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## FIRST DIP SINCE 1900

# Decline reported in total number of U.S. Catholics

NEW YORK—The 1970 Official Catholic Directory reports the number of Catholics in the United States fell last year for the first time since 1900.

Also lower were the number of priests, nuns, brothers, converts, infant baptisms, schools, students in Catholic schools, and places where Mass is celebrated, according to figures in the annual published by P. J. Kenedy and Sons of New York. The 1970 Directory was issued May 21.

The volume itself—almost 1,700 pages

and weighing more than six pounds—is almost the only thing in American Catholicism that remained as big as the year before.

Most significant decrease was in the number of Catholics in the nation. The 1970 directory reported 47,872,089 U.S. Catholics—a numerical decrease of 1,149 from last year's directory and a proportional decrease in the percentage of Catholics in the total population. They now number 23.5% of the country's 203,616,268 population.

THE TOTAL CATHOLIC population reported in the official directory is drawn from the number of Catholics living in the United States plus the number of American Catholics living overseas on military, diplomatic or private business.

In 1900 there were 10,129,677 Catholics recorded in the U.S. The total had gone up steadily every year since until now.

Diocesan priests in the U.S. decreased 182 from the previous year's total of 37,454—a smaller drop than partial and unofficial surveys by others had indicated during 1969—while priests of religious orders shrank by 246 to 21,920. Orders of religious brothers reported a loss of 132, for a total of 11,623.

Sisters showed the largest decline, losing 6,236 women and standing at a new total of 160,931.

The number of parishes with resident pastors was up by 80 to 17,653 and—along with parishes lacking a resident clergy—meant a record total of 18,224 parishes.

CONVERTS DECREASED by more than 10% to 92,670. The number of infant baptisms was off 8,314 to 1,086,858, while the number of marriages climbed more than 11,000 to 417,271 during the year.

Catholic college and university enrollments decreased by 4,853 students, reversing an annual comparative trend upward each of the previous 16 years. Current enrollments now total 430,863—compared with 302,908 in 1960 and 252,727 in 1950.

There were 606 fewer educational institutions. Full-time pupils in Catholic elementary and high schools—which total 12,029 schools—declined 6.2% in one year and 10.2% in two years, for a numerical drop of 313,252.

All children under Catholic instruction—including those in public schools who belong in part-time religious instruction programs—number 10,638,156, which is down 331,414 from the year before.

## Communion mode change 'possibility'

GREEN BAY, Wis.—Catholics in America may soon be in for another notable change in traditional worship, it was revealed at a meeting here of liturgical leaders from four states.

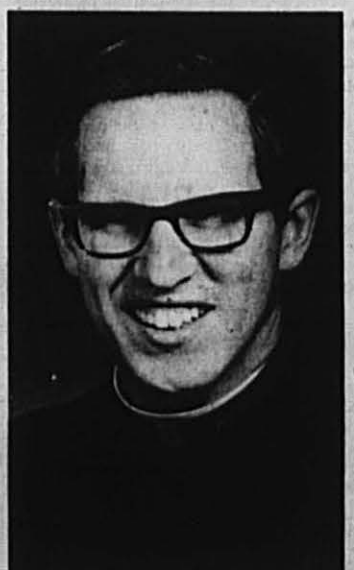
According to officials of the Federation of Diocesan Liturgical Commissions, Catholics may be permitted to have Communion wafers placed in their hands by the priest rather than on the tongue as is presently done.

The practice, although relatively new, has not been authorized in the United States.

Bishops of France and Germany have been empowered to use their discretion in permitting Catholics to receive Communion in their hands.

On May 29, the Vatican Congregation for Divine Worship issued an instruction on the manner of administering Communion. Although an overwhelming majority of all bishops questioned by the congregation rejected distribution of Communion into the hands of the faithful, the instruction permitted individual bishops' conferences to petition the Holy See for the introduction of the practice.

The proposal for "Communion in the hands" may be brought before the National Conference of Catholic Bishops (NCCB) for approval in their meeting next November by the Bishops' Committee on the Liturgy.



REV. THOMAS R. JORDAN

## AT ANNUAL MEETING

# ICC issues plea for peace

Ninety delegates from the five Catholic dioceses of Indiana, attending the fourth annual meeting of the Indiana Catholic Conference last week at the Fatima Retreat House, Indianapolis, acted on a wide-ranging series of proposals and recommendations, including the dispatch of messages to President Nixon, Governor Whitcomb, and the entire Indiana Congressional delegation voicing "deep concern over the war in Southeast Asia."

Bishop Raymond J. Gallagher of Lafayette, executive chairman of the Board of Directors of the Indiana Catholic Conference and president of its Advisory Council, presided over the delegate assembly. Archbishop George J. Biskup of Indianapolis, general chairman of the Board of Directors, headed the delegation from Indianapolis which attended the two-day meeting.

The proposals and recommendations of the several departments and committees of the Conference included a strong plea for peace, a request to state officials for information on the progress of reform at Pendleton Reformatory, a decision to affiliate with the Indiana Council of Churches and the Jewish Community Relations Council in a state-wide communications project, "Impact-Indiana," and several suggestions for increased diocesan and parish activities in the area of social action.

THE PLEA FOR PEACE, voiced by the delegation, resulted in the sending of messages from the Board of Directors to the President, the Governor, and the members of Congress from Indiana which stated: "We, the Board of Directors of the Indiana Catholic Conference express

## DEFER ACTION

The Indiana Legislature's General Education Study Committee has deferred action until its next meeting, June 22, on a bill providing approximately \$10 million a year in state aid to nonpublic schools.

The committee met Monday to consider a number of proposals concerning schools but delayed consideration of those involving financing. Representatives from the governor's office asked for time to study the bills.

The Finance Subcommittee of the General Education Study Committee on April 20 voted approval of the \$10 million aid package to be based on a "purchase of services" contract with nonpublic schools.

our deep concern over the war in Southeast Asia and our deep concern that negotiations and other peaceful means be pursued to settle all differences in the family of nations."

The delegate assembly, at its opening session, was addressed by Dr. Grover L. Hartman, executive secretary of the Indiana Council of Churches. Dr. Hartman spoke of the many projects of mutual concern where the Indiana Council of Churches and the Indiana Catholic Conference have joined their

efforts. He extended a cordial invitation for the Conference to affiliate with his organization.

The Delegate Assembly endorsed the efforts of the Committee on Nonpublic Schools in seeking state aid for nonpublic education in Indiana. The conferees were brought up-to-date on the status of a proposed bill for such aid which has been submitted to the Finance Subcommittee, General Education Study Committee, Indiana Legislature. Last week, the finance subcommittee voted unanimously to recommend approval of the aid to the parent General Education Study Committee.

THE BOARD OF Directors, upon recommendation of the Social Action Department, commended the Indiana Interreligious Commission on Human Equality (IICHE) for its accomplishments during the past year and voted to continue participation in the program by the five Catholic dioceses. Earlier, the delegate assembly heard Rev. Vern J. Rossman, executive director of IICHE, summarize the activities of the commission.

This year's meeting of the Indiana Catholic Conference was its first under a revamped operational structure recommended by an Organization Study Committee headed by Archbishop George J. Biskup of Indianapolis. The reorganization is designed to stimulate a greater exchange of ideas among the dioceses and to result in greater involvement in Conference activities by religious, women, and youth, in addition to the current involvement of the clergy and laymen.



L. P. McFADDEN—Jeffersonville man elected new Indiana Knights of Columbus State Deputy.

## Indiana K of C voices strong abortion stand

FRENCH LICK, Ind.—With an eye on the upcoming session of the Indiana Legislature, the Indiana Knights of Columbus have taken a strong official position on abortion and aid to private schools, two issues which will likely be considered by the lawmakers when they meet next year.

The actions by the Knights took place in the form of resolutions adopted at their 69th annual convention, held here May 14-17.

The statement on abortion noted that legislation on this subject was considered by the 1969 Legislature, and pointed to the likelihood that it would come up again in 1971. The Knights resolved that they were "opposed to any relaxation of the laws against abortion in this state. We urge our Governor and our legislators to see that no such legislation is introduced, but should it be introduced, we ask them to keep in mind what abortion really is, and respectfully remind them that the Fifth Commandment says, 'Thou Shalt Not Kill.'"

ON THE MATTER OF AID to private schools, the Knights pointed to the substantial contribution these schools make to quality education in Indiana, stressed that parents have the ultimate responsibility for educating their children, and resolved that "the Indiana jurisdiction of the Knights of Columbus urges the 1971 Legislature to formulate and put into effect some fair and meaningful method of assistance to these private schools, so that they may continue to make their contribution to the education of the young people of Indiana."

In other actions, the Knights elected Lawrence P. McFadden of Jeffersonville their new state deputy, replacing Arthur V. Philion of Mishawaka. Other officers elected were Joseph F. Krueger, South Bend, secretary; Richard B. Scheiber, Huntington, treasurer; Walter J. Crowell, Connersville, advocate, and Fred H. Wright, Princeton, warden.

AMONG THOSE HONORED at the convention were John Juering, Richmond, who received the coveted Catholic Lay Action award, given annually to an outstanding Catholic layman, and Christopher Foster, New Castle, who received the Youth Leadership award. Both were presented at the convention's Saturday evening banquet. A highlight of the banquet was the presentation of the winning speech in the annual oratorical contest sponsored by the Knights. The winner was Pierre Gilles, a junior at Andean high school in Gary. Gilles was sponsored by St. Clement Council, East Gary.

Alvin B. Holland, Logansport, a past state deputy, won the outstanding state chairman award for his performance in raising \$150,000 over a two-year period for the building and reserve fund for the Father Gibault School for Boys, near Terre Haute. The school is sponsored by the Indiana Knights.

Other top awards for outstanding performance went to Msgr. Kreis council 1231, Lawrenceburg; St. Joseph council 5290, Indianapolis; and St. Pius X council 3433, Indianapolis.

## Archdiocese to note Jubilee of Holy Father

The Archdiocese of Indianapolis will observe the 50th anniversary of the ordination to the priesthood of His Holiness Pope Paul VI on Sunday, May 24, along with other dioceses across the country. The observance is being held on the Sunday preceding the actual anniversary, which occurs on May 29.

Archbishop George J. Biskup has asked pastors to designate one of the parish Masses as the "official parish celebration."

He also suggested that a list of special intentions for the Holy Father be used for the Prayers of the Faithful.

## ALSO COVERS SEMINARIES

# Vatican document promotes college level ecumenism

the Second Vatican Council... towards the longed for objective of unity among all those who believe in Christ."

Particularly noteworthy was the inclusion of seminaries under terms of the document. It implies greater cooperation between the Catholic Church and other Christian Churches in the training of seminarians.

Entitled "Ecumenism in Higher Education," the directory states that the principles of ecumenism should be appropriately introduced into all Catholic higher education institutes, notably the seminaries and universities.

THE PRACTICAL details on how this should be accomplished is left to Church authorities in each country, but the document makes the following suggestions:

—A greater place for ecumenism in Catholic university studies.

—Cooperation between Catholics and non-Catholics in social and welfare work.

—Closer cooperation between Catholic and non-Catholic universities and seminaries, including the sharing of libraries and other facilities.

—Establishment of special ecumenical study institutes for both Catholics and non-Catholics.

—Exchange of instructors between Catholic and non-Catholic universities.

THE DOCUMENT STATES THAT

## 60 YEARS A PRIEST

# Fr. Anselm Schaaf to mark Jubilee

ST. MEINRAD, Ind.—Father Anselm Schaaf, O.S.B., will celebrate, with his fellow Benedictines at St. Meinrad Archabbey, St. Meinrad, Ind., his Diamond Jubilee of Ordination on Friday May 22, 1970.

Father Anselm was born on June 2, 1884, in Schnellville, Ind., the son of a carpenter. After attendance at Sacred Heart Parochial School and Main Public School, Edward Schaaf came to the Minor Seminary as a second classman in 1900.

He was professed in 1905. Solemn vows on December 8, 1908 and

ordination on May 21, 1910 followed. Father Anselm taught Hebrew in the Major Seminary and Greek, German, Algebra and Elocution in the Minor Seminary. Later, he was appointed to administrative positions.

The list of subjects he taught over the years (1910-1958) is formidable: besides the subjects already mentioned, he taught Religion, Psalms, Patristic Latin, Scriptural Greek, Homiletics, Catechetics and Ascetical Theology. In the summer vacation months, Father Anselm also taught: Religion at the Ursuline Convent at Maple Mount, Kentucky (1939-1943) and Religion and Ethics for the Sisters of St. Joseph at Tipton, Ind. (1948-1950).

THE ADMINISTRATIVE career of Father Anselm was as full as his teaching career. In 1928 he was appointed Spiritual Director of the Major Seminary. He then became Rector of the Minor Seminary. That year until 1951, he was a

member of the Abbey council. In 1931, Father Anselm was named Rector of the Major Seminary. It was a subsequent appointment as Prior of the monastery (Continued on Page 7)

## Strikes in Italy reach Vatican

ROME—The recent outbreaks of strikes that has caused garbage to pile up in the streets, closed law courts and reduced the flow of mail to a trickle finally reached the Vatican.

Several hundred students from the Rome campus of the Catholic University of Milan demonstrated (May 11) in St. Peter's square in support of nurses and other employees at the university-operated Gemelli hospital who are asking wage increases and a month's vacation a year.

The demonstrators were in the square, under the window of Pope Paul VI, for two hours.

Carrying signs denouncing the Catholic university as being "founded on exploitation, favoritism, repression and authoritarianism," and claiming that the employees "work in terror of the heads of departments," the demonstrators were peaceful but persistent.

They remained in the square until a group of leaders were met by officials of the papal secretariat of state.



FR. ANSELM



# FAITH AND COMMUNITY

BY DR. MONIKA HELLWIG

Everybody wants to be wanted, to be greeted with a smile of recognition and called by name. People want and need to live in a community that makes them feel at home and appreciated. In our times there is a great yearning towards communal living by young people. Some attempt communes in the full sense. Groups live together trying to share everything—their property, their activity, their way of life, their goals in life. Too often they also share drugs and sexual promiscuity only to find later that they have destroyed the delicate balance of community life and driven themselves to despair.

Besides the communes, there are many other attempts at communities. There seems to be a great need for the young people to get together to search for the meaning of life, to find goals that make it worth while living. They sense that it takes a community to pass on the experience of what makes life worth while. And they are telling us that we have not offered them that kind of community.

The hippie generation is not the first one with the idea. Christian history is full of attempts to form a brotherhood that is really effective. In Catholic history this has been the role of religious communities and sodalities and various movements of piety. In Protestant history this has been the role of the sects, more particularly those that live strictly separated from the rest of society outside the sect.

WE DO NOT USUALLY think of the hippies and the religious communities in the same category, but in many ways they are in pursuit of a common goal. They "drop out" of the ordinary pattern of society with its competitive, impersonal, exclusivist ways of dealing with people, and they start over again

with the goal of becoming a fully cooperative, fully personal, fully inclusive group within their own ranks. Their aim, however, is not to stop there, but that their community should witness to the rest of society, what it experiences in its own circle, so that the rest of society will change to be more cooperative, more personal, more inclusive.

This, of course, is the task of the church as a whole. Many groups in the history of mankind have achieved a high degree of brotherhood, but it has always been a closed community, maintaining itself by keeping other people out. This is why nationalism can be so strong in time of war or cold war. This is why racial tension is such a deep and lasting problem in human society. This is why many people have a great need to feel someone below them in the social or income scale. This is why many people are perfectly content with denominational division and exclusiveness in their churches. They feel they belong and that they are "in" because someone else is "out". If that is all we are about in our community of faith, which is the Church, then Jesus said about this, "Are you doing anything exceptional? Even the pagans do as much, do they not?" (Mt. 5:47).

The earliest Christians gave as testimony of the truth of their faith in the resurrection, the unique quality of their community life. This is how new converts became aware of the faith. This is how children growing up within the Christian tradition should become aware of the faith. From the earliest times they spoke of this uniqueness in terms of the open character of the community. It was to exclude no one, it was to be potentially universal.

THEY SEE JESUS as the cornerstone of reconciliation, because in him we need no longer look for a division of the "in" group from "out" group to feel at home. Paul wrote, "You have put on a new self which will progress toward true knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised and the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ; he is everything and he is in everything." (Col. 3:10-11).

As Paul saw it, exclusiveness and classes and rivalries among people were utterly incompatible with faith in Christ, the image of the one God, Father and Creator of all. Catholic Schools or neighborhoods that exclude black students or residents, or make them feel second class, are directly in line with the things Paul most bitterly condemns.

BUT THE BASIC understanding here is not only negative. In the course of time it became more and more clear in Christian tradition that a Church that is mainly concerned with promoting church membership and perpetuating its own structures, could not possibly give the witness Jesus asked. The unique open quality would be missing. It would be just like all the communities that have failed, just like what the pagans do, nothing exceptional, as Jesus pointed out. It

would be maintaining itself by feeling superior and exclusive about other people.

The Second Vatican Council, reflecting on this, gave us a new formulation of the universality of the Church. It may be few in numbers. That is not important. But it must be a seed of unity and hope for all mankind (Constitution on the Church, No. 9). Christians must live as a witness community, but they must accept public responsibility for the greater unity of mankind and its future. They must be open to the world and involved in it in practical ways—in cooperative, personal, inclusive ways.

## SCRIPTURE TODAY

# The Bible was meant for all

BY FR. WALTER M. ABBOTT, S.J.

As we have seen, Jesus called all of His followers to the work of spreading the good news, that is, the news of what God has revealed about Himself in the Scriptures and in the Person of Jesus Himself.

The Second Vatican Council, in chapter 6 of its Constitution on Divine Revelation, made it quite explicit that not only priests and Religious but every member of the people of God should help in bringing the word of God, the Holy Scriptures, to all Christians and non-Christians, and what every member of the people of God should "learn by frequent reading of the Divine Scriptures the 'excelling knowledge of Jesus Christ' (a quotation from the New Testament, the Epistle to Philemon, 3:8)."

For a long time in the Catholic Church many priests had the idea that the people's knowledge of Scripture should come from the readings in the liturgy and the sermons of priests explaining those passages of the Scriptures. Sometimes there was an attempt to convey the teaching of the Scriptures in catechisms, in books about the Scriptures, and especially in "Lives of Christ," as they were called.

When I say a long time, I mean centuries, going back before the Reformation. Behind this idea was the fear that the reading of the Scriptures themselves, without the help of an authorized interpreter such as the bishop or his delegated assistant, the priest, could be dangerous.

THE IDEA CONTINUED into our own century. It is reflected in the Code of Canon Law of 1918, which requires that editions of the Scriptures published for Catholics should have annotations, and it recommends for the purpose selections from writings of the Fathers of the Church (from the five hundred years following the time of the New Testament, the first century).

The fear was not a groundless one, and there are certain facts that can be adduced to show it is still a realistic fear.



It isn't often difficult to find value and charm in children. It is value where it seems well-hidden. (NC Photo by Michael Sullivan, courtesy OEO)

For example, in Africa since World War II about three thousand new independent churches have come into being, usually because someone took up the Scriptures; put his own interpretations together, and founded a new church of his own. There are over 2,000 of these independent churches in South Africa alone, and in the whole of Africa well over 5,000 of them now.

The answer to this problem, however, is not to try to keep the Scriptures out of the people's hands but to give them all the help they need to understand the Scriptures properly. That is the real job of the Church, positive pastoral work, not police work.

I frequently meet people from the United States who tell me that in their younger days priests and parents told them they should not read the Bible itself. And this, I say to myself, in spite of the fact that Pope Leo XIII in the 1870's, and Pope Benedict XV in the 1920's and Pope Pius XII in the 1940's wrote encyclical letters urging all Catholics to have the Scriptures and to read them daily.

I THINK THE trouble in the past was that we did not have many practical programs for implementing the pope's requests that everyone should daily read and pray with the Scriptures. Perhaps part of the problem was that we did not have circulation of the basic information that daily bible reading was approved and recommended, provided you had some helps, at least in the form of annotations, and better still in the form of a companion commentary. But maybe the most basic part of the problem was that usually Catholic editions of the Bible cost more than people could afford to pay, especially in Asia and Africa.

At any rate, an ecumenical council has now spoken out loud and clear. As a result of Vatican II we have a policy of bringing the Word of God to all the people, in their own language, at a price they can afford to pay, which means in the case of those who cannot afford to pay anything that they will get their Scriptures free. Yes, the new policy is that sweeping. As a result of it, we are now cooperating with the Bible societies around the world to get the best translations and "easy" prices for the

people, especially in Asia and Africa, and with the founding of the World Catholic Federation for Biblical Apostolate we are going to have practical programs for understanding and interpreting the Scriptures on a scale not known before, especially in Asia and Africa, which is where most of the world's people are.

Vatican II ruled that "easy access to Sacred Scripture should be provided for all." Subsequent study, under the direction of Cardinal Bea, who got the commission from Pope Paul, has shown that "easy" access to Scripture simply does not exist unless they can buy them at a price they can afford to pay, and "all" will not have "easy" access to Scripture unless the very poor who cannot pay anything are given copies of the Scriptures.

These studies led Cardinal Bea to recommend all-out cooperation with the Bible societies wherever possible, because those societies, especially since World War II, were already far advanced in the work of making translations in the language of people of today and therefore easy to understand, and they had realistic policies about pricing and distribution.

That was quite a change in Roman Catholic policy—cooperation with the Bible societies, which had been condemned by popes in the 19th century, before Leo XIII, for spreading the Scriptures everywhere in the vernacular and making them available to groups that used them to attack the Catholic faith.

SOME CATHOLICS are still wary of the Bible societies, and some of the Bible societies' long-time supporters are suspicious of cooperation with Roman Catholics. In general, however, around the world the spirit of cooperation has prevailed. People saw quickly that it simply made sense to team up for translating and spreading the vitally needed Scriptures, especially in these days of increasing secularization of the world.

No, we are not at work in English. We have let the existing crop of modern translations in English compete with each other for the title of "common Bible." However, we are working with the American, Canadian and British Bible Societies, which support translation work in more than six hundred languages, and we have joined the Protestants at work in one hundred and ten of those projects. In those projects, which can legitimately be called "common Bible" translation projects, we are following guiding principles worked out by the Bible societies and Roman Catholic experts approved by Cardinal Bea.

Our cooperation with the American Bible Society includes promotion of Bible reading in America, through National Bible Sunday and Bible Week, with people using the version of their choice, or, in the case of Catholics, versions approved by Church authority. Let us examine next the role of the Church in that matter.

## PENTECOST

BY FR. JOHN T. BYRNE

We know what a "pentecostal community" is from the account in the Acts. (1:12;2:1-3) After the Lord's ascension, the 11 Apostles with Mary, the mother of Jesus, and his brethren and the holy women who had attended on him, gathered together in an upper room of a house in Jerusalem, a company of about 120 (Acts 1:15). Ten days later, at about nine o'clock in the morning, a sound like that of a strong wind blowing filled the house, and what seemed to be tongues of

fire came down on each one of them, and they were all filled with the Holy Spirit and began to speak in strange tongues, as the Spirit gave utterance to each (Acts 2:3-4).

In thinking about this account several ideas came to mind. One of them is that the Spirit is given not merely to the Apostles, but to all the 120. The primary purpose of the sending of the Spirit is not the sanctification of the individual only, but the uniting together of all in the one Spirit—that is, the formation of the Community in and through the Spirit.

The Spirit gives many charisms or gifts and these differ to different people as St. Paul tells us in his Epistles. Each one of these gifts or charisms should be used for building up the Community which is the Church.

THE ROLE OF THE prophet, for instance, is to speak out and exercise to critical function of discerning and discriminating between the nature of what ought to be and what in fact is. This may cause some one member of the Church to responsibly and prudently criticize someone in authority. Yet it does not mean that the person in authority ceases to rule or exercise this authority, since authority or office in the Church is a charism also—given for the good of the entire community. And it must be used (not left to atrophy) and it must be used responsibly. The prophetic voice must criticize only a particular exercise of authority (or lack of it).

Authority itself cannot be disowned or belittled any more than prophecy can. Each has its role in the Church and neither must interfere with the other. Prophetic criticism should not aim at the weakening or lessening of authority or

the diminution of its effectiveness. Nor should authority aim at the elimination of the prophetic voice. And of course charity which is the greatest gift of the Spirit must be present in the exercise of all the other gifts—otherwise they are counterfeit.

Certainly this last statement is one that should make all of us pause and think. The lack of charity manifested in the Church today between polarized groups is an appalling reminder that much of what is being said and done is not the work of the Spirit.

This of course is not something new and it may make us less distressed by our present state if we remember this. If one reads the Epistles of St. Paul he can surely see that gifts of the Spirit and distinguishing between what was true and what was counterfeit was one of the real problems. Times have not changed very much. The "New Pentecost" of Vatican II has re-kindled these conflicts. What we must have is hope that out of the tension and confusion some good will come.

A RATHER PROMINENT person mentioned as part of the Pentecostal Community was Mary, the Mother of Jesus. It was rather appropriate that she be present at the time when the Spirit was to breathe life into the Community which was to be the Church. She with the Apostles and the rest of the 120 received the Spirit who made them realize the meaning of what they already knew about Christ.

For the Spirit does not teach men what they have never been taught before; he teaches them what they have been taught before but have failed to assimilate so fully as to be possessed by the truth in mind and heart alike. It is the hearts of men that the Spirit instructs; and instructs not by an external voice but by his indwelling presence, by being for them precisely the breath of life.

This knowledge, then, is love-knowledge: not a cold, academic apprehension of truths but an assimilation, an affinity, a living and loving union with the truth who is also goodness and beauty and light and life and love; it is the beginning of the life which is eternal and at the same time the transfiguring process through which man is refashioned in the likeness of Love and thereby attains the joy and peace of which our Lord now speaks: His joy, which will fill their hearts brimful; His peace, which will keep them always in good heart.

KNOW  
YOUR  
FAITH



Learn a little what it is to love. People want and need to live with others who make them feel appreciated. This can lead to "in" groups and "out" groups—no pain for the unappreciated. But, does it have to be this way? Monika Hellwig has some thoughts on the subject this week. (NC Photo by John Sullivan)

## WORSHIP AND THE WORLD

# Communion methods

BY FR. JOSEPH M. CHAMPLIN

In a faith filled with mysteries we are ever attempting to follow the middle course. Truth stands in the center and overemphasis on one side of an issue leads to distortion or neglect of the other.

An exaggerated notion of God's providence, for example, minimizes man's free will. Or another illustration—to rest complacently in the arms of the Lord's mercy may mean a disregard for his justice. Similarly, too much concentration on the meal concept in Mass can lead us to ignore its sacrificial element.

We see a parallel dynamic at work in the case of Holy Communion considered as divine food for the believing Christian. If we accentuate the "divine" quality of our Eucharist, then the attitude expected in communicants will be reverence and care for so sublime a gift. Such emphasis produced a pattern in past centuries of delayed and infrequent receptions of this sacrament. Pope St. Pius X found it necessary to correct that false practice by restoring the proper procedure of early and frequent Communion.

Conversely, if we zero in on the "food" aspect of the Eucharist, recipients will tend to have a less formal and more familiar approach toward Communion. This easily slips into disrespect or sloppiness and much of past legislation sought to protect the Blessed Sacrament from such abuses.

ALL OF THESE points are particularly germane to the current and constant question (it cropped up in nearly every lecture to priests, religious or laity over the past six months) of receiving Communion in the hand. Since it does immediately affect all of us and occupies the limelight of much discussion, I will use this column and next week's to explore the matter in some detail. These articles will describe the present situation, sketch briefly its historical setting, present pros and cons, and suggest a future resolution of the controversy.

In 1968 Pope Paul secretly surveyed bishops of the world and sought their opinion on a possible change in the customary manner of distributing Holy Communion. He did so because several national hierarchies had already requested permission for this in response to a growing wish on the part of many for Communion in the hand. The results indicated a substantial (about 2:1) majority favored retention of the customary method, i.e., placing the consecrated bread in the communicant's mouth.

As a consequence, he issued on May 29, 1969 an instruction, "The Manner of Distributing Holy Communion" (available from the United States Catholic Conference Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005). In it, Paul VI decreed that the traditional practice be observed, but left a path open for bishops in specific countries to propose other arrangements, if they felt the good of their people dictated this. Since publication of that document perhaps a dozen nations have

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**CORNERSTONE RITE SET SUNDAY**—Archbishop George J. Biskup will officiate at the cornerstone laying ceremonies of the St. John the Apostle Church in Bloomington Saturday, May 23, at 2:30 p.m. The new church, which is located on the west side of Bloomington, is scheduled for completion early in the fall.



## Cornerstone ceremony set at Bloomington

BY HENRIETTA THORNTON State Highway 37 in Monroe County will be served by St. John the Apostle Church. This Ind.-Cornerstone laying ceremonies for the St. John the Apostle Catholic Church now under construction on the west side of Bloomington will be held at 2:30 p.m., Saturday, May 23, with the contemporary liturgical Father Francis Buck, co-ordinator of the newly established parish here, said that Archbishop George J. Biskup will officiate at the ceremonies to which the public is invited.

Hopefully the church will be ready for occupancy sometime in the early fall. Groundbreaking for the new church, which is located on a 17-acre site at 3410 West Third St., was held last August.

At a cost of approximately \$600,000, St. John the Apostle Church is being constructed by the Weddle Brothers Construction Company of Bloomington. L and L Electric Company of Fortville has the electrical contract, and Pardieck Mechanical Contractors of Seymour the contract for heating, plumbing and air-conditioning.

The Fran E. Schroeder firm of Indianapolis is architect for the church, which will contain three fundamental units for the functional operation of the parish—the church proper and, subordinate to it, an administrative unit and a catechetical-social unit, all interconnected for efficient administrative convenience.

A FIVE-ROOM BRICK house which already was on the ground when purchased in August of 1966 will serve as the rectory for the time being, according to Father Buck.

All Catholics residing west of

## Sister Luke Crawford named to Woods post

ST. MARY-OF-THE-WOODS, SHE IS THE daughter of the Ind.—Sister Luke Crawford, S.P., late Frank J. and Cecilia P. has been named director of Crawford of Terre Haute. After admissions at ST. receiving her bachelor of arts Mary-of-the-Woods College degree from St. Mary's in 1947 effective in June, according to she entered the Congregation of an announcement by Sister the Sisters of Providence. She Jeanne Knoerle, S.P., president obtained her masters of arts degree from the University of Notre Dame in 1961.

A keen interest in film as an art form led her to the teaching of film criticism three summers at St. Mary's. She is a former member of the film panel of the Illinois Arts Council and is now a member of a similar panel of the Indiana Arts Commission.

SHE WILL succeed Myron J. Busby, Jr., who has been named assistant director of admissions at the University of Notre Dame, South Bend.

Her new position will include responsibility for student recruitment and the administration of the admissions office at St. Mary-of-the-Woods College.

### BACCALAUREATE MASS

BLOOMINGTON, Ind.—A Baccalaureate Mass for students graduating this year from Indiana University will be held at 4:30 p.m. Sunday, June 7, at the St. Paul Catholic Student Center. Student priests, who will receive degrees from I.U. this year, will concelebrate the Mass. Father James P. Higgins, director of the St. Paul Center, also announced that a special Penance Service, with Mass, is scheduled for Thursday, May 28.



SISTER LUKE

## Woods to graduate 124 seniors Sunday

ST. MARY-OF-THE-WOODS, Ind.—Father John L. McKenzie, prominent Catholic scripture scholar and teacher, will give the commencement address at the 129th annual commencement exercises of St. Mary-of-the-Woods College Sunday, May 24.

One hundred and twenty-four seniors will receive diplomas in the exercises scheduled for 2 p.m. in the Cecilian Auditorium of the Conservatory of Music on the campus.

Father McKenzie announced last week that he is leaving the Society of Jesus after nearly 41 years as a Jesuit. He has applied to become a priest of the diocese of Madison, Wis., although the transfer has not yet been approved.

HE SAID HE is leaving the theology department of the University of Notre Dame and taking a similar post this fall at DePaul University, Chicago.

## Schedule final Honors Night

INDIANAPOLIS—Honors Night will be held at St. Agnes Academy Tuesday evening, May 26. Honor students of all four classes will be recognized at this the final parents' meeting of the year. It will also mark the last parents' club social event for St. Agnes. As announced previously, St. Agnes Academy will close following the completion of the current school year.

All parents are invited to the meeting that will commence at 8 p.m.

### FOR THE ENGAGED

INDIANAPOLIS—The summer schedule of classes for engaged couples will be conducted from June 9 to 26 at the Latin School, 520 Stevens St. Classes will meet on Tuesday and Friday evening at 8 p.m. Registration cards are available from parish priests.

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In WASHINGTON, a national Catholic office issued the first official Church statement on the Indo-China crisis, supporting the right of dissent against the war and questioning whether the principles of a just war are being followed in Southeast Asia. The statement came from the U.S. Catholic Conference's international affairs committee, whose eight members include five archbishops and bishops.

In WASHINGTON, students at the national capital's Catholic colleges and students at other schools around the nation react to the U.S. move into Cambodia and the death of four students at Ohio's Kent State University. Strikes, demonstrations, firebombings and clashes between students and police or military authorities marked protests across the country.

In TRENTON, N.J., New Jersey governor William T. Cahill announced plans to grant \$9.5 million in stated aid to nonpublic schools. The plan, which should be voted on by the state legislature in the fall, provides for the state to pay 20% of the salary of a teacher teaching a secular subject and up to \$10 per student for textbooks. The salary supplement will be increased in deprived areas.

In NEW HAVEN, Bishop Joseph F. Donnelly mourned the death of United Auto Workers' chief Walter Reuther. Reuther, his wife and several others died in a plane crash in Michigan. Bishop Donnelly told NC News that "the untimely and tragic death of Walter Reuther is a great loss not only to the American labor movement, but to those forces of social reform deeply concerned with correcting the ills of American society."

In BALTIMORE, Cardinal Lawrence Shehan predicted that future meetings of the National Conference of Catholic Bishops would be opened to the press. The cardinal said that "the overwhelming majority of bishops actually favor a change in procedure which will permit the press and other groups to be present for certain meetings of the conference of bishops."

In CHICAGO, Sister Ethne Kennedy, head of the new National Assembly of Women Religious, promised the group wouldn't be a "cookie cutter" organization. The new group has already given support to the grape boycott, the new-look Immaculate Heart of Mary community in Los Angeles, and plans for a national pastoral council.

In SANTA FE, Argentina, 125 priests voted to reject capitalism in an effort to help the poor of the underdeveloped Third World. Three bishops endorsed the priests' emphasis on social and economic change. Throughout Latin America, the Church is reportedly growing more responsive to the needs of the poor and the efforts of militant priests and bishops.

In WASHINGTON, Cardinal Eugene Tisserant, the 86-year-old dean of the college of cardinals, said that the problem of overpopulation does not seem to be as great as some experts maintain it is. Cardinal Tisserant said he has statistics gathered from various documents which indicate that there is no danger that the world will become overcrowded.

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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.

### Cheers for benevolent neutrality

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

Sixteen words that begin Article I of the Bill of Rights are the only ones in the Constitution of the United States primarily and directly addressing themselves to the practice or non-practice of religion. To many through the generations, their meaning and intent have seemed abundantly clear. But that is an illusion—one that often has been costly to the common welfare as well as to particular individuals and to groups having special interests and problems.

In the Supreme Court's monumental decision on real-estate tax exemptions for churches and synagogues, Chief Justice Warren E. Burger, who wrote the majority opinion, wryly commented that "the Establishment and Free Exercise clauses of the First Amendment are not the most precisely drawn portions of the Constitution."

Proceeding from that understatement, Justice Burger, in upholding the exemptions, then structured an altogether new approach to the troublesome issue of church-state relations. It is an approach that buries forever, we hope, the simplistic old "wall of separation" doctrine, which was jerry-built from bits and pieces of old court decisions—many of them wildly contradictory in their intent and effect and all of them stemming from 16 innocent words written 179 years ago.

The chief justice termed the new approach "benevolent neutrality." He and the six associate justices which voted assent for his opinion (Justice William O. Douglas was the sole dissenter), in effect, saw benevolent neutrality as the only course the high court could follow in reconciling the cross-purposes that are built into the Establishment and Free Exercise clauses.

Justice Burger said this, in part: "The general principle deducible from the First Amendment and all that has been said by the Court is this: that we will not tolerate either

governmentally established religion or governmental interference with religion. Short of those expressly proscribed governmental acts there is room for play in the joints productive of a benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference."

In context of the immediate issue before the tribunal—a lawsuit to strike down a New York State statute exempting church-owned property from taxation—the Burger opinion emphasized that churches enjoy exemptions only as members of a broad spectrum of non-profit groups exercising beneficial influences in community and national life. Beyond that, however, the opinion said there was no legislative intent in the exemptions either to advance or inhibit religion, and that the exemptions created no excessive entanglement of government in church affairs.

This would seem to put an end to the "no tax, no aid" doctrine promulgated by past Supreme Court decisions and by many decisions in lower federal and state courts. Although this does not necessarily mean that henceforth proponents of government aid to church-related schools will have an easier time of it, it does appear to put an end to demagogic resistance to such aid based upon far-out interpretations of 16 constitutional words containing two clauses that in many specific instances cancel out each other.

In mentioning church-related schools in his opinion, Justice Burger wrote that "we have been able to chart a course that preserved that autonomy and freedom of religious bodies while avoiding any semblance of established religion. This is a 'tightrope' and one we have successfully traversed."

We are inclined toward giving three cheers for Justice Burger's decision, both on behalf of all the nation's churches, synagogues and church schools which could not have survived a no-exemption ruling and of those who hope for a more enlightened national and state

(Continued on Page 7)

### How to care for nothing

From all the economic indicators, the 1970 summer job market will be slow if not downright stagnant. But there will be plenty of work for those who can afford to care for nothing and work among the migrants who will soon be invading Indiana's fields and orchards.

This year state and federal funds for migrant services have been cut in many areas and some long-standing programs will have to be dropped if volunteer workers cannot be found to take up the slack.

Helping the migrants who toil under our brassy sun has become one of Indiana's most active interfaith efforts. Programs carried on by Catholic churches in many parts of the state and by the Migrant Ministry of the Indiana Council of Churches—often working together in specific projects—encompass education,

health, child care, thrift stores, recreation and a long-range plan of resettlement. The last of these gains in importance each year as farming becomes more mechanized and researchers develop fruit and vegetable species that ripen simultaneously. (Purdue University, for instance, has perfected a strain of tomato that can be picked all at one time.)

Though volunteers always have been solicited to work in migrant service programs, this year the call is more earnest than ever. On top of the shortage of funds, the programs are suffering from success. More migrants want to participate in them.

So for those who can afford to spend this summer in the sun, we recommend they spend it with the migrants. That kind of vacation should appeal to at least a few of those socially-conscious students that abound on Indiana college campuses.

### Joining the Impact network

In its annual meeting last week the Indiana Catholic Conference took another step forward in interfaith co-operation by joining the Indiana Council of Churches and the Indiana Jewish Community Relations Council in "Impact-Indiana."

Impact-Indiana is a state version of a national program which brings together representatives of the U.S. bishops and the National Council of Churches, the Washington, D.C. based staff members of several Protestant denominations, Jewish and Unitarian leadership. The common purpose is to foster

communication concerning legislation vital to the churches and their membership. A recent example of joint legislative concern is the unified statement of support by Catholic, Protestant and Jewish leaders for the welfare reform package now in Congress.

Though Impact in Indiana will be responsive to national legislative issues, it will be most active during sessions of the General Assembly. Its job will be to inform and educate through a network of communications, including local and regional conferences and a possible statewide phone system.

### QUESTION BOX

## Why read the Old Testament?

BY MSGR. R. T. BOSLER

Q. I have been reading the Psalms in the Old Testament and a lot of them curse enemies in very strong words. Is it good to read the Old Testament? If so, how should one be disposed to reading it?

A. It is not only good but necessary to read the Old Testament for a proper understanding of the New. We read it as the Word of God, but as we read we must always be aware of the fact that it is the Word of God sifted through the thought patterns and limited knowledge of a primitive people. The more we know



about how primitive they were, the more we marvel at the wisdom and insight of these ancient writers and the more convinced we become that God did inspire them. But the more we read, the more we realize we need help from Scripture scholars to comprehend the manner of writing and thinking we find in the Old Testament. That is why we need a modern translation of the Bible with ample notes of explanation.

The Psalms are poems, quite different from what we think of as poetry, and highly stylized. The evil and the good are contrasted in black and white, much as the good guys and the bad guys in our TV Westerns. What seems to us to be curses upon enemies are meant to be condemnations of God's enemies rather than statements of personal vengeance.

There is one Psalm, 109, which used to disturb me no end until the new translations made it clear the curses were not proclaimed by the psalmist upon his enemies but described how the psalmist was cursed and maligned by his enemies. I suspect this is the psalm that disturbed you.

Q. If Christ cried out on the cross "My God, my God, why have you forsaken me?" why did He do so knowing He was not forsaken?

A. This passage comes from Matthew's account of the crucifixion, ch. 27:32,36. Read it carefully and check the references to other parts of Scripture, which you will find as marginal or footnotes, and you will be able to answer your own question.

The words of Jesus are the first words of Psalm 22, the great Messianic psalm. Look at the words of the psalm carefully: "Yet here am I, now more worm than man... all who see me jeer at me, they toss their heads and sneer. I relied on Yahweh, let Yahweh save him."... I can count every one of my bones... they divide my garments among them and cast lots of my clothes."

Compare this with what Matthew says happened at the foot of the cross: "The

passers-by jeered at him, they shook their heads... The chief priests with the scribes and elders mocked him in the same way... 'He put his trust in God, now let God rescue him if he wants him.'"

And: "When they had finished crucifying him they shared out his clothing by casting lots."

Now, you see why Jesus prayed the 22 Psalm as he was dying. What was happening he knew to be the fulfillment of the Messianic psalm. By praying it, He was accepting again His role of Suffering Servant. It was a cry of distress prepared in advance for the Savior. Read it all and see how it ends with joyful confidence in final victory.

Q. If a marriage between two Catholics

### THE BLACK VOICE

## What we need is a Human Day

BY REV. LAWRENCE E. LUCAS

It's been several weeks since we've had our Earth-Day "celebration," awareness, or communal watchamacallit. There was recognition of it from the White House to the slum house, from the bishop to the hippie. We talked about air pollution, sea pollution, environmental control and beautification, restoration of and not simply consumption of natural resources.

We sang old songs, new songs, silly songs, good songs, non-folk and folk songs. We talked talk, foolish talk, sensible talk, inspired talk and political talk. And from time-to-time and place-to-place we even said prayer-sounding words or even prayed. But in the final analysis, we spoke words and sang words.

Unfortunately for me, I have all kinds of problems with just such days (and also nights) like Earth Day. While we say such things and sing such things, do we seriously pay attention to what we say and the implication of what we say? Or is it possible that precisely because we do not, one minute after twelve midnight on Earth Day, we can go back to running the shop as usual?

HERE ARE SOME OF THE facts I and millions of Americans learned or were told on Earth Day. Every year we regurgitate into the mouth of mother earth 10,000,000 tons of dust, 800,000,000 tons of carbon monoxide, 22,000,000 tons of sulphur dioxide and 2,500,000,000 tons of "general

Structurally it will rely on three co-chairmen, one from each of the three faiths, and on 11 representatives, one in each of the 11 Congressional districts within the state.

Each religious body will have its own independent legislative program and the autonomy of parent religious bodies will be preserved. There will be no pressure exerted for a unanimity of support for an entire program or a particular issue. Moreover, district personnel, who will be active members of one of the faiths, will be free to act on issues as they see fit.

Even allowing for this autonomy and individuality of concern, there will be many issues on which a

united voice will be heard and all the clearer because it will be a voice speaking the consensus of the state's churches.

Whether the matter is abortion, capital punishment, penal reform, aid to nonpublic schools, the just treatment of the poor or any number of crucial topics, today's lawmakers are framing legal decisions which have a formidable bearing on religious teaching and tradition. It is imperative that the churches make their views known and emphatically so. An important vehicle for doing this can be Impact-Indiana. The Indiana Catholic Conference has given a tremendous boost to the network's potential by joining.

fails because of parental interference, is it possible to have such a marriage dissolved?

A. If two Catholics marry properly and live together as man and wife, the Church does not dissolve the marriage. The Church can declare that such a marriage was null and void from the beginning if there was some invalidating impediment in the way.

Parental influence would not directly invalidate a marriage. There is, however, a possibility that excessive parental influence could mean that one of the parties was forced into marriage by the parents or that one was so dominated by the parents that he or she was not mature enough to contract a permanent marriage. Questions like this should be submitted to your parish priest, for it is only by

personal questioning that you can be helped to explain your case clearly.

Q. I have a niece who is engaged to a sailor who is a Catholic. She has never been baptized and does not belong to any church. I feel she would be a good Catholic. The boy lives in another part of the country. He will soon go to sea for a year. What should she do here about marrying him in a local Catholic Church?

A. Urge her to call on the priests at a local Catholic Church where she would like to be married and there explain her situation. They will help her arrange for the marriage and give her instructions in the Catholic faith. It is, however, not necessary for her to be baptized to marry in the Catholic Church.

pollution." On the basis of such good news, it was predicted by many geologists that by the year 2,000 (hang on, just thirty years)—if we continue at our present rate of technological "progress"—much of the Northern hemisphere will not be able to support life as we now know it.

As I listened to these facts, the words of Mayor Lindsay, among others, became more real: "Are we as a people ready to pay the price for what we say we want?" I am wondering if we have even the slightest conception of what the price is.

The price really is nothing less than a complete reorientation of our economy from its roots, the attitudes and behavior we call "progress" and really much of our way of life which we deem so absolutely necessary for human existence—as we see it.

Let us ask ourselves as we talk about pollution and the need to combat it these questions. We have an affluent society here (if we exclude Appalachian whites, blacks, Puerto Ricans, etc.). Part of the rock-bottom basis of this society in terms of its economy are the realities of built-in obsolescence, consumption (Americans consume proportionately an inordinate amount of the earth's resources), waste and human exploitation. These maintain our economy.

NOW HOW WILL THE DESIRE for

### FROM THE OTHER SIDE

## Pulpit freedom

BY ALVIN F. KLOTZ

The whole concept of freedom of the pulpit is really undergoing some testing right now, just as is the question of free speech everywhere. While the vice-president is making great political gains in some quarters by his exercise of an undue freedom of speech his remarks always come down like a hammer on the side of restrictiveness, mediocrity and an impoverished imagination. This makes it tough for persons with any kind of liberal orientation since they seem to defy

orders from high places when they simply speak up or raise their voices.

Polarized points of view are not new in the church. They have always been present in both the Roman Catholic and Protestant traditions. But they become much more evident when the poles are driven further apart. This is essentially what is taking place now. The moderate middle finds itself driven to either right or left. Those who possess a more radical point of view do much of the speaking. Much of their speech is in action that is radical and this stirs people to move away from a more moderate position.

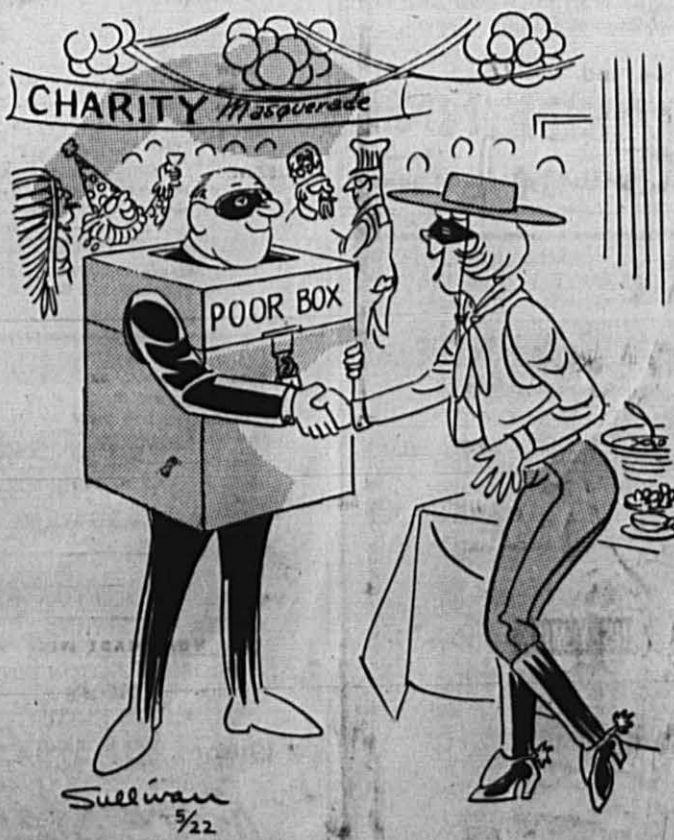
NOR IS THE MOVEMENT all in one direction. Events at Kent State University would be a good case in point. Action against the ROTC building would certainly have had the effect of turning many persons away from a more moderate position to a more conservative, even reactionary stance. On the other

hand, the presence of the National Guard and its repressive tactics in refusing any kind of assembly, even to the faculty, converted many otherwise "straight students" to a much more militant point of view. This was taking place even before the shooting incidents, according to one graduate assistant. These events must have had an even more solidifying effect on the youth as well as adults who were involved.

Now, being driven out of the center of the road is not all bad. Probably we have gotten much too slovenly in our thought processes because we have sought the sanctuary of the middle position. But when everyone hits for the ditches on either side of the road as they have seemed to lately it leaves some people standing out in the open all by themselves. There are those who seriously attempt to be reconcilers who are caught in this crossfire. Pastors and priests are quite traditionally in this role. Today they are really caught in what I choose to call the "pastoral crunch."

A good example comes from a United Methodist pastor who spoke on a mildly controversial topic on a recent Sunday morning. One person was genuinely sincere in suggesting that there ought to be more of this kind of expression from the pulpit. Another person, equally sincere, was adamant about the fact that this is what he had been bombarded with all week and that he, along with many others, had come to church seeking comfort, not controversy.

BARTON HUNTER OF the National Desclipses staff suggests that we are in this crunch for a reason. There has been an (Continued on Page 7)



"SO HAPPY YOU COULD COME, REVEREND LANE."

### THE CRITERION

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# ITALIAN WOMEN AND THE PILL

BY EDYTHE WESTENHAVER

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(Second of two articles)

ROME—The average Italian husband expects his wife to provide him with certain services: home, children, sex, but not companionship.

Each male and female has a circle of friends of the same sex. Man and wife participate together in the standard family affairs—baptisms, weddings and funerals, an occasional restaurant dinner—but they do not go out as a couple. At home they are rarely alone except in bed.

In contrast, a survey recently made in Britain and reported recently in THE SUNDAY TIMES showed that only 5% of the spouses interviewed said they always went out separately; 30% said they always went out as a couple; 39% said they generally did so. Furthermore, the report indicated, the suspicions that when one of the couple goes out alone he or she is looking for a sex-partner was found to be widespread.

Until the upper levels, Italian pupils are educated separately, are taught to think differently. The result is often, as one husband moaned, "My wife and I can never agree about anything!"

An Italian male, cleric or lay, who is asked to speak in public about women, invariably will go on and on about differences between the sexes. (This is often true of the Frenchman, too.) An American or Englishman is more likely to emphasize the similarities between the two as a basis for cooperation and communication.

The survey on sex and marriage in Britain reported by THE SUNDAY TIMES showed a radically new pattern in the majority of marriages of the persons interviewed who were under 35. Instead of the traditional pattern which emphasized the differences between men and women and their complementary relationship, there was seen what was described as the symmetrical marriages which gives little emphasis to the contrasts between the roles and



characters of husband and wife. What was emphasized was not only going out together, but also doing things together, helping one another and above all talking together.

Counselors at Catholic marriage centers in Milan, Bologna, Rome and Naples told Enrico Altavilla (CORRIERE DELLA SERA reporter who authored a series on today's European woman cited in the previous article) that the biggest cause of marriage breakdown in Italy was that couples did not know each other sufficiently well beforehand.

THE COUNSELORS also said that the women who come to them today do not complain of frigidity but of their husbands' lack of sexual technique. The wives have read what the council document have to say about conjugal love and they now expect more. In a survey of Italian women made by the Catholic magazine, IL REGNO, 76% of the women felt that present-day sex instruction was inadequate; many favored courses in the schools.

Cana or pre-Cana courses such as exist in the U.S. are only now being started in Italy. One of the most important aspects of HUMANAE VITAE for this country may become the encouragement given by the encyclical to the apostolate of

married couples to other couples. While couples' groups are growing rapidly in Spain and Latin America, there are still few in Italy; the rigid division of the sexes in Italian Catholic Action discourages them.

Although the pill has created some pastoral problems, its sale in Italy is still low. Italian women fear it will damage their health or make them fat. Yet some method is being used. An American journalist who came to Rome as correspondent for a Catholic weekly noticed that whenever he and his wife left their apartment building with their four children all the neighborhood turned to stare. Finally one day, his 10-year-old son, who had learned enough Italian to become friendly with the local youngsters, gave him the reason.

"It's because there are so many of us, Dad," the boy explained as the family trooped to their German station wagon. "The Italians don't have so many kids. They can't: their cars are too small!"

Whether or not the baby Fiats are responsible, it does appear that the average Rome family—almost all families here live in apartments—is limited to two or three youngsters.

Altavilla declares bluntly that "the pill in Italy is called abortion." Women refer to it as Italy's worst sin; in a nation where children are greatly loved, he says there are an estimated one million abortions a year, as many as the number of live births. (PAESE SERA, the left wing Rome daily, sets the figure somewhat lower at 800,000.) The CORRIERE DELLA SERA reporter tells of a book in preparation on abortion which cites the case of a 45-year-old woman in the mountains of north Italy, wife of a minor government official, who after giving birth to four children has had 37 self-induced abortions.

CURRENTLY THE demand for civil divorce is growing in Italy as it has historically sooner or later in every country that began to grant its women greater freedom. The present laws forbidding divorce have bred an acceptance of illegitimacy which disconcerts foreigners. Of Italy's population of 50-million, 2-million are illegitimate offspring of couples who maintain a stable home but cannot wed because one or both are tied by a previous bond.

While the number of orphanages has consistently decreased in the U.S., since few parents die young and adoption takes care of the illegitimate children, there are in Italy hundreds of orphanages, and three or four times a year there are scandal stories in the newspapers concerning the quality of care in one of these institutions.

The inconsistencies of the present law have in recent years been headlined with the case of one of the country's popular young recording stars, Rita Pavone, who married her manager. He had previously been married in a civil ceremony in Mexico, and the marriage registered with the Italian courts. Later when he obtained a divorce abroad, this decree was not recognized by the Italian state, although the Church still considered him free to marry. The couple went to Switzerland to wed in a convent chapel, and to England a year later for the birth of their son so that he would be legitimate.

Much of the harshness of the Vatican statements concerning the Onassis-Kennedy nuptials was said to be due to fear that in view of Jackie's great popularity in Italy, the event might affect the longtime opposition of Italian women

to divorce. In all the clamor over the marriage, few heard the voice of the spokesman for the Greek Orthodox Church who reminded journalists that the Vatican some months earlier had issued a decree stating that it would recognize as valid the marriage of a Catholic in an Orthodox ceremony. The Orthodox Church was willing to reciprocate, the prelate declared. Had Mrs. Kennedy been the divorced party and, therefore, ineligible to wed by the norms of her own Church, the ceremony would not have been permitted. Voices in Rome predict that the Vatican will eventually recognize the validity of the Onassis marriage, but not until after the Italian divorce question is settled.

AT PRESENT UNDER the provisions of the Lateran Treaty, which are still in effect, the only way to end a marriage in Italy is to get an annulment from the Holy See. To change this law, an amendment of the Italian constitution will be needed. The country's bishops fear that with so much else changing so rapidly in the relationship between men and women here, the introduction of divorce would weaken irreparably the fabric of family life. Legal separations are already increasing rapidly.

The Italian Church's score in implementing the AGGIORNAMENTO of Vatican Council II is average, or perhaps above average. If the changes are not as great as in some countries, they are greater in proportion to conditions 10 years ago.

As everywhere in the world there has been a falling off of interest in religious devotions and in confessions since the Council. On the other hand, the liturgical reforms have increased attendance at Mass in the cities, especially among the men. The husband may stand throughout the service while his wife kneels, but much more often than formerly he is there. And since the Italian Episcopal Conference last year decreed that Communion should be administered to the faithful while standing, more men are receiving the Eucharist.

The general reputation of the Church in business and intellectual circles in Italy has improved with the efforts of Popes John and Paul toward renewal. There has also been an evolution in the notion of

the role of the laity in ecclesial circles due primarily to the recognition of Vatican II that the lay apostolate is not simply a participation in the mission of the hierarchy, but especially and before all the witness of the universal priesthood of the faithful. The highly-structured Italian Catholic Action is revising its constitutions and losing much of its former political character.

THE CONCILIAR documents have undoubtedly helped to improve the status of women in many of the traditional areas of Italian life. In 1968 for the first time, a woman spoke at the annual meeting of the Italian Episcopal Conference. Dr. Sita Sassudelli, national president of women's Catholic Action, gently but firmly reminded the bishops that sexual discrimination still exists in their Italian Church.

In lay activity at the international level, hardly any such discrimination exists. One of the two lay assistant secretaries of the Vatican's new Council of the Laity is a woman, Rosemary Goldie of Australia. The current president of the Vatican-sponsored Conference of International Catholic Organizations is also a woman, Pilar Bellosillo of Spain, who is also the current president of the World Union of Catholic Women's Organizations (WUCWO). Owner of a Madrid bookstore, she is one of five women in addition to Miss Goldie named by Pope Paul to the lay council. Last year, Miss Bellosillo was the only Catholic woman appointed to the revised joint commission of the Holy See and the World Council of Churches.

The Council of the Laity has interested itself directly in the current reform of the Code of Canon Law. When the canonists asked suggestions for the sections dealing with women, WUCWO sponsored a COLLOQUE the current "in" word to describe a small seminar in European Catholic circles on "The Woman in the Church and Canon Law" at its Paris headquarters. Participating were 45 women from 14 countries: members of the WUCWO board, representatives of other international Catholic Organizations, women lawyers who have specialized in this question. The group was unusual for a European Catholic meeting for the large number of

participants from English-speaking countries: one each from England, Ireland and South Africa and four from the U.S.

There was no mention of HUMANAE VITAE and none concerning another thorny question—priesthood for women—although some of the participants had publicly written and spoken on the latter topic. In Europe, the question of ordination of women is being taken seriously in the sense that doctoral studies are being made on its theological, biblical and canonical aspects. The question has arisen not only because of the emergence of women but also because of the deeper understanding of the nature and mission of the priesthood.

Throughout Europe, there are groups of women who argue for ordination of members of their sex and believe that if it were granted, it would put an end to other forms of discrimination against women in the Church. One of the most militant of these groups is the St. Joan's Alliance which has headquarters in England and branches on the continent. Rome has a chapter that meets in members' homes in the fashionable section of Parioli.

THERE ARE ALSO MANY other Catholic women, including most of those in the official organizations, who are deeply interested but prefer to work for equality in other areas of church life, believing that by the time these are obtained, studies will have matured to the point where the question will take care of itself. Probably most of these, however, would agree with Miss Goldie's statement that the theological and exegetical arguments advanced so far against ordination of women are "not convincing."

Theologians are making a distinction between the question in principle and the wisdom of granting ordination now. The Holy See would find it difficult to issue a decree which would permit such ordinations in certain parts of the world only. While the nations of the North Atlantic countries might be ready or nearly ready for such a step, in many parts of the world the relationship between the sexes—among Catholics and among non-Catholics—has not yet reached a sufficient degree of maturity and sophistication.

## Communion methods

(Continued from Page 2)

petitioned and received authorization to introduce Communion in the hand, including our neighbors to the north in Canada.

THE MORE COMMON and present method (placing the host on a communicant's tongue) enjoys the legal force of a custom reaching back at least 1,100 years. Rev. Mark A. Miller, writing in the 1969 Sheaf, an annual publication with a controlled circulation for the students and alumni of St. Bernard's Seminary, Rochester, N.Y., gives the historical details establishing that fact.

"The first legislation requiring communicants to receive the host in the

mouth seems to have been issued by the Council of Rouen. But when was this Council held? Jungmann, probably following the earlier edition of Mansi, accepts the date 878. But in the 1901 edition, Mansi changes his mind to favor 650, for reasons which he explains there. Helele-Leclercq's 'Histoire des Conciles' in 1909 assigns the earlier date to the Council, but points out that some of the canons seem to come from a later period. Archdale King simply accepts the later date."

Let historians debate the exact time and year. Our concern here is the simple testimony that for more than a millennium Roman Catholics have followed the present method of distributing Communion. This traditional practice seemed during those many centuries the most satisfactory procedure and a suitable way in which to insure adequate reverence for the Sacrament.

Those who wish to modify this policy must argue the case and prove their point by demonstrating that a change would be beneficial. The burden rests upon them. They quite willingly take up this challenge and supply a raft of reasons in support of their opinion. We will examine these arguments next week.

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# Saint Simon's again takes title in track

St. Simon won its third consecutive overall team championship in the 14th annual CYO Cadet Boys' City-Wide Track and Field Meet last Sunday at CYO Stadium. The team scored 160 1/2 points to take overall honors, captured the Class A and Class C championships and finished second in Class B.

Runner-up was St. Pius X with an accumulation of 105 2/3 points and the Class B championship. St. Lawrence, St. Malachy and St. Ann placed third, fourth and fifth respectively.

By winning the team championship for the third time, St. Simon beat out St. Pius X in the race to retire the Carl F. Gierke Memorial Traveling Trophy. Both teams had two legs on the trophy.

Seven new records were set and one tied during the 30-event competition.

FIVE NEW records were set in the nine events in Class C with two boys emerging as double winners and establishing new records. Martin Harnish of St. Lawrence set a new record of 12.5 seconds in the Class C 100-yard dash and a new record of 28.7 seconds in the 220-yard dash. Jerry Kuhn of St. Simon established the mark of 67.4 seconds in the 440-yard run (a new event) and a record-breaking long jump of 15 ft., 5 3/4 in.

One record was set in Class B by Paul Mooney of St. Pius X, who ran 440 yards in 1:01.9. Jim Young of St. Luke tied the Class B high jump record with a leap of 4 ft., 11 in.

Terry Hochgesang of St. Simon set a new Class A pole vault record of 9 ft., 4 1/2 in.

MIKE MEUNIER of St. Malachy was a triple winner in the Class A competition. Paul Mooney of Pius X and Steve Hibbert of St. Simon both scored in the double-win department.

The meet attracted 1,151 individual entries and 130 relay teams. During the afternoon trophies also were presented to the Division Champions from the Dual Meet League. They are:

## SCORES

### CADET BASEBALL GAMES OF SUNDAY, MAY 10

DIVISION NO. 1—St. Gabriel 15, St. Thomas 9.

TUESDAY, MAY 12

DIVISION NO. 1—St. Christopher 6, St. Michael 2; St. Andrew "B" 7, St. Gabriel 0; Christ the King 10, Immaculate Heart 6; St. Anthony 7, St. Thomas 0 (forfeit).

DIVISION NO. 2—St. Lawrence 15, St. Francis 0; St. Andrew "A" 6, St. Pius X 3.

DIVISION NO. 3—Holy Name 3, St. Jude 0; St. James 4, St. Bernardette 1; St. Roch 3, Nativity 2; St. Michael 2, Holy Cross 1; St. Catherine 7, Sacred Heart 5.

FRIDAY, MAY 15

DIVISION NO. 1—St. Michael 11, St. Monica 2; St. Andrew 7, St. Thomas 0 (forfeit); Christ the King 17, St. Andrew "B" 10; Immaculate Heart 5, St. Gabriel 3.

DIVISION NO. 2—St. Andrew "A" 5-0; Our Lady of Lourdes 4-0; St. Lawrence 3-1; St. Simon 2-1; St. Matthew 1-2; St. Philip Neri 1-2; St. Pius X 1-3; Little Flower 1-3; St. Francis 0-6.

DIVISION NO. 3—St. Mark 5-0; Holy Name 5-0; St. Catherine 3-1; Sacred Heart 2-2; St. Jude 2-3; Nativity 1-2; St. Roch 1-2; St. Bernardette 1-3; St. James 1-4; Holy Cross 0-4.

### CADET KICKBALL GAMES OF FRIDAY, MAY 15

DIVISION NO. 1—Holy Trinity 43, Assumption 17; St. Susanna 17, St. Bridget 9; St. Ann 27, St. Christopher 18.

DIVISION NO. 2—St. Matthew 41, Immaculate Heart 7; St. Andrew 32, St. Joan of Arc 5; Christ the King 23, St. Monica 3; Mount Carmel 16, St. Luke 10.

DIVISION NO. 3—St. Mark 26, Nativity 18; St. Roch 2, St. Bernardette 0 (forfeit); St. Jude 18, Sacred Heart 9; Holy Name 21, St. Patrick 3; St. Catherine 11; Greenwood 10; St. James, by.

DIVISION NO. 4—Little Flower 2, St. Rita 0 (forfeit); St. Simon 24, St. Francis 15; Holy Spirit 29, St. Bernardette 25; Lourdes 24, Holy Cross 6.

### GAMES OF MONDAY, MAY 18

DIVISION NO. 1—St. Susanna 17, St. Malachy 13; Assumption 16, St. Joseph 12; St. Ann 54, Holy Trinity 18; St. Christopher 40, St. Anthony 22; St. Gabriel 38, St. Bridget 12.

Class A—Division 1, St. Philip Neri; Division 2, St. Pius X; Division 3, St. Simon.

Class B—Division 1, St. Philip Neri; Division 2, St. Pius X; Division 3, St. Simon.

Class C—Division 1, Holy Angels; Division 2, St. Lawrence; Division 3, St. Simon.

Complete meet results follow:

### CADET BOYS' TRACK MEET

CLASS A—100 yard high hurdles—Steve Hibbert, St. Simon, 13.4 sec.; 50 yard dash—Mike Meunier, St. Malachy, 6.1 sec.; 100 yard dash—Mike Meunier, St. Malachy, 11.3 sec.; 220 yard dash—Gary Ventrup, St. Barnabas, 26.8 sec.; 440 yard run—Steve Hibbert, St. Simon, 1:01.2 sec.; 880 yard run—John Boyle, St. Simon, 2:25.6 sec.; 400 yard shuttle relay—St. Michael, 49.7 sec.; 880 yard relay—Holy Spirit, 1:52.5 sec.; long jump—Mike Meunier, St. Malachy, 17 ft., 2 7/8 in.; high jump—Jim Meyer, Holy Spirit, 4 ft., 11 3/4 in.; shot put—Mark Stevens, St. Simon, 47 ft., 6 in.; pole vault—Terry Hochgesang, St. Simon, 9 ft., 4 1/2 in. (new record).

CLASS B—50 yard dash—Mike King, St. Pius X, 6.6 sec.; 100 yard dash—Rick Hills, St. Pius X, 12.4 sec.; 220 yard dash—Paul Mooney, St. Pius X, 27.9 sec.; 440 yard run—Paul Mooney, St. Pius X, 1:01.9 sec. (new record); 880 yard shuttle relay—St. Thomas, 54.0 sec.; 440 yard relay—St. Pius X, 55.2 sec.; long jump—Guy Gadowski, St. Matthew, 15 ft., 2 1/2 in.; high jump—Jim Young, St. Luke, 4 ft., 11 in. (tied record); shot put—Jeff Farmer, Little Flower, 31 ft., 3 1/2 in.

CLASS C—50 yard dash—Dave Matthews, St. Lawrence, 6.9 sec.; 100 yard dash—Martin Harnish, St. Lawrence, 12.5 sec. (new record); 220 yard dash—Martin Harnish, St. Lawrence, 28.7 sec. (new record); 440 yard run—Jerry Kuhn, St. Simon, 67.4 sec. (new record); 880 yard shuttle relay—(tie) St. Simon and St. Pius X, 28.9 sec.; 440 yard relay—St. Lawrence, 57.9 sec. (new record); long jump—Jerry Kuhn, St. Simon, 15 ft., 5 3/4 in. (new record); high jump—Jim Norton, St. Simon, 4 ft., 5 in.; baseball throw—Mike Dalton, St. Lawrence, 179 ft., 11 in.

### TEAM RESULTS

CLASS A  
1. St. Simon ..... 63  
2. St. Ann ..... 39  
3. St. Malachy ..... 32 1/2  
4. Holy Spirit ..... 29  
5. Holy Name ..... 22 1/2

CLASS B  
1. St. Pius X ..... 63  
2. St. Simon ..... 38  
3. St. Lawrence ..... 16 1/2  
4. St. Luke ..... 15  
5. St. Thomas ..... 14

CLASS C  
1. St. Simon ..... 59 1/2  
2. St. Lawrence ..... 36 1/2  
3. St. Pius X ..... 31 1/2  
4. St. Malachy ..... 14  
5. St. Thomas ..... 12

### OVER-ALL

1. St. Simon ..... 160 1/2  
2. St. Pius X ..... 105 2/3  
3. St. Lawrence ..... 98 2/3  
4. St. Malachy ..... 59 1/2  
5. St. Ann ..... 46

Nativity 21; St. Catherine 14; St. Roch 13; Greenwood 18; St. Barnabas 17; St. Jude 35; St. James 18; St. Mark 44; St. Patrick 10; Sacred Heart, bye.

DIVISION NO. 4—St. Lawrence 2, St. Rita 0 (forfeit); St. Simon 24, St. Bernardette 12; St. Simon 24, St. Rita 0.

DIVISION NO. 3—St. Jude 8-1, Holy Name 8-1; St. Catherine 7-1; St. Roch 5-3; St. James 4-4; St. Mark 3-4; St. Barnabas 3-5; Greenwood 3-5; St. Patrick 0-8.

DIVISION NO. 4—Lourdes 7-0, Holy Spirit 7-1; Little Flower 7-1; St. Simon 6-2; St. Philip 3-4; St. Lawrence 3-4; St. Bernardette 3-5; St. Francis 1-6; Holy Cross 1-7; St. Rita 0-8.

### JUNIOR KICKBALL GAMES OF WEEK OF MAY 10

DIVISION NO. 1—St. Christopher 52, St. Anthony 19; St. Malachy 2, St. Gabriel 0 (forfeit); St. Monica 22, St. Ann 17; St. Michael 49, St. Joseph 15.

DIVISION NO. 2—St. Lawrence 22, St. Joan of Arc 10; St. Matthew 20, St. Thomas 0; Immaculate Heart 10, St. Simon 0; Immaculate Heart 37; St. Pius X 9; St. Luke 16, St. Andrew 11; Christ the King, bye.

DIVISION NO. 3—Holy Name 20, St. Barnabas 7; St. Roch 28, St. Patrick 9; St. Mark, bye.

DIVISION NO. 4—St. Philip Neri 4, Little Flower 3; Nativity 46, St. Bernardette 12; St. Simon 24, St. Rita 18; Lourdes 18, Holy Spirit 15.

### GAMES OF WEEK OF MAY 17

DIVISION NO. 2—St. Matthew 25, Christ the King 6; St. Lawrence 13, Immaculate Heart 7; St. Luke 24, St. Joan of Arc 11; St. Andrew 2, St. Pius X 0 (forfeit); St. Thomas, bye.

DIVISION NO. 3—St. Roch 13, St. Catherine 8; St. Jude 19, St. Mark 14; Holy Name 33, St. Patrick 7; St. Barnabas 13, St. James 5; Sacred Heart, bye.

DIVISION NO. 4—Holy Spirit 2, St. Philip Neri 0 (forfeit); Lourdes 24, St. Simon 11; Little Flower 17; Nativity 14; St. Bernardette 2; St. Rita 0 (forfeit).

### STANDINGS

DIVISION NO. 1—St. Malachy 7-0; St. Christopher 6-1; St. Michael 5-2; St. Anthony 4-3; St. Monica 3-4; St. Ann 2-5; St. Joseph 1-6; St. Gabriel 0-7—NOTE: St. Malachy won the Division Championship.

DIVISION NO. 2—St. Matthew 8-0; St. Lawrence 7-1; Immaculate Heart 6-2; St. Luke 4-3; St. Andrew 3-5; St. Joan of Arc 2-6; Christ the King 2-5; St. Pius X 2-5; St. Thomas 0-7—NOTE: St. Matthew won the Division Championship.



THREE STRAIGHT FOR ST. SIMON—This is the St. Simon Cadet Boys' Track team, which accomplished a rare feat last Sunday at the CYO Cadet Boys' Track and Field Meet by winning a third straight over-all team championship. In the process, the far Eastiders retired the Carl F. Gierke Memorial Traveling Trophy, won the over-all trophy for Sunday's meet, and captured Class A and C team titles during the afternoon's competition. The team's "take" also included a host of ribbons, nine first places, and three new records, so it was a satisfying afternoon for the defending champions, who amassed 160 1/2 points in their successful battle for a third straight team crown. Standing at the far left of the picture is Head Coach Carl Wagner, who led St. Simon through its winning season, which also included three division titles in the Dual Meet League which preceded the city-wide meet.

## Academic honors given at Marian

INDIANAPOLIS—Marian College recently honored students who have excelled academically during the current school year along with recipients of graduate school fellowships or assistantships.

In addition the college announced the first holder of the Tutiungi Memorial Barnhart, Tiffin, Ohio, and Scholarship of \$300, named in Nancy B. Tougher, Louisville.

Miss Barnhart also was named instructor who died in an automobile accident in 1968.

The recipient, Louann Marie Grady, daughter of Mr. and Mrs. L. D. Grady, will enter her freshman year in September at Marian's Honors Program. Miss Grady ranks first in her senior class at Ritter High School.

SEVEN SENIORS, cited for receiving graduate grants, fellowships, assistantships and departmental awards were:

James Atlas, son of Mrs. Henry Atlas, Indianapolis, Indiana Institute of Certified Public Accountants' award to the outstanding graduate in accounting.

Carolyn Adler, Evansville, recipient of two assistantships, one at State University of New York and the other at Indiana University.

George E. Buessem, Spring Mills, Pa., three-year fellowship to DePaul University.

Jacqueline Ann Ertel, daughter of Mr. and Mrs. E. M. Ertel, Sunman, Proctor and Gamble Award for outstanding student in home economics, dietetic internship at St. Louis University Hospitals and a master's degree assistantship at Mt. Sinai Hospital, Cleveland, Ohio.

Kathleen Prevo, daughter of Mr. and Mrs. Paul L. Prevo, Indianapolis, four-year fellowship in Russian history at Indiana University.

Kathleen Reimer, daughter of Mr. and Mrs. Robert Reimer, Indianapolis, Stokely-Van Camp Silver Trivet Award for achievement in home economics, and assistantships at both Indiana State University and University of Tennessee.

Carl H. Zapfe, son of Mr. and Mrs. A. H. Zapfe, Columbus, Sister Laurita Kroger award for achievement in business administration and economics and a fellowship to the University of Florida.

IN ADDITION, junior Jeanne A. Jackson, daughter of Mr. and

## CYO NOTES

Entry blanks went out this week for the CYO Golf Outing, "the duffers' delight," to be held June 20. Entry deadline is June 17. The site has not been determined.

Entry blanks are out for Boys' Match Play Golf Tournament to be held at South Grove Municipal Course June 8-11, with qualifications scheduled for June 8. Deadline for entering is June 4.

The CYO Softball deadline has passed and parishes are being checked and coaches instructed. All teams will be invited to participate in a post-season tournament.

The CYO office is still accepting entries for Class B and Class C Summer Baseball although the entry deadline has passed. Play is expected to begin the middle of June.

## Youth Council slates meeting

The Indianapolis Deaneries business. Junior CYO Youth Council will hold its regular May meeting Monday, May 25, at 7:30 p.m. in the CYO Office. The election vice-president; Mary Schneiders, of officers for the coming year secretary; and Mary Cecil, of the main order of treasurer.

## RUMMAGE SALE

BROWNSBURG, Ind.—St. Malachy's Booster Club will sponsor a rummage sale Saturday and Sunday, June 6 and 7, in the school cafeteria, 330 N. Green St. The sale begins at 8 p.m. both days.

from the desk of  
**LAWRENCE ELLISON**  
Assistant Vice President

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7 a.m. to 10 p.m. 7 Days a Week

## CATHEDRAL

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Expert Lubrication • Tire and Battery Service  
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TRACTORS  
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"FREE PRESCRIPTION DELIVERY"  
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**WILL MARK SCHOOL CLOSING**—Members of the St. Vincent's School of Nursing Alumnae will participate in three days of ceremonies surrounding the final commencement of the nursing school this month. A dinner-dance for alumnae, Daughters of Charity and their friends will be held Friday, May 22, in Stouffer's Inn. State and civic leaders will be present for a noon luncheon the following day at Stouffer's, with special recognition planned for nurses and other hospital employees. Following the commencement ceremonies Sunday, May 24, in St. Peter and Paul Cathedral, a luncheon will be held at 1 p.m. at Stouffer's for graduates and their families. Open house and reception will be held from 1 to 5 p.m. in the afternoon in the nursing school auditorium. Serving on the arrangement committee, above, are Mrs. Mary Poinette (left) and Mrs. Marge Hilgenberg.

## High schools

(Continued from Page 1)

Emery Tang, O.S.F., Associate Producer of St. Francis Productions, Los Angeles, Cathedral High School, Indianapolis, will graduate 205 boys on Monday, June 1, at 8 p.m. in the school auditorium. Dr. Stanley Campbell will speak.

ST. AGNES ACADEMY, Indianapolis, will present diplomas to 96 girls on Tuesday, June 2, at 8 p.m. in St. Peter and Paul Cathedral. This will be the final commencement class before the academy is formally merged next fall with Ladywood School. Rev. Mother Mary Pius, S.P., Superior General of the Sisters of Providence, St. Mary-of-the-Woods, will address the graduates.

St. Mary Academy, Indianapolis, will graduate 45 girls on Wednesday, June 3, at 8 p.m. in St. Mary's Church. Rev. Msgr. Brokhage will address the class.

Ritter High School, Indianapolis, will graduate 121 students on Thursday, June 4, at 8 p.m. in the school auditorium. Addressing the class will be Seniors Linda Vogel and Greg Young.

Schulte High School, Terre Haute, will graduate 120 seniors Friday, June 5, at 8 p.m. in the school auditorium.

Father Joseph McNally, Guidance Director of Providence High School, Clarksville, will speak.

## Cheers

(Continued from Page 4)

approach to the desperate needs of private schools for government aid. Caution, however, dictates that we limit the cheers to two. What we have in mind is that "tightrope" Justice Burger pictures himself and his colleagues as walking in their benevolent neutrality. The court is faced with at least three cases specifically involving aid to private colleges and elementary schools. We'll hold cheer No. 3 in reserve until we have seen how it traverses the tightrope in those cases.

## Fr. Anselm

(Continued from Page 1)

that relieved him of this office—after 20 years (1931-1951).

In 1952 he was honored by appointment as Consul of the Sacred Congregation of Seminaries and Universities. In later years, Father had been at Westminster Abbey in British Columbia, Canada, where he taught Catechetics and Ascetical Theology to the Major Seminary and was confessor in the Minor Seminary. He is now the senior monk in St. Meinrad Archabbey at 84 years of age.

Other members of the monastery celebrating their jubilees of ordination on May 22 are: Golden Jubilee (50 years) Father Placidus Kempf, O.S.B., and Father Maurus Ohligslager, O.S.B.; Silver Jubilee (25 years) Fathers Alan Berndt, O.S.B., Alban Berling, O.S.B., Athanasius Ballard, O.S.B., Eric Lies, O.S.B., Nicholas Schmidt, O.S.B., Edwin Miller, O.S.B., and Damasus Langan, O.S.B.

## Klotz

(Continued from Page 4)

evasion and lack of candor on the part of the clergy in dealing with issues even when they were not as hot as they are now. The church, too, has had a program of poor Christian education in which a few Sunday School concepts have been accepted as gospel and passed along. There has not been enough engagement, he says, where church persons are brought face to face with real issues and forced to hammer them out. In the Protestant tradition it has been much easier to fire the preacher when things get to be unpleasant. The church, says Hunter, has gotten all tied up with the success image idea of our times. It is just too difficult to be a little bit controversial when you have a big mortgage on the building.

We do have a tendency to want our pills with sugar coating. Perhaps our message should be more candid and less candied.

## Mass will mark silver jubilee of Father Moore

NEW ALBANY, Ind.—Father Edmund Moore, O.F.M., will celebrate 25 years in the priesthood with a concelebrated Mass at 11 a.m. June 7, at St. Mary's Church here. Concelebrating with him will be Fr. Berno Butz, O.F.M., Fr. Columban Gering, O.F.M., Conventual, Msgr. James Jansen, pastor, and Fr. Joseph Moellman, O.F.M., who will preach the homily. A buffet luncheon will be served after Mass in the School Cafeteria.

Father Moore was ordained March 2, 1945 in Oldenburg, Ind. After his ordination he was assigned to Our Lady of Sorrows, Kansas City, Kansas, as assistant pastor. In July of 1947 he was sent to Cincinnati and served at St. George parish as assistant pastor and was then assigned to Roger Bacon High School as teacher. In July of 1958 he was sent to Ft. Wayne, Ind., to Bishop Luers High School as principal. His next assignment was at St. Francis College. He is still there as superior, Chaplain, and Professor.

Father Moore's father, Clarence Moore, resides at 410 Silver St., New Albany, Ind. Father Moore has two sisters also living in New Albany: Mrs. Wilbur Ehalt and Mrs. Joseph Buckel. A brother, Marc Moore, lives in Evansville, Ind.

## Alverna to host unique retreat of world group

Alverna Retreat House will be host for the first time to a Retreat of the Christian Community from Sunday, June 28, to Saturday, July 4.

The retreat, open to all priests, Religious and laymen, will be conducted by members of the U.S. group of the Movement for a Better World, an international apostolate.

This is believed to be the first such retreat held in this area of the country. Sessions will include talks followed by shared dialogue, prayer, and Mass.

Further information may be obtained by telephoning Alverna, 255-1340, or writing directly to Movement for a Better World, 127 R St., N.E., Washington, D.C. 20002.

## Reservations hit 1,000 for camp

The CYO Office this week announced that applications for Camp Rancho Framasa have passed the 1,000 mark or 80 per cent of capacity.

Three weeks for girls are filled: June 21, July 5 and July 12. Only places in the weeks of June 14 and June 28 are still open but filling rapidly.

For boys, the weeks of July 19 and August 16 are nearing capacity, but the other weeks are still fairly open for new applications.

The first four weeks at Camp Christina for girls are filled. A few places are still open in the weeks of June 21 and June 28. The weeks of July 5 and July 12 are full but the other weeks are wide open. All told Christina has reached about 70 per cent capacity.

## SPEAKER

**TOP FIREMAN**—James T. Short, a member of Holy Name parish, Beech Grove, was honored by Mater Dei Council Knights of Columbus as Catholic Fireman of the Year last week. A member of the Indianapolis Fire Department for 20 years, he is a chauffeur at Station 17. The presentation was the 13th annual award by the K of C Martinsville High School on Sunday, May 24.



**CONCERT REHEARSAL**—Mrs. Eileen Day, choir director at our Lady of Perpetual Help, New Albany, Father Charles Knight, pastor, and Dr. James W. Good, professor of Church Music at Southern Baptist Theological Seminary, prepare for the May 24 recital which will dedicate the new church organ.

## Ecumenical concerts will dedicate organs

Organ dedication-recitals with an ecumenical emphasis will be held this week-end in St. Michael's Church, Indianapolis, and the Church of Our Lady of Perpetual Help, New Albany.

St. Michael's will celebrate the installation of a new Rodgers organ with an evening of music Friday, May 22, at 8 p.m. Guest organist will be Herbert Otto Kuebler, a distinguished German musician.

A graduate of Stuttgart University, he has presented concerts in Norway, Sweden, Denmark, and France, as well as his native Germany, and performed for the royal family of England. He is a member of the German National Honor Society, Verband Deutscher Tonkünstler.

CHORAL SELECTIONS will be sung by the 40-voice choir of the First Church of the Nazarene, under the direction of Roger Kennedy, and accompanied by Mrs. John Silvers.

Special numbers also will be presented by Galey Byers, soloist of Eastminster Presbyterian Church, and Judith Auer, mezzo-soprano, a voice instructor at Indiana State University.

St. Michael's Choir recently was re-organized under the direction of Jack Reed, organist and choir master. Choir officers are Carl J. Sheets, president; Mrs. Patrick Walsh, vice-president; and Mrs. Rosemary Cleveland, secretary-treasurer. The Junior Choir is under the direction of Mrs. Lydia Ritter. Junior members will be ushers for the dedication concert.

The public is invited to attend both the concert and a reception to follow in the church social room.

OUR LADY OF Perpetual Help Church will dedicate its new Steiner organ Sunday, May 24, at 4 p.m. with a memorial recital honoring the late Father Charles F. Wagner, former pastor.

Soloist will be James W. Good, D.C.M., assistant professor of Church Music at the Southern Baptist Theological Seminary School of Church Music. Dr. Good has been organist and choirmaster at St. Mathew United Church of Christ, Fourth Avenue Methodist Church, and St. Mark Episcopal Church, all of

## Spring sports in final stage

## Eight to get Merit Awards

The spring sports season is coming to a close with teams students from Catholic high revving up for playoffs and schools in the Archdiocese have post-season title competition. The Spring Kickball League is National Merit Scholarships. The group includes three season games and Juniors are in seniors from the Latin School, their playoffs, with four Division two each from Brebeuf champions already determined. Preparatory School and They are: Division 1, St. Ladywood School and one each Malachy; Division 2, St. from Ritter and Cathedral High Matthew; Division 3, St. Roch; Schools.

and Division 4, Little Flower. Named were: Phillip L. Bayt, Championship play is scheduled for Thursday, May 28.

Cadet Kickball finishes its season Friday, May 22, and will try to get makeup games and Division playoffs out of the way by Tuesday, May 26. Playoffs will be held May 27 and 28.

Cadet Baseball still has two dates remaining, Friday, May 22, and Tuesday, May 26.

\*During this week 30 years ago, St. Ferdinand parish, Ferdinand, Ind., celebrated its centennial.



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**ARCHDIOCESAN Bulletin**

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**Feeney-Kirby MORTUARY**

HARRY J. FEENEY



**TOP FIREMAN**—James T. Short, a member of Holy Name parish, Beech Grove, was honored by Mater Dei Council Knights of Columbus as Catholic Fireman of the Year last week. A member of the Indianapolis Fire Department for 20 years, he is a chauffeur at Station 17. The presentation was the 13th annual award by the K of C Martinsville High School on Sunday, May 24.

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AT MISSIONS CONFERENCE—Left to right: Msgr. Victor L. Goossens, Auxiliary Bishop Charles Maloney of Louisville and Msgr. Edward T. O'Meara.

## Work of missions seen top Christian challenge

LOUISVILLE, Ky.—The challenge of development for the Third World presents a unique responsibility to Christians, the National Director of the Society for the Propagation of the Faith told diocesan directors representing 12 dioceses who met here May 10 and 11.

Msgr. Edward T. O'Meara reminded the directors that "it is precisely this challenge that gives purpose and urgency to our work as directors of the Society."

The SPOF conference was held at the Seelback Hotel at the invitation of Archbishop Thomas J. McDonough, exist," Msgr. O'Meara said in his Archbishop of Louisville. Msgr. keynote address.

O'Meara and Msgr. Charles C. Boldrick, SPOF director for the Archdiocese of Louisville, were co-hosts.

THE VITAL ROLE of Catholic worldwide missions and the urgency for obtaining greater support from U.S. Catholics were key topics for the three-day workshop.

"My recent visit to the Presidents of Bishops' Conferences in India, Pakistan, Indonesia, and Ceylon gave me the opportunity to encounter the tragic and inhuman conditions under which people Thomas J. McDonough, exist," Msgr. O'Meara said in his Archbishop of Louisville. Msgr. keynote address.

"To see the suffering of the world's poor in India, Africa, or Latin American, and to see the work already being done to improve these conditions, convinces me over and over again of the importance of our work," he said.

"We are not committed to world development for economic or political gain; we are not merely humanists being anthropologists to our fellow man by providing educational, medical, and social development; but we are the bearers of the Good News, witnesses to God's Incarnation and Redemption present and active in the world of men. In truth, we are Twentieth Century apostles of Christ."

A MAJOR PART of the workshop was given to practical planning for the effectiveness of the nation-wide appeal for the Missions in each parish on Mission Sunday, October 18, as well as the Society's continuing programs in membership, schools, special appeals and deferred giving.

Speakers and discussion leaders included, besides Msgr. O'Meara, Father Augustus O. Reitan, National Director of the Association of the Holy Childhood; Msgr. Henry Klockner, National Director of the Catholic Students Mission Crusade; and Thomas Flatley and William Murray of the national headquarters of SPOF.

The fraternal bond of dedication of the diocesan directors was given liturgical expression through a concelebrated Mass May 11 in the Cathedral of the Assumption.

## Remember them in your prayers

CHARLESTOWN  
THAROLD GOODE, 38, St. John Kassenbrock, Gertrude Crail, Michael's, May 12. Husband of Evelyn; father of Kenneth A. Michael W. and Steven L. Goode; son of Mr. and Mrs. James Goode, of Memphis. Five brothers also survive.

CHINA  
TELLEN L. BIRKLE, 93, St. Anthony, Apr. 28.

FOUR CORNERS  
18UTH MASCHINO, 74, St. Joseph, May 6. Mother of Sister Juanita of Tell City; Paul Maschino of Louisville; Arthur Maschino of London, O.; Agnes Euler of Columbus, Ind.; Simmons, Roger, Floyd, LeRoy and Amos Maschino, all of North Vernon.

INDIANAPOLIS  
MARGARET G. PHILLIPS, 48, Our Lady of Lourdes, May 14. Wife of Ralph R.; mother of Ralph D. Phillips; sister of Robert, Jack, Geraldine, Paul and Fred Doty, Louisville. Carl and Robert Doty, daughter of Neil Doty.

THETTIE HIGGINS, 87, Little Sisters of the Poor Chapel, May 15. Sister of Mrs. Dan Robertson.

MARY M. O'CONNOR, 91, St. Joan of Arc, May 15. Mother of Glenn O'Connor, Velma M. Hill and Lucille Resch; sister of Eugene and John Denner and Lauretta Clark.

JOHN F. DUECKER, 75, Little Sisters of the Poor Chapel, May 15. Father of John F. Duecker, Jr.

PAUL C. KASSENBRICK, 64, St. John's, May 16. Husband of

Lorraine; brother of Edward and John Kassenbrock, Gertrude Crail, Dortha Nagel and Lorraine Schwerdt.

ILLIE MATTINGLY, 84, Holy Rosary, May 16. Mother of William P. Mattingly and Ernestine Hill; sister of Proctor Knott and Anna Smith.

WILLIAM A. H. PETTY, 75, Sacred Heart, May 16. Husband of Marie.

ELIZABETH CONNELL, 88, Our Lady of Lourdes, May 15. Aunt of Alberta Connell.

JAMES A. HALLINAN, 81, St. Patrick's, May 16. No immediate survivors.

JOHN J. MCARDLE, 62, St. Lawrence, May 18. Husband of Sudie M.; father of John and Marilyn McArdle; brother of Edward McArdle and Mae Fink.

NESTA V. TAYLOR, 65, St. Barnabas, May 18. Mother of John R. Taylor.

DELIA L. GLENN, 77, St. Roch's, May 19. Mother of Ellen H. Fitzwater, Winifred Pentecost and Dorothy Sullivan.

LEOPOLD  
WILLIAM J. HAGMAN, 28, St. Augustine, May 19. Husband of Rita; father of Jennifer Hagman; son of Mr. and Mrs. Jake Hagman of Leopold; brother of Robert Hagman of Louisville and Paul Hagman of Leopold.

MADISON  
TWILBUR WOODS, 52, St. Mary, Apr. 21. Husband of Vivian K.; son of Mrs. Cleo Woods of Chicago, Ill.

brother of Owen Woods, Glenna Butler, Mary K. Fluke, Norma Trumble, Wanda O'Connor and Patricia Nail, all of Chicago.

NEW ALBANY  
CHESTER A. RUTLEDGE, 58, Holy Trinity, May 15. Husband of Marian; father of William A. Rutledge of New Albany.

MARGARET C. THOMAS, 37, Our Lady of Perpetual Help, May 13. Wife of J. Lyle; mother of Dennis M. and Vicki Elizabeth Thomas, both of New Albany; daughter of Mrs. Betty McCue of Louisville, Ky.; sister of John T. McCue of Fairdale, Ky.; Fabian McCue of Shirley Beach, Ky.; James Lee, Martin P. and Charles E. McCue, all of Louisville, Ky.

DON MCCRITE, 48, Holy Family, May 15. Husband of Doris P.; father of Michael McCrite, with the U.S. Army in Germany; Patrick and Donna McCrite, both of New Albany; son of Mrs. C. McCrite of Lake Placid, Fla.

TELL CITY  
ALBERTA WHITE, 47, St. Paul, May 14. Wife of Leon; mother of

brother of Owen Woods, Glenna Butler, Mary K. Fluke, Norma Trumble, Wanda O'Connor and Patricia Nail, all of Chicago.

TERRE HAUTE  
FLORENCE C. HARRHOUSE, 81, St. Joseph's, May 13. Mother of Mrs. Patricia Sterner of Wauchula, Fla.; sister of Mrs. Jessie Sterner of Terre Haute.

THOMAS J. KLOTZ, St. Ann's, May 20. Husband of Mary; father of Mary Ann Underhill of Indianapolis; Sharon Clark, John and Raymond Klotz, all of Terre Haute.

BERNARD F. DOWELL, 56, Sacred Heart, May 18. Husband of Blanche; father of Sue Myers of Terre Haute; stepfather of Nancy Pegler of Griffith; brother of Florence Lawson of Indianapolis; Irene

brother of Owen Woods, Glenna Butler, Mary K. Fluke, Norma Trumble, Wanda O'Connor and Patricia Nail, all of Chicago.

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## VIEWING WITH ARNOLD

## 'Brilliance and stupidity'

BY JAMES W. ARNOLD

"Zabriskie Point" is 57-year-old Italian film-maker Michelangelo Antonioni's attempt to understand and express the New Left youth revolution in America. A non-intellectual movie, with the stress on feeling rather than analysis, it gets the revolution down rather well on an emotional level, with images ranging from brilliantly original to stupefyingly stupid.

It is absurdly hard to comment on a film like "Zabriskie" without getting dragged into the quagmire of debate on student unrest and on the merits of the radical assault on American society and its institutions. Let it be enough to say that "Zabriskie" is sympathetic to the rebels, that the film is in fact designed for the alienated young, and that

traditionalists will be offended by it for many reasons. If this seems odd to anyone, then he is out of touch: the majority moods on American campuses, while not always actively expressed, are much more in tune with Antonioni than with Spiro Agnew.

THE BASIC ingredient in "Zabriskie" is a broadside attack on American social and moral values, expressed in surface images like billboard posters, snatches of business or poolside conversation, and little fictional anecdotes, like the gunstore operator who advises his customers to "drag the bodies inside the house" to avoid prosecution for murdering blacks who get shot in the backyard.

In this respect Antonioni seems redundant. His exploration of corrupt Americans not only repeats, but is more plodding and less perceptive than that in other recent films where decadence was the context rather than the whole point: "Easy Rider,"

"Medium Cool," "Midnight they hate. (That could not be Cowboy." He is a late starter in said of many other young anti-American olympics, and rebels). They are as much its all the worthwhile records have creatures as the hostile blacks, already been broken. It is time the brutal police, the dehumanized businessmen, the gang of little boys who threaten

Incidentally, if his critique is trite or clumsy, it is not especially inaccurate. He claims essentially that Americans are violent, materialistic, racist, and greedy polluters of the environment—implying this through images and incidents rather than verbal statements. Allowing for some exaggeration and over-simplifying, this is not far from what some Old Testament prophet, like Jeremiah, would tell us if he somehow had the misfortune to be reincarnated in southern California, 1970.

However, the solutions to this moral malaise—so clearly described in film after film yet hardly even recognized in so-called "middle America"—are probably not what Jeremias would recommend.

ANTONIONI'S HERO (first-time actor Mark Frechette) is a student radical who kills a policeman who has killed a student in a demonstration. He escapes boldly in a stolen plane to the desert, where he meets a girl (Berkeley coed Daria Halprin), who is also temporarily escaping—from the advances of her middle-aged executive boss (Rod Taylor).

In the desert, specifically in an awesome Death Valley location named Zabriskie Point, they frolic and make passionate love. (Note: it happens in a supposedly "dead" place, a locale utterly untouched by U.S.A. civilization). When he flies back to L.A., he is killed by trigger-happy police. This radicalizes the girl, who in her mind's eye visualizes the destruction of all the material symbols of American corruption (resorts, cars, refrigerators laden with food, libraries, exploding in lovely slow motion), before driving off into the sunrise.

In the first place, the case is stacked. The boy is a hothead of absolute zero moral depth who gets pretty much what he deserves. (One needn't go much beyond current headlines to find more likely and more innocent victims of the system). So the girl's anger, too, is irrational, and her solution—blowing everything up, even in imagination—is made to appear beautiful and right. (It is a magnificently cathartic sequence: her boss' elegant cliffhouse blows up 13 times, not counting secondary explosions). In today's context, the image is outrageously irresponsible; personally, I've had the romance-of-violence-mystique up to here. In the context of the film, it is ludicrous over-reaction.

THE KIDS IN "Zabriskie" simply lack the credentials to stand as moral critics, much less destroyers, of the civilization

(at one harrowing point) to rape Miss Halprin.

Antonioni uses all his lovely rhetoric to make a point that is both obvious and off-target, a mistake he did not make in criticizing the mod London of "Blow-Up." Today's youth desperately need to know who and why they are and where they are going; they don't need to be told, once again, what they are already sure they know. (Rating: B—objectionable in part for all)

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# 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 31, 1970!

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 40 years, has created a brand-new health plan especially for Catholics—the HOSPITAL PLAN FOR CATHOLICS.

#### "Try" This Plan For Only \$1

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

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

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

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

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

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

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upsets 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 40 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 are a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses that begin after 30 days, 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 children you may have in the months and years to come.)

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



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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any new accident that occurs on or after the 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 65 Or Older

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

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

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

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

#### Are Your Parents Senior Citizens?

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

#### Accidental Death Benefit On All Four Plans

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

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

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

#### Money-Back Guarantee

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

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

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

## 18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

#### 1. What is the Hospital Plan for Catholics?

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

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

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

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

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

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

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

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

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If you are a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses that begin after your policy is 30 days old, and for maternity 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 as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

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

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

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

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

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

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

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

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

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

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

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

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

#### 11. What conditions aren't covered?

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

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

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

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

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

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

#### 15. Will my claims be handled promptly?

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

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

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

#### 17. How much does my first month cost?

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

#### 18. Why should I enroll right now?

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

#### SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 31, 1970

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. 0949

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

ADDRESS Street

City State Zip No.

**IMPORTANT:**  
This enrollment form must be mailed no later than midnight of:

**MAY 31, 1970**

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

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

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

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH \_\_\_\_\_ Month Day Year

Do you carry other insurance in this Company? ☐ No ☐ Yes (If "yes," please list policy numbers.)

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

☐ Name of Beneficiary Address

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

Date \_\_\_\_\_ Signed \_\_\_\_\_ Insured's Signature SIGN—DO NOT PRINT

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE