

# Legislative abortion report given support of Episcopal diocese



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## Says Yanks bombed churches

ESSEN, Germany—In a letter received here, a North Vietnam priest charged the United States with widespread and systematic destruction by air of churches, seminaries, convents and hospitals in North Vietnam.

The letter was written by Franciscan Father Nguyen Ba Duong of Xa-Doai to a fellow priest studying in West Germany.

The priest said the bombing of the religious institutions could not be "errors" and that if the Americans have done this "willingly they have committed a great crime."

The letter was published in the Essen diocesan weekly, Ruhr-wort, which added that church buildings were easily recognizable.

FATHER Nguyen Ba Duong said the North Vietnamese people "condemn these barbaric war actions by the Americans" and asked that his report on the alleged bombings be disseminated so as to inform Americans "what their fellow citizens have done to us." He added that the Holy See will also be informed.

The priest said the U.S. bombardments were intensified since mid-summer. He said many civilians have been killed and residential areas struck. He then recounted details of such air raids in the diocese of Vinh, which has a population of 2 million persons and includes the provinces of Quang-Binh, Ha-Tinh and Nghe-An. The diocese has 17,000 Catholics and 120 priests. Father Nguyen Ba Duong said.

He said that in Quang-Binh all the parish churches have been damaged. He reported that priests must say Mass underground. In Ha-Tinh, he continued, the larger churches have been destroyed and in Nghe-An the church of Cau-Ram, "one of the most beautiful of Vietnam," is leveled.

THE PRIEST went on to say that the district of Xa-Doai has been raided by air 40 times since September and that all churches, including the cathedral, are in ruins.

The priest echoed reports published earlier in East German newspapers on the destruction of Xa-Doai. He said on May 17 the nuns' convent in Xa-Doai was bombed and on July 21 the bishop's residence and two seminaries also were hit. On the July date, he said, the center of the diocese was attacked four times and "that with precision, and the use of various types of bombs in immense quantity."

## Cambridge City pastor appointed

The Chancery Office this week announced the appointment of Father Paul English as pastor of St. Elizabeth's parish, Cambridge City. He will succeed Father John Herold, who died October 28.

Father English, ordained in 1940, had served as assistant pastor of St. Anthony's parish, Indianapolis. No replacement was appointed at St. Anthony's.

The appointment becomes effective Friday, November 8.

FORT WAYNE, Ind. — Paul W. Phillips, co-chairman of the Committee for the Preservation of Life, this week announced that the Diocese of Northern Indiana of the Episcopal Church has taken a stand in support of the recommendations of the Indiana Legislative Study Committee on Abortion.

At its last meeting, the convention of the Diocese adopted a resolution which states: "That this body commends the work of the Indiana Legislative Study Committee on Abortion appointed by the Indiana Legislative Council and concurs in its conclusions and recommendations with the strong recommendation that the study be continued."

Phillips, an attorney and civic leader in Fort Wayne, described the action of the Diocese as "a major breakthrough in communicating the research and study of the legislative committee to the people of Indiana."

"The bipartisan legislative committee worked for eight months researching the question including interviews with the top professionals from our own Indiana Medical School," he said. "Their recommendation that the existing statutes concerning abortion in Indiana should not be changed at this time is a refreshing note on a subject that has been greatly emotionalized and often distorted by the national sponsors of this legislation."

"IT IS TIME," Phillips added, "that proper recognition be given to the true facts about abortion in Indiana as uncovered by our own legislators."

The Committee for the Preservation of Life co-chairman said, "This action by the Episcopal Diocese should put to rest for all time the contention that this is purely a matter involving only one of the Church constituencies in the state."

"Indeed, the exhaustive attitudinal survey conducted by Dr. Frank W. Peyton of the Women's Clinic in Lafayette and presented by him to the Legislative Study Committee should have made this clear."

"Dr. Peyton's study revealed that 68% of the 2,000 women questioned were against abortion for social or economic reasons, and 82% recognized the fertilized egg as having rights to life as a human being."

THE TEST GROUP included 280 Protestants, 17 Catholics and 5% "other," Phillips said.

The Committee for the Preservation of Life official reported that his group is making copies of the Legislative Study Committee report available to individuals and groups throughout the state "to lift the veil of secrecy that has surrounded publication of the report."

**Resigns post**  
VATICAN CITY — Pope Paul VI has accepted the resignation of Cardinal Alberto di Jorio, long-time expert on Vatican finances and pro-president of the Pontifical Commission for the State of Vatican City. He is 84.



## HOBBY SHOW OVER-ALL WINNERS

"Happiness is..." or seems to be, winning an over-all championship in the CYO Hobby Show. These six youngsters were chosen by judges at the recent Seventeenth Annual Cadel Show as the outstanding exhibitors in the six categories of competition. They represent five parishes, and, as you can see, a variety of ages and grades as well. From left to right, up the "staircase," the winners are: Jane Bullock, Our Lady of Lourdes; Baking; Tim Haag, Holy Name; Collections; Mary Sue Gavitt, St. Luke; Fine Arts; Cathy Hinch, Our Lady of Lourdes; Skilled Crafts; Martha Klotzner, St. Gabriel; Sewing; John Neu, St. Barnabas; Kit Crafts. Altogether, 16 parishes shared in the awards at the big show, with St. Lawrence winning seven trophies to lead the pack.

## HOPE SEEN IN RED RESPONSES

# Three encyclicals called spur to dialogue with Communists

NEW YORK — Encyclicals by Pope Paul VI and Pope John XXIII have played significant roles in making possible a continuing Christian-Marxist dialogue, according to an article in *Una Sancta* magazine published here.

Douglas C. Stange, periodicals librarian at Andover Harvard Theological Library, Cambridge, Mass., wrote on "Pope, Peace and People: Marxist Comment on Three Encyclicals" in the fall issue of the unofficial Lutheran quarterly.

The librarian cited extensive Communist comment on the encyclicals not previously available in English.

He discussed Pope John's *Mater et Magistra* (Mother and Teacher, 1961) and *Pacem in Terris* (Peace on Earth, 1963) and Pope Paul's *Populorum Progressio* (On the Development of Peoples, 1967).

BEFORE detailing Marxist reactions to the encyclicals, Mr. Stange noted that Christian-Marxist dialogues have become more frequent in recent years.

Confrontations have taken place in Europe and the U.S. Literature on differences, common concerns and chances for cooperation has developed.

A collection of articles on Christianity and Marxism written by Father Giulio Girani, an Italian Catholic priest, was published in English translation this year.

Marxism and Christianity" (Macmillan) was written in 1966 after Father Girani participated in a dialogue in Bavaria. He stated that doctrinal difficulties between the two have not been overcome but suggested they may not be "insuperable."

Among the conclusions Father Girani drew is that the competitive co-existence of East and West—which is sure to continue for years—does not have to be marked by competition, "between faith and atheism."

COMMENTS provided by Stange from both Christians and Marxists underscore that conclusion.

The encyclical *Mater et Magistra*, according to the *Una Sancta* article, formed a "shaky" bridge to Marxists even though it was "severely traduced" by most Communist commentators.

Among the topics in the document which attracted Marxist attention were those pleading for an increased worker voice in industry, and to underdeveloped countries, and improvement of the conditions of farmers.

At the same time, the encyclical stressed the right of private ownership, inclusive of productive goods.

Stange recalled that *Mater et Magistra* incurred the wrath of some Western conservatives but was viewed by Marxists as a new departure which abandoned "anti-Communist harangues" by the Catholic Church.

However, which caused a virtual "Copernican revolution" in Christian-Marxist relations, Mr. Stange wrote.

Marxist theorists and politicians hailed the encyclical as "profound," according to Stange, and Communist spokesmen criticized what they felt was insufficient Western press attention to the proclamation.

COMMUNIST response to Pope Paul's *Populorum Progressio*, the *Una Sancta* article continued, has been similar to that given to *Pacem in Terris*.

Pope Paul's encyclical amplified the basic themes of the Second Vatican Council's document, *On the Church in the Modern World*, dealing with humanity.

(Continued on page 7)

## U.S. bishops plan to issue 2d pastoral

WASHINGTON — When the bishops of the United States open their annual fall meeting here on November 11, one of the items on their agenda will include another joint pastoral letter. At their November meeting last year, the bishops approved a pastoral on "The Church in Our Day" which was published in January this year.

Under preparation by a committee headed by Bishop John J. Wright of Pittsburgh, the new pastoral will deal with the subject matter touched upon in the Second Vatican Council's Pastoral Constitution, *On the Church in the Modern World*.

Bishop Wright has consulted all the U.S. bishops on the contents of the pastoral letter. Here.

This consultation has resulted in the expression of widespread and strong desires that the doctrine on family life in the Pastoral Constitution on the Church in the Modern World and in the encyclical *Humanae Vitae* be developed in the U.S. bishops' collective pastoral.

There was also a majority endorsement from the bishops on development in the pastoral of selective conscientious objection and related questions of war and peace.

The U.S. bishops, meeting as the National Conference of Catholic Bishops and as the United States Catholic Conference, will be in session from November 11 through noon on November 15 at the Washington Hilton Hotel here.

## Time of testing

(AN EDITORIAL)

The *Criterion* extends its congratulations and best wishes to President-elect Nixon and to all candidates for lesser public offices who won by playing the political game fairly and squarely. Our good wishes also go to Vice-President Humphrey, who staged a magnificent come-from-behind finish, and to all other good candidates who tried and lost.

Mr. Wallace's bid fell considerably short of what his earnest followers had hoped for and what his opponents had feared. Many citizens deeply and sincerely disturbed by what they believe is a disastrous breakdown of law and order voted for him. But the vast majority of voters decided that over-simplified solutions to complex problems could not be relied upon. They chose to keep political power and moral authority within the traditional framework.

In the months and years ahead that framework will be severely tested by unredressed grievances on a vast scale. Somehow, in the midst of unexampled affluence and a technological revolution such as the world has never known, a heterogeneous nation of more than 200 million which has cut itself loose from many old habits and customs is going to have to come up with the right answers. That is the challenge the electorate handed to those it voted into public office Tuesday.



ST. JOSEPH CHURCH, CLARK COUNTY

## Clark County parish sets twin celebration

SELLERSBURG, Ind.—A twin celebration is planned for St. Joseph's parish in rural Clark County on Wednesday, Nov. 13, and Sunday, Nov. 17.

The parish is observing its 125th anniversary of foundation, while the pastor, Father George Sebastian, is noting his 50th jubilee of ordination.

Father Sebastian, pastor the past 11 years at St. Joseph's, will offer a Mass of Thanksgiving at 4 p.m. next Wednesday. He will celebrate another Mass of Thanksgiving at 10:30 a.m. the following Sunday, commemorating the parish founding and his first Mass 50 years ago.

Located on a high knoll overlooking the rural Clark County landscape, the parish is known as St. Joe's Hill and numbers about 850 parishioners. St. Joseph's School enrolls 155 youngsters.

Father Sebastian, a native of Vanderburgh County, has held only four assignments in his years as a priest. Following his ordination in 1918 at St. Meinrad, he served 13 years as assistant pastor of St. Patrick's parish, Indianapolis, 12 years as pastor of St. Raphael's parish, Dubois County, and 14 years as pastor of St. Mary's parish, Madison.

## The Black Voice

A syndicated column, the Black Voice, written by Father Lawrence Lucas, makes its first appearance this week on *The Criterion's* editorial page. Launched late this past summer, the column already is being carried by a number of diocesan weeklies in the United States and Canada.

Father Lucas, a priest of the New York archdiocese, recently returned to parish duties in Harlem after a stay in Indianapolis, where he earned a master's degree in broadcasting at the Christian Theological Seminary and Butler University.

## Confer in Rome

VATICAN CITY—Emissaries of Hungary's communist regime have come to Rome to confer with Vatican officials on the four-year-old deadlock between the Church and state in that country.

## On the Inside

General secretary of National Council of Catholic Bishops warns of danger of Vatican II losing its momentum. Page 3  
Columnist George N. Shuster examines opportunities and risks in explosion of scientific knowledge. Page 4  
Msgr. R. T. Bosler in his Question Box column cites some of the unsettled issues involved in the Onassis marriage. Page 5  
Marion College president Dr. Dominic J. Guzetta addresses Serra Club of Indianapolis on parental role in education. Page 7



## TEXAS LAY GROUP JOINS PROTEST

## Threaten economic boycott over ouster of four priests

SAN ANTONIO—An organization of San Antonio laymen has joined 64 priests and 127 seminarians in protesting Archbishop Robert E. Lucey of San Antonio's dismissal of four top officials of Assumption Major Seminary.

## CITES RIOT REPORT

## Bishop Perry sees more federal funds needed to fight racism

By BRIAN HEALY  
AUCKLAND, New Zealand—“I do not believe sufficient federal funds are being allotted to the elimination of racism in America,” the only Negro Catholic bishop in the United States said in an interview here. Auxiliary Bishop Harold Perry, S.V.D., of New Orleans was on a two-day stopover after visiting Australia.

The Report of the National Advisory Commission on Civil Disorders to President Johnson on racism in America stated that “unless greater funds are allotted to the solution of these problems, we can see little hope for any appreciable change in the near future,” he said.

Although he made it clear that he does not favor violence, Bishop Perry said emphatically:

“We have made all the gains we can from a liberal approach. The methods used in the future must be radical.”

“Unfortunately, it is evident there will be some outbreaks of violence, particularly in crowded areas of the cities of the North, for some time to come,”

BISHOP PERRY said he believes “the official position of the government and the official position of the Church is intensely interested in doing something to improve housing, job opportunities and education for Negroes.”

But how this official desire works out among individuals and various areas of the country is quite a different matter, he pointed out. “In some areas

there is definite interest, in others real reluctance,” he said.

Bishop Perry does not believe that the individual Catholic, Protestant or Jew takes up an attitude to Negroes according to his faith.

“We have a Southern attitude or a Northern attitude no matter what our religious beliefs are,” he added.

He said he has not noticed any special awakening among white Catholics regarding the welfare of Negroes—except the general reawakening caused by the riots.

“The riots have caused two reactions, he explained. On the one hand, he said, there is a “sincere desire to improve conditions,” and on the other “a great desire to use police power to suppress and curb any possible further outbreaks.”

“For Negroes to identify with violence is self-defeating, but there is no doubt programs have been initiated because of this,” he said.

He pointed out that there had been repeated requests for a Negro commissioner of police in the Harlem area of New York for about 20 years, but that they had not been granted.

“For Negroes to identify with violence is self-defeating, but there is no doubt programs have been initiated because of this,” he said.

Such reforms, he stressed, cause extremist Negroes to point out that this is the way to get results; that a polite approach does not work.

“I don't want to give the impression that great strides are not being made. There have been great gains in the last 10 years,” he said.

AS EXAMPLES, he cited the election of the first Negro senator from Massachusetts, Sen. Edward Brooke; the election of six Negro congressmen, and the fact that at least four Negroes are mayors of important U.S. cities.

Would a white parish in New Orleans accept a Negro priest today? “They'd accept a Negro priest now definitely,” said Bishop Perry.

“All churches and organizations have been integrated. There is still a few with token integration, but the majority show a definite representation of the Negro population.”

“There is almost no resentment shown against a Negro bishop or Negro priest today,” he stressed.

He said the demonstrations at his consecration three years ago were the work of a small troublesome group and were an embarrassment to the vast majority of white Catholics.

CURRENTLY there are only four Negro priests in the New Orleans archdiocese and they are working in predominantly Negro areas, Bishop Perry said.

“It would be impractical for the Church to continue to use a Negro priest merely to emphasize the universality of the Church by appointing him to an all-white parish,” he added.

If the time were done, he explained, Negroes would feel deprived of someone who could take a special interest in them and sympathize with their problems. However, the neighboring diocese in La Fayette, La., has a Negro priest in charge of a mainly white parish, he noted.

Bishop Perry said that there are now 170 Negro priests in the U.S. Almost every religious order has one Negro priest, he noted, and so have the large dioceses of the north. He added that there are about 250 Negro Brothers and 3,000 Negro nuns.

But he regards the number of Negro vocations as “small.” Negro Catholics total 725,000 in a Negro population of 23 million.

“IT IS ONLY recently that seminaries have opened their doors to Negroes. . . . When the Divine Word Fathers ordained

Archbishop Lucey's dismissal of the seminary officials. In a resolution the association said:

“We as laymen can no longer stand still while the archbishop continues to tear our church asunder with his misuse of authority. We will begin immediately to consider an economic boycott. Apparently this is the only means we laymen have to influence the structure, and we will waste no time.”

The laymen's resolution also said: “We are not surprised by the archbishop's actions yesterday (Oct. 30). This type of action was expected. The only question was when. The great-

est tragedy was that the archbishop chose to begin reprisals with the seminary, where responsible leadership is so important.”

The ousted seminary leaders are: Father Louis Michalski, 31, dean of students; Father Raymond Henke, 34, spiritual director; Msgr. Roy Rihn, 50, director; and Father Robert Walden, 40, vice rector. Msgr. Rihn has also announced that he is giving up the title of monsignor, saying that the title does not mean anything and that he never believed in it.

ARCHBISHOP Lucey met with pastors and deans from throughout the archdiocese and urged them to help heal the division in the archdiocese.

He also reportedly announced that Father Carlos Quintana, former pastor of St. Philip of Jesus church, has been appointed rector of Assumption seminary, and that Father Alton Rudolph, former director of the Catholic Student Center at San Antonio College, will join the seminary faculty.

At the meeting, Father Charles Graham, secretary to Archbishop Lucey, read aloud the archbishop's pastoral letter which appeared in the November 1 issue of the Alamo Messenger.

In the pastoral letter, the archbishop urged obedience to superiors and noted that the bishops and priests of the San Antonio archdiocese are responsible for the salvation of more than one half million souls.

He called this a “frightening obligation” and said: “God demands of the clergy that in a negative way they refrain from giving bad example to the laity.”

He also said that “public hostility, dissension, controversy, should have no place among those who have been consecrated ministers of Christ.”

The 31 priests maintain that they waited more than 30 days before making their letter to the Pope public. They said they had pledged their word to wait for 30 days in the hope “there would be some response in the form of some positive sign of action on our request.” The priests made the letter public on October 24.

THE PRIESTS directed their letter to Pope Paul VI, Cardinal Amleto Cicognani, papal secretary of state; Cardinal Carlo Confalonieri, prefect, Vatican Congregation for Bishops; Archbishop John F. Dearden, president, National Conference of Catholic Bishops and Archbishop Luigi Bommarito, Apostolic Delegate in the United States.

In the original letter, the priests praised Archbishop Lucey's past “record of Christian leadership” but complained of the “current condition of affairs between the archbishop and his clergy.” They cited a “long line of vindictive and repressive transfers of clergy” and maintained that the principal reason to the situation would be the resignation of the archbishop.

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The statement declared the journalists insist “a climate of freedom and candor is an absolute necessity for the service of professional people—journalists, scholars, educators—to the Church. The journalists said they “acknowledge the unique character of the magistracy, and we realize the responsibility of the hierarchy in issues which involve diverse disciplines and professions.”

“The relationships between the legitimate authority of the bishops and the professional competence of professional men are at this time poorly defined; they demand continued exploration and development based on trust and respect—from all concerned,” the statement said.

THE STATEMENT said some of the journalists “today see signs of a return to the restrictive, narrow relationships of earlier times.” The statement added: “In conscience, we feel compelled to state publicly our professional judgment that such a return would be wrong in theory and impossible in tactic. It would most certainly result in the destruction of the best, most competent religious journalists—and this at a time when their professional contribution to understanding and communication is most needed.”

The statement originated with Father John L. Reedy, C.S.C., editor of Ave Maria magazine, published here. It was circulated and signed by a number of journalists who attended the Midwest regional conference of the Catholic Press Association, held there October 24 and 25. Additional Catholic journalists in other sections of the country also subscribed to the statement.

Among the Catholic editors who signed the CPA statement were Msgr. R. T. Bosler and Fred W. Pries, editor and managing editor of The Criterion; Msgr. Vincent A. Yermans, editor of Our Sunday Visitor, Huntington; Msgr. Salvatore Adamo, editor of the Catholic Star Herald; Camden; Rev. John Shierin, C.S.P., editor of the Catholic World; New York; Richard Conklin, News Department, University of Notre Dame; Donald Quinn, managing editor of the St. Louis Review; and Rev. Daniel J. Flaherty, editor of the Denver Register.

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POPE ENCOURAGES BLIND BOY AND MOTHER—Pope Paul VI offers encouragement to an unidentified woman and her blind son from Czechoslovakia. The pontiff encountered the pair during a general audience for a group of Czech pilgrims in St. Peter's Basilica in Vatican City. (RNS photo)

## OPPOSES BISHOP HELMSING ACTION

## Journalist group disagrees with condemnation of 'NCR'

NOTRE DAME, Ind.—Sixty-six Catholic journalists subscribed to a statement disagreeing with the condemnation by Bishop Charles H. Helmsing of the National Catholic Reporter, a weekly published in Kansas City.

In addition to the 66 journalists serving with Catholic publications, two religious editors of daily newspapers associated themselves with the statement—Richard Philbrick of the Chicago Tribune and Harold Schachern of the Detroit News.

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## Churchmen protest ‘insults’

ST. LOUIS—A two-hour sit-in, protesting alleged insulting references and treatment by hotel employees, marked the end of the three-day meeting here of the National Committee of Negro Churchmen.

The incident involved a cashier at the St. Louis Gateway Hotel dining room, who allegedly referred to a group of Negro churchmen in the dining room as “boys.” The dispute, in which some 90 churchmen occupied the hotel lobby for two hours, led to a number of NNCC delegates leaving the hotel without paying their bills.

THEY SAID they were putting the amounts due into an escrow account, pending an apology from the hotel management and the dismissal of the offending employee, along with assurances that the hotel would train its employees to respect the feelings and dignity of all guests.

Some 700 Negro churchmen from a variety of U.S. denominations attended the second annual meeting of the NNCC. Among actions taken was a unanimous vote to change the name of the organization to the National Committee for Black Churchmen. The “mood of the times favors the use of the name ‘black,’” a spokesman said.

At the only NNCC session open to reporters, Mualana Ron Karenga, militant black nationalist from Los Angeles, told the 700 Negro clergy that they have been ineffectual leaders of their people.



## CAUTIONS AGAINST FEAR

# Don't let Vatican I lose its momentum, Bp. Bernardin warns

BRIDGEPORT, Conn. — Catholics must have "a correct understanding of truth" and "openness" if they are to face the changes demanded by the times as challenges rather than as threats, Bishop Joseph L. Bernardin, General Secretary of the National Conference of Catholic Bishops, asserted here.

"They must also have 'a great faith in the Holy Spirit,' he added, 'if the present crisis is to be a threshold to a new and better era instead of a retreat into oblivion.'

Speaking at a convocation at the University of Bridgeport, the bishop declared that a great danger now is "the possibility that the (Second Vatican) Council may lose its momentum. That the wonder—often relatively minor—changes which have already taken place will be understood as representing everything the council stood for."

"If this attitude were to prevail," he continued, "the full meaning of the renewal which has been missed and, in the process, the crisis of the irrelevance of religion to everyday life would become more acute."

ASSERTING that "fear of the unknown" is one of the problems people face today, Bishop Bernardin pointed out that "while we may be sure of our ultimate goal, we cannot always be sure of our immediate path. We cannot always know the direction in which change will take us. Moreover, we cannot always know the change that begins to take place; it frequently brings in its wake excesses of various kinds, exaggerations and even errors."

"This," he pointed out, "frightens many people because it threatens them, and it is this fear which prompts some to retreat from the change ahead as quickly as they would like. While progress and the common good often require a certain degree of moderation, when the

slow-down is arbitrary or stems from fear, it can cause a great deal of tension and conflict."

"It was here that Bishop Bernardin said 'we must have a correct understanding of truth and how our knowledge of truth progresses.'"

"While we can never change the objective content of revealed truth, we must continue to harmonize that truth with the new knowledge we acquire about man and the world. We must try to find better ways of expressing it—ways which will be meaningful to the men of every age."

Calling "openness" a second quality people must possess, the bishop asserted that "there must be a real willingness on our part to listen to another person's point of view."

"We must try to find out what he really means when he says or does certain things. Just because a person uses a terminology which is different from ours, 'there is no reason to suppose his position is totally different from ours. Still less does it mean that his position is incorrect,' the bishop said."

"Too often a person will turn off someone else and consider him as a threat to orthodoxy simply because the one does not understand what the other is saying. To avoid this, we must be open; we must be willing to communicate. And this will require a great deal of patience and humility."

THE BISHOP said the seeds of renewal we are now experiencing "were sown long before Vatican II," but that the changes since the council "took root" even those in positions of leadership within the Church by surprise.

"It is true," he said, "that there are many unchanging elements in the Church, and this unchangeability rests in Christ. He founded her, reveals God through her, empowers her to

grow and guarantees her life. It was He who built her upon a rock."

"But it was also Christ Himself who compared the Church with the living realities with which His listeners were familiar—a mustard seed, a vine, a flock of sheep. His message in all these parables was clear: The Church is alive, she grows, she constantly changes without, however, ever losing her identity."

The bishop said "the important thing—and in a sense this is the real genius of (Second Vatican) Council—was that no doors have been closed to further development."

"As a matter of fact," he pointed out, "there are certain inconsistencies within the individual documents. These inconsistencies are due mainly to two opposing tendencies which were prevalent among the authors of the documents. One was strongly scholastic and conceptualistic; the other more biblical and oriented toward salvation history."

THE BISHOP said "it would be a mistake then to look upon the documents as definitive statements which have brought us to another level of doctrinal development, but will now freeze us at that level for an indefinite period of time."

He also pointed out that Pope Paul VI himself has stated that the "documents" themselves represent a true development of doctrine because they are a synthesis; they bring together into union, after analyzing their respective content, complementary truths—truths which at first have appeared opposed or contradictory."

One of the most significant changes brought about by the council, the bishop asserted, is our understanding of the Church herself. "Vatican II has reaffirmed the hierarchical structure of the Church as outlined 100 years ago in the First Vatican Council," he noted. "If anything, the reaffirmations of Vatican II have further clarified and strengthened the central unique position of the Holy Father and the bishops who are united with him."

"At the same time, however, Vatican II in its Constitution on the Church attempts to give another vision of the Church—vision which is, at once, more biblical, historical, vital and dynamic than many of the images of the past. In this new vision, the emphasis is on the people."

"While the institutional aspects of the Church cannot be ignored, the Church is basically a people to whom God communicates Himself in love. The Church is envisaged as continuing the work of Christ, the Good Shepherd—a work of redemption and reconciliation. As the Good Shepherd came to serve and not to be served, so the mission of the Church is one of service to God's people and all the authority given to her by Christ should be understood within the context of service."

"Such a concept of the Church has already brought about many changes and it will necessitate many more," the bishop said. "We are all realistic enough to know that we must have order, that without structure our human condition will become chaotic. But in the new vision of the Church we must also remember that structure is always intended to help people, to bring out the best in them and never to stifle them. It may well be that some of the Church's structures—not those of course which Christ willed, but rather those which have been conditioned by other times and cultures—will not stand this test."

THE LITURGY, or public worship, is another area "where significant changes" have taken place, the bishop continued, but he asserted that "despite these many changes, we cannot delude ourselves into thinking that our liturgical renewal has been accomplished and that nothing more needs to be done."

The important question, he added, "is whether the liturgical renewal has really taken hold. Has the liturgy truly affected our minds, hearts and wills so that when we come together to celebrate the Eucharist we are conscious of the bond of love which unites us; aware of our identity as God's people?"

"If we are really honest with ourselves," he asserted, "I think we must admit that the liturgy has not had the full effect it is intended to have. There is still too much of a gap between what we do in church on Sunday and what we do the rest of the week."



NEW FRANCISCAN EXPERIMENTAL HABITS—The Sisters of St. Francis, Oldenburg, who serve throughout the Indianapolis Archdiocese and the Evansville Diocese, are experimenting with several new styles before modifying their habits next summer. The last significant habit change was made in 1954. Models, shown from left above, are: Sister M. Carmela, principal of St. Mark's School, Indianapolis; Sister Mary Patrick, member of the education department at Marian College; Sister Marie Adelaide, assistant librarian at Marian College; and Sister Robert Ann, director of studies at Secena Memorial High School, Indianapolis.

## CITES 'CIVILIZATION OF IMAGE'

## An act of faith is becoming more difficult, Pope says

By PATRICK RILEY

VATICAN CITY—Pope Paul VI observing that an act of faith is becoming more difficult in this "civilization of the image," complained that some remedies offered are as dangerous as the malady.

He also described this difficulty to biblical research that is "deprived of the complement furnished by tradition and of the authoritative assistance of the ecclesiastical magisterium (the Church's teaching authority)."

Pope Paul was speaking at a regular weekly general audience (Oct. 30).

He began by referring to the Creed of the People of God that he pronounced June 30 at the end of the Year of Faith. He described this as "a repetition, amplified with explicit references to some doctrinal points, of the Nicene Creed."

The Nicene Creed, he said, is a "brief synthesis of the principal truths believed by the Catholic Church," and has taken on "the solemnity of an official act of our faith."

He drew a careful distinction between objective faith, which consists in truths that are believed, and subjective faith, which is the virtuous act of assent to these truths.

POPE PAUL said he was drawing the Church's attention to "this bivalent profession of faith" for two reasons: because of the basic importance of the faith and because of the difficulty of an act of faith today.

On the first point Pope Paul quoted the Council of Trent (1546): "Faith is the beginning of human salvation, the foundation and the root of every justification, that is, of our regeneration in Christ, of our redemption and of our present and eternal salvation" (Session VI, 18).

He also quoted the Epistle to the Hebrews: "Without faith it is impossible to please God" (11, 6).

For his own part he added, "Faith is the irreplaceable principle of Christianity. It is the source of charity. It is the center of unity. It is our religion's basic reason for existence."

TURNING TO HIS second reason for calling the Church's attention to the twofold aspect of faith, Pope Paul ascribed the difficulties modern man finds in making an act of faith to a doubt in the power of reason itself.

"If thought is no longer respected in its intrinsic rational requirements, so too faith itself suffers from it. We must remember that faith requires reason. It transcends it, but it requires it. Faith is not fideism, that is, belief deprived of rational foundations. It is not merely a twilight search for some religious experience. It is possession of truth. It is certainty."

He observed that an act of faith has become more difficult psychologically as well.

"Today man knows principally by way of the senses. We speak of the civilization of the image. All knowledge is translated into figures and signs. Reality is measured by what is seen and heard. Yet faith re-

## Expand board

NEW YORK—Fordham University plans to expand its board of trustees, elect a majority of laymen, and become the first Jesuit institution of higher learning in the country in which laymen have numerical control of policy.

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## Divorce referendum is urged in Italy

By LOUIS PANARALE

ROME—Italian Catholic Action, apparently alarmed by the growing agitation to bring divorce into Italy, has called for a nationwide referendum.

In such a referendum all citizens would be able to express their convictions about divorce. Italy's largest Catholic lay group asserted in a resolution released by its central committee.

If such a referendum shows most Italians are favorable to divorce, then even those against divorce "may loyally accept with a clear conscience the sure and direct expression of the people's will," the resolution said.

Italian Catholic Action said it trusted the "individual sense of responsibility and sense of the family" of the Italian people in reaching a responsible decision on divorce.

THE CENTRAL committee urged that "all Christians and

## Senator McCarthy

will speak at DC, priests' rally

WASHINGTON—Sen. Eugene J. McCarthy of Minnesota will be an active participant in the "unity day rally" which is scheduled here November 10 to show support for the group of Washington archdiocesan priests who dissent from Pope Paul VI's encyclical on birth control, *Humanae Vitae*.

Also participating will be Mrs. Philip Hart, wife of the Michigan senator and chairman of the Center for Christian Renewal, a residence established for the dissident priests. The rally, which its organizers hope will draw supporters from throughout the United States, will be held at the Sylvan Theater on the Washington Monument grounds.

A spokesman for the center said the rally will be a "religious service aimed at reconciliation and unity within the Church." He said it also hoped the rally will convince the U.S. bishops they should mediate the dispute between the dissident priests and Cardinal Patrick O'Donnell, the Washington archbishop who has defended the encyclical. The National Conference of Catholic Bishops is holding its fall meeting here November 11-15.

all men of good will in our country" reflect on the gravity of the decision of introducing divorce legislation. "Experience in countries which have divorce show that, although at first it was instituted in order to meet very special cases, the introduction of divorce led to a growing increase in divorces."

The committee cited the United States as an example, adding that more than one marriage in four ends in divorce. "This, of course, is natural because even though divorce may be introduced in limited cases, it changes the very concept of marriage."

The resolution argued that divorce laws change marriage from a "perpetual giving of the spouses" to a contract which may be terminated under certain conditions.

"This concept," the resolution said, "has obviously a very great influence not only on the families which are destroyed but on all the other families and especially on those which are gradually forming."

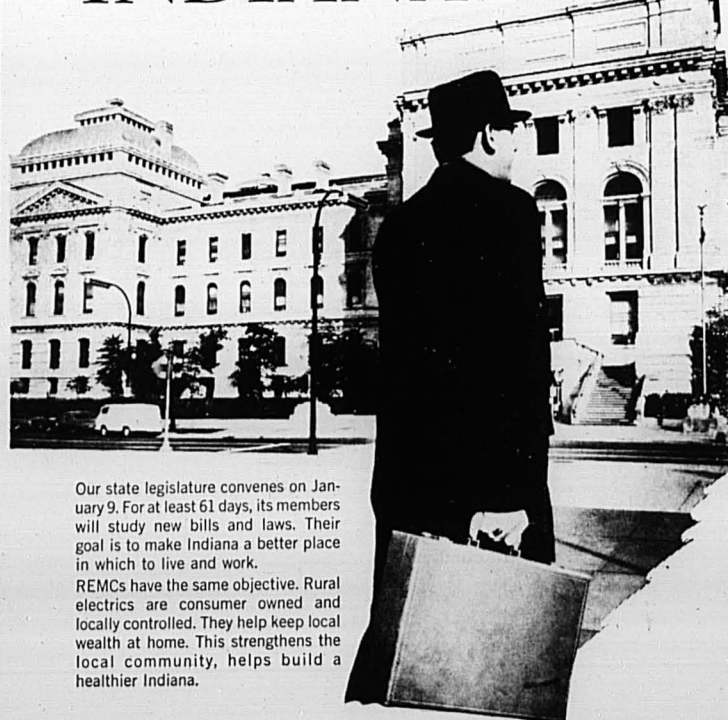
The resolution warned that a "bad law" which does not consider convictions and personal and social behavior can deteriorate a society and prevent it from achieving a healthy development.

THE LEGISLATION of most concern to Italian Catholic Action is a bill pending in the Italian Parliament's justice committee. It is a bill introduced by Socialist Deputy Louis Fortuna which would permit divorce in such cases as the insanity of a spouse, a long jail sentence or a serious crime against the other partner or their children.

Fortuna's bill, supported by Italy's left wing, was first introduced in 1966. It touched off bitter criticism from the Vatican. The Vatican City daily, *L'Osservatore Romano*, asserted that the bill's passage would violate the Lateran Treaty between Italy and the Holy See signed in 1929.

That agreement, ratified by Italy's constitution of 1947, regulates the marriages of Italian citizens who are Catholics.

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## QUESTION BOX

# Onassis wedding touches on some unsettled issues

By MSGR. R. T. BOSLER

Q. Why were Catholic spokesmen so hesitant about saying anything definite concerning the marriage of Jacqueline Kennedy and Aristotle Onassis? Whether Onassis was free to marry or not, the marriage was legal because it was not according to the Catholic form to which Mrs. Kennedy was bound. Why should her case be different from any poor little girl who marries outside the Church?

A. The Onassis wedding raised questions of us Catholics that had not discussed before. In February 1967, Rome changed her laws regarding marriages between Roman Catholics and the Orthodox. A decree of the Congregation for the Oriental Church permits bishops to dispense a Catholic of the Latin Rite from the obligation of observing the Catholic form of the marriage ceremony to be married in an Orthodox ceremony. But what is more, the decree states that if a Catholic marries an Orthodox in an Orthodox ceremony even without permission and a dispensation from a bishop, the marriage is valid. It would be disobedient and illicit to do this, but the marriage would be valid.

The decree declares that for a marriage between a Roman Catholic and an Orthodox, the presence of a sacred minister suffices for validity, presuming the other requisites of law are observed. In the Onassis wedding there seems to have been another requisite not observed, namely: the freedom to marry of the man.

The Orthodox Church recognizes divorce and freedom to marry again on the grounds of adultery. The Roman Catholic Church does not. Does the

Roman Catholic Church recognize the power of the Orthodox Church to declare Onassis free to marry again? The Vatican press spokesman, Msgr. Fausto Valla, says it does not and implies thereby that Jacqueline is not validly married to Onassis. There may be, however, church lawyers and theologians who have doubts about Valla's conclusion.

Rome is making great efforts for unity with the Orthodox. The recognition of the validity of a marriage of a Catholic in an Orthodox church was one more step toward that unity. Vatican Council II's Decree on Ecumenism, without hesitancy, recognized that the Orthodox Churches "possess true sacraments, above all—by Apostolic succession—the priesthood and the Eucharist" and "solely declared that 'the Churches of the East... have the power to govern themselves according to their own disciplines.'" (Par. 16) Could you argue from this that to be consistent Rome would have to recognize a divorce granted by an Orthodox Church? Maybe, particularly since at the Council of Florence in the fifteenth century, when the Eastern and Western Churches joined together for a time, no demands were made upon the Orthodox to give up their practice of divorce on the grounds of adultery.

Do you see now why some Catholic spokesmen were hesitant about saying anything definite about the Onassis marriage?

Q. I would like to know if a Catholic Church a non-Catholic man who was married in a non-Catholic Church and who is divorced but has never been baptized?

A. The marriage of two unbaptized persons or the marriage of a baptized and a non-baptized person is considered by the Church to be a "natural

bond union" that is, a non-sacramental union. Holy and serious though it is, such a union may under certain conditions be dissolved by the Church.

I can only advise you to see your pastor and give him all the known facts of the first marriage. He will then determine what steps you must take.

Q. Several months ago my husband and I adopted a baby. Since we were unable to have any natural children, we were overjoyed to be able to receive our new baby girl. We were told by the Catholic agency that she had already been baptized. I cannot help but feel that we have been denied the joy other parents have of seeing their li-

tle ones baptized, and with god-parents there.

Isn't there some way that can be changed so that all adoptive parents can witness their child's baptism?

A. In some dioceses adoptive parents do have the privilege and duty of arranging baptism if placement is to be made shortly after birth. There seems to be no set procedure, and custom depends on diocesan policy. As you found out, some dioceses have the infants baptized immediately after birth and the adoptive parents are just informed that the sacrament had been administered.

In my own diocese, presently, the newborns are baptized the day following birth. But the

adoptive parents are encouraged to take the new baby to the parish church for a special blessing. The infant is formally received as a member of the parish, honorary godparents are present for the blessing, and their names are listed so in the parish rolls. This is a beautiful ceremony and a memorable one for the new parents. Many have said it is more touching than Baptisms they have witnessed.

The brochure containing prayers for this ceremony originated with the Catholic Social Services of the Archdiocese of Milwaukee (207 East Michigan St., Room 500, Milwaukee, Wis. 53202). Very likely it is now in use in many dioceses throughout the country.

I agree that some consideration should be given to the feelings of adoptive parents on this very special occasion. Seeing the baby baptized or formally blessed is a most appropriate beginning for the new family.

Q. I was taught to say the first part of the Confiteor before going to Confession and the remainder afterwards. Is this really required?

A. No. Sorrow for sins is all that is required and you may express it in any way you choose.

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## YOUR WORLD AND MINE

# Cardinal Cushing asks right questions

By GARY MACOIN

One thing you can be sure about with Cardinal Cushing. What he says is just about the opposite of what you had figured as his view on the issue. When he says it, it sounds like a big-horned bull in a mousetrap. But when you recover from the shock, he's in there smiling and in possession.

His comment on the Onassis marriage was completely in character. Others had noted that it would be politically embarrassing for the Vatican, in view of

Pope Paul's ecumenical efforts with the Orthodox, to refuse to accept the decision of a court of the Holy See. The observation is legitimate but superficial. It remained for Cardinal Cushing to hint at the far more basic theological issue.

Catholic theologians—in Trent have all but unanimously supported a practice based on Council's decrees. This practice authorizes Church authorities to declare that certain apparent marriages lacked an essential element and consequently never existed. It also allows them to dissolve in some circumstances a marriage in which one or both parties were not baptized, and to annul a marriage of Christians which had not been consummated.

Canon lawyers call all these actions declarations of nullity. Some of them, however, do dissolve in the dictionary sense of the word and are so called when granted in other courts. The Orthodox use the word divorce for all marriage cases.

The current Catholic discipline is different both from the practice of other Christian Churches and from that of all Christians up to at least the 12th century. From the earliest times, an innocent abandoned spouse was allowed to remarry in terms of Christ's prohibition of remarriage of a man while his wife was living, except in the case of her adultery. Subsequently, other exceptions were added for situations in which the action of one spouse was judged even worse than adultery and consequently deserving in equity to be assimilated to it.

Evidence for this practice is widespread in the early fathers of the Church. Recent studies have confirmed that none of the Greek Fathers and no Latin Father before the 9th century posed it. Western theologians like Cajetan and Catharinus, both Dominicans, still supported it in the 16th century. While the proving the restrictive interpretation at its 24th session, the Council of Trent deliberately rephrased its formula so as not to exclude the Eastern tradition of a practice contrary to that of Rome. The change was effected by Council Fathers from Venice who were familiar with the Greek tradition, a tradition in favor of which they also cited St. Ambrose of Milan.

Vatican II's decree on ecumenism explicitly affirms that the Orthodox have true sacraments and refers to the treasury they enjoyed from the beginning

and from which the Church of the West "has simply drawn for its liturgy, spiritual tradition and jurisprudence." This being so, it is not easy to see how Catholics can question its jurisdiction over the sacraments of baptism and marriage. If its property constituted tribunals, as a man is free to remarry, should the corresponding Catholic tribunals not accept their decision and give it effect?

Interestingly enough, this is almost the same theological question asked by Cardinal Paul Mouchi at last year's Synod of Bishops, following up on an initiative of Archbishop Elie Zoghby of Egypt during Vatican II. Since the Orthodox Church admits divorce, he asked, should the Catholic partner divorced by an Orthodox spouse not be free to remarry? Since Catholics accept the validity of Orthodox marriage, how can the Catholic spouse be bound to a greater extent than the Orthodox one?

Disatisfaction with current marriage legislation is widespread. America magazine recently stated editorially that its editors "share Msgr. Kelleher's judgment that at present in this country, persons are suffering extremely grave injustice because of the tribalism of the structure." Msgr. Stephen Kelleher, long-time head of New York's marriage court, had proposed the total abolition of Church marriage courts in this country. Basic changes were also urged in a book published last year by Msgr. Victor Posipalis, and I see two more books with similar proposals announced on next spring's lists. The spotlight of attention thrown on the subject by the Onassis marriage will undoubtedly increase the pressures for meaningful reform.

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## POSTULATOR CITES MEDICAL DATA

# Pope John XXIII beatification cause proceeding 'beautifully'

By PATRICK RILEY

VATICAN CITY—Pope John XXIII's beatification cause is "going ahead beautifully," the postulator of the cause reports. He said that medical reports of a cure attributed to Pope John's intervention "are really tremendous." He declared that they show a "futura—a hemorrhaging rupture in the stomach to have been healed perfectly within five minutes."

The postulator, Father Antonio Cairoli, O.F.M., said that witnesses to be called in the various processes connected with the beatification will "give us a picture of Roncalli's personality from the age of seven" (Pope John's name was Angelo Giuseppe Roncalli). Those investigations either have begun or will soon begin, he said, in Bergamo (Pope John's birthplace), Istanbul, Athens, Assisi, Vicenza and Turin—all places connected with Pope John's life.

Among those to be called to testify are French philosopher Jacques Maritain and former French Premiers Antoine Pinay and Georges Bidault.

Father Cairoli also said he had received confirmation from persons in the Vatican in a position to know of published accounts by American writer Norman Cousins of Pope John's relations with former Premier Nikita Khrushchev of the Soviet Union and of Pope John's role in the avoidance of an open conflict in the Cuban missile crisis of October, 1962.

The person whose cure from bleeding and ulcerous gastritis is being investigated is Sister Caterina Capitani of the Sisters of Charity of St. Vincent de Paul. She had been operated upon several times for this ailment, and the greater part of her stomach had been removed. But the illness persisted and was declared inoperable. A new fistula opened and the doctors gave up hope of her recovery.

Father Cairoli said that on May 25, 1966, between 1:25 and 1:30 a.m., "the fistula disappeared." He said that there are radiographs of the case before and after the cure.

The young nun, who said that Pope John had appeared to her before her cure, asked to eat shortly after it. Her temperature, which had stood at about 104, was down to about 98.4.

He confirmed—insofar as could be known from the Vatican side—the report of Cousins saying that the then Soviet Premier Nikita Khrushchev had told him he had released Archbishop (now Cardinal) Josyf Slipyi of Lvov "only to please Pope John" even though the gesture had caused him difficulties.

(Cardinal Slipyi was released by the Soviet Union in February, 1963, after 18 years of imprisonment and since then has made his home in the Vatican.)

Cousins told Pope John that Khrushchev had asked for some indication that the Pope knew this and that the gesture had pleased him.

Pope John replied that he could not establish direct contact with Khrushchev even in a strictly private way. But he produced two golden medallions of his pontificate, saying that

one was for Cousins and one was for whatever purpose he thought best. The second medallion ended on Khrushchev's desk.

Father Cairoli said Cousins brought a message from President John F. Kennedy during the Cuban missile crisis to the effect that the United States would raise her battle flag within 24 hours. Pope John immediately prepared a text of a message he proposed to broadcast, but first submitted it to the Soviet and U.S. governments to see if either objected. Getting no objections from them, he broadcast his message for peace at noon on October 26, 1962. Within six hours the two great powers had reached an agreement.

"POPE JOHN'S intervention was very valuable for peace because it was accepted and followed by the two contending parties," Father Cairoli said.

He said that in view of this, and of Khrushchev's gesture in

releasing Slipyi, Pope John "could not then refuse an audience" to Khrushchev's son-in-law, Alexei Adubel. Pope John saw Adubel and his wife on March 7, 1963.

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(A Weekly Service to Criterion Readers)

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## A HOME OF THEIR OWN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags... In Calcutta alone they number 100,000. They are not drunks or tramps, these families. All they need is a chance... For only \$200 (for materials), we can give a family a home," writes Archbishop Joseph Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?"... Here's your chance to thank God for your family, your home, your warm bed. Archbishop Parecattil will write you personally to say thanks.

November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Send us your intentions now.

Your Thanksgiving turkey will seem tastier and be more meaningful if you share your blessings with the hungry families huddled in refugee camps of the Near East. For only \$10—less than the cost of most Thanksgiving dinners—you can feed a Palestine refugee family for an entire month. To show their thanks to you, we'll send you an Olive Wood Rosary from the Holy Land.

After death your savings don't belong to you. Plan now to make the world a better place. Mention the Catholic Near East Welfare Association (our legal title) in your will. Stringent questions are used by the Holy Father where needed most.

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## Assure Fordham to stay Catholic

NEW YORK—The board of trustees of Fordham University issued a statement here saying "Fordham has no intention of divesting itself of its character as an independent, Catholic and Jesuit institution of higher learning; it proposes to remain true to itself and to continue in the untrammeled pursuit of academic excellence."

The statement came in the wake of a recent study of the university which urged the institution to drop or radically alter any courses and activities related to the Catholic Church. The study suggested this might be the way for Fordham to offset the "great difficulties" it faces "in establishing eligibility for the general government aid upon which its survival may depend."

## THE BEATITUDES

Happy are the poor in Spirit: Theirs is the Kingdom of Heaven... "Born poor, but of humble and respected folk; I am particularly happy to die poor, having distributed, according to the various needs and circumstances of my simple and modest life in the service of the poor and of the Holy Church, which has nurtured me, whatever came into my hands, and it was very little, during my years as priest and bishop..."

—From Pope John XXIII's "Journal of a Soul."



## CYO ROUNDUP

# Title games slated in football leagues

Weather permitting, the curtain will be brought down Sunday on the 100 and Cadet Football League action for 1968. Finals and consolation games are scheduled from noon to 4 p.m. at the CYO Stadium on W. 16th Street, Indianapolis.

At press time Wednesday, two playoff games remained to be played before Sunday's schedule. More rain could continue to foul up the post-season conclusion.

In the 100 Football League, Holy Name will meet the winner of the St. Joan of Arc-St. Monica game for the league consolation

## Adult Education Calendar

The schedule of Adult Education programs next week is compiled by Sister Gilchrist, S.P., of the Catholic Social Service, includes the following:

**Sunday, Nov. 10**—New Theology of the Dutch Catechism, Father John Roca, St. Thomas Aquinas parish, Indianapolis, 8 p.m.

**Monday, Nov. 11**—Catechism of Modern Man, Father Lawrence Frey, St. Gabriel's parish, Indianapolis, 8 p.m.; Family Enrichment, Father Paul Voigt, St. Lawrence parish, Lawrenceburg, 8 p.m.; School of Christian Living and Action, panel, Holy Family parish, Richmond, 7:30 p.m.

**Tuesday, Nov. 12**—Liturgy, clergy and lay panel, Our Lady of Providence, High School, Clarksville, 7:30 p.m.; Creation, Father Columbus A. Gering, O.F.M., Conv., St. Anthony's parish, Clarksville, 7:30 p.m.; The New Morality, David Smith, St. Barnabas parish, Indianapolis, 8 p.m.; Planning for the Future in Catholic Education, Father George Elford, St. Monica's parish, Indianapolis, 8 p.m.

**Wednesday, Nov. 13**—Interfaith Dialogue, panel, Immaculate Heart of Mary parish, Indianapolis, 8 p.m.

**Thursday, Nov. 14**—Modern Catechisms, Sister Mary Evelyn Eckert, O.S.B., St. Lawrence parish, Indianapolis, 8 p.m.; Furniture Refinishing, St. Monica's parish, Indianapolis, 8 p.m.; Credo of the People of God, Deacon Donald Haake, St. Gabriel's parish, Indianapolis, 8 p.m.

## Guild to hold Holiday Fair

INDIANAPOLIS—The Women's Guild of St. Matthew's parish will sponsor a Holiday Fair from 1 to 6 p.m., Sunday, Nov. 17, in the school cafeteria, 4100 E. 56th St. Arts and crafts, hand made clothing and boutique items will be sold. Prizes to be awarded include a Della Robbia wreath, a money doll and a hand knit sweater.

Mrs. Steve Hart and Mrs. Paul Weisenbach are co-chairmen. Mrs. James Goodrich is guild president.

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(third place) prize. The latter two played to a scoreless tie last Sunday on wet grounds. The rematch was scheduled this past Wednesday. Another tie would require a painful coin toss for the final berth.

**THE WINNER** of the St. Joan of Arc-St. Monica game will meet Sacred Heart at 1:15 p.m. Sunday for the championship trophy.

In other action last Sunday, Sacred Heart advanced to the final game at 4 p.m. by eliminating Holy Name 7 to 0.

The final championship and consolation line-up Sunday in the Cadet League is also dictated by the outcome of a Wednesday night game this past week between St. Michael's and St. Catherine's. St. Michael's Division I winner was idle last Sunday as St. Catherine's Division III winner outlasted St. Rita's Division IV finalist 8 to 0, via a touch-down and safety.

**SUNDAY'S CADET** champion game at 4 p.m. will pit St. Patrick's Division IV winner against the winner of the St. Catherine's-St. Michael's game on Wednesday.

Wednesday's losing team will meet Our Lady of Lourdes at 2:30 p.m. Sunday for the consolation game.

## Set card parties at Little Flower

INDIANAPOLIS—The Little Flower Altar Society will sponsor two card parties for the benefit of the parish organ fund Tuesday, Nov. 12. Games begin at 1 p.m. and at 8 p.m. in the parish auditorium, 1401 N. Bostart. Pick-up service will be furnished for persons in the surrounding parish area. To make arrangements for a ride call 356-2658.

Sandwiches, desserts and beverages will be served at both afternoon and evening sessions with carry-out service available from 4:30 to 7:30 p.m. Mrs. Edward Eich is party chairman, assisted by Mrs. Floyd Chambers, co-chairman. The public is cordially invited.

## Plan card party and style show

TERRE HAUTE, Ind.—"Great Looks in Fashion" will be the theme of the style show-bridge party sponsored by the Schulte Mothers Club on Thursday, Nov. 14. The event will be held at Schulte High School beginning at 8 p.m. Clothing for all occasions will be modeled by members of the Mothers' Club. Mrs. Howard Haig is general chairman of the committee in charge.

## Named to post

VATICAN CITY—Cardinal Antonio Samore has been named prefect of the Congregation of the Sacraments, a post left vacant by the death of Cardinal Francis Brennan in July. Cardinal Samore retains his post as president of the Pontifical Commission for Latin America.

litation honors. Lourdes' Division II champions lost out last Sunday to St. Patrick's 18-0. This will be St. Patrick's first appearance in the championship game since re-entering competition 13 or 14 years ago.

At stake for the consolation winner is the Al Feeney Memorial Trophy, while the championship team will have temporary possession of the Father George Dunn Memorial Traveling Trophy.

Rain, rain, go away.

## Beth Hyand is judged top baker

## Lourdes girl wins trophy

The grand finale of the Indianapolis observance of National Catholic Youth Week last Sunday was the annual CYO Baking Contest, which drew nearly 300 entries and a crowd of 350 young people to the awards ceremony and dance that followed.

Beth Hyand, from the host parish, Our Lady of Lourdes, was named "grand champion" with her creation of butterscotch rolls.

Other division winners included:

**Cake Division**—Bev Brown, Little Flower, golden layer cake; Cookie Division—Diane Asternan, St. Matthew, Hoosier peanut bars; Pie Division—Cindy Adams, St. Ann, apple pie; Quick Bread Division—Cathy Grismore, St. Malachy, tropical bread; and Yeast Bread Division—Chris Schlegel, St. Barnabas, Jewish challah bread.

On all 32 awards were presented by Father Donald Schneider, Archdiocesan CYO director. Three boys were named top winners among the finalists.

Mrs. Thomas Wadell served as chairman of the contest judges, which included: Mrs. Bernard King, Mrs. Raymond Good, Miss Constance Williams, Mrs. Fritz Meyer, Mrs. Joseph Bunnell, Mrs. Thomas Hebenstreit and Mrs. T. Michael Smith.

**Overall Winner:** Beth Hyand, Our Lady of Lourdes, butterscotch rolls.

**Cake Division Winners:** Bev Brown, Little Flower, golden layer cake; Jean Francis, Lourdes, angel food; Cathy Grismore, St. Malachy, nut bread; Nancy Turner, Immaculate Heart, ginger bread; Jo Ann Ambrose, St. Roch, petit four; Mary Anne Ratz, St. Lawrence, German chocolate cake; Trudy Horne, St. Lawrence, blackberry pie; Ellen Early, St. Luke, fruit cake; Mary Anne Ratz, St. Roch, butter cake; Linda Boren, St. Barnabas, oatmeal cake.

**Cookie Division Winners:** Diane Asternan, St. Matthew, Hoosier peanut bars; Kathy Barker, Our Lady of Lourdes, oatmeal cookies; Kathy Barker, Our Lady of Lourdes, Mexican wedding cakes; Mary Ellen Barker, Our Lady of Lourdes, Mexican wedding cookies; Anne Albers, Christ the King, layer bars; Mary Margaret Murphy, Our Lady of Lourdes, brownies; Trudy Horne, St. Lawrence, blackberry pie; Susan Egan, Immaculate Heart, butter; Holly Kozlowski, St. Ann, apple pie; Bob Kramer, Our Lady of Lourdes, nut bread; Angie Hall, St. Catherine, pecan pie.

**Quick Bread Division Winners:** Cathy Grismore, St. Malachy, tropical bread; Trudy Horne, Our Lady of Lourdes, yeast coffee cake; Jo Ann Ambrose, St. Roch, cranberry fruit nut bread; Chris Schlegel, St. Luke, yeast coffee cake; Yeast Bread Division Winner—Chris Schlegel, St. Barnabas, Jewish Challah.

**Yeast Bread Division Winner:** Jo Ann Ambrose, St. Roch, cranberry fruit nut bread; Jo Ann Ambrose, St. Roch, cranberry fruit nut bread; Jo Ann Ambrose, St. Roch, cranberry fruit nut bread.

**Couple to note**

**Silver Wedding**

BEECH GROVE, Ind.—Mr. and Mrs. William T. O'Connor, members of Holy Name parish, will celebrate their silver wedding anniversary Sunday, Nov. 10. A Mass of Thanksgiving will be offered at Holy Name Church at 12:30 p.m. on that date.

Immediately following the Mass, a reception for relatives and friends will be held in the school hall. No invitations have been sent.

The O'Connors have two children, James L. O'Connor and Mrs. Robert B. Harless.

**Fr. Coughlin book**

opposes liberals

ROYAL OAK, Mich.—Father Charles E. Coughlin, the controversial radio priest of the 1930s, is planning to publish a book in serial form to fight the liberals "within the bastion of Our Holy Mother Church."

Called "The Helmet and the Sword," it will be sent to various friends of the 77-year-old priest in batches of about 40 pages every two weeks. Father Coughlin hopes it will be completed by Christmas.



**JUNIOR 'CYO OF THE YEAR'**—A record-smashing performance by Our Lady of Lourdes, Indianapolis, in the 1967-68 Junior "CYO of the Year" Contest resulted in presentation of all the top awards to Lourdes' unit officers at the recent CYO Banquet, held in the Secunia High School Cafeteria. The Eastsiders won first place in the overall standings, earned an "Outstanding Achievement" plaque for attaining the highest possible level of participation (and they established a new record point total), and gained possession of the Nicholas J. Connor Memorial Trophy for a year. The officers from Our Lady of Lourdes are shown here with their "fraternal" Priest Moderator, Father Kenneth Bacher, who recently was transferred to Holy Trinity, New Albany. At the left are Jim McClint, treasurer (holding the permanent championship trophy) and Ruth Ann Murphy, vice-president. At the right are Teri Flanagan, secretary, and Tom O'Donnell, president (with the Connor Memorial Trophy).

## Marian Knights open cage season Monday

INDIANAPOLIS—With the loss of four of his starting players, Marian College Coach Cleon Reynolds is looking to the 1968-69 basketball season with hopes for a successful rebuilding year. The Knights open the year next Monday at Huntington College.

Larry Brodnick, Joe Bittelmeier, four year players, and Jean Ancelet and Larry Schmalz, three year players, all graduated, leaving the Knights with only one returning starter, John Hendricks, a forward. Also lost to the Knights cause through graduation was Ray Stuck, a two-year player.

**THE KNIGHTS** won 14 games and lost 12 last year, gaining an average of 79.2 points per game and allowing their opponents 76.3. But whether or not they can come up with a third straight winning season this year will depend largely on the second string from last year, a few graduates of the freshman team, and some younger, mostly untested talent.

Including Hendricks, Coach Reynolds will have four letter winners back—the other three are Bob Hericks, Tim Berger and Randy Stanley. Reynolds also will be counting on some new sophomores, such as Steve Drake, Tom Dolezal and Bob Hasty, and a new junior, Pat McKenney.

**FOR HIS** rebuilding program, Coach Reynolds is banking on early home court wins to insure success. Unpredictable at this point are three new teams on the Marian schedule: St. Benedict's, Ohio Dominican and Urbana of Ohio.

Also adding to the prospects for a successful rebuilding program will be a promising freshman team. Freshman Coach George Dickson is optimistic about his squad, considered the strongest group in Marian basketball history. Dickson will play an ambitious freshman schedule of 11 or 12 games.



**CHARTRAND PLANS SPAGHETTI SUPPER**—The annual Spaghetti Supper at Chartrand High School, which benefits the teacher's retirement fund there, will be held Monday, Nov. 11, from 4:30 to 9 p.m. Tickets are \$1.25. Several prizes will be given away, including a portable television set. Shown above from left, are faculty members: Miss Alice Dooley, Miss Alice Underwood and John Henninger.

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## HOBBY SHOW WINNERS

### CADET HOBBY SHOW FINE ARTS

Class A: 1. Macella Bertram, Sacred Heart; finger painting; 2. Michael Napier, St. Thomas, snow painting; 3. Eric Runking, St. Lawrence, oil painting; 4. Mike Henderson, Christ the King, ceramic head.

Class C: 1. Donald Phelan, St. Catherine, snow scene; 2. Jeff Haller, St. Barnabas, abstract.

### SKILLED CRAFTS

Class A: 1. Peter Brady, St. Lawrence, basket weaving; 2. James Welch, St. Lawrence, paper instruments; 3. James Welch, St. Lawrence, paper instruments; 4. Maria Brady, St. Lawrence, woven cloth; 5. Maria Brady, St. Lawrence, woven cloth; 6. Maria Brady, St. Lawrence, woven cloth; 7. Maria Brady, St. Lawrence, woven cloth; 8. Maria Brady, St. Lawrence, woven cloth; 9. Maria Brady, St. Lawrence, woven cloth; 10. Maria Brady, St. Lawrence, woven cloth; 11. Maria Brady, St. Lawrence, woven cloth; 12. Maria Brady, St. Lawrence, woven cloth; 13. Maria Brady, St. Lawrence, woven cloth; 14. Maria Brady, St. Lawrence, woven cloth; 15. Maria Brady, St. Lawrence, woven cloth; 16. Maria Brady, St. Lawrence, woven cloth; 17. Maria Brady, St. Lawrence, woven cloth; 18. Maria Brady, St. Lawrence, woven cloth; 19. Maria Brady, St. Lawrence, woven cloth; 20. Maria Brady, St. Lawrence, woven cloth; 21. Maria Brady, St. Lawrence, woven cloth; 22. Maria Brady, St. Lawrence, woven cloth; 23. 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## TIC TACKER

## Students need firm guidance

By PAUL G. FOX

Marion College's energetic new president last week used the Indianapolis Serra Club platform to assail American parents for abdicating their responsibility toward their youngsters.

In a talk entitled "Change in an Age of Change," Dr. Dominic J. Guzzetta said that today's parents are "robbing their children by failing to provide discernible values for them."

He claims that the present condition on the campuses of many colleges and universities is traceable to the lack of guidance from parents.

"We cannot make up for 18 years of growth and development," he said in defense of college administrators and educators. "Our purpose is to develop the intellect of these men and women."

Dr. Guzzetta said that the young generation is a product of post-war affluence, the "cold-war," space age, nuclear threat, and the diminishing effect of lessening restraints by the family and the Church.

His message appeared to be: Parents re-assess themselves.

**AROUND AND ABOUT**—Members of the Indianapolis Serra Club will meet next Tuesday for their bi-weekly luncheon meeting at

the Latin School, after attending 11:30 a.m. Mass there. Serrans visit the Latin School once each year to meet the students and view the facilities. . . . Best wishes to Mr. and Mrs. William T. O'Connor, members of Holy Name parish, Beech Grove, on the occasion of their 25th Wedding Anniversary on November 10.

Also to Mr. and Mrs. Paul Schaeffer, of St. Boniface parish, Tulsa, who will mark their 50th Wedding Anniversary on Sunday, Nov. 10.

**NAMES IN THE NEWS**—Father James P. Dooley, pastor of St. Mary's parish, Rushville, has been elected vice president of the Indiana Pastoral Institute, a state-wide association of religious and educational bodies who desire to co-operate in the advancement of professional and continuing education in the pastoral ministries. He also serves as visiting professor of pastoral counseling at St. Maur's Seminary, Indianapolis.

**ECUMENICAL VISIT**—Members of St. Paul's parish, Tell City, will attend a special open house next Sunday afternoon at the United Church of Christ there. Rev. N. G. Lippert, the United Church pastor, and the church's Bible discussion group will host their Catholic visitors. An informal period of fellowship singing will conclude the open house in the sanctuary. Pastor of St. Paul's is Very Rev. E. J. Heuke, V.F.

## 'SIMPLISTIC' POSITIONS HIT

## Both sides in encyclical issue are criticized by theologian

**MILWAUKEE**—Adherents of both sides in the controversy over Pope Paul VI's encyclical on birth control were criticized by a priest-theologian here at Marquette University symposium.

Father Robert L. Faricy, S.J., assistant theology professor at the Catholic University of America, Washington, D.C., said the encyclical has polarized forces in the Church that have been taking shape for some time.

"On the one hand," he said, "many have taken the stance that Rome has spoken, the matter is closed, artificial birth control is absolutely immoral in all cases without exception."

## Plan smorgasbord

**INDIANAPOLIS**—A smorgasbord, sponsored by Assumption parish, is scheduled Saturday, Nov. 16, in the school hall, 1105 S. Blaine Ave. Turkey, ham, salads, vegetables and dessert will be served from 6 until 9 p.m. Admission is \$1.50 for adults and 75 cents for children. The public is invited.

"This," he said, "is to take a magical view of the teaching authority of the Church as an answer machine rather than an organic, living body."

On the other hand, Father Faricy said, the "position that the Pope is wrong" and must be campaigned against, is simplistic.

**SPEAKING** at a two-day symposium, "Teilhard and the Task of Theology," Father Faricy discussed the question of Church authority in the light of the theory of cosmic redemption of Father Pierre Teilhard de Chardin, French Jesuit scientist and explorer, who died in 1955.

"Teilhard sees the world as a static and finished cosmos, but as an universe in evolution, a world that is in process, not yet what it will be in the future," he said.

Teilhard saw the world's redemption mediated by the Catholic Church, Father Faricy said, that Christianity is "the central axis of the world's progress toward its final state of harmony and unification."

"Given the importance of the

Church's authority function in an evolutionary world of which the Church is the axis, it is certainly no accident that the most important, most difficult, and most acute Catholic issue today is the question of Church authority," he declared.

**HE SAID** the questioning of the Church's authority, even legitimate and legitimately exercised authority, is "not at all a bad thing."

"It marks an evolution in the Church's effort to attain a better understanding of the delicate balance between freedom and authority. And, like any evolution, it is paid for with suffering," he added.

He said the Catholic Church, in its theological evolution, is held together by charity, not by force. Even so, he said, "there are obvious totalitarian elements and tendencies in the Church."

"But these totalitarian elements exist only to the extent that the Church is not truly herself," he said. "The Church is not sufficiently faithful to her own identity," he declared.

Father Faricy urged critics of the Church to follow the example of Teilhard.

"Few men," he said, "have seen the errors of Church officials, the blindness of Church leaders, and the lack of flexibility and openness on the part of members of the hierarchy as well as did Teilhard de Chardin."

## Sr. Alexis Marie dies at the Woods

**ST. MARY-OF-THE-WOODS, Ind.**—Funeral services for Sister Alexis Marie Hoff, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, Nov. 7. She died (Nov. 5) in the convent infirmary.

A native of Chicago, Sister Alexis Marie entered the convent in 1902 and served as a teacher and local superior of several Chicago schools. Indianapolis assignments included: St. Philip Neri and Holy Spirit Schools. She also served two years as an assistant in the community's administrative council.

Sister Alexis Marie had resided at the motherhouse since retiring in 1966.

One sister, Sister Mary Gerard, R.S.M., of Chicago, survives.

## Purdue official will be speaker

**INDIANAPOLIS**—Sterling Shaw, assistant director of admissions at Purdue University, will be the guest speaker at the Chatham Parent Faculty meeting on Thursday, Nov. 14. The meeting will be held in the school cafeteria.

Shaw's topic will be "Higher Education—How To Get In and Stay." The public is invited.

**Club sets dance**—The Catholic Alumni Club of Indianapolis will sponsor an informal dance and beer party on Saturday, Nov. 16. The event will be held at St. Catherine's parish hall, Shelby and Tabor Sts. For additional information call Tom Dickey, 631-1881.

## TO BE IN CAPITAL MONDAY

## 18-diocese clerical rally set to back dissident DC priests

By WILLIAM RYAN

**WASHINGTON**—Leaders of priest councils from 18 dioceses met here to plan a clerical rally in support of 39 Washington archdiocese priests dissident with Cardinal Patrick O'Boyle for their disagreement with his interpretation of Pope Paul's birth control encyclical, to form strategy aimed at getting other American bishops to intervene in the dispute.

The Priests' Day is scheduled for Monday, Nov. 11, to coincide with the opening of the fall meeting of the National Conference of Catholic Bishops at the Washington Hilton Hotel. It will follow by one day at Unity Day Rally on the Washington Monument grounds 30 priests. Sen. Eugene McCarthy will speak on behalf of the dissident Washington priests.

Very Rev. William J. Schmidt, S.J., who organized the Jesuit high school and served as its top official the past eight years, will become director of business affairs for the National Association of Laymen and the National Liturgical Conference.

**MSGR. Thomas Reese**, director of the social action department of the Washington diocese and president of the Washington Priests' Association, was chosen as chairman of the priests' group planning the Monday clergy meeting. Father John Corrigan, leader of the dissident Washington priests, said he expects about 300 priests from throughout the United States to attend.

At their strategy meeting here, the priests initially disagreed on the content and theme of the Priests' Day rally. Some argued that the day should have a "global" format, broadened "out" to include not only right to dissent" of the Washington priests, but such concerns as the "conscientious objection" of young men opposed to the war in Vietnam.

But Father Robert P. Kennedy, director of the social action department of the Brooklyn diocese, said the priests are coming to Washington "for one reason only—to lay their bodies on the line for the priests in Washington."

Suggesting that too wide a range of concerns might dissipate the priests' strength and weaken the impact of the day, Father Kennedy said: "Transfer of power is the only concern."

This view won the approval of the majority of the other priests.

**ANOTHER** disagreement centered on whether to invite either Cardinal O'Boyle or one of his representatives to address the Monday meeting to tell the "dissident" side of the story.

Father Shane McCarthy, one of the Washington dissidents, said the proposal was "cynical."

## Memorial Mass slated by D-I

**INDIANAPOLIS**—Members of Mother Theodore Circle Daughters of Isabella will attend Mass at 9 a.m. Sunday, Nov. 10, in St. John's Church in honor of deceased members. Celebrant will be Msgr. Cornelius B. Sweeney, state chaplain of the D of I.

Breakfast will follow in the South Ballroom of the Atkinson Hotel, located at Illinois and Georgia Sts. A Memorial Service will be read by Mrs. Mary T. Lenihan, Miss Catherine Marks and Miss Elizabeth Marks.

General chairman of the event is Mrs. J. Cleo Farrell. Decorations chairman is Mrs. Paul McNamara. A special report on St. Elizabeth's Home, the state property of the D of I, will be given by Father Donald L. Schmidt, Archdiocesan director of Catholic Charities.

## Smorgasbord set at St. Anthony

**INDIANAPOLIS**—Turkey, ham and fried chicken will be served on the Smorgasbord sponsored by St. Anthony's Altar Society, on Sunday, Nov. 10. Serving will be from 12 noon to 5 p.m. in the parish hall, 379 N. Warner Ave.

A card party will be held in St. Anthony's school hall beginning at 2:15 p.m., November 10. Table prizes and attendance prizes will be awarded.

## Turkey shoot

**INDIANAPOLIS**—The Holy Name Society of St. Lawrence parish will sponsor a turkey shoot Saturday and Sunday, Nov. 9 and 10. The event will be held from 10 a.m. until dark on the parish grounds at 46th and Shadeland. Chairman for the event will be Joseph McDonald.

## Retreats slated for young people

**INDIANAPOLIS**—Two special retreats are scheduled to be held at Our Lady of Fatima Retreat House this month. The first one, for young men and women, ages 18 to 30, will be held November 17, with Father, Eric Lies, O.S.B., as the retreat master.

The second will be for high school senior girls and a team of four priests will be retreat masters during the week-end of November 22-24.

Reservations may be made with the Retreat House by calling 546-7900.

## Dear Ye! Dear Ye!

**ABORTION NO!** If in good conscience you feel that the abortion law, due to come up in the next legislature, is a bad law perhaps you would like to have a bumper sticker which says: Be Christian—Vote No To Abortion.

You may have one free by phoning 546-8877 or writing to Mrs. William Rosner at 3839 N. Euclid, Indianapolis 46226.

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SUNOCO

ARCHDIOCESAN

Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

HARVEST MOON BALL

St. Roch Altar Society—Harold Winger Orchestra

Saturday, Nov. 9

St. Roch School Hall—S. Meridian at Sumner Sts.

ITALIAN SPAGHETTI DINNER

St. Bernadette Men's Club

School Cafeteria—438 Fletcher Avenue

Sunday, Nov. 10—12 Noon-7 P.M.

SPAGHETTI DINNER

Our Lady of Mount Carmel

Sunday, Nov. 10—1 P.M.-7 P.M.

"TURKEY-HAM" SMORGASBORD

Saturday, Nov. 16—6-9 P.M.

Assumption—Downstairs Hall—1105 S. Blaine Ave.

AUTUMN CAPERS

Style Show and Card Party

Saturday, Nov. 16—7-11 P.M.

St. Susanna Women's Club—Tickets in Advance Only

Public Service Cafeteria—1000 E. Main—Plainfield

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

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# Lawrenceburg DCCW to hear CYO director

LAWRENCEBURG, Ind. — scheduled to begin at 1:35 p.m. Principal speaker at the quarterly meeting of the Lawrenceburg Deaconry Council of Catholic Women, to be held at St. Paul's parish New Albion on Thursday, Nov. 14, will be Father Donald E. Schneider, Archdiocesan Youth Director.

Kids Aren't Blind, They See Problems! He believes that "young people see the problems of the world in which they are growing up and they want to do something about them."

DEACONRY WOMEN will hear Father Schneider describe how the Catholic Youth Organization meets the need for expression of young ideas. Adults who are interested in young people can assist them by channeling their idealism and energy to meet the modern challenge to themselves, he stated.

Registration will begin at 1:15 p.m. with the meeting

## Sun power

MUNICH—The first church to use the sun to power its heating system has been completed in Waging in upper Bavaria. The church, St. Simon's, will be consecrated soon. A tent-like copper roof on the octagonal building, attracts the sun's warmth. By means of a fan, warm air is sucked from the church roof and pressed under the floor where clay tiles accumulate the heat for about three days.

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MRS. ROSEMARY LANE, of Leom will be in charge of the annual display of mission projects by the deaconry parishes. This year's contributions will be forwarded to two missions in North Dakota.

other reports will be given by Mrs. Cornelius Miller, of Batesville; Mrs. Earl Haebner, of Lawrenceburg; and Mrs. Raymond Batta, of St. Peter's on migrant worker assistance, and from Mrs. Leo Kesterman, of St. Peter's, on the recent Deaconry convention of the National Council of Catholic Women.

Mrs. Kesterman, past DCCM president, is presently chairman of organizational services for the ACCW.

POPE PAUL concluded his address in terms accessible to all of our time. His objective to the language and the mention in this field centered upon the passing over in silence, softening or altering certain difficult doctrines.

He asked for a faith that is strong, that does not fear to be contradicted by difficulties, for a faith that is "active," and gives to charity the reasons for its moral expansion.

Finally he asked: "O Lord, grant my faith, be humble and not presume to base itself on the experience of my thought and of my feeling."

It may give itself to the witness of the Holy Spirit and have no better guarantee than in a docility to tradition and to the authority of the magisterium of the Holy Church. Amen.

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KNIGHTS PRESENT TYPEWRITER—Regina Coeli Council Knights of Columbus, Greensburg, recently presented an electric typewriter to St. Mary's School, Greensburg. Shown above with Sister Mary Raymond, O.S.F., school principal who accepted the typewriter, are (from left): Nick Navarra, Grand Knight John Misak, Father Charles Berkemeier, chaplain, and Harold Haskamp.

## Shuster

(Continued from page 4)  
on Hiroshima, even as did Oppenheimer and Fermi. But there existed at the time what was taken to be a consensus, namely that anything which would prevent more American casualties was eminently desirable. While it is true that an opinion poll public opinion at the time, all we know about the situation indicates that it would have answered, "Fire away!"

If we visualize a dull boy being made bright by chemistry, everything seems fine. But suppose we go back a bit and think about Hitler's plans for making the Ukrainians a subject people. All he could think of was to stop schooling for young Ukrainians at the end of the third grade. That was bad enough, and shivers go up and down my spine every time I think of it. But suppose the Nazis had developed the chemicals with which they were experimenting and had been able to set about injecting them into boys and girls, thus making them dolls. The thought is so horrifying that one must try to reflect on the pains of hell.

As individual scientists are greatly concerned, of course, but they take it to be their first duty to proceed with their experimentation and discovery. The rest of us, they say, should give our attention to the moral problems which are involved.

The question is, of course, that of the morals of leadership. Some people say that the Platonian Jewish-Christian ethic has lost its significance in the United States and that the only thing left is the concept of "freedom," which we neither understand nor know what to do with. I am not prepared to agree. It seems to me that this ethic is very much alive in the minds and hearts of millions. But its leadership is pseudo-bureaucratized. Protestants by and large cannot resolve the duality between a



GOLDEN JUBILIARIES—Mr. and Mrs. Paul Schaeffer, above, members of St. Boniface parish, Fulda, will observe their 50th Wedding Anniversary on Sunday, Nov. 10. A Mass of Thanksgiving in the parish church will be offered at 7:30 a.m. that day. An open house will be held Sunday afternoon from 2 to 4 p.m. in the home of their son, Norbert Schaeffer, at Santa Claus. They are the parents of four other children: Mrs. Alberta Keller and Robert Schaeffer, of Santa Claus; and Mrs. Lidwina Miller and Mrs. Dorothy Engelbrecht, of Fulda.

more or less fundamentalist faith and a more or less liberal clergy. And Catholics? If a charismatic bishop can be "censured" because some prelate of higher rank and station protests that "he had no right to speak for the bishops," then indeed the Church is tied to formulas and unwilling to risk the prophetic voice.

The problems we have discussed are so serious, and in many ways so grave, ominous, that it is high time we stopped always looking backward so much to "what has always and everywhere been" and began in earnest to scan the horizon and see what is coming up beyond it. As Father Hesburgh has so often said, the question is not "Do we have Science," but rather, "What do we do with it?" Copyright, 1968

**Sunday Mass**  
JERSEY CITY, N.J.—As a result of contacts between Archbishop Thomas A. Boland of Newark and Bishop Leland Stark of the Episcopal diocese of Newark, a Catholic Mass is now offered every Sunday in the chapel of the Episcopal Christ Hospital here.

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## Higgins

(Continued from page 4)  
mands' will vanish if, in their writings and teachings, they are known to have questioned the right to use the strike-threat. I am afraid that this is one case in which a highly conservative economist has permitted his conservative ideology to neutralize if not to undermine his sense of fairness. Mr. Hutt's economic conservatism, by the way, is extremely old-fashioned, dating all the way back to the 18th century.

It starts from the basic principle that "the market mechanism should be allowed to determine all prices, those of labor included." In other words, labor is to be considered as a mere commodity, subject, like industrial prices, to the immutable law of free competition. Logically, then, from his point of view, Mr. Hutt concludes that "the real cause of the continuous economic warfare of today would disappear if wages, like other prices, were determined under free market pressures and not under the influence of private coercion."

What this means in non-technical language is that labor unions should not be permitted to resort to the strike or even to the threat of a strike to influence the determination of wages. Mr. Hutt is entitled to this archaic opinion, but I assume that he would be willing to concede that there are not very many economists in the United States who take such an extreme position in favor of unlimited free competition in the wage market.

In any event, Mr. Hutt's nostalgic attachment to 18th century laissez faire economics is, for present purposes, beside the point. The real thrust of my

complaint about his article in the current issue of Modern Age has to do with his grossly unfair attack on the motives of those who disagree with him and, more specifically, of "labor consultants, arbitrators, conciliators, and mediators."

During the past 25 years I have been privileged to meet and to work with many of these individuals in and out of government service, and I must say that I have found them to be an entirely admirable group of men, sincerely devoted to the cause of industrial peace.

Obviously they have the normal human desire to earn a decent living for themselves and their families, but to say that they have a vested economic interest in the survival of the strike-threat because "industrial

welfare is, directly or indirectly, the source of a large part of their income," is to do them a great injustice. I would also add, in conclusion, that this kind of doctrinaire rhetoric is extremely harmful to the cause of authentic conservatism in the United States.

**Grant to ND**  
GREENWICH, Conn. — A \$35,000 grant to the University of Notre Dame was announced here by the Dorothy M. and Lewis S. Rosenfield Foundation. It will establish a fellowship in Jewish theology at the university's new Institute for Advanced Religious Studies.

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**ST. JOHN BOSCO MEDAL WINNERS**—These nine lay persons were named recipients of the coveted C.Y.O. St. John Bosco Medal at the recent St. John's Annual Banquet, held at Secunia High School. Always the highlight of the banquet, the medal presentation by Archbishop Schulte this year honored a total of more than a century of outstanding service to youth through the C.Y.O. and related programs. The recipients are, front row, left to right: Raymond J. (Dutch) Roemke, St. Roch; Mrs. Robert P. (Betty) McQuinn, St. Christopher; J. R. (Jack) Williams, St. Michael; A. Raymond Bosso, St. Joan of Arc. Back row, left to right: John P. Planagan, Our Lady of Lourdes; Donald T. Bissell, St. Malachy; Brownings; Robert L. Kelley, Holy Trinity; Thomas R. Keating, Immaculate Heart; John A. Huser, Little Flower.



### Lay alumni set dinner, election

INDIANAPOLIS—The Indianapolis Chapter of the St. Meinrad Lay Alumni Association will hold its annual election and dinner meeting Saturday, November 16, at the St. Meinrad Knights of Columbus, 511 E. Thompson Rd.

A reception will begin at 6 p.m., followed by dinner at 7 p.m. The event is open to wives and friends. Refreshments may be made with the co-chairmen—Jim Grande, 925-1455, or Al Carson, 829-3274.

President of SMIAA is Gus Jonas, assisted by Jim McSally, vice president; Mike Robinson, secretary; and Joe Matthews, treasurer.

### Speaker named

INDIANAPOLIS—Lou Bohich, punting and kick-off specialist with the Indianapolis Colts pro football team, will be the guest speaker at the meeting of the St. Andrew's parish men's club on Monday, Nov. 11. The meeting is set for 8 p.m.



**PLAN FALL SOCIAL AND FISH FRY**—The Fathers' Club of St. Mary Academy, Indianapolis, will sponsor the annual Fall Social and Fish Fry on Friday, Nov. 15, from 5 to 10 p.m. at the school, 429 E. Vermont St. Several booths and games will be featured. Shown above with Sister Francis David, O.S.F., principal, are Fathers' Club officers (from left) James Kraestig, Donald Muncie and Steve Papeash. Seated is Lester Earle.



**AT FUND RAISING DINNER**—Msgr. James P. Galvin, second from right, made his final appearance as executive secretary of the St. Mary's Child Center during last week's annual fund raising dinner, sponsored by the center's board of directors. The retiring prelate founded the Child Center as part of the special education department of the Catholic School Office six years ago. He is shown with Msgr. Elmer Behrman, director of special education for the St. Louis Archdiocese, Charles E. Slimming, former president of the center's board of directors, and Mrs. C. Bruce McConnell, who with Slimming, served as chairman of the dinner. The event was held at the Indianapolis Athletic Club.

### TEACHES IN INDIANAPOLIS

## Nun is first in order in Latin mission work

A diminutive Franciscan nun who teaches Spanish at Secunia Memorial High School, Indianapolis, has become the first member of her religious community to serve in Latin America's mission field.

Sister M. Benita Martinez,

O.S.F., herself of Spanish and French descent, will return for 10 days during the coming Christmas holidays to a Mexican clinic where she spent the past two summers. She will take with her a quantity of medicines, clothing and toys for the

youth of the area.

Focal point for Sister Benita's service is Sonoyta, a Mexican community of approximately 3,000 persons near the Arizona state border.

During the past two summers she worked there alongside a team of Sisters of Notre Dame from Cincinnati, a priest, a nurse and college student volunteers.

In addition to serving as a practical nurse in the local clinic, attended two hours daily by a Mexican doctor, Sister Benita conducted an English class, taught religion and sewing.

The team worked independently at first, but now is a full complement for the Mass. And the crowd followed them to church.

Missionary Program (LAMP) to ensure continuity of their effort.

Sister Benita recalls an incident of modern day "pied pipers" which resulted in greater attendance at Sunday liturgy by the town people in Sonoyta. She was able to persuade a popular combo, composed of young men, to provide liturgical accompaniment for the Mass. And the crowd followed them to church.

A native of Colorado, Sister Benita entered the Oldenburg community from New Mexico. She is a graduate of Marian College and Xavier University, where she obtained a master of arts degree in Spanish. She also attended St. Teresa (now

## Open House set at Latin School

INDIANAPOLIS—An Open House will be held at the Latin School on Sunday, Nov. 17, for seventh and eighth grade boys and their parents from throughout the Archdiocese.

The afternoon's program will start at 2 p.m. Following introductory remarks, guests will be escorted through the school by Latin School seniors. Faculty members will be available to review various course content.

Avila College in Kansas City. Prior to joining the Secunia faculty two years ago, Sister Benita taught four years at Our Lady of Angels High School, Cincinnati, and five years at St. Mary's Academy, Indianapolis.



**COLLECT ITEMS FOR MISSION**—Sister Benita Martinez, O.S.F., Spanish instructor at Secunia Memorial High School, Indianapolis, checks over a collection of donations with Denise Foley, Secunia freshman, before transporting the items to Mexico over the Christmas holidays. The Franciscan missioner will return for ten days in December to the scene of her earlier work of the past two summers at Sonoyta, Mexico, near the U.S. border across from Arizona.

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## VIEWING WITH ARNOLD

## Streisand's tragic sparks 'Funny Girl'

By JAMES W. ARNOLD

Barbra Streisand comes across in "Funny Girl" like Lawrence crossing Arabia, the U.S. Cavalry rescuing a wagon train, and Cary Grant saying "Judy, Judy." In short, she is a big hit, so big and varied a talent that one scrambles to make comparisons with cinema mages like Davis, Garbo, Hepburn, and Gable.

This should come as no surprise to anyone who has seen her on stage or television; the only question was whether she could transfer her particular magic to film. That she has succeeded is perhaps as unexpected as a learning that Caesar could fight in the Alps as well as in Gaul.

The blunt truth: Barbra is the most electric female singer of class popular music in this generation; she is as gifted an actress as the movie medium, in its odd way, demands; she is a comedienne with a little of Jerry Lewis and Carol Burnett in her; she has an awesome appeal and ability to make ordinary people identify with her.

Most remarkably, she is of

this age, and no other: both in her role and outside of it at the same time, actress and audience, amuser and amusee, she is a walking monument to 1960's Chic, Cool, Lack of Pretense, Taking It With a Grain of Salt. The Truly Hip spirit is not dead, but alive and well living in Streisand.

This naturalness, this (if you will) god-natured alienation (no actress in a decade has fenced with a leading man or fondled and sniffed a bouquet as she does) is perhaps her finest asset as a movie actress. She is a real person in a real medium; her presence alone pushes the plot or stage prop a couple of inches toward credibility. There is also the face, the crucial tool for anyone who would succeed in film, hers is not beautiful but it is unique, with a striking depth and softness in the eyes that magnetizes attention and cracks hearts.

The combination of personality, appearance and talent is what film acting is all about, and Miss Streisand's is a potent one. As in her songs, she projects feeling missing in the words and music (she finds it deep within herself and puts it there). In her time, she will make a lot of bad movies seem better than they are.

So it is with "Funny Girl," an

\$8 million pseudo-biography of Ziegfeld comedienne Fanny Brice, which starts off nicely, but soon falls into an excruciatingly detailed account of Backstage Plot 16A. This is the ill-starred romance between a female star and a fellow who is unfortunately both unsuccessful and proud. He refuses to let her wear the pants; he gets in trouble, there is a tragic break up, and she goes onstage barefoot for the poor finale. The audience groans tearfully for the exit.

It doesn't help that Omar Sharif plays this big-city Jewish gambler (he tries gently, but could Aristotle Onassis play Sam Spade?). Even so, the film could be saved if the plot were cheerfully ignored in favor of the comedy and music. Unhappily, director William Wyler (making his first musical) chooses to do just the opposite. The long second act is almost all talk and bathos. You can call every line and shot five minutes before it occurs. Without Streisand, it would be "As the World Turns" at \$3 a seat.

Except for "People," the late Lorne Doob Merrill sings are routine, though Barbra makes every tune, as well as every trite turn of choreography, seem fresh and immortal. (The best songs are added for the film: "Second Hand Rose," "I'd

Rather Be Blue," "My Man," a title song), "Sadie the Married Lady" and "Don't Rain on My Parade" are juiced up with fanciful montages. "Parade" ends, in fact, with an amazing helicopter shot of Barbra singing on the bridge of a tug in New York harbor.

As befits big road show musicals, "Funny Girl" is generally wholesome, though chiefly Streisand's wittily comic handling of a Sharif desert-lover-type seduction. The typewriter seems stuck on the name Streisand. She is a kid worth seeing, even in "Funny Girl," and they can start mixing that cement at Grauman's Chinese Theater. (A-2—enjoyable for adults and adolescents.)

Current national box-office leaders (compiled from Variety, with comments, but not necessarily recommended, by J.A.):

1. Barbra (C): Roger Vadim (baiting 667 with a condemned movie out of 12) presents a kind of comic book outer space adventure for lechers.

2. Funny Girl (A-2): Streisand, Streisand, Streisand. There is a little bit of Cleopatra here, but then she dies.

3. Rachel, Rachel (A-3): Ilu-

man contact, determination and sex bring a spinster to life. The trite and arguable thesis is beautifully acted and directed.

4. Hot Millions (A-3): Peter Ustinov, Maggie Smith and a computer take some silly business for several million. Both cute and acutely interminable.

5. 2001: A Space Odyssey (A-2): The space epic to end all (B): A broad, uneven mixture

6. West Side Story (A-3): Romeo and Juliet in the Manhattan slums. All in all, still the best film musical we have seen. Vintage: 1961.

7. The Split (B): Jim Brown, still bugging the L.A. Rams, leads a gang to steal their box of ice receipts. The gang has a falling-out, and what follows is pointless and brutal.

8. If He Hollers, Let Him Go (C): Revenge, murder and sex in generous doses. The leads are Negroes, but blacks did not struggle 100 years for freedom to make films like this one.

9. I Love You, Alice B. Toklas (A-2): The space epic to end all (B): A broad, uneven mixture

10. The Graduate (A-3): The space epic to end all (B): A broad, uneven mixture

11. The Graduate (A-3): The space epic to end all (B): A broad, uneven mixture

12. The Graduate (A-3): The space epic to end all (B): A broad, uneven mixture

## Episcopal nun is speaker

GRAYMOOR, N.Y.—An Episcopal Church nun told Catholic Religious here that the traditional structures of community life, "rightly used, have positive values."

Sister Alice Stebbins of the Anglican Order of St. Helena, speaking at the Graymoor Ecumenical Institute's "Workshop on Religious Life in the Seventies" attended by 120 Anglicans and Catholic Priests and nuns and Lutheran deaconesses, stressed the necessity of formal structures.

A former Glenmary nun, however, said that such structures in congregations proved a real obstacle to carrying out the religious apostolate.

"I am convinced," Sister Marie Cirillo said, "that the structure of religious life as I knew it would have become more and more a hindrance to the special contributions Religious have made in the past and must continue to make in the future."

13. Rachel, Rachel (A-3): Ilu-

14. Rachel, Rachel (A-3): Ilu-

15. Rachel, Rachel (A-3): Ilu-

## Indianapolis

## Business and Service Directory

## 'THANKS FOR THE GRUB'

## 'Non-formula' prayer by young encouraged by CCD instructor

FORT WAYNE, Ind.—A small group of girls from a Catholic high school stopped in a restaurant for lunch and shocked some of the patrons at nearby tables by saying grace.

For, when the food came, the girls made the sign of the cross together and prayed.

"Rub-a-dub-dub, thanks for the grub. Yea, God!"

This is one of several startling examples of impromptu prayer lauded by a CCD instructor who believes young people should be encouraged to break away from the "formula" prayers and to replace them with conversational prayers into which they have put some thought.

WRITING in the Religion Today Journal, a monthly published in Fort Wayne, Miss Theresa Rash suggested that one reason adults find it so difficult to "come up with God" is that as children, they were taught to pray during early childhood ("God bless Mommy and Daddy and Grandma and the milkman and the children and the teachers are encouraged to say extemporaneous prayers, and reach adulthood at a loss for words.

Referring to the grace said by the girls in the restaurant, Miss Rash wrote:

"They probably gave more thought to that prayer than they would have if they merely recited once again the same standardized version they had heard since childhood.

"When God heard this new form of grace he knew that

someone had taken the time to think out a new prayer."

Miss Rash, who teaches CCD at St. Theresa's parish in Morgantown, W. Va., reported that when her seventh and eighth grade classes were encouraged to compose their own versions of a morning offering, grace before and after meals, and prayers of petition, "the results were rewarding, humorous, wonderful and inspiring all at the same time."

"One girl wrote a morning offering in the form of poetry: "Dear God, bless me through out this day," Save my soul, to Thee I pray. Make me clean and pure and good, Thank you, Lord, I kneel, you are my prayers."

"No, that's not a simple presumption on the part of some snippy little teen-ager who's taking God for granted," Miss Rash commented. "I see just a display of trust in God and of eternal mercy and goodness that so many of us cynical adults once had and have now lost."

Miss Rash contends that "there is no sin in judging a person's age, sex, occupation or position by hearing him pray. If people are so different, so diverse, so unique, why are their prayers the same for all people?"

She wrote that many people pray in such an unthinking, formulaic manner that one would expect the prayer to end with the words, "This is a record of my prayer."

"Prayer should change, grow and mature just as we do," Miss Rash commented. "The lang-

uage should be different, the vocabulary should change and the wording should be different each time. This is how prayer should be ideally if indeed prayer is talking to God."

The prayers that Miss Rash encourages are not intended, she said, to be memorized, and mealtime offers an excellent opportunity for variety in prayer, she added.

MISS RASH cited some typical extemporaneous graces, such as "God, please bless the people who are in need and all those who are not in need" and "Bless this food, bless all who helped to grow it, and bless us who shall now eat it."

"Grace before meals using the regular standardized form is the same before every meal of the week and every week of the week and every week of life," Miss Rash wrote. "If people made up their own prayers, grace would be different at breakfast each morning."

"The day mother made the family's favorite sweetrolls would merit an extra special prayer, while on the day when the family had cold cereal there would be just a brief form of grace. Grace would be different before the meals on Thanksgiving, birthdays, Fourth of July, leftover days, Easter and Christmas Eve. But most important of all, grace would never be the same twice. People would stop, listen and think about the words."

Miss Rash suggested that it was pointless to restrict ourselves to just one prayer of each kind.

"We have the whole English language at our disposal," she argued. "Why not use it to its maximum capacity to glorify the God who made us?"

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Pope Paul sends Johnson messages after bomb halt

VATICAN CITY — More than one personal message has been sent by Pope Paul VI to President Johnson with the upsurge of peace hopes arising from the President's declaration of a bomb halt in North Vietnam, according to indications at the Vatican.

It was not clear from a Vatican statement whether the Pope had communicated with the U.S. President when diplomatic reports and news media insisted President Johnson was in the verge of declaring a bomb halt, or the same two days following the announcement.

The Vatican's statement came in the form of an editorial in L'Osservatore Romano, the Vatican City daily newspaper, welcoming the President's decision. The editorial said the Pope's ceaseless appeals for peace had been "renewed" in these days of growing hope with messages to the one who took the responsible decision.

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of Hippie and Jewish comedy Very valid, very sad, and very moving.

Recommended: 2001, West Side Story, The Heart Is a Lonely Hunter. Also: Finian's Rainbow (A-1), Elvira Madigan (A-3), Hang, 'Em High (A-3), Paper Moon (NR).

18. The Heart is a Lonely Hunter (A-2): The unrequited compassion of a deaf mute.

19. The Split (B): Jim Brown, still bugging the L.A. Rams, leads a gang to steal their box of ice receipts. The gang has a falling-out, and what follows is pointless and brutal.

20. If He Hollers, Let Him Go (C): Revenge, murder and sex in generous doses. The leads are Negroes, but blacks did not struggle 100 years for freedom to make films like this one.

21. I Love You, Alice B. Toklas (A-2): The space epic to end all (B): A broad, uneven mixture

22. The Graduate (A-3): The space epic to end all (B): A broad, uneven mixture

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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!

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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.

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

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

"safety 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 big 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:

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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 law-policy with Mutual Protective.

#### Surprisingly Low Cost

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

#### How Can We Do It?

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

#### A Respected Company

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

#### No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly.

Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

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**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-65s and how you may enroll parents who are over 65.)

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

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

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any 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 the 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 monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force.)

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

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

#### Are Your Parents Senior Citizens?

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

#### Accidental Death Benefit On All Four Plans

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

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

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

#### Money-Back Guarantee

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

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

## 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's why it's called the Hospital Plan for Catholics. It pays "extra cash" direct to you when you are covered by 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 health insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your hospital expenses when you are hospitalized.

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

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

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

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

#### 5. Which plan should I choose?

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

If you are a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, 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. 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.

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.

#### 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, as long—and 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," which we call the maximum. For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 weekly (\$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.

#### 8. If I become hospitalized, \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) while your wife is hospitalized.

#### 9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur before, or after, that date are covered, immediately.

#### 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—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.

#### 14. Are there 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—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 claim 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; and only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See model 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 NOVEMBER 24, 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. 11850410

INSURED'S (Please Print) First Middle Initial Last

ADDRESS Street

City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of **November 24, 1968**

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

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

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

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH Month Day Year

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

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

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

☐ Name of Beneficiary Address

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

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

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE