ..... (7)
1:30 p.m.—Insight ..... (7)
12:30 p.m.—Frontiers of Faith ..... (14)

Sunday Radio

6:30 a.m.—Sacred Heart Hour ..... WGBF
9:45 a.m.—Hour of St. Francis ..... WIPS
9:05 p.m.—Catholic Hour ..... WGBF
9:30 p.m.—Georgetown University Forum ..... WIKY

INDIANAPOLIS AREA

Sunday Television

6:30 a.m.—This is the Answer ..... (6)
7:00 a.m.—This Is the Life ..... (6)
7:30 a.m.—The Christophers ..... (13)
7:45 a.m.—Sacred Heart ..... (4)
8:30 a.m.—Sacred Heart ..... (8)
10:00 a.m.—Challenge ..... (6)
10:00 a.m.—Lamp Unto My Feet ..... (8)
10:30 a.m.—Look Up and Live ..... (8)
11:00 a.m.—Shut-In Mass ..... (7)
12:30 p.m.—Focus on Faith ..... (6)
12:30 p.m.—Cross Exam ..... (13)
12:30 p.m.—Dialogue ..... (4)
1:00 p.m.—Directions '68 ..... (13)
1:30 p.m.—Insight ..... (6)
11:45 p.m.—Cross Exam ..... (13)

Sunday Radio

6:00 a.m.—Ave Maria Hour ..... WIBC
6:30 a.m.—Hour of Crucified ..... WIBC
8:30 a.m.—Sacred Heart ..... WAJC
9:35 p.m.—Catholic Hour ..... WIRE
10:45 p.m.—Hour of St. Francis ..... WFBM

Friday Radio

6:00 a.m.—Sacred Heart ..... WFMS

MADISON AREA

Sunday Radio

7:15 a.m.—Hour of St. Francis ..... WORX

NEW ALBANY AREA

Sunday Television

11:30 a.m.—Christophers ..... WAVE
4:30 p.m.—Catholic Hour ..... WAVE
4:30 p.m.—Lamp Unto My Feet ..... WHAS

Sunday Radio

6:15 a.m.—Hour of St. Francis ..... WKLO
7:45 a.m.—Sacred Heart ..... WKLN
8:15 a.m.—Sacred Heart Hour ..... WHAS
9:15 a.m.—Your Catholic Visitor ..... WHAS
6:45 p.m.—Sacred Heart Hour ..... WAKY
7:30 p.m.—Catholic Hour ..... WAVE

Monday thru Saturday

10:45 a.m.—Thought For Today ..... WKYW
6:45 p.m.—Rosary Hour ..... WLRP

Tuesday

7:30 p.m.—Moral Side of News ..... WHAS

NORTH VERNON AREA

Sunday Radio

11:30 a.m.—Religious News ..... WOCH

RICHMOND AREA

Saturday Radio

6:15 a.m.—Hour of St. Francis ..... WKBV

Sunday

7:15 a.m.—Sacred Heart ..... WKBV
7:30 a.m.—Sacred Heart ..... WKBV
7:30 p.m.—The Christopher Program ..... WKBV
10:30 p.m.—Ave Maria Hour ..... WGLM

SALEM AREA

Sunday Radio

9:30 a.m.—Hour of St. Francis ..... WSLM

SHELBYVILLE AREA

Sunday Radio

12:15 p.m.—Hour of St. Francis ..... WSVI

TELL CITY AREA

Daily Radio

6:00 p.m.—The Rosary ..... WTCJ

Sunday Radio

11:00 a.m.—Sacred Heart ..... WITZ
7:00 a.m.—Hour of the Crucified ..... WITZ
7:15 a.m.—The Christophers ..... WITZ
7:15 a.m.—The Christophers ..... WTHI
9:00 a.m.—Church World News ..... WITZ
9:15 a.m.—Hour of St. Francis ..... WITZ
9:30 a.m.—Ave Maria Hour ..... WITZ

