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POPE NAMES 35

4 American bishops among new cardinals

By JAMES C. O'NEILL and LOUIS PANARALE

VATICAN CITY — Four U.S. bishops are among the 35 new cardinals named by Pope Paul VI: Archbishop John F. Dearden of Detroit, president of the National Council of Catholic Bishops; Archbishop Terence J. Cooke of New York, Archbishop John J. Carberry of St. Louis and Bishop John J. Wright of Pittsburgh.

It was also disclosed by the Vatican that Bishop Wright will be entrusted with a task in the Roman Curia (the Church's central administrative offices), but no further information was divulged.

The consistory will be held there April 28.

Of the 35 new members of the College of Cardinals, Pope Paul announced the names of only 33, reserving the other two "in petto" (in the breast). This means that Pope Paul at some future date will reveal the names of the two when it is opportune to do so. However, because he has indicated their nomination now, they will take precedence in the College of Cardinals as of this date, unless Pope Paul should die before making their names public. In that case their nominations die with Pope Paul, as did the nomination of three cardinals "in petto" during Pope John XXIII's reign.

The new nominations bring the membership of the College of Cardinals up to an all-time high of 136 and is also a new record for U.S. cardinals, who will total 10.

THOSE NAMED from other countries were:

- Archbishop George Flahiff of Winnipeg, Man.
- Father Jean Danielou, a theologian at the University of Paris.
- Archbishop Paul Yu Pin of Nanking, China, who lives in Taiwan.



CARDINAL-ELECT CARBERRY



CARDINAL-ELECT COOKE



CARDINAL-ELECT DEARDEN

- Archbishop Alfredo Vicente Scherer of Porto Alegre, Brazil.
- Archbishop Julio Rosales of Cebu, the Philippines.
- Archbishop Gordon J. Gray of St. Andrews and Edinburgh, Scotland.
- Archbishop Paolo Bertoli, Italian-born apostolic nuncio to Brazil.



CARDINAL-ELECT WRIGHT

- Archbishop Silvio Oddi, Italian-born nuncio to Belgium and Luxembourg.
- Archbishop Peter T. McKeefry of Wellington, New Zealand.
- Archbishop Miguel Dario Miranda y Gomez of Mexico City.
- Archbishop Stephan Kim Sou Hwan of Seoul, Korea.
- Archbishop Francis Marty of Paris.
- Archbishop Arturo Tabera Azaiz, C.M.F., of Pamplona, Spain.

- Archbishop Eugenio de Araujo Sales of Sao Salvador da Bahia, Brazil.
- Archbishop Joseph Hoefner of Cologne, Germany.
- Bishop Jan Willebrands, Dutch-born secretary of the Vatican Secretariat for Promoting Christian Unity.
- Archbishop Giuseppe Paupini, Italian-born nuncio to Colombia.
- Archbishop Joseph Parecattil of the Syro-Malabar archdiocese of Ernakulam, India.
- Archbishop Jerome Rakotomalala of Tananarive, Malagasy Republic.
- Archbishop Vicente Enrique y Tarazona of Toledo, Spain.
- Archbishop Paul Gouyon of Rennes, France.
- Archbishop Mario Casariego of Guatemala City.
- Archbishop Joseph Malu of Kinshasa, the Congo.
- Archbishop Giacomo Vialdo, Italian-born secretary of the Congregation of the Sacraments.
- Archbishop Pablo Munoz Vega, S.J. of Quito, Ecuador.
- Archbishop Antonio Poma of Bologna, Italy.
- Magr. Mario Nasalli Rocca di Cornigliano, Italian-born prefect of the Prefecture of the Apostolic Palace.
- Magr. Sergio Guerri, Italian-born pro-president of the Pontifical Commission for the State of Vatican City.

He observed that a "wave of serenity and optimism" set in motion by the Second Vatican Council, had washed over the Church and the world.

"We could almost see in the council the intention of making Christianity acceptable and amiable, an indulgent and open Christianity free of any medieval rigorism and from any pessimistic interpretation of men, of their morals, their mutations and demands.

"This is true. But let us watch carefully. The council has not forgotten that the cross is at the center of Christianity."

SPELLING OUT the relationship "between the suffering Christ and His Church," the Pope said: "The Lord's passion, let us say it very briefly, echoes in the Church... in the entire Church regarded as a community, as the whole of its members of Christ, as His life prolonged in history."

Pope Paul launched into his lament that the Church "is to day undergoing a trial by great suffering." He asked:

"But how? After the council? Yes, after the council? The Lord is testing us."

"The Church is suffering, as you know, from an oppressive lack of legitimate freedom in many countries of the world. It suffers from the abandonment by many Catholics of the fidelity which its centuries-old tradition should earn for it and which its compassionate and loving pastoral effort should obtain for it."

Teachers get tenure in merger

BULLETIN

At Criterion press time Thursday morning no confirmations from official sources were available of reported mass resignations of lay teachers and other personnel from the staff of Chartrand High School in the wake of alleged dissatisfaction over details of the planned merger with Kennedy Memorial. Athletic department assignments were cited in particular. However, there was one confirmation of reports, stemming from a meeting Wednesday night of Chartrand parents, that as many as 400 of Chartrand's 650 pupils might transfer to public schools.

Positions in the consolidated high school resulting from the merger of Kennedy Memorial and Chartrand, Indianapolis, will be guaranteed all lay teachers who will have served three full years in either school as of June 1, 1969, Father George Elford, Archdiocesan superintendent of schools announced this week.

In a letter to the lay teachers of both schools, Father Elford pointed out that Catholic schools are not bound by tenure laws which generally guarantee positions to faculty members after a three-year probationary period but that "we feel it only right" to make such a guarantee in the instance of the merger.

A check of officials of the two high schools indicated that approximately 20 lay teachers at Chartrand and two at Kennedy will be affected by the guarantee.

In his letter Father Elford asked all teachers to arrange for interviews with administrative officials of the two schools concerning individual teaching and administrative assignments.

FATHER ELFORD also said that "on the basis of student discussions, it is definitely clear that in the best interests of the name is to be selected for the new consolidated high school."

In his original merger announcement two weeks ago the Archdiocesan school superintendent had said that the merged school, to be located at the newer Chartrand plant, would be named Kennedy Memorial.

After the name became a major issue in the initial school waves following the news of the merger, Father Elford agreed to a student review of the matter.

Students have been asked to make their recommendations concerning a third name at a meeting of the Indianapolis Deaneers Board. At that meeting, Father Elford said, proposals also will be made concerning special provisions for student transportation following the merger and either greatly reduced cost or free of charge.

PREFACING the announcement with a note of "regret that personal preferences have not been met at all points," Father Elford said James MacGregor of Chartrand had been offered the position of athletic director of the merged school. Officers (Continued on page 6)

New Eastern rite eparchy created

WASHINGTON—Pope Paul VI has divided the Byzantine Rite eparchy of Pittsburgh and established a new eparchy of Parma (Ohio).

The Pope has elevated the eparchy of Pittsburgh to the status of a Metropolitan See with its center at Munhall (Pa.) and with suffragan sees of Passaic (N.J.) and Parma.

Most Rev. Stephen J. Kocicek has been designated Metropolitan of Munhall. He has been eparch of Pittsburgh.

Very Rev. Emil Mihalik, pastor of St. Thomas the Apostle church, Rahway, N.J., and chancellor of the eparchy of Passaic, is named first eparch of Parma.



JESUS IS LAID IN THE TOMB.—"We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world." A wood carving by sculptor Anton Grauel of El Segundo, Calif., in the chapel of the Holy Cross Fathers' Moreau Seminary, Notre Dame, Ind.

NCCM POLLS CONSULTANTS

Survey shows laity considered needed in shaping canon law

By KIM LARSEN

WASHINGTON—All members of the Church, including the laity, are indispensable to the reform of canon law, and Church law should consist in general directives, leaving application of these to local bodies.

These are among significant findings in an opinion survey of prominent Catholic laymen in the United States. They are members of the National Consultants Program of the National Council of Catholic Men (NCCM).

The consultants, according to NCCM officials, represent "a very important sector of the laity whose thinking and attitudes are both influential upon and predictive of Catholic thinking generally. They constitute, we believe, a bellwether of the authentic, far-sighted convictions of involved Catholic laity."

There are 400 consultants and 38.2% of them responded to the survey consisting of 13 statements and preceded by a 12-page orientation paper. The consultants were asked to agree or disagree with the 13 statements. The response indicated an overwhelming desire for reform, including assurance of due process.

CONSULTANTS were asked if they agree fully, agree with some reservations, disagree with most, or disagree completely with each statement.

The statements and their findings:

- "Effective consultation among all the members of the Church community and participation by representative groups of clergy, religious and laity are indispensable to the reform of canon law." Agree fully, 78.2%; agree with reservations, 18.5%; disagree with most, 0.8%; disagree completely, 2.4%.
- "Lay people have neither the disposition, the time, nor in most cases—the competence to contribute to the reformation of canon law, a work best left to those trained in canon law and conversant with its history and implementation." Agree fully, 0.2%; agree with reservations, 13.7%; disagree with most, 34.6%; disagree completely, 46.7%.
- "Given the diversity of environments within which the Church must work, Church law should consist in general directives, leaving applications of these to national and local bodies." Agree fully, 54.8%; agree with reservations, 34.6%; disagree with most, 6.4%; disagree completely, 2.4%.
- "Church law should incorporate the full range of regulations and procedures which insure due process—such as the right to a speedy and public hearing, the right to counsel and cross examination, the right to judgment by one's peers, the right of appeal, and the right of recourse from inequitable decisions." Agree fully, 64.5%; agree with reservations, 29%; disagree with most, 3.2%; disagree completely, 1.6%.
- "The present role of the Holy See in maintaining control over the application of canon law should be retained for the sake of uniformity and consistency in that application." Agree fully, 23.3%; agree with reservations, 26.6%; disagree with most, 27.4%; disagree completely, 22.5%.
- "The findings of contemporary social and psychological sciences relating to personal freedom, responsibility and human relations in general must be reflected in the revised code of canon law." Agree fully, 61.2%; agree with reservations, 28.2%; disagree with most, 4.8%; disagree completely, 3.2%.
- "It is to be questioned whether regulations relating to order and uniformity (such as the laws governing the place of baptism, marriage and burial) are necessary and/or beneficial until it is clearly demonstrated that they are." Agree fully, 22.2%; agree with reservations, 26.6%; disagree with most, 26.6%; disagree completely, 24.6%.

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New USCC advisory unit elects

WASHINGTON — Three laymen were elected officers of the newly organized Advisory Council of the United States Catholic Conference at the council's first meeting here.

The 50-member body elected as officers Francis X. Kennedy, 42, of Red Bank, N.J., chairman; Charles G. Tildon, 42, of Baltimore, vice chairman, and Mrs. John J. Casey, 48, of Midland, Mich., secretary.

The Advisory Council, composed of 20 laymen, 20 priests, nuns and Brothers, and 10 bishops, will advise the USCC Administrative Board, review USCC operations and initiate proposals for action.

THE USCC, is the action agency of the Catholic Church in the United States, with responsibility for planning and conducting programs in social, economic, educational and public affairs.

Kennedy is a partner in a Jersey City, N.J., law firm, vice chairman of the Trenton Diocesan Pastoral Council, and a former municipal court judge.

Tildon is associate administrator of Provident Hospital in Baltimore, chairman of the Baltimore Archdiocesan Urban Commission and a board member of the Baltimore Urban League.

MRS. CASEY is a director of the Michigan Catholic Conference and president of the Central Michigan Educational Television Council.

The meeting was opened by Cardinal-elect John F. Dearden of Detroit, USCC president.

"This Advisory Council," Archbishop Dearden said, "is a new development in the structure of the USCC. It is significant in that it will directly to the Administrative Board of the USCC the thinking of laity, priests and Religious throughout the country."

Interfaith seminary plan set up

SAN FRANCISCO — Three Catholic seminaries have joined with six Protestant schools of religion in this area in a new effort for theological education to make the local church an integral part of training for the ministry.

The project inaugurated by the San Francisco Theological Seminary, a United Presbyterian institution, is scheduled to become operative next fall. It is the result of a two-year study by a joint student-faculty committee, the trustees and alumni of the SFTS. The Rev. Dr. Arnold B. Come, SFTS president, said it is a "completely new philosophy of theological education."

THE CATHOLIC institutions involved are Alma College, a Jesuit institution; the Franciscan School of Theology, and St. Albert's College, conducted by the Dominicans. The other institutions participating are the American Baptist Seminary of the West; Church Divinity School of the Pacific (Protestant Episcopal); Pacific Lutheran Theological Seminary; Pacific School of Religion, interdenominational; and Starr King School for the Ministry, Unitarian Universalist.

The design hinges on an unusual two-campus system in which students will receive their basic theological education in Berkeley in the nine co-operating schools making up the Graduate Theological Union, and will then return to the SFTS campus for their professional training in church ministries.

"IT IS NOT only wasteful management but bad education as well for a number of neighboring seminaries to duplicate the basic theological courses that are common to all Christian communions," Dr. Come said. "How much more stimulating and informative it is for beginning student to cut his theological teeth in the company of Lutherans, Episcopalians, Unitarians, Dominicans, Jesuits, Baptists, Franciscans, and to be limited to his own denominational insight."

On the Inside

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Artist-monk paints a six-toed Christ

Dom Gregory de Wit, O.S.B., a Dutch-born painter, has a unique style that effectively combines the traditional and modern.

Now in his late 70's, Dom Gregory was artist-in-residence at St. Meinrad Archabbey for a number of years in the 1940's and some of his striking murals are still in evidence there, notably a heroic-sized head of Christ over the old sanctuary. While at St. Meinrad the artist decorated the chapel in Archbishop Schulte's residence on Cold Spring Road in Indianapolis.

Dom Gregory's works have been described as eclectic. He combines a style of early Italian and Byzantine with a modern application and enriches it with copious helpings of brilliant color. His figures are often gaunt in the manner of El Greco, but a little thicker and heavier. It is the hands rather than the faces which attract attention, since they are disproportionately larger than the rest of the body.

The murals reproduced on this page were done in the early 1950's at St. John the Baptist Church, New Orleans, and at St. Joseph Abbey in St. Benedict, La., and the photos and textual material were made available to The Criterion by the Clarion-Herald, New Orleans.

In 1955 the controversial artist retired to a hermitage in Longeborgne, Switzerland, because he was "tired of cars and cities and noise." Last year he left the small community of hermits to live on his own in a small chalet in Oberens, Switzerland, high up in the Valais Alps.

Dom Gregory is currently working on a volume of religious poetry and a book of memoirs which he hopes to publish soon. He plans to return to the United States eventually, but is in no hurry to leave the solitude of his Alpine hermitage.



The dominating figure of Christ over the apex of St. Joseph's Abbey Church (above) is surrounded by Old and New Testament figures with angels supporting the universe. In the detail at the right Dom Gregory adds a new dimension to his over-all artistic concept by including a self-portrait of the artist, complete with palette and brushes. The monk's paintings are done in "dry fresco." The process uses pigments sustained in water glass, which hardens on the plaster surface. The artist, who likes to use extra flourishes in background scenes, is described as having a "traditional artistic temperament" with a "rich sense of humor in five languages." He was once accused of painting "blasphemies" because he saw things differently.



The symbolism of death (skeleton), rebirth (butterfly), and life (bird of paradise) surround the risen Christ in the above scene in the Abbey Church.



In one of his later works in the week-day Mass chapel in St. John the Baptist Church, New Orleans, the artist depicted Christ as having six toes on his right foot (above and in detailed photo at right). He once knew why except that it was not an oversight, as Dom Gregory has a reputation of being a meticulous craftsman.



Combining liturgical symbolism with a wry sense of the present, Dom Gregory puts modern table utensils in a Last Supper scene in the abbey refectory.

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A
Criterion
photo feature

Survey sees city schools holding on

WASHINGTON — Statistics compiled by the National Catholic Educational Association here indicate that widely reported Catholic school closings and enrollment declines have thus far been much more rural than an urban phenomenon. City schools in dioceses with large urban areas seem to be holding their own.

The NCEA figures are incomplete and based on preliminary information gathered from 122 of 150 U.S. dioceses. But the 122 dioceses contain 84% of the Catholics and 85% of Catholic elementary and secondary school pupils in the nation—enough, NCEA officials say, to provide a statistically significant picture.

According to the NCEA survey, the number of elementary and secondary schools at the present time is 10,558, compared with 10,873 in the previous year. That is a decline of 3.1%. The enrollment in Catholic schools in the 122 dioceses is also down, with the decrease largest in the elementary and secondary level. The current elementary enrollment in these dioceses is down 3.8% from the year before, while the percentage of enrollment decline at the high school level has dropped only 1.7%. Overall, the elementary and secondary school enrollment in the 122 dioceses is 4,239,345 in the current school year, a decrease of 4.9% from the 4,458,966 in 1967-68.

BUT NINE out of the 10 largest dioceses in the country—Chicago, Philadelphia, Pittsburgh, Brooklyn, New York, Detroit, Newark, Boston and Cleveland—experienced a decline of only 1.1% in the number of elementary and secondary schools, as against 3.6% for the other 113 dioceses. They had a decline of 3.6% in the number of students as compared to 5.8% for the other 113.

Note defections in West Germany

COLOGNE, Germany—A total of 179,358 persons in West Germany, exclusive of West Berlin, left the Catholic Church in the period 1960-1967, according to figures released by the Central Office for Church statistics here. In 1968 in West Germany, including West Berlin, 22,054 persons left the Catholic Church, but this figure was partially compensated for by the return of 4,973 others to the Church and 8,078 conversions from Protestantism.

In the same year, according to the data, 40,072 West German Protestants left their churches, but the Protestant denominations counted 35,576 new members, of which 10,000 had been Catholics.

According to official statistics, Catholics represent 40% of West Germany's 60 million population.

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POPE TO RETURN UGANDANS' VISIT—This visit of Ugandans to Rome in 1964 will be returned by Pope Paul in July. The pontiff announced that he will fly to Kampala, Uganda, where he will visit a shrine dedicated to the Uganda Martyrs and attend a national bishops' conference. Above picture, taken in St. Peter's Basilica on October 18, 1964, shows Uganda's delegates as they attended the canonization of the 22 martyrs of Uganda. The martyrs, all converts and ranging in age from 14 to 50, were put to death between 1885 and 1887 by a pagan chief when they refused to denounce their new faith. (RNS photo)

What does God ask of us?

We Americans are noted for our scientific advances and technical skills. Apollo 8 has told the world that. We are a very energetic people too, masters of efficiency and bent on production increase. Henry Ford started us off on the assembly line. Bell gave us quick communications, and Edison gave us light to every city and village. We pride ourselves, perhaps rightly, that if we set our minds to a task, no matter how difficult, we can do it. The evidence is in our favor.

It is just possible that we have carried these traits with us into our vocation programs. Think back. Remember schools sponsoring vocation programs, magazines dedicating whole issues to vocations, displays set up to catch the eye of the young. With the exception of a Fuller Brush man and the paraphernalia to, swoop down on unsuspecting teen-agers, cram their pockets full of lovely pictures and slogans, and show young faces smiling behind tennis rackets with big letters underneath... THE CHURCH NEEDS YOU.

IT STILL see the same sign outside the army recruiting office. The subject matter is different, but the approach is the same. The same high powered sell with all the latest psychological maneuvers at our finger tips. It's just a different kind of advertisement—well, almost outdated—system for herding vast numbers into the seminary.

But not too long ago all this was happening in grand style and it all carried the tone of the business world or the sidewalk hawk. Step right up, young men; you have talent, you have brains, you have a sense of commitment. Don't waste it all, put it to good use, join now. It's challenging, it's rewarding.

And so on it goes. Madison Avenue had very little to do with it. It was the tiny tots, they could dress up and play priest, sister or brother, in our programs. Why am I writing all these dreary details of a slowly fading system of recruiting? It's just to refresh our minds with the fact that we have, unknowingly perhaps, taken things into our own hands... too much so. Now, we could rephrase the old quote to read, "God proposes, man disposes."

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Father Thomas Hillenbrand is a native of Evansville, Ind. He entered St. Benedict Seminary High School after being graduated from St. Benedict Grade School in 1952. He joined the Benedictine Monastery at Blue Cloud Abbey in South Dakota in 1959. He was ordained a priest there in 1965. Father Hillenbrand earned his Licentiate in Sacred Theology from St. Anselmo College in 1967 and is now working on his doctorate at the University of Notre Dame. About the accompanying article he writes that "it may seem a bit radical, but I'm convinced of what I've said."



By THOMAS HILLENBRAND, O.S.B.

So we have tried better vocation recipes, lived up our advertising and still we are faced with failure. Now we have a real crisis on our hands. What's wrong? May I offer a possible answer?

St. Paul said that one plants, another reaps, but it is God who gives the rain and the growth. Man can work and do his best, but the fruit of his labor always lies beyond his control. If this happens on the most natural level of farming, what is to keep it from happening on other levels?

To put the matter simply, with all our programs and displays, pamphlets and talks, God is not giving the necessary rain of the sacrament. It's just young people to the priestly or religious life. Why? Sometimes when a child does not understand or care to listen to the normal, calm and collected advice of a parent, the parent has to shake the child into listening, to bring on a crisis purposely. That, I think, is what God is doing to us right now, shaking us awake through a vocation crisis. In other words, he's socking it into us.

TOO LONG now have the laity been a sleeping giant in our midst. The hierarchy, intentionally or not, has managed to step over it or at least pretend not to see it. Yet it is still there, full of potential, but lulled to sleep by a clergy who shouldered all the work itself. There was a time when the priest was called on to do almost everything. Besides his strictly priestly work, he ran bingo and socials, kept the books, and was an authority on many subjects because he was one of the better educated persons in town.

But those times are gone and the giant is still there, half asleep. We've all heard the nice talk about the emerging layman. But when we look around we ask what has happened.

Either the giant has been so accustomed to sleeping that he's decided to go back to it or else the hierarchy has drawn a this-far-and-no-further line. Vatican II put plenty of power into the hands of the bishops, and it has called on the people to do their share of the work. And yet here we are in 1969 still far from having a vital and creative hierarchy coupled with a truly active laity. Surely there must be laymen capable of being ordained deacons right now.

AT LEAST they could ordain some to distribute Holy Communion, take sick calls, bury the dead, solemnize marriages and even preach. How much preparation does this need really? Even now some countries have laymen giving sermons, responsible laymen, who may not have years of "bookings" their faith but certainly know how to live it.

It seems that mere words and pious thoughts are not enough to bring us to our senses. So now God is slowly forcing his own Church into a corner through a vocation crisis. There may be no other choice, because of the shortage of priests, but to turn humbly to the man in the pew and ask for help. And there will be no alternative but for the responsible layman but to respond to shake off his sleepiness, and come to the consciousness of his real vocation as a member of a priestly people, a holy people.

Last month was Vocation Month. Fine. But I say let's not limit "vocation" to the select few who enter religious orders or become priests. Let's call on all the people, during this time to reflect on their own baptismal vocation. They must see that the water and the Spirit have com-

mitted them to a task of service in a real way, in real work.

"THEY WILL be called upon not only to run parish committees, direct social activities and count collections. They will soon be called to more direct service in the house of God: to preach, teach, baptize, and possibly to be ordained not only to the priesthood but even to the priesthood. This is not inconceivable or the future."

I am convinced personally that we are living in an age of crisis. The two are often found together. And if this age of spiritual crisis is to make us great, it will be the greatness of faith. Faith in the past, the present and the future. And with this faith we will be able to see that not only must God's work become truly our own, but our own work must truly become God's.

DIGNITY OF PERSON STRESSED

Priests' Federation sketches a future shape for the Church

By REV. ROGER MATZERATH

NEW ORLEANS — A nationwide convention of delegates representing 130 local councils and 38,000 priests concluded its three-day meeting here with a number of resolutions which, in substance, would outline the future shape of the Catholic Church.

The National Federation of Priests' Councils was organized on May 20, 1968, out of an awareness of the spirit of co-responsibility expressed by the Second Vatican Council in which priests

person. This concern in the present time was related to a fair and impartial hearing for those priests who have come into conflict with authority.

In a sharply worded resolution the NFPC "deplores the fact that in these times and in this country ecclesiastical penalties and other punishments have been inflicted on priests without a prior fair and impartial hearing."

To help resolve the difficulty the priests at the New Orleans convention asked that the NFPC "call upon the National Conference of Catholic Bishops to appoint a fact-finding committee to resolve the current impasse in San Antonio, Washington and elsewhere presently overshadowing the genuine concern of charity which is the basis of Christian community."

"We would be remiss in our responsibility of fraternal charity," the delegates declared, "if we allowed this convention to terminate without expressing through the House of Delegates, the concern of priests for their brothers in crisis."

PART OF the future of the Church will entail a resolution of the controversy over optional celibacy for priests. Facing this difficulty, the House of Delegates called for further studies on the "pastoral witness of service of both a celibate and married clergy in the Church."

They recognized that there is a growing number of priests "who are disassociating themselves from active ministerial service." Since there is a great need for personnel capable of serving the Church in specialized fields, the delegates felt it necessary to resolve that "positions in the Church dealing with education, social work and administration be made available to youth in its search for a new way."

to men who have left the active ministry."

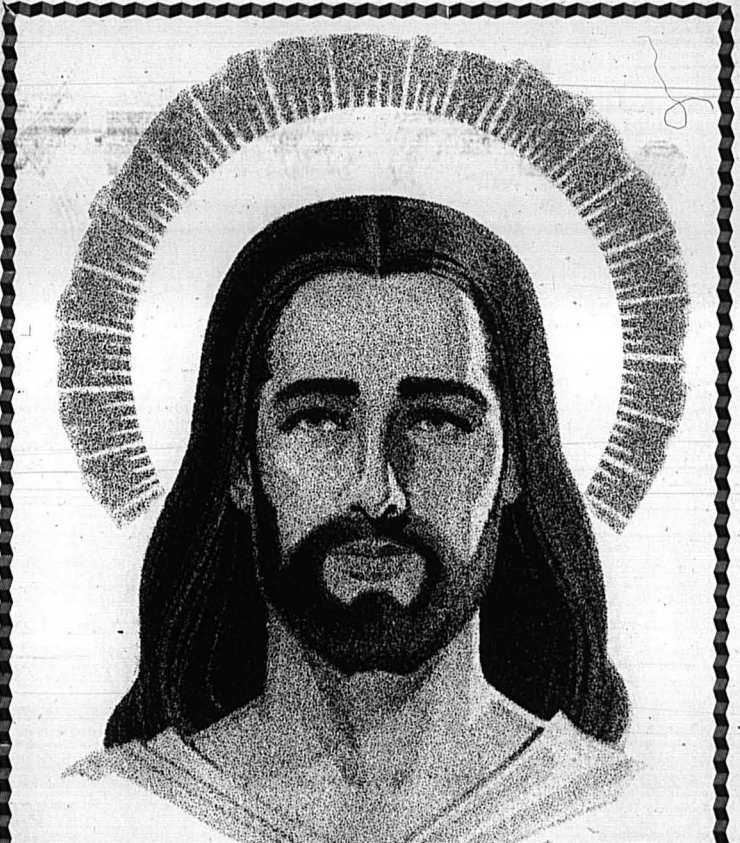
At present the process of the resignation of priests from the ministry resembles a closely guarded and secret trial which has overtones of guilt. The delegates felt that the present procedures are not in the best interests of the Church and therefore resolved that they "should result not only in a complete release from the obligations of the priestly life and ministry, but also guarantee honorable integration into the community of the Church."

IN OTHER actions the New Orleans convention of the House of Delegates of the NFPC:

- Unanimously re-elected 36-year-old Father Patrick O'Malley, a priest of the Archdiocese of Chicago.
- Moved the headquarters of the NFPC from Chicago to Washington, D.C.
- Accepted a proposed budget of \$110,578 for 1969-70.
- Lengthened the term of president from one year to two with the possibility of renewal for another term.
- Accepted the invitation of San Diego to hold next year's convention in that city.
- Sought to have an open accountability of all assets of a diocese with a view to measure the extent to which wealth is truly directed to the needs of society.

YOUTH says 'no'

NEW DELHI—Today's youth are reacting with an intuitive "no" to the actual state of the world, the Jesuit superior general, Father Pedro Arrupe, observed during a three-day visit to India. The Jesuits' promise, he said, is to be "clever enough and spiritual enough" to help youth in its search for a new way.



Orthodox Primate offers 'welcome' to Mrs. Onassis

BOSTON—Speculation has increased whether Mrs. Aristotle Onassis will become a member of the Greek Orthodox Church. Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, said Mrs. Onassis would be "welcome" in his church if she should decide to join it.

He also told a press conference here the Vatican could decide "momentarily" on her status within the Catholic Church. The widow of President John F. Kennedy became the center of a controversy when she married Onassis, Greek billionaire, outside her own Church.

"If she is deprived of the sacraments of her own Church, she may become a member of our Church," Archbishop Iakovos said.

New marriage ritual approved by Church

VATICAN CITY—The Church has given the bride and bridegroom a new marriage ceremony that draws attention to the sacrament of Matrimony. Instead of simply replying: "I do" to the question of the priest, they themselves utter the full declaration that they are man and wife.

This is a return to a custom prevalent before the Council of Trent where each spouse expressed the full sacramental formula. Under the new rite, the priest prefaces the moment of the conferring of the sacrament with three questions establishing the freedom of the two to marry, their determination to be faithful to one another, and their purpose of educating offspring properly.

ANOTHER feature highlighting the spouses as the essential actors in this sacramental moment is the speaking of the full formula of the exchange of rings by each spouse, instead of by the priest.

The Congregation of Rites, in issuing the so-called "typical rite," leaves the local bishops' conferences free to depart from it where local custom seems to demand. This freedom extends even to the wording of the interrogation by the priest and of the formula of the sacrament as spoken by the spouses.

However, the new marriage ritual itself specifies certain divergencies that can be selected. THE RITUAL, bearing the date of March 19, was made public 10 days later. It goes into effect, however, on July 1, and this unusually long period before it becomes effective is designed to give various national liturgical committees time to draft at least a provisional edition in the local languages. Father Annibale Bugnini, undersecretary of the Congregation of Rites, said that the preliminary edition can be used until the conference of bishops approves a definitive text.

"I am the Resurrection and the Life"

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Comment

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

Easter

"Christ has died."
"Christ has risen."
"Christ will come again."

We relive once more mankind's most portentous, tragic, and triumphant week as the simple profession of Christian faith unfolds, expands and reaches climactic fullness in the liturgy.

It is Easter again and a time for the soul to sing. The Church bursts with the glory of the resurrection and the salvation it offers to all who seek it. The centuries-old Alleluia is heard again, sharp and clear as ever. The watchword is Joy. Or is it?

Joy, that which G. K. Chesterton called the dynamic secret of the Christian should be the essence and celebration of the response of Easter. The gloom of Good Friday is endured as one endures the night and awaits the dawn. We know what comes after the crucifixion and death.

Yet, perhaps, we find it hard to depart the poignancy of Calvary. The Cross, more than the empty tomb, seems to hold the measure of today's strife-riddled world. The violence and villainy of war, accelerated hunger and poverty, the sight of good men struck down, of racial hatreds boiling in the streets. Even in our churches peace and harmony are missing and the people of God harangue His word and His will.

But we dare not linger in the shadows. They obscure the truth, deny us the glory and delay the message of triumph and hope that sets us free. The crucifixion was not Christ's goal; the resurrection was. Death is not our end or our goal. We are meant for life, now and for all eternity.

Easter is a feast of life. The Church emphasizes this over and over in the seasonal liturgy. The Easter Vigil service contains a renewal of baptismal promises, those with which we began our lives as Christians. They commemorate our first victory over death and sin, just as Easter commemorates Christ's victory over death and His new life of everlasting glory.

It is the message of life that is so sorely needed in the world today—not the message of resignation or gloom. We must believe fully and affirm to others that there is purpose in carrying on, in laboring as diligently and courageously as we can, in being optimistic and, yes, in being joyous.

Life is worth living, life is for giving. The 40 days of Lent draw to a close. A full 50 days of Easter rejoicing is at hand. Let us make the most of it.

Ike's legacy

By now nearly all the words in eulogy's vast vocabulary have been used about Dwight David Eisenhower. Millions upon countless millions of words of praise were put in march for this most universally popular man of the 20th Century, perhaps of any century. Most of the words were lined up straight and kept in step, rank and file, as befit paragon for a good soldier. Only a few straggled or missed the beat.

Ike, of course, had made it easy for his elegists. This is not always the case when eminent figures die; some lead lives that make heavy weather for those who have to concoct the mortuary tributes and this often leads to some beautiful nonsense.

But no nonsense was needed about Ike. If not the greatest general in the history of war, he had been quite palpably an exceptionally good general. And if not a great President, he had been a good one—good enough certainly to be for eight long years the best-liked chief executive in the history of the Republic.

The heart of the matter was that Ike was such a good man. He was good through and through in such a way that, in order to know that, his fellow men did not need the puffery of the publicists who always surround commanding generals, Presidents and elder statesmen.

So an integral part of Ike's legacy is purely personal—that of a man of such character, such goodness, that the whole world has an embodiment of what is best about America when America is at its best.

But when the definitive historians turn from Ike the man to Ike the general and President and elder statesman, the Eisenhower story assuredly will become far more complicated than the outpourings of the past few days would make it seem. In all three phases of his long career of public service, it will be a story of contradictions. For if consistency is a major virtue—and we don't think it is—it was not one of the many virtues which made Ike such a good man.

Thus it is that men already are picking and choosing from among the things Dwight D. Eisenhower said in his career in order to bolster their own pet notions. Like Scripture, the public Eisenhower can be cited in support of almost any proposition.

As do others, we have some pet notions of our own. One is that the military-industrial alliance in this nation has become entirely too dangerously powerful. In his farewell address on January 18, 1961, President Eisenhower issued a blunt warning about that. In all the yards of obituary type we happened to read, we saw no reference whatever to this warning which went as follows:

"In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex."

(Continued on page 7)

He had a dream

One year ago today Martin Luther King died, the victim of an assassin's bullet.

A plaque erected at the site of his death quotes Genesis 37: 19-20. "They said one to another, Behold, here cometh the dreamer. Let us slay him. And we shall see what will become of his dreams."

What has become of those dreams?

They were reiterated recently with striking vigor and fervor by his widow as she addressed a centennial celebration of Boston University's Founder's Day. They are preserved by a band of followers who were close to him in life and by thousands of others who were strangers to him personally but who were comrades in spirit and faith.

But how have the dreams fared in this year just

past? Is the dream of One America as vibrant as ever? Is it any closer to attainment than it was that dark day in Memphis?

No.

An understandable disillusionment has seized many blacks and set them on the path toward separatism and racial hostility. This is most startlingly evidenced in the demands of campus militants. All black studies, staffs, housing and activities are among them.

Other black leaders and groups, active and vocal a year ago, have grown silent, seemingly apathetic or despairing.

On the other hand there is growing assumption among whites that Negroes not only have achieved true equality, but that they are now even enjoying special treatment and opportunities denied whites.

The sequel to the Kerner report, released last

month, points up this hostility, separatism, and tangled web of misconceptions.

The riot commission follow-up reported that one year later we are closer to being "two societies, black and white, increasingly separate and scarcely less unequal."

No serious national commitment to end the disparity and injustice has been made. No broad-based programs have been approved or funded. The long-discussed overhaul of the welfare system remains in the talking stage. Segregated run-down schools are still countenanced in the ghettos. Unemployment and poverty remain at the same-high levels among blacks. No discernible progress has been made. Instead, as the new Kerner study insists, the situation is deteriorating, not improving.

America has not kept faith with the dreams of Martin Luther King. Rather, it seems determined to fashion an even more frightening nightmare.

• GEORGE SHUSTER'S VIEW

Bishops compared to U.S. senators

By DR. GEORGE N. SHUSTER

The Bishop of Fort Wayne is one of the most effective speakers in the American Church. He can be eloquent if need be, and down to earth when that is called for.

Recently he said: "There is no spiritual telescopic lens today wide enough, and powerful enough to show us at close range the total dimensions of the task that now confronts the forces of religious faith."

These forces are indeed everywhere caught up in social evolution which tends to become a social revolution. They must also reckon with youth's debunking of older generations.

Bishop Purcell had been discussing primarily the ever-growing complexity of the Church's organization. The "democratic process" sends out new shoots every day. The principle of collegiality endorsed by Vatican II is the source from which have come the International Synod of Bishops, the National Conference of Bishops, and the commissions which are at least potentially very influential. But as we all know the subsidiary organizations—both clerical and lay—such as the Diocesan Councils of Priests and Parish Societies, are steadily increasing in number.

Add the voluntary organizations, among them the Priests' Associations and the Catholic Priest Association, to name only two, and it will become clear that the many-sidedness of the organization structure is bewildering. I think that not even a well-established research agency could gather together and analyze the talk, resolutions and proposals to which attention is given in all these groups.

The bishop risked one conclusion. "I do not think," he said, "that in inter-personal relationships, all tensions can be avoided. I think that not even a greatly reduced tension there is a sincere effort to reconcile conflicting points of view in the in-personal culture. He strives to speak to all men, to share His love with all men. And (Continued on page 7)

frustration and ultimate failure. It was wise to mention the possibility of failure.

That a lot of people are now involved in making decisions rather than just a very few can be helpful because there may well result a broader understanding of why the decisions are made.

Still the big word "communication" does not mean something immediately and automatically desirable. For instance, a great many of us feel that political conventions have become rather sickening. How many of the delegates, regardless of all the preliminary smoke-filled room gabfests

which have been held, say anything which is worth listening to? Compare a Senate hearing on any important legislative proposal. The witnesses are expected to, and usually do, prepare carefully thought-out statements. Senators ask questions. No vote is taken, no consensus is reached. The "communication" is designed to let the senators know how a variety of people think about the matter.

In my opinion, most Senate hearings are conducted very well, indeed. Occasionally, to be sure, a given witness may be nagged a bit, but on the whole the committee members have been so generally influential. (Continued on page 7)

• WHAT OF THE DAY

Think of the Church as a pilgrim people

By REV. JOHN DORAN

The resurrection of the historical Christ is an act which took place but once; the resurrection of Christ in His mystical body, the Church is continuous.

The Church is not a triumphant body moving ever onward and upward, getting greater and grander. Her human elements would never permit that. The Church is a pilgrim people, walking the road from here, from the past through the future until that wonderful day. The Christ will come again to signal the end of the world.

Pilgrimages have good days and bad days, days on which much progress is made, days on which things seem dead-end, days when the weather prevents any advance at all. No one who ever took the pilgrim path was ever gaily forward all the way, but trudged along, dragging the burden of the body with him. So it is with the Church.

The sunshine of Pope John's smile as he opened Vatican

Council II was like the breaking of a new day, but only an optimistic fool thought that the world would be one of unbroken splendor. The updating of the Church was begun then, but who knows when it will be accomplished? This much any man can know—it will not be without tears.

One cause for tears which becomes ever more apparent is the polarization of thought taking place in the Church today. The left is moving ever more to the left, the right ever more to the right. The center stage, which should be the most populated, is becoming ever more barren, and those who thought that the work of modernization would best be accomplished upon that center, within the structure but against the failings of the structure, are being abandoned by both sides.

A priest writer friend of mine who has tried, as I have, to walk the middle road, wrote me recently in this view: "I can understand your thoughts about being awfully tired of writing. I think it's some strange epidemic is sweeping over the country that makes priests think that everything they say is pointless, insignificant and subject to change. Let's face it, anyone with a brain hesitates to speak authoritatively on any subject these days."

But then I remember those words of Belloc: "You have mistaken the direction and the hour. Those are not the days of light. Those are the days of darkness. Those are the days when you are watching in the sky, but the promise of a dawn." . . . and I remember the resurrection is continuous!

Men my age will probably never see the monarchic, court-centered days change completely. We will have to be content with watching cracking in the castle walls to assure us that a ferment is working deep below. The canonists of the United States may never see the revision which canon law so desperately needs, but they may know that their efforts will plant the seeds of death in the old code. The truthfulness of which Father Kueng writes may be slow-coming, but it is assuredly will, for the windows which Pope John opened can not shut again despite valiant efforts in the re-barring.

The Apostles were the most despondent after the resurrection. They had already taken place. "We had hoped," they said the Hopes on the road to Emmaus. We should not follow them in this. As when Christ arose from the tomb in silence and was risen "ere men dreamed of it," so now, already He is here.

CONFRONTATION—This is the title Artist John Guerin has given to this drawing. Mr. Guerin is associate professor of art at the University of Texas in Austin. This is one of a series of 15 drawings included in the Art Gallery collection at Notre Dame University.

• THE BLACK VOICE

Christ can be found uniquely among poor

By REV. LAWRENCE LUCAS

In the third eucharistic prayer of our new canon, immediately following the Consecration of the Mass we are invited to proclaim the mystery of faith in these words:

"Christ has died—Christ is risen—Christ will come again." Interestingly enough, only one of the three verbs involved is the present tense without qualification. I do not believe this was by accident.

The physical death of Jesus Christ is something of the past. It was His first, last and only death. For some of us, not being able to get beyond the historical Jesus and concentrating primarily and/or exclusively on this physical death offers a convenient and seemingly religious way of avoiding the realities of the present. Concern with the historical death of Christ has value to the extent that its lessons are understood and have meaning for us now.

The first lesson is that His death was not an expression of ruthlessness on the part of the Father nor sadism on the part of Jesus. Rather it was the outcome of loving obedience or obedient love. Obedience for Christ is always the sincere, conscious and free choice of pleasing or doing that which pleases the beloved. This was His whole life in reference to the Father.

The second lesson or meaning is that Jesus did not die for Himself. He died for others, for human beings.

A third lesson is that his concern for others was not limited to the giving of some of his superfluities with all kinds of fanfare to accompany it. He gave all that He had and all He was. He gave Himself.

Pope St. Gregory understood this many centuries ago when he wrote, "Perhaps it is not very hard for a man to leave his possessions, but it is much

harder to leave himself. It is a little thing to give up what we have, but a great thing to give up what we are." Of course, many of us are having extreme difficulty just giving up some of what we have especially if we cannot attach strings to our "gifts."

A fourth lesson is that by way of suffering and death Jesus achieved Resurrection. It is only by suffering and death that we will achieve resurrection if we are to rise with Him. This, again, is a lesson we are quite ready to admit by word of mouth. Yet, how many of us are still looking for the wave of the magical wand or

the little pill that's going to solve America's racial problem without cost or pain or embarrassment to anyone or at best, a chosen few?

Once such lessons are understood and have become a part of the individually and collectively, the important consideration is, that Christ is risen. The resurrected and glorified Christ is the One who lives and speaks and acts today. He has not confined Himself to the past, or to one generation or to any particular culture. He strives to speak to all men, to share His love with all men. And (Continued on page 7)

• A VIEW AT WEEK'S END

Thus spake: 'Timothy Adams, go home!'

By JOHN G. ACKELMIRE

The most versatile of airships, the helicopter, is trying itself in the difficult art of locating youngsters who get lost or stray. One can see a fantastic sum of detail

The first lesson is that His death was not an expression of ruthlessness on the part of the Father nor sadism on the part of Jesus. Rather it was the outcome of loving obedience or obedient love. Obedience for Christ is always the sincere, conscious and free choice of pleasing or doing that which pleases the beloved. This was His whole life in reference to the Father.

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helicopter patrol. Within minutes Timothy was spotted, and the pilot boomed over his loudspeaker:

"Timothy Adams, go home!"

Timothy Adams went home, fast—as, indeed, would you? "A big voice in the sky told me to come home," he panted to his mother.

The AP story said Mrs. Paul Adams told police she had done nothing to clear up for Timothy the mystery of the voice in the sky. One assumes, though, that by now Mrs. Adams has explained the whole matter to her son.

It simply wouldn't do for the Timothy Adamases of this world to be left in the dark about such happenings. Some of them would proceed uncertainly through life with their ears constantly keened for additional astral instructions, but never getting them. Far worse, a few possessing hyperactive imaginations would begin to "hear" more such voices. And among these latter there would be a handful with the persuasiveness and showmanship to build pseudo-religious cults.

The Church has had its share of cultism of a similar nature, notably among persons and groups who forever are seeking to validate claims to having seen and heard apparitions of Mary. To be sure, this sort of thing in itself is harmless enough.

But other "voice in the sky" cults have been anything but harmless. Hitler never claimed to be an intimate speaking terms with a supernatural being, primarily because he considered himself the ultimate supernatural power. But he was not, let us assume that he was a follower of the mythological Teutonic god, Wotan, and turned Nazism into a pagan religion embracing ritual murder of "inferior" races. This was heady stuff.

It is mankind's good fortune that Karl Marx was a total atheist and in his own person possessed no godlike charisma. Thus Communism has no voices in the sky. Many Russians with the natural human yearning for the altogether unsatisfactory routine of staring at Lenin's ungodlike cadaver. Other Russians have

clung to, or are returning to, the Christian faith of their fathers. And in China the muddled thoughts of Chairman Mao are nothing as a unifying force compared to the will of Allah among Moslems.

Christianity embraces belief in past vocal communications between God in heaven and men on earth. But Catholics and most other Christians find their true inspiration in Jesus' redeeming death as a man on Good Friday and His resurrection on Easter Sunday. This broke for all time the wall of separation between God and man.

One may be sure, of course, that if God ever feels it necessary in the future to vocalize with men on earth, He will do so, and there will be no doubt about the source of the message. Meanwhile, let us assume that any "voices in the sky" we happen to hear in this age of sophisticated electronic communications are coming from helicopters' bullhorns or astronauts' radios.

And as for you, Timothy Adams, from now on you scoot right home after kindergarten, y'hear?

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QUESTION BOX

A Protestant asks: A getting less?

By MSGR. R. T. BOSLER

Q. As a Protestant, I would appreciate some light on your Catholic belief that the corporal body and blood of Christ are present in the Mass. It is absolutely certain, and if so, how so? Are you sure Jesus wasn't speaking in spirit? I have long wondered about the "extra" graces and benefits supposedly given because one physically partakes of "Christ." Are you to say, then, that I as a Protestant am not partaking of Christ as fully as you are? That you Catholics have something which I don't have? Isn't it true that with the new spirit in the Church some of the notions about the real presence are changing, in Holland for instance?

A. If you, as a Protestant Christian, do not accept (as some Protestants do) the real presence in Christ in the Eucharist, then I would have to

say, yes, we Catholics believe that we do have something which you do not have. But this does not mean that we think you have nothing. Catholics, along with all believing Christians, hold that God is present to man in many ways: in his Word, in the community of believers, in his invisible but real presence in the hearts of his children.

In addition to these ways, however, we feel that Christ is also present under the signs of bread and wine in the Eucharist. In the celebration of the Eucharist, as Pope Paul has pointed out, "the species of bread and wine undoubtedly take on a new meaning and a new finality, for they no longer remain ordinary bread and ordinary wine but become the sign of something sacred, the sign of spiritual food." (Mysterium Fidei)

It is impossible to say whether or not you are partaking of Christ as fully as others, because the degree of anyone's union with Christ depends upon the faith and love he brings to his moments of encounter with Christ whenever and however

they occur. In the Eucharist we Catholics, and some Protestants as well, believe that Christ has left us a special way of coming into contact with him. The visible signs of Christ's presence under the eucharistic species offer us a wonderful opportunity, we feel, to focus on the reality of his presence in a way that is natural to man, that is, through concrete, material means.

Max Thurian, a Protestant theologian, put it well, I think,

when he wrote: "The meaning of every corporal presence is to attest concretely the presence of that person that he may enter into a concrete communion. By the real presence of his body and blood, the Church knows that Christ is there concretely in the midst, and it receives him by means of a concrete sign." (The Eucharistic Memorial)

Although there has never been any doubt in the Catholic Church as a whole about whether

or not Christ is really present in the Eucharist, there has been a great deal of discussion over the centuries concerning the "how" of this presence. Some theologians have looked on it in a very physical, biological way. An 11th Century archbishop, for example, contended that the appearances of bread and wine had to be maintained in the Eucharist "lest the faithful draw back in horror at the sight of bits of raw flesh." (Lanfranc of Canterbury)

Others have understood the eucharistic presence in a more spiritual but nevertheless real fashion. St. Augustine was one of these. Paraphrasing Christ's remarks on the Bread of Life, Augustine said, "Understand what I have said in a spiritual manner; not this body which you see will yield you eat, but this blood which they will shed who crucify me will you drink. What I commended was a kind of sacrament: understood spiritually."

Itally, it will give you life." (Commentary on Psalm 98)

Modern theologians, including the Dutch, are not denying of even questioning the real, true presence of Christ in the Eucharist. They, like scores of theologians before them, are simply trying to get a better understanding of the "how" of this presence. They take Christ's words, "This is my body... This is my blood..." at face value and according to the insights of modern thought are attempting to explore more deeply the riches of Christ's marvelous gift to men.

Q. A co-worker was wondering about Jesus's name, referring to Christ. Could you please explain? I would like to have this information for the religious discussions we have at work.

A. Anything to help so good a cause, Jesus is the given name. The name Christ describes the office. It means the anointed one, the Messiah. To be precise we should say Jesus the Christ. This was shortened, however, to Jesus Christ. I suppose some people have come to look upon Christ as a family name.

The name Jesus was a very common Jewish name. In Hebrew it took the form of Yehoshua or Yousa. It meant "Yahweh

is salvation." Jesus or Joshua was the name of Moses' successor who led the chosen people into the promised land. Because of the fame of this hero of Israel and because of the meaning of the name, many Jewish men bore the name of Jesus or Joshua.

In the Gospel of Matthew, Joseph is told by the angel to name the child born of Mary "Jesus, for he shall save his people from their sins"—an allusion to the meaning of the name (Yahweh is salvation).

Q. Is it permissible to go to confession to a priest in a neighboring parish who, in one's opinion, will have a more favorable answer to a problem than a priest in one's own parish?

A. Yes. The law of the Church (Canon 905) protects the right of the faithful to confess to the priest of their choice—even of another rite—so long as he is approved for hearing confessions.

The Church wants us to enjoy complete freedom here. If the advice of one confessor does not satisfy us, or even if the penance imposed seems too severe, we are free to make the same confession to another priest and follow his direction.

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YOUR WORLD AND MINE

Ten years ago a Pope started a revolution

By GARY MACCOIN

I find it astonishing that the 10th anniversary of one of the most momentous decisions in the history of the Church should have passed almost unnoticed. That's all it is, only 10 years, since Pope John's casual announcement that he planned to convoke a council.

What a shock it caused! The triumphalist theologians of the previous 50 years had only once whose works were permitted to be published, had disposed of councils. The proclamation of papal infallibility and attitudes had changed had fixed the form of Church

government for all time. In their view, the statement of canon law that the ecumenical council "possesses supreme power over the whole Church" represented a historic relic. Rome could henceforth take care of everything.

And Rome was doing just that. Only a few months before Pope John's announcement, a major seminary in France had been granted a special indulgence. It authorized the seminarians on special occasions, and only in their own private chapel to ensure no scandal of the common faithful, to join the celebrant of the Mass in reciting the Our Father. In Latin, naturally.

That is a trivial yet real measure of the extent to which times and attitudes had changed. While the students of that same

seminary were "commemorating" the 10th anniversary of their daring indult with the most advanced of the experimental liturgies today permitted by the French bishops, Pope Paul was expressing his approval of changes that had come not from Rome but from the council and the grassroots dynamism it had released. "The young people's Masses," he said, "are excellent initiatives. They deserve hearty encouragement."

The most interesting comments on the 10th anniversary of Pope John's announcement that have come to my attention were made on Italian television by Archbishop Loris Capovilla, who was Pope John's secretary at the time. Asked if he thought the Pope had been hasty or imprudent in his decision, he revealed that he himself had known of the Pontiff's intention five days after his election, that is to say, three months before the public announcement. He made up his mind, the archbishop said, as a result of his conversations with cardinals from around the world who came to say goodbye before returning to their dioceses after the papal election.

But was he imprudent, the questioner insisted. "I am not in a position to prove that the time was just right when Christ was born at Bethlehem," came the answer. "Nor do I think that one can speak of imprudence in the life of Pope John, unless you want first to institute legal proceedings against Jesus Christ."

Archbishop Capovilla further revealed that Pope John was deeply hurt by criticism of his policies in the last months of his pontificate, including the controversies stirred up by his encyclical *Pacem in Terris*. "I often saw him suffer to the point of tears, but even then, his interior peace always remained undisturbed."

Shortly before he died, he summed up his reaction to such criticisms for his secretary in these terms. "We have worked," he said, "We have served the Church. We never stopped to pick up the stones thrown at us from this side and that. And we never threw them back at anyone."

A very heroic attitude expressed with typical Johannine simplicity. It is certainly appropriate to recall it in the stone-throwers on both sides in the polarization that has occurred as a result of the efforts to implement the decisions of what will surely go down in history as Pope John's Council.

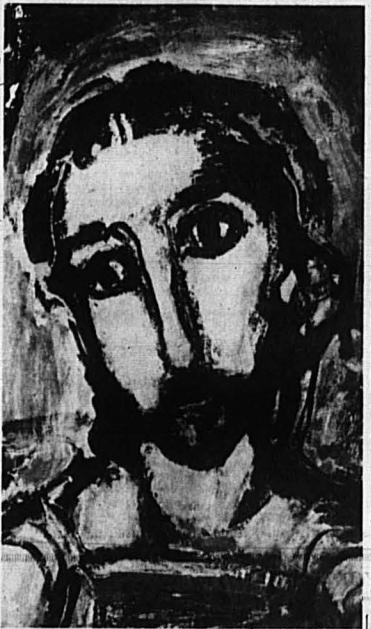
Would Pope John, if alive today, think that our present troubles have resulted from trying to implement the council's directives too fast? It is an interesting speculation. He was a very traditional man in many ways, and a very patient one.

He was at the same time, extraordinarily sensitive to the needs of the moment. He would readily agree that the Church is in no hurry, that it has eternity on its side. But he would be quick to add that the Church exists not for itself, but for the salvation of the world and of men. And we men do not have eternity on our side. We only have history, our own history; and today its pages are turning very fast indeed.

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Approved

CAPTOWN — The Catholic Bishops' Conference of South Africa and Rhodesia has approved the text of three new Mass Canons and eight Prefaces in English and two African languages, Shona and Debele.



HEAD OF CHRIST by Georges Rouault (1871-1958). Once a designer of stained glass, Rouault carried the black outlines and a reminiscence of the glow of stained-glass color into his oil paintings. Photo courtesy of The Cleveland Museum of Art, Purchase from the Hanna Fund.

OPINIONS

'Lenten penance'

To the Editor:

The most continuing annoying thing about your editorial policy is the long term intellectual sterility resulting from the ignoring of easily ascertainable facts.

This results in purely demagogic, irrational and intemperate statements designed to appeal—not to the mind—but to emotions.

This is a dangerous business which you have long pursued and are now paying for in disbelief and disregard.

Sometimes it seems that you must assign the editorial writing to someone you are sure has never researched the subject—prior or con—other than some propaganda release.

You are really not interested in informing but rather in presenting opinions which you try to palm off as having a factual basis. It's the old system of telling the laity rather than giving the facts so they can reach an informed opinion. It undercuts their intelligence and goes back to the old theory that "Father Knows Best." The way you do it is intellectual abortion.

I am enclosing my check for my subscription so I can continue to read your editorials and offer the non-intellectual exercise as year-around Lenten penance in the hope that you will repent the error of your ways and repent.

Indianapolis

To the Editor:

We are told the hardships we are experiencing in the many closings of non-public schools must be endured in the name and in the service of "tax relief." But we all know the double burden continues unabated for these parents who wish to educate what should be freedom of choice.

Diversity in education is essential to a free, pluralistic society.

Pope starts fund for Latin America

VATICAN CITY—Pope Paul VI has announced that he has created a fund named after his encyclical, *The Development of Peoples* (Populorum Progressio), in order to foster the development of Latin America.

He directed that the initial sum of \$1 million—obtained through the sale of real estate owned by the Holy See in Paris—be devoted to impoverished "campesinos" or farm workers of Colombia "in the realization of the agrarian reform of their country, which has been the joy of visiting." During his trip to Colombia last August he addressed a huge crowd of campesinos.

The aid will take the form of interest-free loans for up to 50 years. It may be made to public or private institutions in Latin America.

Papal Mass

ROME—Pope Paul VI offered an afternoon Mass in Italian at St. John Chrysostom Parish on the outskirts of Rome, a new parish which is the 21st in the central diocese of Catholicism. During the Mass, the Pope used for the first time the Italian text of a newly-approved set of Eucharistic prayers.

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HAPPY EASTER? HERE'S HOW!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . . A mother, for instance, hums with happiness when she bathes and dresses her baby. A good nurse all ways has time for a smile. Good fathers whistle at their work. The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . . Want to be happier this Easter? Give some happiness to a child. You'll be happy, too!

HAPPINESS IS A SISTER

In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 a year (plus \$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

HAPPINESS IS A HOME OF THEIR OWN

For only \$200 in Ernakulam you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Archbishop Paracetti will write to thank you.

HAPPINESS IS CLOTHING

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HAPPINESS IS A SCHOOL

Where there is none in south India, you can build a six-room permanent school for only \$3,200. Archbishop Marg Gregorius will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, or in your loved ones' memory!

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Easter Greetings

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Pupils before dogs

To the Editor:

We are told the hardships we are experiencing in the many closings of non-public schools must be endured in the name and in the service of "tax relief." But we all know the double burden continues unabated for these parents who wish to educate what should be freedom of choice.

Diversity in education is essential to a free, pluralistic society.

E. J. Dowd

Indianapolis

Champions crowned in Play Contest

By FRED W. FRIES

INDIANAPOLIS — Champions have been crowned in all four categories of the annual CYO Junior One-Act Play Contest. Serious, Comedy, Classic Comedy and Comedy Consolation.

Chartrand High School hosted the finals in the first three categories, and St. Catherine's did the honors in the Comedy Consolation.

St. Joan of Arc's thespians won the serious crown with "A Grotesque for November." Second place went to St. Andrew, Indianapolis, and third spot to perennial contender St. Catherine. Top actress and actor awards were won by Kathy Van Dyke (her third straight) and Gary Booker, both of St. Joan of Arc. Booker was credited with the first "perfect" score in the history of the competition.

ST. CHRISTOPHER'S "Rise and Shine" won top honors in the Comedy Division. Our Lady of Perpetual Help, New Albany, was second and St. Catherine's third. Janet Yeker and Alan

Kirchgesner, both of New Albany's Perpetual Help, won the individual awards.

The Classic Comedy did not want to St. Andrew, Richmond, for "Summer Stock Ala Carte." Second was Holy Name, Beech Grove, with third place going to Immaculate Heart. Again the second place entry, Holy Name, captured both individual awards on the stellar performances of Joan Wheatley and Chris Wilkins.

IN THE FINALS of the Comedy Consolation Division, (plays which were eliminated in the earlier Comedy competition) St. Roch eked out a one-point decision over Northside rival Immaculate Heart with a production called "Mad About Art." Little Flower was the third place finisher. Top actor and actress honors went to Rick Obergeff of St. Roch's and Susie Considine of Immaculate Heart.

A total of 61 plays were judged in the four weeks of competition.



CYO CADET WRESTLING TOURNAMENT, TEAM CHAMPIONS—These 41 Cadet Wrestlers comprise the all-victorious team from St. Simon, Indianapolis, which won its second consecutive CYO Tournament team title at Little Flower last Saturday, posting 140 points to defeat its nearest rival, Our Lady of Lourdes, by 102 points. The men responsible for the St. Simon success story are Coach Bill Norton (second row, right) and Jim McGovern (second row, left).

St. Simon repeats as mat champions

INDIANAPOLIS—For the second year in a row, St. Simon's parish swept top honors in both divisions in the annual CYO Cadet Wrestling Tournament held on March 29 at Little Flower. A week before winning the tourney, the team walked off with the league title.

In asserting their position as kings of the grappling world, St. Simon's posted 140 points.

WRESTLING TOURNAMENT RESULTS

49 pound class: championship: Jerry Kuhn, St. Simon defeated Mark Howe, Our Lady of Greenwood 4-0; consolation: Tim Leckman, Our Lady of Lourdes defeated Jim Kelly, Our Lady of Lourdes (pin).

77 pound class: championship: Jon Norton, St. Simon defeated Tim McGovern, St. Simon 6-1; consolation: Jim Mackel, Our Lady of Lourdes defeated John Ricker, St. Malachi 2-0.

89 pound class: championship: John McNichols, St. Simon defeated Bill Cobb, Our Lady of Lourdes 4-0; consolation: Greg Serrano, Our Lady of Lourdes defeated Greg Serrano, Our Lady of Lourdes (pin).

103 pound class: championship: Steve Hiltner, St. Simon defeated Pat Wilson, Little Flower (pin); consolation: Greg Serrano, Our Lady of Lourdes defeated Tom Kuhn, Our Lady of Lourdes 2-0.

129 pound class: championship: Sam McGovern, St. Simon defeated Dave Walpole, St. Simon 4-0; consolation: Mike Kader, Holy Trinity defeated Greg Serrano, Our Lady of Lourdes 1-0.

157 pound class: championship: Kevin Norton, St. Simon defeated Pat O'Brien, St. Simon 4-0; consolation: Rick Brinkley, St. Lawrence defeated Chris Courtney, Immaculate Heart 1-0.

175 pound class: championship: Tony Williams, Little Flower defeated Tony Williams, Little Flower 4-0; consolation: Bill Sam, Immaculate Heart defeated Bill Sam, Immaculate Heart 1-0.

200 pound class: championship: Mike Wenzel, St. Malachi defeated Rick Laker, Immaculate Heart 4-0; consolation: Carl Grubb, St. Malachi defeated Carl Grubb, St. Malachi 1-0.

225 pound class: championship: Tim Quinley, St. Joan of Arc defeated Benny Dugan, St. Roch (pin); consolation: Mickey Plante, St. Lawrence defeated Pat Flynn, St. Joan of Arc 4-0.

250 pound class: championship: Luke Gohr, Little Flower defeated Luke Gohr, Little Flower 4-0; consolation: Bill Lundy, St. Simon defeated Rex Cox, St. James 4-0.

285 pound class: championship: Bob Fobes, St. Lawrence defeated Mark Percy, Our Lady of Lourdes 4-0; consolation: Matt Stigdon, St. Malachi won third place by default.

315 pound class: championship: Mark Stevens, St. Simon defeated Frank Mackel, St. Roch 1-0; consolation: Jim Leckman, Immaculate Heart 8.

350 pound class: championship: Joe Steinmaier, Immaculate Heart 8.

400 pound class: championship: Tim Quinley, St. Joan of Arc 9-0; consolation: Tim Quinley, St. Joan of Arc 9-0.

450 pound class: championship: Terry Sulkovich, St. Lawrence defeated Tim Quinley, St. Joan of Arc 4-0; consolation: Pat Kirk, Our Lady of Lourdes defeated Tom Lopiccolo, Holy Trinity 4-0.

Team
Champion: St. Simon 136
Second: Our Lady of Lourdes 88
Third: St. Joan of Arc 28
Fourth: St. Lawrence 23
Fifth: Immaculate Heart 20
Sixth: St. Malachi 21

Prayer day set for vocations

ROME—Pope Paul VI has issued a call for the Church to observe the sixth World Day of Prayer for Vocations on April 20, the second Sunday after Easter.

In a letter to bishops throughout the world, the Pope said it was "an anxious, imploring, trusting invitation to the entire Church to unite itself with us . . . to implore from the goodness of the Lord the numerous and holy priests required today by the needs of His Mystical Body."

Correction

In listing the winners of the Marian Award in a recent issue of *The Criterion*, the name of Mary Alice Arnold, of St. Christopher's, Troop 24, was inadvertently omitted. We regret the error.

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Keynote

Father Lawrence Moran, pastor of St. Joseph Church, Rockville, who served for many years as a youth leader in the Richmond area, will give the keynote address at the annual Archdiocesan Junior CYO Convention to be held at Secunia High School, Indianapolis, April 18, 19 and 20. Convention planners are drafting a varied program of spiritual, intellectual and social activities for the annual parley.

Abp. Biskup talk will close series

INDIANAPOLIS — Coadjutor Archbishop Georgerup will address the final session of the Tri-Parish Adult Education Series at St. Andrew's parish hall at 8 p.m. Thursday, April 10. His topic will be: "Authority in the Church."

The public is invited to attend the lecture, which will include a coffee break and question and answer period. The other co-sponsoring parishes are St. Lawrence and St. Matthew.

Applications out for camp season

Applications are now being taken at the CYO office for the coming camping season at Rancho Framasa and Camp Christina. Blanks have been mailed to all parishes and schools, according to CYO officials.

Rancho Framasa will open for ten weeks of camping on June 8, and Camp Christina will lift the lid for a nine-week season on June 15.

The camping fee remains the same as last year—\$30, with a \$10 deposit parishes with the application.

Men's Club books Hoosier solon

NEW ALBANY, Ind.—Lee H. Hamilton, 9th District Congressman, will be the featured speaker Tuesday, April 8, at the Men's Club meeting at Holy Family parish. His talk will begin at 8:30 p.m.

Hamilton will address himself to some of the major problems of the last third of the 20th Century, and will follow his presentation with a Question and Answer period. The meeting is open to both men and women.

Blessing slated for new library

VINCENNES—The new \$180,000 library and courtyard in the Old Cathedral complex here will be officially blessed and dedicated at 4 p.m. Sunday, May 18.

The library, which contains works and other historical pieces of the early Church in the Northwest Territory, was made possible from grants by the Lilly Foundation of Indianapolis.

Father Leo Conli, pastor of the Old Cathedral, said that Bishop Paul Leibold would officiate at the blessing and dedication. A representative of the Lilly Foundation and city and state officials are also expected at the ceremony.

CYO NOTES

The Indianapolis Deeneries Spring Kickball Leagues will open in mid-April. A coaches' meeting will be held at an early date.

The Cadet Spring Baseball League entry deadline is April 8 with action set to open in late April or early May.

The Cadet Boys Track Dual Meet season opens the week of April 6. A total of 51 teams will compete in three classes. The city-wide meet for boys is set for May 18 and the event for girls May 25—both at the CYO Stadium.

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Easter project

INDIANAPOLIS — Seventy-six scouts from St. Simon's Cub Scout Pack No. 488 will deliver Easter baskets again this year to the guests at St. Augustine's Home for the Aged. A pack project for the past seven years, the baskets are made by the boys and filled with colored eggs, candy, Mr. and Mrs. Richard King are Cub Master and Den Mother Coach, respectively.

'Still negative'

BERLIN—A Polish Lutheran bishop reported in Warsaw that the Catholic Church in Poland is still negative in its attitude toward other Christians.



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No Tic Tacker

Paul G. Fox is on vacation. His Tic Tacker column will be resumed in next week's Criterion.

Lucas

(Continued from page 4)
He is attempting to speak and share His risen life through individuals and through His collectivity or Church in terms of our present experiences, our present trials, our present sufferings and deaths.

It is precisely because of this that many of us feel that the experience of Christ is found today in a unique way among the poor. And precisely because black people are represented so far out of proportion in that group, He can be experienced in a unique way in our black communities. Where His suffering is, there is where He is.

It is not a cliché but fact to expect that Christ will be more readily found in the Appalachians, the hunger pockets of North Carolina, Florida and Mississippi, the ghettos of Detroit, Harlem, Los Angeles and Newark. He is found with the poor and the outcast all over the land. But for too many "certificates" Christians, those places are seen solely as the habitats of the addict, the drunk, the criminal and the prostitute. "Christ would hardly be there." So they run off looking elsewhere. And they look in vain because they don't know where to find Him.

It is my belief that in these places, the hope and reality of His Resurrection lie most. There are not situations or ways of life to be maintained for human beings. Rather, they represent the deaths from which He is raised this Easter.

And He has been raised not only to bring about change in the lives of those who dwell in these abodes of society's outcasts but also to bring about change in the lives of those who create and maintain such conditions of human suffering.

Richmond group sets anniversary

RICHMOND, Ind.—Plans for observing its twenty-fifth anniversary were made when members of St. Mary's Guild met recently at the Electric Living Center at the Richmond Power & Light.

The anniversary celebration will be held April 28 at the school. The program will include a pitch-in supper with members of the Richmond High Singers providing entertainment.



FUTURE ST. MEINRAD SEMINARIANS—Shown above are 10 of the 14 seniors at the Latin School of Indianapolis who will enter St. Meinrad College of Liberal Arts next fall to continue their studies toward the priesthood. With them are Father Daniel Buechlein, O.S.B., left, and Father Vincent Tobin, O.S.B., both of the college. Two Latin School seniors will attend St. Mary's (Ky.) College, and five others will enter various seminaries or religious orders. The Latin School has a senior class of 51 students.

4 pre-Cana sessions slated at Richmond

RICHMOND, Ind.—The first in a series of four pre-Cana sessions for engaged couples will be held in the St. Andrew's School cafeteria beginning Sunday, April 13.

Subsequent sessions will be held on Wednesday, April 16; Sunday, April 20, and Wednesday, April 23. Each session will be from 7:30 to 9:30 p.m.

Persons planning marriage, married couples or anyone interested is invited to attend. There will be no charge for registration or conference materials. A certificate will be given to those completing the four sessions.

THE FIRST session on April 13 will be conducted by Pastor Ronald Deck, St. Michael's Lutheran Church here. His topic will be "Vocation of Marriage."

"A Doctor Looks at Marriage" will be the theme of the April 16 session. Dr. George Porter will be the featured speaker, and will center on the problems of sexual adjustment and pregnancy.

Mrs. Joseph Brokhage, pastor of Holy Rosary parish, and rector of the Latin School of Indianapolis, will speak April 20 on the subject: "Marriage and Morals."

THE FINAL session on April 23 will be a panel discussion on "Marriage, Tensions, and Money." Panel participants will be Mr. and Mrs. Robert Kurze, St. Mary's, Richmond; Mr. and Mrs. Max Sinnott, St.

Andrew's, Richmond, and Luby Williamson, Holy Family, Richmond.

Refreshments will be served by the members of St. Andrew's Pre-Cana Committee, of which Father William Ernst, newly-appointed assistant pastor of St. Andrew's, Richmond, is the moderator.

Survey

(Continued from page 1)
9.6%; disagree completely, 3.2%.

• "Since effective social change is mainly evolutionary, rather than revolutionary, the renewal of canon law ought to be based upon research, experimentation and the response of an informed clergy and laity." Agree fully, 72.5%; agree with reservations, 23.3%; disagree with most, 0; disagree completely, 4%.

• "A judicial function independent of legislative and executive functions—well established in democratic societies—has definite application in the Church community as well." Agree fully, 63.7%; agree with reservations, 26.6%; disagree with most, 5.6%; disagree completely, 3.2%.

• "Women should be fully represented in the renewal of canon law generally, and particularly with a view to removing inconsistent or discriminatory treatment of women in law, especially in laws relating to women in the religious life." Agree fully, 79%; agree with reservations, 16.9%; disagree with most, 3.8%; disagree completely, 1.6%.

• "The infallible power vested in the Pope and the body of bishops is sufficient to insure just laws meeting the needs of the Church community without the introduction of changes based on analogy with democratic governments and societies." Agree fully, 5.6%; agree with reservations, 9.6%; disagree with most, 26.6%; disagree completely, 56.4%.

• "A mere revision of the code of canon law, or a promulgation of a new code of similar structure, will not satisfy the needs of renewal and revitalization of the life of the Church." Agree fully, 66.9%; agree with reservations, 25%; disagree with most, 4%; disagree completely, 3.2%.

• "Laymen will lose respect for the Church and fail to obey the teachings of the Pope and bishops if any aspect of the binding nature of the present code of canon law is weakened." Agree fully, 2.4%; agree with reservations, 25.6%; disagree with most, 25.8%; disagree completely, 58.8%.

NCCM POINTED OUT that the board of governors of the Canon Law Society of America (CLSA), which was asked for an evaluation of the survey, "found it highly significant that the views of the NCCM consultants were generally consistent with those of the professional canonists of the CLSA."

Ike's legacy

(Continued from page 4)
plex. The potential for the disastrous rise of misplaced power exists and will persist.

"We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together."

That, too, we believe, was a vital part of Ike's legacy, particularly inasmuch as it came from a President who had victoriously commanded the largest operational military force ever assembled. His epitaph, based on those words alone, could well read: Soldier of Peace.

Opinions

(Continued from page 5)
textbook" bill. S.B. 133 was vetoed without any public statement to explain this veto.

Many organizations like the Humane Society have tax exemptions for contributors who contribute to help poor stray animals, yet there wasn't sufficient warm concern in 1969 for the needs of non-public school children, and these children cannot receive any tax credits when the parents are the ones paying the taxes.

Is it right more should be done for a stray dog than for an Indiana child? S.B. 133 would have permitted tax credits to corporations making contributions to non-public schools. I can personally only conclude, that if this is economy, then in the average home in Indiana, a parent-child relationship, direct or indirect, would be neglected. For instance, we wouldn't ignore our children's teeth, medical needs, food, schooling, or their young bodies in need of warm clothing.

If transportation isn't provided, as we feel it should be by the state, we simply cannot follow the old adage of some, who say, "Let them walk. I did when I was a kid." The "horse and carriage" didn't have much speed in that day, but history mentions they could strike and kill a person just the same.

Then think how dangerous it is in this age of carbon monoxide fumes, congested highways, automobiles moving at great speed, bad weather and railroad crossings to cross. It becomes an adult obstacle course, to challenge the mind of the most cautious adult in this fast-moving technological age we live in. We should not be blinded to the safety and educational rights of bus riding non-public school children.

Mrs. George E. Brown, Jr., Indianapolis

Dance slated

RICHMOND, Ind.—The Knights of Columbus are featuring the Campus One of Miami University, Oxford, O., at their "Spring Nights Swing" dance to be held Saturday, April 12, at St. Mary's hall from 9 p.m. until midnight.

Right now what is disturbing—and here I come back to what Bishop Purcell has said—is not that they seem to think that things off their chests, but that they seem to think that tensions can be dealt with for tension's sake. If a given priest or layman finds that he seems to be "way out" he appears to conclude that the recipe is to get still farther "out." Let us hope that this is a passing phenomenon.

It might be helpful in this respect if some of us were to take time out and observe what happens inside the equally complex though different organizational structure of the Protestant churches and councils. These have been dealing with "communication" longer than I can remember. They have, and in all probability they have some interesting things to tell us.

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Cardinals

(Continued from page 1)
and reflects the Pope's consistent effort to expand and internationalize the College of Cardinals.

In addition to the Ordinaries of dioceses that traditionally are honored with the rank of cardinal and papal diplomats and curial officers, Pope Paul has chosen to confer the red hat on a number of dioceses never before headed by a cardinal.

Among these are India's Archdiocese of Ernakulam, whose new cardinal will not only be the first cardinal from India but also the first cardinal of the Syro-Malabar rite. Scotland receives its first resident cardinal in centuries, since the only other Scot in modern times to receive the red hat is William Cardinal Heard, a member of the Roman Curia. Other firsts are cardinals for New Zealand, Malaysia Republic (Madagascar), the Congo and Korea. The nomination of Father Danielou fol-

lows the Pope's desire to give cardinalial honors to outstanding Church scholars who in past times would not normally be considered for membership in the sacred college.

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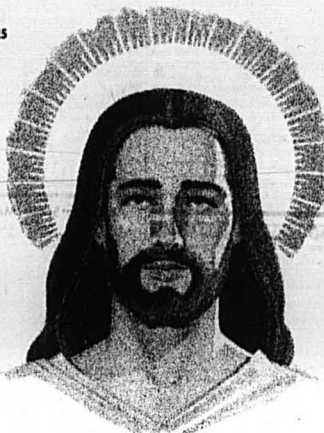
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EASTER MONDAY KAFFEE KLATCH—The Ladies Guild of Sacred Heart parish, Indianapolis, will sponsor its annual Easter Monday Kaffee Klatch and Card Party on Monday, April 7. Food and refreshments will be served from 12 noon to 1 p.m. with the Card Party to begin at 1 p.m. Mrs. Judy O'Farrell is general chairman, assisted by Mrs. Angela Kriesse as co-chairman. Shown above from left are: Mrs. Barbara Click, special gifts chairman; Mrs. Louann Roll, ticket chairman; Mrs. Mary Jane Pollard, publicity chairman; Mrs. Julia O'Farrell, door prizes; and Mrs. Angela Kriesse, food.



TO STUDY LANGUAGE ABROAD—Four St. Agnes Academy juniors have received notification from the Indiana University Honors Abroad Program that they have been selected for eight weeks' language study in various countries. A fifth was named as the first alternate in the program. Shown above from left, discussing the "good news" are: (seated) Kathy Van Dyke, of St. Joan of Arc parish; Anne Fisher, of St. Joan of Arc parish; Mexico; (standing) Lillian Gutierrez, of St. Gabriel's parish; France; Ida DeMarco, of Holy Trinity parish; Mexico; and the alternate, Gretchen Henn, of St. Joan of Arc parish; France. The girls were selected after competitive examinations and personal interviews.



TABLE TENNIS JUNIOR-SENIOR CHAMPIONS—Host Little Flower parish of Indianapolis, always a factor, in Junior CYO Table Tennis competition, broke through again in the 1969 version of the event. Little Flower swimmers won the Junior-Senior team crown and the third-place trophy in the overall team fight, in addition to two individual titles, a runner-up finish, and a third-place award in Freshman-Sophomore Girls' Singles. The coaching for the successful hosts was handled by Leo Bennett (back row, right), a former CYO Table Tennis winner himself. Seated next to Leo is Father Melvin Bertrand, CYO Priest-Moderator at Little Flower.

Urges increase in home Masses

ROCHESTER, N.Y. — Bishop Fulton J. Sheen of Rochester has issued a special report to the diocese urging enlargement of the parish program of home Masses.

This was the first action by the bishop for home liturgy since his pastoral letter of last August, criticizing "profanations" in some home-made worship rituals.

Bishop Sheen listed in his report the guidelines for such Masses as set forth by the diocesan liturgical commission. The guidelines stress that regular and frequent celebration of home Masses, "always accompanied by adequate instruction," is to be strongly encouraged, especially during Advent and Lent.

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Notre Dame Night

INDIANAPOLIS—The annual University of Notre Dame Night will be held Monday, April 28, at Stouffer's Inn. Dinner will follow a social hour at 7:30 p.m. The winner of a \$4,000 scholarship to the University of Notre Dame will be announced and the Notre Dame "Man of the Year" award will be made.

D of I social

INDIANAPOLIS—Our Lady of Every Day Circle, Daughters of Isabella, will sponsor a social evening at the Latin School, 520 Stevens St., on Thursday, April 10, beginning at 7:30 p.m. Interested persons are invited to attend. The Circle will hold its regular business meeting on Monday, April 21.

India Catholics

at 7.6 million

NEW DELHI — Catholics in India now number 7,607,286, according to data published in a new edition of the official Catholic Directory.

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VIEWING WITH ARNOLD

Up Tight gets tied up in rhetoric

By JAMES W. ARNOLD

"Up Tight" comes at you like a ton of bricks. This means that when it should be big and tough, it is; and when it should be tender and sensitive, it's also big and tough. You spend the whole film brushing that brick dust off your shoulders.

Ostensibly "Up Tight" is about a Cleveland black man who is living in a pressure cooker. In one night his whole world seems to be collapsing, and in an alcoholic blur he reaches for an unpeppery solution: the betrayal for money

of his best friend, who also happens to be a leader of the militant black underground. The money proves to be little help, and exposed by his own guilt and remorse, the hero accepts death.

This is, of course, a very timely variation on the Judas theme, actually a loose adaptation of John Ford's classic 1935 Oscar winner, "The Informer." Then big, old-fashioned Victor McLaglen betrayed an Irish revolutionary leader to the Black and Tans; now, equally huge, uncomprehending Julian Mayfield betrays not only his friend and cause but his race.

As before, it is a tragic human situation, a basically good but bewildered man, a victim largely of social forces, does exactly the worst thing imaginable in his own code of ethics. Then he must come to terms with himself, and his would-be judges must somehow reconcile their love for the man, and his past service and friendship, with the horror of the crime and the demands of justice. The shocker is that, like most of us, they welcome the task: they are eager to play God.

(Just the mention of "The Informer" may raise hackles in

black attitudes are important to know, and they certainly have not had much outlet in commercial films. But docu-

mentary and tragedy, journalism and art, do not mix well. The problem is presented too simply and hysterically to be cool reportage, and all the sociology pushes the immense human problem out of the emotional mainstream. It is as if Claudius and Horatio kept interrupting "Hamlet" by arguing Danish politics. (Further, in the volatile ghetto, the 1968 attitudes expressed in "Up Tight" may already be out of date.)

This is an odd film, in that it was made (on location in Cleveland's Hough ghetto) by a veteran white liberal (Julius Dassin), who has been out of the country for 20 years in self-imposed political exile. Mayfield, who also co-authored the adaptation with black actress Ruby Dee, is a novelist rather than an actor, which may explain why he sometimes overacts and sometimes supplies only a puzzled mien instead of the agony of soul that might

really move an audience. An intense militant in real life, Mayfield has also been an "exile" to Ghana and Spain, since 1961.

The movie articulates the black nationalist view with considerable power or so it may seem to whites who thought "Guess Who's Coming to Dinner" was a radical film. The late Dr. King, a better man than any on the screen or in the audience, gets especially rough treatment. Yet its portrayal of militants is far from flattering. They are ruthless fanatics whose bitterness justifies any action, and their liquidation of Mayfield is cold-bloodedly logical. They are allowed to have the last word in a long running debate with a moderate (strongly played by Frank Silvera), yet his stand is sufficiently forceful to give the audience a choice.

Interestingly, most advance promotion indicated that at the end the hero kills himself, presumably so as not to show blacks killing blacks. In the released version, however, after a pointless but highly cinematic chase up and around the superstructure of a bridge (cf. Dassin's "Naked City"), Mayfield allows himself to be shot by two black assassins (one of

whom cannot bring himself to fire). This crucial change could vindicate the moderate's prophecy that violence is self-defeating. But young blacks might well interpret it as justifiable elimination of the weak and outdated who hold back the cause.

Purely as film, "Up Tight" is too heavy to be the brooding Fordian tragedy. But it is, like most Dassin movies ("Rififi," "Topkapi"), very big in its movement, which tends to make the action exciting and the dialogue melodramatic.

A confrontation and shoot-out between police and blacks jamming the balconies of a row of alley tenements may be improbable, but it is powerfully imaginative cinema. Perhaps the most memorable scene is a daffy moment when Mayfield, half-drunk and reflected in a penny arcade mirror, describes

for slumming whites what it would be like after the black revolution. It's contrived, all right, but it's scary as well as funny, with the ironic truth of real comedy.

Recommended: Oliver! (A-1), Lion in Winter (A-3), Bullitt (A-3), 2001 (A-2), Yellow Submarine (A-1), Finian's Rainbow (A-3), The Fixer (A-1).

Radio and Television

BLOOMINGTON AREA
Monday-Friday Radio
11:30 a.m.—Night Call—WVTV
6:00 a.m.—Sacred Heart—WVTS
CONNEYSVILLE AREA
Sunday Radio
11:30 a.m.—Hour of the Crucified—WVNC
12:00 p.m.—Sacred Heart—WVNC
EVANSVILLE AREA
Sunday Television
10:00 a.m.—Enter Sunday Mass—(14)
10:00 a.m.—Enter Sunday Mass—(14)
11:00 a.m.—The Circle—(14)
6:00 p.m.—Secret of Michigan—(14)
10:45 p.m.—The Circle—(14)
Sunday Radio
6:30 a.m.—Sacred Heart—WVBS
9:45 a.m.—Hour of St. Francis—WVPS
9:00 a.m.—Catholic Hour—WVBS
9:30 a.m.—Georgetown University—WVBY
INDIANAPOLIS AREA
Saturday TV
7:30 a.m.—Lessons for Living—(14)
Sunday Television
6:30 a.m.—This is the Answer—(14)
7:00 a.m.—This is the Answer—(14)
8:00 a.m.—The Circle—(14)
8:30 a.m.—New—(14)
8:45 a.m.—Religion in News—(14)
9:00 a.m.—Day of Disciples—(14)
10:00 a.m.—Challenge—(14)
10:30 a.m.—Look Up and Live—(14)
11:00 a.m.—Camera Three—(14)
12:00 noon—Meditation—(14)
12:30 p.m.—Cross Exam—(14)

12:30 p.m.—Focus on Faith—(14)
11:05 a.m.—Night Call—WVTV
9:00 p.m.—The Circle—(14)
1:00 a.m.—Cross Exam—(14)
1:00 a.m.—New—(14)
8:30 p.m.—Give Us Darkness—(14)
Sunday Radio
6:00 a.m.—Enter Sunday Mass—WVBS
6:30 a.m.—Hour of the Crucified—WVBS
9:25 a.m.—Guidance—WVBS
2:00 p.m.—Sacred Heart—WVBS
2:00 p.m.—Great Music of the Church—WVBS
10:45 p.m.—Hour of St. Francis—WVBS
Friday Radio
6:00 a.m.—Sacred Heart—WVBS
9:45 a.m.—Hour of St. Francis—WVPS
9:00 a.m.—Catholic Hour—WVBS
9:30 a.m.—Georgetown University—WVBY
Monday-Friday Radio
11:30 a.m.—Night Call—WVTV
6:00 a.m.—Sacred Heart—WVBS
9:45 a.m.—Hour of St. Francis—WVPS
9:00 a.m.—Catholic Hour—WVBS
9:30 a.m.—Georgetown University—WVBY
MADISON AREA
7:15 a.m.—Hour of St. Francis—WVBS
NEW ALBANY AREA
4:30 p.m.—Lamp Unto My Feet—(11)
11:30 a.m.—Christophers—(11)
11:30 a.m.—Christophers—(11)
Sunday Radio
6:15 a.m.—Hour of St. Francis—WVBS
6:45 a.m.—Sacred Heart—WVBS
9:15 a.m.—Hour of St. Francis—WVBS
9:45 a.m.—Sacred Heart—WVBS
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WHERE DOES HE GET IT?

A child's view of Easter

By BARBARA VASIOFF
Washington, D.C.

DID YOU ever stop to think of the many approaches adults use to relate the "true meaning" of Easter to children? Parents, teachers, relatives—we are all guilty! Like the early storytellers of unwritten folk literature, we beautifully describe the Scriptural accounts of the man Jesus, who was nailed to a cross, died, sealed in a tomb, and then miraculously came back to life. But, what does a child remember of these words once he has heard them?

Depending upon the age of the child, various answers may be given to the question, "What does Easter mean to you?"

The very young might tell you, "It's a nice day," or a "spiritual day." Translated, this means receiving a gift or some unexpected surprise will be in store for them. Many children make the comparison that on Christmas you "get toys from Santa Claus," and on Easter, "you get candy and eggs from the Easter bunny." Both Christmas and Easter are "nice" days.

ABOUT THE third grade, the child seems to feel he must answer this question mentioning some thing specifically related to what he has previously heard about Jesus. What this relationship is however, he may not be

quite sure. "Easter means the cross, or something like that." Sometimes they might loudly proclaim, "Jesus was born on Christmas, and God was born on Easter." If you show shock or disturbance with this answer, you can readily engage the child in conversation in which he will elaborate upon the fact. In this case, he might creatively relate other aspects of Easter to "the birth of God."

The fifth-grade child knows that Easter is a holiday. What designates a holiday? Primarily, it is being out of school, but running a close second, is the fact that preparations vary the routine at home, and one may expect the always fun-to-do art project in his classroom.

The sixth-grade child appears to be thoroughly conditioned. No matter what you ask him about Easter, he might quickly tell you something similar to, "Jesus rose from the dead on that day." You might not be sure of the significance of his answer however, because he is often smiling broadly. This gives you the feeling that he is proud of finally recalling the appropriate thing to say, after five years of unsuccessful attempts.

WITH ANSWERS like these, we begin to realize we can't just tell children about the Resurrection. Nor does the direct approach relate all we would like them to know about Easter. So, again adults try. This time we expose them more personally to the Easter message by employing various customs and traditions.

The egg has always been a symbol of new life. When the baby chick breaks open its shell, what better representation of Christ breaking forth from the tomb? It seems only natural that colored eggs should be a vital part of the child's world at this time.

And, we can't forget that Easter rabbit who has appeared in every picture book on Easter the child has had, hopping across green fields with baskets of candy under his arm.

Although the religious significance of the Easter bunny may not often be mentioned, if one traces it back, the truth of the matter can be found. It seems the Egyptians used the rabbit, or more specifically the hare, as a symbol for the moon. Now since the Council of Nicea, Easter has been determined by the position of the moon. Thus, moon equals hare equals rabbit equals Easter bunny!

As the custom of receiving new clothing, which is sometimes the case at Easter, we can thank the English. They touched upon the joyous aspects of Easter, but steeped the custom with English tradition. To them, being happy meant, "being secure in the avoidance of Hell, and in the assurance of getting to Heaven." Believing wearers of old or used clothing talked to his size, understands that their new clothing is helping to ward off some ill omen.

"At Easter let your clothes be new."

Oh, how sure you will it be! Now let's just think for a minute. When was the last time you heard a child tell of the religious significance of the Easter egg or Easter bunny? What child receiving patent leather shoes, or an Edwardian suit tailored to his size, understands that their new clothing is helping to ward off some ill omen?

TEACHERS and scholarly relatives sometimes feel they have an approach which will succeed in communicating another portion of the Easter message to children. Wanting them to realize that Easter should be remembered not just on one Sunday, they point to the common everyday reminders of

Easter, which children might happen upon throughout the 365 days of the year. Teachers tell about the symbolism of the metamorphosis of the caterpillar to butterfly. Relatives bring into our homes, and into the children's hearing the strange story about the phoenix, the bird that supposedly lives between 300 and 500 years by periodically plunging into a fire and then miraculously emerging alive. The connection with the Resurrection is readily apparent.

They might continue telling about the symbolic meaning of the eagle, the lion, or whale. But just how often might a child think about this symbolism as he looks at one of these animals in a zoo or museum? These examples often succeed only in being stories told to entertain, or enrich the table conversation, and then fade out of existence until next year rolls around.

With this assorted mass of information, what understanding does a child eventually come to have about Easter?

While we adults talk about Easter, perhaps it is the children who really grasp the true message contained in the event. When you hear a child say, "We don't hunt for eggs any more because we know the truth about the Easter bunny. But, last year was my baby sister's first Easter, and what I remember most was the fun we had hiding the eggs for her to find. We laughed so hard because she tried to eat them with the shells on." Or the child might say, "Easter means new life. I usually don't try too hard to improve my grades in school, yet somehow after the Easter vacation I feel like I am starting over again, and I really try to do better." A deep insight, isn't it?

After all, what is Easter if it is not a time of shared joy? What better way to think about the Easter message, than to carry back to the normal daily situation a concept so deep and divine, as to, "keep trying" . . . to "see life anew?" Perhaps it would be well for adults to try to understand a child's approach to Easter for a change.

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Hold fast

So why do I know Easter but a day?
Is there one tiny spot within my heart,
In seeming generosity, to give the Risen One
On that one day?
Not His, but mine the awful fault
That Easter lasts so short a time
That ethnic pride or racial hate
Denies the peace that longs to stay
Within my heart.
Hold fast, my soul, the truth he gave to men
That Christ has died, Christ is risen,
Christ will come again.

By Mary Baker
Indianapolis



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Promise of Easter

By PLACID JORDAN, O.S.B.

To the Christian, Easter means the daybreak of eternity.

Christ rose on that first Easter-morn and we are to rise with Him.

The God-Man did not die. God never "dies" for God is life eternal. It is our destiny to share that life, to become partakers of the light that overcomes all darkness, a light so bright and glorious that it permeates the whole universe and transfigures God's creatures so

as to make them lightbearers, if only they will abandon themselves to the radiance of divine grace.

Symbolism? No. Reality! Supreme, transcending reality, the only real reality, for matter, all corporeal existence is but a reflection, a mirror and an image of what is to come when matter is transfigured.

Christ's rising from the tomb signifies such transformation, the passing from a death that is not an end, to a life that is really living, a new birth and transition from the ephemeral to the eternal.

On Golgotha, with Christ on the Cross, all seemed lost. Utter darkness and desperation prevailed. Indeed, God seemed "dead." Had this been the end, life itself would have been dead, crucified, lost and buried, but it was not. For Christ was to rise from His tomb—and rise He did. Death was conquered.

DEATH is always conquered when we want it to be conquered, when we link up our destiny with eternity rather than remaining confined to that man-made vicious circle which is an earth-confined life, one encompassed by the brief span of our preliminary existence here below.

What other perspective can be as grandiose as this perspective of immortality which is the promise of the Christian faith? All of creation re-acts it, for life is never at an end. It is an unnumerable reprises; there is always a new beginning. Rebirth is the constantly new challenge.

Man, however, is to be reborn in the spirit, even though he may be a thousand deaths here on earth. The real life he is to attain is "heavenly," as St. Paul says, it is one of proximity to the divine, hence one "in-

corruptible and not corruptible" (1 Cor. 15, 42), one of spiritual rather than of merely material import.

SUCH IS THE meaning of Easter joy. Christ's rising from the tomb was its foreboding. Now we dare to make it our own. Should not this rejoicing be one of overwhelming power? Should not Easter bells ring far and wide to a human race now lost in the darkness of its own tomb, so as to make it aware that the time no longer is one of the Cross, but now one of the Alleluia?

As St. Augustine said, "If we sing the Alleluia after the Lord's Resurrection, it is because after our own resurrection we shall unceasingly sing it in heaven. Here we sing Alleluia in the midst of cares, then we shall sing it in peace; now we have but the hope, but then we shall possess the reality."

The death that has an awakening is the dominant theme of the Gospels. "He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies because of His spirit that dwelleth in you," we read in the Letter to the Romans. Because of this spirit which is the divine spark in man, resurrection from mortality is our destiny, the eternal promise of Easter.

SHOULD WE NOT all aspire toward the life of the butterfly rather than being satisfied with the crawling existence of caterpillars? Our bodies are corruptible, our lives are ephemeral, but they are destined to become incorruptible, to achieve immortality in a state of spiritual transfiguration.

Life everlasting! This is the promise of Easter. What greater ambition can there be than to obtain such fulfillment? Easter joy forever—such as no "eye has seen, nor ear heard, that God has prepared for them that love him." (1 Cor. 2, 9).

KC Council sets

fete for Sisters

INDIANAPOLIS — "Sisters Appreciation Day," sponsored annually by the Our Lady of Fatima Council, Knights of Columbus, is scheduled Easter Monday, April 7. The day is planned for Sisters residing within the territorial boundaries of Our Lady of Fatima Council. A feature of the day's activities will be the special free showing of "Gm!" at the Arlington Theater, 1025 N. Arlington Ave., beginning at 1:45 p.m. All Sisters, parochial lay teachers (and their families) serving in Marion County Catholic Institutions, are invited to the movie.

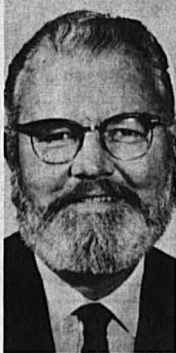
Set paper sale
INDIANAPOLIS—The Martha and Mary Helpers of Little Flower parish will sponsor a paper sale for the benefit of the parish organ fund, on Tuesday and Wednesday, April 8 and 9. Paper crates will be found in the school yard at 1401 N. Bosart Ave. For pick-up service call Little Flower rectory, 357-8352.

JESUIT NAMED DEAN OF THEOLOGICAL UNION—Father Joseph B. Well, S.J., has been named associate dean of the Graduate Theological Union in Berkeley, Calif., an amalgamation of 14 Protestant, Catholic and Jewish divinity schools. The 32-year-old Jesuit will assume full-time responsibilities for the GTU's academic program this fall. He has been a member of the union's graduate faculty for three years and is professor of historical and dogmatic theology at Alma College, a Jesuit seminary in Los Gatos. (RNS photo)

Speaker named
NOTRE DAME, Ind. — Cardinal Leo Joseph Suenens of Malines-Brussels, Belgium, will be featured speaker at a symposium on "The Nun in the World of the Seventies," co-sponsored by St. Mary's College here, June 11 to 13.



PIETA—This striking canvas is by Sister Mary of the Compassion, O.P. (Constance Mary Rowe). The London-born artist, who came to the United States in 1935, is a contemplative Dominican of the Sisters of the Perpetual Rosary Cloister, Union City, N.J. Photo courtesy of the Dominican Fathers of St. Albert's Province.



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GOOD CITIZEN — Ellen Dugan, a senior at St. Mary Academy, Indianapolis, has received the Good Citizenship Award recently presented by the Caroline Scott Harrison Chapter of the Daughters of the American Revolution (DAR). The daughter of Mr. and Mrs. John J. Dugan of Holy Trinity parish, she is now eligible for county, state and national competition for scholarship awards.



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EASTER IN CZECHOSLOVAKIA:

A refugee remembers

By NICHOLAS KEER
Adelaide, South Australia

"This Easter, of all Easters, will be Czechoslovakia's Easter. Churches will be crowded. Those who used to stay away will be there, seeking strength. . . . These are the words of Jan, a refugee. The thoughts behind them are shared by many Czechs who, like Jan remember the beauty of Easters before the Communist regime . . . the new freedom the nation found and which reached its zenith last year . . . and the agony of the Russian Occupation which snatched it away. There are many refugees like Jan. They want to call on the

Christian world to share this, their Easter, with them, and to pray, with them, that their nation will be re-born. But they have left family and friends behind in their imprisoned country. They cannot speak out against the invaders without jeopardizing the safety of people they love. They must remain anonymous and silent. Jan, who cannot release his name, believes he speaks for them. This, he says, will be our greatest Easter. Those who grew up Communists will go to church, for they are looking for hope and fulfillment.

IN THE TIME of freedom, before World War II, Easter and

Spring were part of our nation's life. We bound branches together into big-I know no English word for them, but something like tall brooms, something like great bouquets for Palm Sunday.

We covered the branches with ornaments and flying ribbons to be blessed, and carried them in procession around the church. They were like huge flowers and were the pride of every farmer and his son.

On Holy Thursday, before sunrise, each farmer took the procession branches into his fields. They were tied to make a cross. It faced east, for Christ will come from the east for the judgment.

Each farmer knelt in his fields and prayed that God would bless his ground. Each branch he used in the cross represented a crop. Oak was for wheat. Other trees and bushes—I do not know them in English—were for barley, oats and rye.

He finished his prayers and went to a stream to wash, remembering the running waters of the Jordan and of baptism.

We all used water from a running brook or river that day. Even the sick who had to stay at home had it brought to them.

On Good Friday we prayed at the Holy Grave, an altar where the figure of Christ was laid.

On Saturday the priest carried the Holy Sacrament through the town and the square, with singing and music.

And on Easter Sunday, Mass was in its fullest glory. It was a masterpiece of music and art.

WHEN THE Communists came to power the farms were abolished. The life went out of the customs.

Now, after a short period of freedom, people are returning to these customs. They see the soul of the nation rests in them and, from them, the nation finds strength.

This year the customs of Easter, the culture and the belief of our nation will be as never before.

The priest-heroes, who were jailed and suffered for their nation and for freedom, will preach

—not revenge, but forgiveness and hope.

Our oldest apostle of Easter will be close to us. In every church there stands an altar or statue to Good King Wenceslas. There would be almost no man in Czechoslovakia who has not stood and prayed at one of these shrines since the Occupation.

There is a legend that the Good King sleeps and waits with his heroes in Blank Hill. When the country's suffering reaches its peak the fill will break open and he will lead his army of heroes to help his nation.

WENCESLAS still stands for freedom and justice for every man.

Last St. Wenceslas Day, Dubcek was in the Kremlin. He had been taken there by force. We in Prague did not see him as another Wenceslas. But we did see him and his government as courageous heroes, stepping stones to democracy, to freedom and justice for every man. There was a procession, full of flowers, to the cathedral and to the saint's main statue in Prague. A boy tried to put a national flag into the Good King's hand. The Russians shot him.

St. Wenceslas was always the nation's symbol. He is our symbol more strongly now.

The saint's ideals, the new life of Easter, the new life of Spring, the new life of our nation's soul. . . . This year they all give us new hope.

Our nation is entombed, like a seed in the ground. Christ was also in a tomb. Never has His victory over the tomb meant so much to us.



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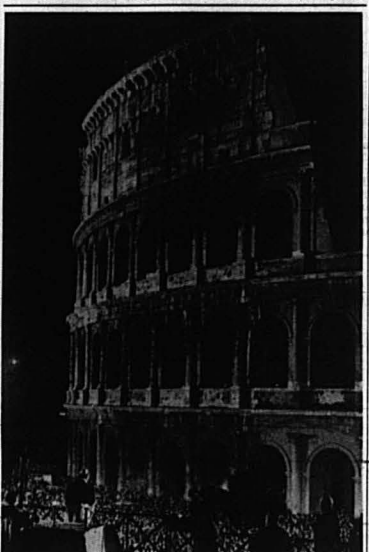
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WAY OF THE CROSS—On Good Friday evening Pope Paul takes part in an outdoor ceremony in downtown Rome, from an elevated platform facing the Colosseum.



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SPECIAL LIMITED ENROLLMENT FOR EXTRA CASH BENEFITS EXPIRES MIDNIGHT, MAY 11, 1969

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

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

\$100 a week while you are hospitalized

(See all plans at right)

\$75 a week while your wife is hospitalized

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

\$50 a week for each eligible child hospitalized

(See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit

(Payable on all plans. See details at right)

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 11, 1969!

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

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

"Try" This Plan For Only \$1

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

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

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

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

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

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

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

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

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

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

How The Plan Protects You And Your Family

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

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

How Your "Health-Bank Account" Grows

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

Peace of Mind and Security

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

Extra Cash In Addition To Other Insurance

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

Surprisingly Low Cost

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

How Can We Do It?

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

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance 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 may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form 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

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN
\$5,000 MAXIMUM

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

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

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

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

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

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable!" Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after you have 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 hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

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

Female on All-Family or Husband-Wife PlanADD: \$2.25

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.

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18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

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

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably your present health insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.

5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the one that suits you best!

If you're 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 (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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

7. How much can I be paid in a Catholic hospital? Each plan has its own "Aggregate of Benefits," which we call the maximum.

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

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$50 a week (\$7.14 a day) extra cash income while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits? No, you will be covered in any hospital of your choice—except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force? It becomes effective the very same day we receive your Enrollment Form. Accidents that occur before your policy is 30 days old 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.

13. Why is the Hospital Plan for Catholics so much like having an extra "bank account"? When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the 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."

14. Are there any other unusual benefits? 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. (This is not a cash value or death benefit.)

15. Will my claims be handled promptly? Yes, 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 with no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost? Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN.

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

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 11, 1969

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. 0196

INSURED'S (Please Print) First Middle Initial Last

ADDRESS Street

City State Zip No.

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

SELECT PLAN DESIRED (Check One Only)

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

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

Date Signed X

FORM 5-147M Insured's Signature SIGN—DO NOT PRINT

Please make check or money order payable to MUTUAL PROTECTIVE