TERRE HAUTE AREA

Sunday Television

8:00 a.m.—Herald of Truth ..... (10)
8:30 a.m.—Faith for Today ..... (10)
10:00 a.m.Lamp Unto My Feet ..... (10)
10:30 a.m.—Look Up and Live ..... (10)
11:00 a.m.—Camera Three ..... (10)
11:30 a.m.—This Is the Life ..... (10)
12:00 Noon—Faith for the 20th Century ..... (10)

Sunday Radio

9:45 a.m.—Religion ..... WTHI

Monday-Friday Radio

1:45 p.m.—Sacred Heart ..... WTHI

†

Remember them in your prayers

BROOKVILLE

† **MICHAEL (Mike) WILLIAMS,** 88, St. Michael's, April 13. Father of Clifford Williams of Brookville; Stanley Williams of Cedar Grove; brother of Andrew Williams of Brookville and Mrs. Alvina Hurstin of Denver, Colo.

CLARKSVILLE

† **JULIA C. HOCHADEL,** 65, St. Anthony, April 15. Sister of Elizabeth and Mary Hochadel and Mrs. Lena C. Jones, all of Jeffersonville.

EVANSVILLE

† **VALERIE NEUER,** 88, St. Benedict's, April 10. Grandmother of Richard Holiner of Evansville.

† **STEPHEN J. FOX,** 81, St. Benedict's, April 8. Father of James and Arthur Fox, both of Evansville; Howard Fox of Louisville; and Mrs. Mary Helen DiMare, of Euclid, Ohio.

† **RUTH FOSTER,** 76, St. Mary's, April 11. Mother of Mrs. James B. Igleheart, and Richard Mushlitz of Watchung, New Jersey; Mrs. Sarah Pruez of Whittier, Calif.; Mrs. Ann Jahn, of Milwaukee, Wisc.

FLOYDS KNOBS

† **ROSE A. GUETHY,** 75, St. Mary-of-the-Knobs, April 10. Mother of John J. Guethy Jr. and Mrs. Warren Kesler of Floyds Knobs; Mrs. M. Attmer Lynch of New Albany. A brother and a sister also survive.

FRENCHTOWN

† **WANE F. CROSBY,** 49, St. Bernard, April 13. Husband of Frances; father of Sharon Crosby of Louisville; Mrs. Judy Hussung and Michael Crosby of Lanesville. A brother and a sister also survive.

GREENSBURG

† **WILLIAM J. SCHEIDLER,** 77, St. Mary, March 25. Husband of Erma; brother of Father Albin J. Scheidler of St. Joseph's College at Rensselaer; Benno M. Scheidler of Attica; Matthias H. Scheidler of Hartford City; John A. Scheidler of Frankfort; Edmund P. Scheidler of Phoenix, Ariz.; and Miss Frieda C. Scheidler of Cincinnati.

INDIANAPOLIS

† **JOSEPHINE A. CARTER,** 56, St. Simon's, April 10. Wife of A. J. Carter Sr.; mother of Charles, Charlotte and A. J. Carter, Jr. and Barbara Mickler; sister of Joseph A. Freije, Victoria Saad, and Wedia Farah.

† **JOSEPH M. CANGANY,** 73, Little Flower, April 10. Husband of Lillian R.; father of Peter T. and Joseph Cangany, Mary Griffin and Judy Ricketts; brother of Catherine Cangany.

† **HENRY J. SCHNEIDER,** 78, St. Pius X, April 11. Husband of Irene A.; father of Harold D. and Francis J. Schneider; brother of Josephine Schneider.

† **MARIE J. NOLAN,** 60, St. Philip Neri, April 11.

† **JOSEPHINE MULINARO,** Sr., 84, Holy Rosary, April 13. Father of Guy, Roy, Tony, Salvatore, John, Joseph Jr., and Angeline Mulinaro, Patricia Chase and Joan Angle.

† **AGUSTA L. O'CONNOR,** 68, Holy Name, April 13. Wife of James A.; mother of Anna I. O'Connor, Mary E. Blackwell, Margaret Riley and Kathelen M. Hedges; sister of Lee Evans and Anna Parker.

† **RUTH C. FITZGERALD,** 64, St. James, April 13. Mother of Sally Moorman and Catherine Shanahan.

† **JULIA I. JAMES,** 74, Holy Cross Cemetery, April 12. Mother of George James, Mary Fires, Anna Hamilton; sister of Herman Joseph James, O.F.M., of Lincy, Ill.

† **J. HERBERT HARTMAN,** 79, SS. Peter and Paul Cathedral, April 13. Husband of Aretta B.; father of Richard J. and Jeanne Hartman, Dorothy Heinz and Mary E. Merriman.

† **FRED C. STRACK,** 74, Sacred Heart, April 15. Father of Fred C. Jr., George and James Strack and Mary Casey; brother of Carl and Marie T. Strack.

† **ROSE M. GORIUS,** 87, Sacred Heart, April 15. Mother of Anita Meyer; sister of Clara Butterworth.

† **CHARLES M. RICHART,** 68, Little Flower, April 15. Husband of Ruth M.; father of Gertrude Greene; brother of Victor E. Richart, Mrs. Paul Russe and Alice Ratz.

† **SALVATORE LaRUSSA,** 77, Sacred Heart, April 16. Father of Chick and Peter LaRussa, Mrs. Edward Foerlich, Mrs. Joe Stahl and Mrs. James Patty.

† **MARGARET R. DAVIS,** 47, Our Lady of Lourdes, April 16. Sister of Robert, John, Joseph, Jerry and Richard Forestal, Helen Koebeler, Joanne Kraniak and James Zohn.

† **FLORA BROKOW,** 81, St. Patrick, April 17. Sister of Lloyd and John Wethington, Ruth Shev and Nancy Winton.

† **STELLA V. McGUINNESS,** 71, St. Francis de Sales, April 17. Mother of James R., Joseph F., Richard E. and Edward D. McGuinness, Margaret M. Logan and Julia E. Strawn.

† **HAROLD W. BECHERT,** 64, St. Roch, April 18. Husband of Frances; father of Suzann Bechert and Mrs. Kathleen Feltz.

† **PATRICIA P. GREESON,** 21, Little Flower, April 17. Wife of Kenneth (Joe); mother of Steven Michael Greeson; daughter of Mr. and Mrs. Phil P. Potter; sister of Michael and William P. Potter; granddaughter of Mrs. Lillian S. Potter.

† **LUCETTA C. RICHARDSON,** 53, SS. Peter and Paul Cathedral, April 19. Wife of William J.; sister of Elizabeth Eggleston, Mrs. Florence Willoughby and Bennie Frentz.

JEFFERSONVILLE

† **JOHN F. CLEHAN,** 81, St. Augustine, April 10.

† **JAMES EDWIN CARROLL Sr.,** 70, St. Augustine, April 15. Husband of Anna; father of Mary Lou Carroll of New York, Charles, Donald and Kenneth Carroll, all of Jeffersonville; Robert F. Carroll of Louisville; James E. Carroll Jr. of New Albany; Brother Dominick Carroll of Steubenville, Ohio. Two brothers also survive.

LOOGOOTEE

† **EDWARD M. WILLIAMS,** 47, St. John's, April 7. Husband of Mary; father of Mrs. James Boyd of Milltown; Cary Williams of Indian Springs; Marvin Williams of Loogootee.

RICHMOND

† **ALVIN F. RICE,** 50, St. Andrew, April 10. Husband of Luetta; father of Alvin and Jane Rice; son of Ira Rice of Atlanta, Ind.; brother of Herbert Rice of Atlanta, Ind. and Mrs. Rebecca White of Detroit.

† **JOSEPH I. SLATTERY,** 64, Holy Family, April 10. Husband of Bessie; brother of Frank Slattery.

TERRE HAUTE

† **MARY ELLEN DAVERN,** 70, St. Margaret Mary, April 17. Sister of Mrs. Cecilia Williams of Terre Haute; Mrs. Josephine Ryan of Indianapolis; Mrs. Margaret Clark of Cleveland, Ohio and Mrs. Betty Garry of New Albany.

WASHINGTON

† **MARY LOUISE MANGIN,** 83, St. Mary's, April 10. Mother of Albert Mangin of Washington.

† **HELEN C. STEINHART,** 70, St. Simon, April 9. Wife of Dr. U. T. Steinhart; mother of Billie Jeanne Reed of Washington; foster mother of Mrs. William L. Brown of Stellecone, Wash.

† **NANCY BRUMMETT,** 22, St. Simon's, April 8. Daughter of Ralph A. and Jenevie Brummett. Sister of Ralph Brummett of Washington and David Brummett, U.S. Army in Vietnam.

Aid, not promises, asked for schools

HARRISBURG, Pa. — Th Philadelphia archdiocesan superintendent of schools told a hearing of a Pennsylvania Legislature committee here that the states non-public schools need immediate state aid, not promises of long-range solutions to financial problems.

Msgr. Edward T. Hughes told the House basic education committee that immediate action must be taken "before the word 'crisis' is replaced by the word 'catastrophe.'

"The increasing costs of education, particularly in the current school year, have so burdened our people, and in turn their parishes, that we can no longer solve all our problems," Msgr. Hughes stated. "We have now reached our limit."

Plan card party

NEW ALBANY, Ind.—The annual card party at Loretta High School, Louisville, Ky., will be held Sunday, April 21, from 2 to 5 p.m. Included in the numerous prizes to be given away is a hand-made quilt. Table reservations may be made by calling Mrs. Walter Lyons, 776-8157, or Mrs. R. J. Mateja, 896-9765. Admission is $1 per person.

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• VIEWING WITH ARNOLD

Private eye movie worst of its kind

By JAMES W. ARNOLD

"P.J." is the third in the new cycle of private-eye movies (following "Harper" and "Tony Rome"), and so far we have been going down the escalator.

"Harper" represented a genuine updating of the 1940's Hammett-Chandler tradition, with the tough-but-moral hero riding out into the hell of the upper-class and night-life milieu of the modern city (Los Angeles is the prototype) to save the merely weak from the cruel and predatory. The plot was trite, in the same way that western plots are trite, but there was plenty of wit, irony and compassion to balance the cynicism, sex and violence.

In "Tony Rome," the action moved to Miami, but the themes and characters were much the same. Humor was still in abundance, although on a lower taste level, and there were traces at least of compassion and moral consciousness. Unfortunately, there was an escalation in violence and sex-for-their-own-sake, with a little perversion tossed in as a kicker.

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In "P.J." with the setting switched to New York, all the ingredients remain, but the recipe is worse. Perversion, sex and mayhem are souped up to dominate the film. What humor occurs is on the sick side. Compassion is lost because (1) few of the characters are real and (2) most of the attempts at sympathy are crude and soapy. The hero is minimally moral, but without deep feelings. The tradition is less Sam Spade than Mike Hammer out of Detective Comics.

This original film story by Philip Reisman is basically about what people will do for money. Like most private detectives before him P.J. (George Peppard) is broke: he lacks even the usual hole-in-the-wall office and works out of a bar. He will accept almost any job, including framing a married woman in an adultery suit, a fact which may add realism but puts P.J. in a different moral world from, say, Harper.

So he gratefully takes $100 a day from fat-and-mean capitalist Raymond Burr for the novel task of protecting his mistress from vindictive persons in Burr's family and retinue who are anxious to liquidate her. (This marks an interesting return for Burr to the kind of heavy roles he played in Dick Powell movies before television). The girl (Gayle Hunnicutt) is in it for the money, as are all the others, who are willological abuse from Burr in exing to take enormous psychochange for his largesse and a crack at his inheritance.

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P.J. draws the moral line, however, when he is tricked into a murder. This is not the most heart-warming distinction between good guys and bad guys, but in some films one is grateful for small favors. P.J., in fact, turns out to be a pacifist, and when at the end he realizes all the killing he has managed to bring about, he closes his account at the bar, quits the dirty racket, and walks into the New York equivalent of a sunset.

The rotten family relationships among the rich-and-spoiled, and the lush and eager women, are standard in private-eye melodrama. There are even the debutante-nymphomaniac (Susan Saint James), whose presence here seems wholly a bow to tradition, and the poor-but-noble slum relatives who have been rejected by a social-climbing son.

The disturbing difference is in the detail: e.g., Miss Hunnicutt is allowed to wear things and do things in vamping P.J. that would defrost an entire Bird's-Eye warehouse.

The violence is also designed to afford simple forbidden pleasures, as when we watch with a homosexual as a bunch of sweaty, bare-chested brutes bloody each other for the right to work for Miss Hunnicutt. We also get to "almost" see a thug attached to a speeding train rammed head-first into the side of a subway station (it stirs laughter in the audience when a trainman comes out to ask if he should get his first-aid kit) and Miss Hunnicutt take a shotgun blast point-blank in the face.

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The perversion emphasis clearly represents the worst that moralists had in mind when they objected to the relatively harmless use of such material in classier movies. It appeals to the worst appetites in the audience, using homosexuality for humor and voyeurism (as the camera carefully examines the types in a "gay" bar) as a spicier element in raw violence.

Director John Guillermin may not get much credit for taste, though his action scenes move with exhilarating speed and there is some effective use of camera angles, camera movement and extreme closeups. (Cinematically, it is a better film than "Tony Rome"). The conception of the Burr character, and the symbolic way he gets his comeuppance, however, are pure corn.

The New York locales, and a few scenes shot in the West Indies, are just too pretty in color for the mood. And among many wasted assets is the lively Neal Hefti musical score.

(Rating: B — objectionable in part for all.)

VARIETY IN BOOKS

By MSGR. GEORGE HIGGINS

Two American journalists who have covered the Rome beat, off and on, for several years—Father Francis X. Murphy, C.SS.R., and Gary MacEoin—have just published an interesting account of the Synod of Bishops which was held in Rome in 1967 (Synod '67: A New Sound in Rome, Bruce Publishing Co., Milwaukee). Written in the familiar Xavier Rynne style, it is something of a tour de force, given the secrecy which enveloped the synodal proceedings.

The authors have tried to give an account "as accurate as possible under the conditions of time and circumstance." For my own part I thnk they deserve better than a passng grade. They do not clam to have wrtten anything like a definitive history of the Synod, but they have provided us with a useful interim summary of the proceedings, and for this we can be grateful.

To this reader, however, what the authors tell us about the Synod is less interesting than what they manage to tell us about themselves in their separate and widely divergent assessments of the Synod. How two men who disagree so fundamentally about the pros and cons of the Synod ever managed to work as a tandem in the writing of the history of the synodal proceedings is, to put it as mildly as possible, a perplexing mystery.

They tell us that for all that lies in between their separate evaluations of the Synod they are jointly accountable, but that "the internal logic" of their individual viewpoints and "the dialectic of the situation" led them to attribute exclusive responsibility for the Prelude to a priest and for the Postscript to a layman.

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I take it that this is a polite way of saying that when they got around to summing up their impressions of the Synod, they found that they were so hopelessly far apart in their thinking that the division of labor so cryptically described in the above quotations appeared to be the only possible way of salvaging the operation. That's fair enough.

It isn't at all surprising that one of the authors (Father Murphy) should have concluded that, on balance, the Synod was "truly a contribution to the Church's aggiornamento" and that the other (Mr. MacEoin) should have concluded, contrariwise, that it was seriously lacking in "credibility and relevance" and was thus, on balance, a huge disappointment. Such differences of opinion on the part of experienced journalists covering the same event—and using the very same sources of information—are not to be wondered at.

On the other hand, I am not very happy about the curious way in which the authors have rationalized their differences. They tell us that one evaluation of the Synod (Father Murphy's) was written from the viewpoint of "the institutional Church" and the other (Mr. MacEoin's) "from that of contemporary mankind." Or again, in Mr. MacEoin's words: "A priest professionally involved in the institution will tend to lean in one direction; a layman whose professional survival rests on his sensitivity to world opinion, in the other."

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This strikes me as being a slightly threadbare and hopelessly pre-Conciliar dichotomy. I know of a number of priests (and so do the authors, I assume) who, rightly or wrongly, are just as critical of the Synod as Mr. MacEoin is. I also know of a number of laymen (and so do the authors, I must again assume) who, rightly or wrongly, are just as sanguine about the results of the Synod as Father Murphy is.

So what's all this doctrinaire stuff about priests necessarily looking at things (myopically?) through the allegedly unenlightened eyes of the institutional Church and laymen (with crystal clarity?) looking at things through the allegedly enlightened eyes of "contemporary mankind"? Tell it to the Marines!

Ministry grants

WASHINGTON—Seven Newman chaplains and one Newman nun were among recipients of 42 Danforth campus ministry grants warded this year by the Danforth Foundation, St. Louis. This is the first year such grants have been available to Catholic personnel engaged in the campus ministry.

St. Meinrad to offer nine scholarships

ST. MEINRAD, Ind.—St. Meinrad Seminary College has announced the establishment of nine new scholarships for applicants to the freshman class of 1968-1969. Designed to recognize qualified students who are interested in the priesthood, the scholarships will be awarded on the basis of nationwide competition.

Scholarships of $1000 each will be available to three applicants to the 1968-1969 freshman class. Six other freshman applicants will be awarded $500 scholarships. Each scholarship will be renewed annually during the four undergraduate years provided that the student retains a cumulative grade point average of 2.25 on a 3.00 system.

Primary attention will be given to academic achievement and potential, as well as to evidence of Christian leadership qualities and of serious interest in the priestly vocation. The degree of financial need will also be considered in cases where applicants are otherwise equally qualified. The scholarship will be conditioned by any other scholarship that may have been awarded to the applicant.

Schools to close

BIRMINGHAM, Ala. — Archbishop Thomas J. Toolen, bishop of Mobile-Birmingham, has announced the closing of three parish elementary schools here at the end of the present academic year. A teacher shortage and inadequate finances were among the reasons given for the closing.

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

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(See all plans at right)

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

$50 a week for each eligible child hospitalized
(See All-Family and One-Parent Family plans at right)

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(Payable on all plans. See details at right)

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 26, 1968!

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

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

"Try" This Plan For Only $1

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

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

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

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

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

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

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

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

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

How The Plan Protects You And Your Family

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

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

How Your "Health-Bank Account" Grows

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

Peace of Mind and Security

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

Extra Cash In Addition To Other Insurance

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

Surprisingly Low Cost

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

How Can We Do It?

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

A Respected Company

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

No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147M Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled *promptly.*

Doesn't it make good sense for you to be protected by a *Catholic* health plan? Why not take a moment *now* and fill out your Enrollment Form? Then mail it with *only $1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST

ALL-FAMILY PLAN
$10,000 MAXIMUM

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

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

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

HUSBAND-WIFE PLAN
$7,500 MAXIMUM

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

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

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

ONE-PARENT FAMILY PLAN
$7,500 MAXIMUM

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

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

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

INDIVIDUAL PLAN
$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics 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 qualifications!* The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find *extra cash protection* during the high-risk senior years at a *cost within your means.*

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

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

Are Your Parents Senior Citizens?

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

Accidental Death Benefit On All Four Plans

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

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

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

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

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

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

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

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

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

5. Which plan should I choose?

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

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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

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

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

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

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

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

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

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

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

9. When does my policy go into force?

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

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

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

11. What conditions aren't covered?

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

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

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

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

When your policy is issued, your insurance provides up to $10,000, $7,500, or $5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are any other unusual benefits included?

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

15. Will my claims be handled promptly?

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

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

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

17. How much does my first month cost?

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

18. Why should I enroll right now?

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

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 26, 1968

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

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 5850410

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

ADDRESS Street

City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of: **May 26, 1968**

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

SELECT PLAN DESIRED: (Check One Only)
☐ 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 WIFE'S BIRTH ____ Month Day Year

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

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

I have enclosed my first monthly premium of $1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ ____ Name of Beneficiary ____ Address

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

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

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE