



POPE WITH CZECH PILGRIMS—Pope Paul VI is warmly greeted by a group of Czech pilgrims, including members of a Czechoslovakian youth organization, during the pontiff's weekly general audience at his summer residence. The Pope told the Czechs: "Be sure that you appreciate very much this meeting with you, especially in this historic moment for your country." The audience occurred on the anniversary of one year's occupation of Czechoslovakia by Soviet troops. (RNS photo)

## EXPRESS THEIR 'HORROR'

# Northern Irish bishops charge Catholics machine-gunned

By JAMES C. O'NEILL

BELFAST—Cardinal William Conway of Armagh and five Catholic bishops of Northern Ireland have expressed their "horror" over the recent violence and said that Catholic districts had been invaded by armed mobs.

Charging slanted press reporting, their statement declared that Catholics had been attacked by mobs armed with machine-guns and other weapons. "A community which was

building of community relations with Christian faith and hope."

THE BISHOPS' statement touched off a new war of words beginning with Northern Ireland's prime minister, James Chichester-Clark, who said there were a number of points in the statement with which he could take issue, but that he did not think it in the best interests of the community to engage in an exchange of recriminations.

The Rev. Donald Gillies of Agnes Street Presbyterian Church, spokesman for a number of Protestant clergymen, called the bishops' statement "a complete fabrication" and accused Catholics of bringing on the violence by aggression and provocation.

The Rev. John Carson, moderator of the Presbyterian Church in Ireland, said the bishops' statement would increase tension, and he maintained that people should "freely admit provocation and excesses were committed by people of both sides."

The bishops' statement, however, was mild compared to other sentiments expressed here. Twice I had heard priests say: "I wish I had a gun that night. I'd have used it."

The old lady in the Redemptorist Monastery Refuge Assistance Center said: "This is the third time I've been burned out—twice during the early trouble and now again. We're not going to be caught by surprise again."

A young medical student said: "The first thing any Catholic family needs in Belfast isn't a TV or a refrigerator but a gun. We're not going to be caught by surprise again."

A Catholic social service nurse said: "It's just terrible. Forty years of living together is now wiped out. It's depressing and frightening."

I OFFER these quotes—only a few of the hundreds I've heard—not to add more fuel to the smoldering coals of the fires that burned in Belfast and other cities of Northern Ireland in mid-August but as a sampler of the state of mind of the Catholic Irish minority.

These people are not the extremists or regulars of the Irish Republican Army. But they are the people who hurt, whose homes were burned. And the strange thing is: This hasn't been a religious riot over religious tenets. It's impossible not to speak in terms of the Catholic minority—approximately 500,000—as in conflict with the Protestant majority of approximately one million here. And yet, as one highly placed monsignor explained it to me: "This hasn't anything to do with what people believe or how they worship God. Catholics after 300 years are still not accepted as full members of the community."

"What's at stake here is who will have the civil power, government power, who gets lucrative public jobs and appointments—who has the rights of patronage, the allocation of public housing—unless you have a house you don't vote and if you don't vote, you don't have anyone (Continued on page 8)

## Labor Day challenge is issued

WASHINGTON — The Catholic Church is urged to confront the causes of poverty rather than merely treading its effects.

This prompting is contained in the 1969 Labor Day statement issued by the Division for Urban Life, Department of Social Development, United States Catholic Conference, which also listed a basic four-point Church strategy plan for combating social ills.

The statement observes that "history has shown that repression will not still the voices of those suffering oppression," yet, it adds, the past year "has seen in the United States the development of a strong, yet still diffuse, reaction against the increasing demands of minority group citizens."

What seems to be lacking in the social struggle, the statement says, "is a national determination to solve our problems by creative and positive action."

It notes that leaders in both the public and private sectors are aware of social development, "yet no one seems able to arouse the national will or form the broad coalitions to get the needed massive development programs under way."

THE DIVISION for Urban Life listed "a practical strategy for the Church's support of human development," which, it said, should be utilized immediately and could be laid out as a five-year plan of graduated steps:

- "To begin this process, each diocese, religious community, and Church-sponsored institution might make an inventory of the resources being used at present to meet actual human needs."

- "For new development projects on an interfaith basis, local parishes and dioceses could earmark a definite percentage of their yearly income over the next five years for new development projects."

- "Local churches, dioceses, and religious institutions could provide 'seed money' for low and moderate income housing."

- "Each diocese and religious institution should be ready to assist in a national program of human development."

The Labor Day statement declares that the task is urgent and that the time is short. "The Church," it said, "is in a strategic position to give moral leadership and support to the private and public sectors by taking positive and serious steps" to wage war against social injustice.

Social efforts expended in the past by the Church have been "insufficient for the task at hand," the statement declares.

IT POINTED out that the U.S. bishops organized an Urban Task Force to co-ordinate Catholic activities in a social program, but noted:

"It remains now to push forward the implementation of a national program of social development in conjunction with the other religious denominations and privately sponsored organizations."

The statement points out, however, that "labor and management, together with the government, hold the levers of economic power in this country. It is their decisions and those of government which will largely determine the future course of our society."

"They are called upon and have it within their power to lead the new industrial revolution for our minority group citizens and in so doing provide the basis for human development to the rest of the community," the statement continues.

Contrary to past practice, this year's Labor Day statement is addressed primarily to the other religious denominations and management.

"The Catholic Church," it declares, "is in the position to exercise strong moral leadership and take the first steps in making a generous portion of its limited resources available for the development and self-determination of the poor and the powerless."

WASHINGTON—Pope Paul VI has made a number of changes and appointments in the hierarchy in the United States, and has divided an existing diocese into two separate sees. The actions of the Pope were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Pope Paul has accepted the resignation of the Most Rev. Thomas Gorman from the office of bishop of Dallas-Fort Worth, and has named him titular bishop of Pinhel. He is



TWIN SIGNS OF FALL, SCHOOL AND FOOTBALL—These six attractive cheer leaders will be sporting new uniforms, yell and school colors this fall for the new Roncalli High School on Indianapolis' southside. Roncalli, with an expected enrollment of 840 students, is the result of the merger between Kennedy Memorial and Chartrand High Schools. The school colors will be red, white and blue and its nickname—the Rebels. Shown from left are: Dianne Dicks, Julie Sylvester, Connie Maples, Priscilla Smith and Mary Ann Timpe. On top is Sharon Gallagher. All are seniors at Roncalli.

## CLASSES RESUME NEXT WEEK

# Decline in number of schools noted

Fewer schools will be reopening this fall as Catholic pupils prepare to launch another term. Four grade schools and one high school permanently closed their doors in June.

The four elementary schools are: St. Augustine's, Jeffersonville; St. Pius V, Troy; St. Mary-of-the-Woods, Vigo County; and St. Leonard's, West Terre Haute. The latter two will be consolidated into St. Benedict's School in Terre Haute.

Kennedy Memorial High School, Indianapolis, passed into oblivion as it was merged with Chartrand High School at the latter location on Indianapolis' southside. The new consolidated school will be known as Roncalli High School and will have an anticipated enrollment of 840 pupils.

SEVERAL parish schools are

dropping junior high grades this fall. Included are: St. Gabriel's, Connersville; St. Anthony's, Morris; St. Vincent's, Shelby County; and St. Joseph's, Shelbyville, which is dropping the seventh this year and its eighth grade the following September.

St. Mary's, Floyd's Knobs, and St. Michael's, Cannelton, both "public" schools receiving state aid, have been reduced to six grades each. Other public schools whose "decommissioning" was announced in April by the Commission of General Education of the Indiana State Board of Education, will reopen this fall pending completion of classroom facilities at neighboring public schools.

Those affected include: St. Mark's, Perry County; St. Martin's, Siberia; St. John's, Starlight; and St. Joseph's, Clark County.

Another school which was decommissioned—St. Peter's, Franklin County, will open with six grades as a parochial school.

The consolidation of Kennedy Memorial with Chartrand High School leaves 11 Catholic high schools in Marion County. Five are diocesan-supported and six are private institutions.

FOLLOWING is back-to-school information on the high schools along with administration and enrollment details:

Chartrand High School expects an enrollment of 760 boys and girls, according to Father Gerald Gettelgrief, principal. Seniors and freshmen will register on Tuesday, while sophomores and freshmen register on Wednesday. The entire student body returns for opening Mass and classes on Thursday.

Ritter High School will enroll 545 boys and girls. Father William Cleary, principal, announced that seniors and juniors are to report on Thursday, sophomores and freshmen on Friday, and all students on Monday, Sept. 8.

The only new department head is Father Lawrence Pushor, religion.

Roncalli High School expects an enrollment of 840 boys and girls, according to Father Patrick Kelly, principal. The school will begin on September 8.

New department heads include: James O'Brien, athletics; Sister Alma Jacobs, S.P., religion; Sister Alexandra Kuhn, C.S.J., science; Father Fred Schmitt, social studies; Rod Trubee, art; Sister Alice Ann Rhinehart, S.P., business; Sister Rita Louise Huebner, C.S.J., English; Sister Marcia Ann Duane, C.S.J., guidance; John Meredith, industrial arts; Sister Alice Clare Kuper, S.P., mathematics; and Bernard Weimer, music.

Sister Margaret Andrea Oberle, C.S.J., is the principal. The new assistant principal and dean of studies are Bernard Dever and Robert Tully, respectively.

Secunia Memorial High School will have an enrollment of 684 boys and girls next year. Registration for all classes is Wednesday, with full days beginning Monday, Sept. 8.

New department heads include: Sister Antoinette Miller, O.S.F., social studies; Sister Nancy (Ignatia) McCracken, O.S.F., business; and Sister Rosemary (Marja) Schirmer, O.S.F., dean of studies.

Father Harry Hoover is principal.

Latin School will enroll 228 boys on Tuesday, according to Msgr. Joseph Brokha, rector.

Sister Rene Wargel, O.S.B., is the new music department head. Father James Wilmoth has been named assistant to the principal. The new director of (Continued on page 9)



## New Prior is named at St. Meinrad

ST. MEINRAD, Ind. — The Very Rev. Gerard Ellspermann, O.S.B., has been appointed Prior of St. Meinrad Archabbey by Archbishop Gabriel Verkamp, O.S.B., Superior of the Benedictine Community. The appointment is effective September 1.

Father Gerard, a native of Evansville, began his studies for the priesthood at St. Meinrad in 1928. He entered the Benedictine community in 1933 and made solemn profession of vows in August, 1937. He was ordained a priest on May 30, 1939.

THE NEWLY-appointed Prior holds a doctorate in Classics from Catholic University of America, awarded in 1949. He has been professor of Greek and Latin at St. Meinrad Seminary since 1959, and served as vice-rector of St. Meinrad Minor Seminary for many years.

He is a past chairman of the Indiana State Classical Association and the American Benedictine Academy and is presently a member of these organizations and the Classical Association of the Midwest and South.

FATHER GERARD replaces the Very Rev. Theodore Heck, O.S.B., as Prior. Father Theodore has been assigned to the position of special assistant and secretary to Archbishop Gabriel. Father Theodore served as superior of St. Meinrad Archabbey from 1958-1965 and president of the St. Meinrad School of Theology from 1966 to 1968 when he was appointed Prior.

Other new appointments effective September 1, include: Father Superior Basil Mattingly, retreat master at St. Jude Guest House; Father Mel Patton, retreat director; Father Philip Mahla, secretary of the chapter and of the senior council of St. Meinrad Archabbey; and Father Quentin Colgan, manager, Abbey Art Studios.

## 'Jewish Sunday'

YARRYSTOWN, N.Y. — A group of Catholic priests and nuns who recently completed a program on Jewish studies at Marymount College here have asked the American hierarchy to designate one Sunday a year for sermons on promoting better Jewish-Christian relations.

## Changes announced in U.S. hierarchy

WASHINGTON—Pope Paul VI has made a number of changes and appointments in the hierarchy in the United States, and has divided an existing diocese into two separate sees. The actions of the Pope were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Pope Paul has accepted the resignation of the Most Rev. Thomas Gorman from the office of bishop of Dallas-Fort Worth, and has named him titular bishop of Pinhel. He is

AT THE same time, the Pope has divided the See so as to form the diocese of Dallas and the diocese of Fort Worth. The Most Rev. Thomas Tschoepe, until now bishop of San Angelo, Texas, has been named bishop of Dallas, while the Most Rev. John Joseph Cassata, until now auxiliary bishop of Dallas-Fort Worth, becomes bishop of Fort Worth.

Bishop Gorman will serve as apostolic administrator of the two dioceses until the new Ordinal is promulgated. (Continued on page 7)

## On the Inside

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## Largest novice class

SANTA BARBARA, Calif.—In an era of sharp decline in vocations to the priesthood and religious life, 58 novices, the largest novice class in the 150-year history of the Vincentian Fathers in the nation, were received at St. Mary's Seminary here. The novices range in age from 17 to 32 years.

They were welcomed into the Vincentian community by Father Kenneth Grass, C.M., seminary rector, with a traditional handshake of peace.

"I thank God for this apparent blessing upon our community," Father Grass said. "This is the largest group of novices in the 150-year history of Vincentians in the United States."



## LABORERS HAD IT PRETTY GOOD

# Researcher finds Scriptures to be a working man's Bible

NEW YORK (CP)—No one knows if Biblical prophets foretold today's labor unions, but they did see to it that they themselves were organized.

And when the family which monopolized the preparation of incense in the Second Temple of Jerusalem went on strike for an increase in salary, the chief priests brought in strike-breakers, but to no avail. The original family was brought back at double their former pay.

These were among the findings of a man who has combined his work as a vocational guidance director and as a student of Scripture to produce a fascinating study of "All the Occupations of Biblical Times," which is the subtitle of "Beggars to King," just published by Doubleday.

The author, Walter Duckat, who has taught at Yeshiva University and at Vassar, Brooklyn and New York City Colleges, claims that there are few better ways to make "the Biblical text become more alive" than to have an understanding of how the people of the Bible "spent most of their waking time in the effort to earn their daily bread."

Duckat expresses surprise that although "every jot and tittle of the Bible has been scrutinized by thousands of scholars," hardly any attention has ever been seriously given to Biblical occupations.

"A careful analysis of the occupations in the Bible reveals that about 200 different occupations are either mentioned or implied," he writes, and proceeds to provide colorful descriptions of occupations ranging from such familiar ones as camel driver, fisherman, tentmaker and wine steward to such unexpected jobs as weather forecaster, latineer, pawnbroker and counterfeiter.

DUCKAT OFFERS some interesting asides on such occupations as librarian, particularly in 2000 B.C., when quite a few librarians obviously got quite weary going in and out of the stacks for books written on tablets of stone.

Of the "charioteer" profession, Duckat suggests that the Biblical era had its equivalents of racers. Andy Granatelli and Mario Andretti: "Star charioteers became wealthy. One retired with a fortune of 35 million shekels. A victorious charioteer was acclaimed by all, and his picture was hung almost everywhere in the city."

But Duckat's most significant findings are in the area of working conditions for the laborer during Biblical times.

As far back as the 14th Century B.C. there were unions, or "guilds" of herdsmen, butchers, bakers, potters, sculptors, sil-

versmiths, houseboat and chariot builders, musicians and even a "Prophets Guild."

"Each group aided its own poor and unemployed," Duckat reports. "There was a fraternity or union of butchers that instituted an arrangement whereby each member might have at least one day of work in periods of economic depression. Punishment was meted out to any member of the group who disobeyed this arrangement."

He notes that "probably the first known strike in history is recorded on a clay tablet by Babylonian stonemasons who struck because the king, their employer, had failed to pay them for several months."

"Curiously," he adds, "the strikers in those days did not make any demands for better wages or improved working conditions; they simply stopped working out of despair over their desperate plight. One strike notice reads: 'We are worn out, we will run away'—which they usually did, taking refuge in some temple offering asylum."

THE FIRST clear-cut example of definite wages in the Bible was the case of the Levite whom Micah hired (Judges, 17:10) as his domestic chaplain for 10 shekels a year, a suit of clothes and food. A shekel was worth from \$5 to \$10.

In Biblical times the common laborer had it pretty good, as Duckat sees it. The laborer was paid from the time he left home to report to work, the employer was expected to supply lunch, and "harvesters, vintagers, threshers and olive pickers were permitted to eat more than their salary's worth of produce and even select from the best part of the crop." And usually, "the employee might cease work at any time without forfeiting any wage earned up to the moment of the stoppage."

Duckat declares that "the Hebrews were virtually the only ancient people who preponderantly viewed work as dignifying rather than demeaning."

He cites the fact that "humble workers" achieved exalted positions in Israel—Jacob was a shepherd, Gideon was a wheat threshing, and in Chronicles potters and linen makers are listed as members of the aristocracy.

"And, of course, Jesus the carpenter selected his first disciples from among fishermen," he adds, in commenting upon Christianity's early and continued emphasis on the dignity of work.

"The modern emphasis on work as not only necessary for sustenance but as a therapeutic factor is additional evidence of the perennial relevance of the Biblical message," Duckat concludes.

## Consultation mode criticized by priests

LONDON — Priests of the Brentwood diocese are complaining about the method of consultation chosen by the Vatican to ascertain their choice for a new bishop to succeed Bishop Bernard Jarrick Wall, who is due to retire shortly.

Last June, the diocesan Senate of Priests, with Bishop Wall's approval, sent a questionnaire to all the priests of the diocese seeking their views on the kind of bishop they wanted and their views on the existing method of appointment of bishops.

By a vast majority, the priests expressed the opinion that they wanted a "moderately progressive" bishop and that they wanted the priests and the laity of the diocese to be consulted in some way on the man chosen for the office. These views were submitted to the Vatican.

NOW THE Vatican, through the apostolic delegation in England, has sent letters to the 29 members of the Senate of Priests marked "sub secreto pontificis" (under papal secrecy) asking each priest to put forward three names for the See, but without consulting any colleagues. The recipients were asked to destroy the letters to preserve total secrecy.

Now the priests are objecting to the secrecy—which they have refused to maintain—and to what they call non-consultation. One of the priests who organized the diocesan survey, Father George Towler of the Immac-

ulate Conception church, Chelmsford, Essex, summed up their opinions:

"My chief objection is that the Senate was not allowed to consult with one another over this, so that they could not put forward a common list of three names. It seems to me that they want to appear to be consulting without letting the consultation be effective."

ANOTHER priest, who wanted his name withheld, said that the idea appeared to be that Rome wanted so many names submitted by individual priests that the authorities could disregard them on the ground that "the priests do not know their own minds."

More moderate priests state that at least some advance has been made on the manner of appointing bishops. Hitherto, only the Chapter of Canons has been consulted.

The approach to the 29 priests belonging to the diocesan Senate of Priests does at least set a new precedent in regard to the appointment of residential bishops in England and Wales.

## Catholic college sets up chair of Jewish studies

MINNEAPOLIS — The Jay Phillips Chair of Jewish Studies has been established at St. John's University, Collegeville, Minn., a Catholic school.

This is one of the first such chairs at a Christian college in the United States. Formal announcement of the chair was made at a news conference here by the Very Rev. Colman J. Barry, O.S.B., president of the Benedictine-run institution, and Jay Phillips, Minneapolis philanthropist, head of the Phillips Foundation, which endowed it.

Rabbi Nahum Schulman, Minneapolis, will be the first occupant of the chair. He will reside on the campus in Collegeville and will be a member of the department of theology, with the rank of professor. Dr. Schulman is the former spiritual leader of Mikro Kodesh Synagogue, which merged recently with Tifereth, B'nai Jacob Synagogue of Golden Valley.

Born in Poland, Dr. Schulman comes from a long line of rabbis and judges. For 12 to 14 generations, with one exception, all direct male ancestors have been rabbis. The exception was his father, who was in the banking business in Warsaw. Dr. Schulman is a former president of the Minnesota Rabbinical Association.



SAD AFTERMATH—Neighbors, most of them women and children, weep following the funeral of nine-year-old Patrick Rooney in Belfast. The boy was killed by a bullet which went through the wall of his home and hit him as he sat in a back bedroom during rioting in the city between Catholics and Protestants. It was a day of funerals in Northern Ireland as both factions buried their dead. (RNS photo)

## Little religious tension seen in Irish republic

By Religious News Service

DUBLIN—Despite the movement of Republic of Ireland troops to the Northern border there is no "war fever" or any anti-Protestant reactions in this 95 per cent Catholic country.

The Dublin government has sent medical and related units from its army to the border as a preparation for an invasion of Northern Ireland but a briefing of the army here for possible use in a U.N. peacekeeping force. The Republic of Ireland forces have previously seen duty on such missions with the United Nations in Cyprus and the Congo.

CATHOLICS and Protestants have enjoyed peaceful relations with one another in the South for many years as contrasted with the relations of the two groups in the North.

Several factors explain the goodwill between Catholics and Protestants here. Many of the great national heroes of Ireland such as Robert Emmet and Wolfe Tone, known as the Father of the Irish Republic, were Protestants.

There has not been a specific division of Catholics and Protestants on the issue of Irish nationalism in the South as has been the case in Northern Ireland where Catholics and Protestants are political as well as religious enemies.

The Republic of Ireland, conscious that it is predominantly Catholic, has usually made a strong effort to ensure a more than proportionate representation of Protestants in the national life.

Arthur Griffiths, who was the first president of the Irish Free State in 1922, was a Protestant and down through the years many other non-Catholics have held high office here including the present Deputy Prime Minister Erskine Childers.

Another factor explaining the difference in religious climate between the Northern and Southern parts of Ireland may be found in the size of the religious minorities of the two areas.

CATHOLICS in the North are a minority, but constitute a third of the population in the six counties and are a majority in at least two of the six counties. Protestants are a five per cent minority in the South and have no majority in any of the

26 counties that make up the Republic of Ireland. Thus in the North Catholics are seen as a political threat but the same is not true of the Protestants in the South.

The Northern Catholic is generally a member of the working class or a farmer and must compete with Protestants for jobs in an area that has had a high unemployment rate for the past 50 years.

employment rate for the past 50 years.

In the Republic of Ireland, Protestants are generally members of the Anglo-Irish aristocracy and the upper classes. They do not compete with the majority for unskilled positions and are neither large enough in size nor low enough on the income scale to constitute a visible threat to the Catholic workingman.

The extreme of Irish nationalism is represented in the Irish Republican Army, not a government force but the organizational descendant of the IRA which fought the war for independence with the British here from 1919-21.

It is an underground military organization that refuses to recognize either the government of the North or the South as legitimate. Since the late 50s it has been generally inactive though it continues to train its members in both the North and the South.

SOUTHERN Protestants have been active in the IRA from the beginning and its commanding general during the Second World War was the Cork Protestant George Plant.

IRA units in the North appeared at the outset of the current disturbances there and a number of IRA men from the South have reportedly crossed the border during the recent demonstrations to assist in attacks against the police.

The Dublin government is fearful that members of the IRA will precipitate a civil war in the North if they can, and for this reason has ordered a close watch maintained on all known members and strengthened patrols of the border area to keep them out.

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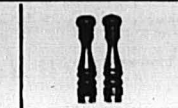
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## SEEN SPUR TO UNITY MOVEMENT

## Canadian prelate urges steps for common communion rite

SUDBURY, Ont. — Bishop Remi De Roo of Victoria, B.C., has proposed new ecumenical steps, including some form of common communion, to rescue the Christian unity movement from its "current slump."

He gave a major address to the 200 delegates attending the 24th Anglican General Synod of Canada—the first member of the Roman Catholic hierarchy ever invited to speak to the biennial Synod.

Last summer, Bishop De Roo was one of seven observers appointed by the Vatican to attend the Lambeth Conference in Britain, a meeting of the world's Anglican bishops held every 10 years.

The 45-year-old bishop, one of the foremost leaders of Catholic renewal in Canada, said the time was right for an increase in ecumenical collaboration between the Anglican and Roman Catholic Churches.

"THE TIDE OF enthusiasm which once swept the Christian world seems to be receding," he said, pointing to the proliferation of endless meetings that produce little fruit and opposition to unity schemes.

"Personally," he said, "I remain convinced that organic unity is a vital part of the ecumenical movement. Current efforts to promote Christian unity through common social

action are gaining in popularity. They merit our support. But it would be a calamity to abandon the arduous task of refining our ecclesial structures. Institutional ecumenism is at least as important to complete Christian unity as humanitarian social action."

Bishop De Roo said he did not intend to diminish the need for common social action. "For a world proud of its secularly rejects a Christianly which fails to apply its own Gospel teaching effectively," he told the Synod.

Proving that Christianity contributes effectively to the solution of current human problems was hand in hand, he said, with what Archbishop Ramsey has called "a radical healing of churches in reformation and renewal."

Stressing the importance of action at the local level, Bishop De Roo said that "some form of common communion by all Christians in a given region might constitute an initial step before complete unity is reached at the level of the Church universal."

ACKNOWLEDGING the growing pressure toward intercommunion, and the violation of existing legislation prohibiting it, he asked: "Is it not possible that this mounting disregard for present structures may be a prophetic sign?"

He suggested combined ecumenical study and leadership to examine the Eucharist "both as a sign of unity achieved and a means to further unity."

The officially negative stance of the Vatican on this issue "does not relieve local bishops of their responsibilities in this regard," he added.

Bishop De Roo's insistence on local responsibilities and local initiative stem from his conviction that a radical altering in Church government is needed.

"CHRISTIANS are more concerned today of the charismatic gifts which each member can bring personally to the building up of Christ's body on earth," he said.

Thus the question of ministry—perhaps the thorniest issue between Anglicans and Catholics—should be studied under a new light, the Catholic prelate said.

Without formally committing himself that the Catholic Church should recognize the validity of Anglican orders, he said that "happy are the eyes that see what you see, for many have desired this moment but it has come to you."

He said if Protestants had the opportunity to canonize they would have made saints of the late Pope John XXIII and the late Cardinal Augustin Bea, first president of the Vatican secretariat for Promoting Christian Unity.

Dr. Beasley declared that Christians must never forget at Mass that they must go out to serve, just as in serving they must never forget to celebrate.

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## Indianapolis Disciple gives sermon at Mass

SEATTLE, Wash.—A Protestant churchman told more than 900 Catholics in an unprecedented sermon at St. James Cathedral here that the most important event of the present era is the new relationship of the followers of Christ to each other.

Dr. George G. Beasley Jr., of Indianapolis, Ind., asserted that "together we serve the beaten and the bruised" in much the same manner as Jesus' Good Samaritan.

Dr. Beasley, ecumenical officer of the Christian Church (Disciples of Christ), spoke at a Mass on the invitation of Auxiliary Bishop Thomas Gill, pastor of the cathedral.

BISHOP GILL told the congregation that policy had prevented representatives of other communions from preaching at Sunday Mass "except in the case of today."

Dr. Beasley, vice-chairman of the nine-denomination consultation on Church Union, and an observer at Vatican Council II, was attending the Disciples of Christ general assembly here.

The speaker told the St. James congregation they should be glad they live in a day in which Christians finally have begun to recognize each other as Christians.

QUOTING the words of Jesus to his disciples, Dr. Beasley said: "Happy are the eyes that see what you see, for many have desired this moment but it has come to you."

Dr. Beasley said one of the greatest emphases that the Catholic Church has brought to the ecumenical movement is "spiritual ecumenism."

He said if Protestants had the opportunity to canonize they would have made saints of the late Pope John XXIII and the late Cardinal Augustin Bea, first president of the Vatican secretariat for Promoting Christian Unity.

Dr. Beasley declared that Christians must never forget at Mass that they must go out to serve, just as in serving they must never forget to celebrate.

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**BLOWN APART BY HURRICANE**—This church is torn in half by the destructive winds that accompanied Hurricane Camille and caused "enormous damage" to churches and religious education facilities. As the number of deaths reached near 200, Camille was considered one of the most destructive storms ever to hit the North American continent. The National Catholic Disaster Relief Committee, Church World Service, relief arm of the National Council of Churches, the Salvation Army, and other religious relief units rushed materials and funds to the stricken area. (RNS photo)

## Hurricane fund aided by Bishops

WASHINGTON—Catholic bishops dug into their United States Catholic Conference emergency fund and gave \$25,000 to be used for relief in hurricane-ravaged Mississippi.

Most of the money is expected to be given to the Natchez-Jackson diocese in Mississippi where most of the damage is located. Officials will determine if some of the money will go to other dioceses in the disaster area. They also are investigating the possibility of sending some of the money to Virginia, which suffered its worst flood since 1926 as a result of Hurricane Camille's aftermath.

The money was turned over to the National Catholic Disaster Relief Committee, which will determine how it will be allocated.

EACH DIOCESE will then determine how the money is to be spent. When asked if the direct relief of the people or for damaged church buildings, several officials here said this would be left up to the "discretion of the dioceses."

Father Ray Hebert, director of Catholic Charities in the archdiocese of New Orleans, is acting as liaison between the dioceses and the disaster relief committee in determining where the money should be sent.

The money was sent to the committee through Bishop Joseph L. Bernardin, USCC general secretary.

In another development, Catholic Relief Services notified Msgr. Lawrence J. Corvran, executive secretary of the National Conference of Catholic Charities, that it has 10 tons of baby food, five tons of new in-

fant's and children's clothing, and 1,000 dozen children's T-shirts available for distribution in the disaster area.

MEANWHILE, a national appeal from Bishop Joseph B. Brunini of the Natchez-Jackson diocese pointed out the desperate need for money, food, clothing and medicine.

The bishop's letter states that 21 Catholic buildings—churches, schools, convents, rectories and parish halls—were completely destroyed, and another 22 buildings sustained major damage. One-third of the Catholics in the diocese are homeless and jobless as a result of the catastrophe, the bishop added.

Donations should be addressed to: Catholic Diocese of Natchez-Jackson, Disaster Relief Fund, P.O. Box 2248, Jackson, Miss., 39205.

## Lutherans told of Church unrest

MIAMI BEACH — The new president of the Lutheran Church-Missouri Synod urged members of the denomination's Lutheran Laymen's League not to "maximize" the Church's problems.

Criticizing what he termed the "calamity howling" within the Church, Dr. Jacob A. O. Preus asserted that "the degree of agreement in the Church far outweighs the area of disagreement. Let's keep our perspectives clear."

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## Changes in the liturgy 'delayed' until spring

WASHINGTON — Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis, chairman of the Bishop's Committee on the Liturgy, indicated the official date for introducing the recent liturgical changes will be decided only in November.

The effective dates for the publication or use of the new lectionary, the ordinary of the Mass, and the services for baptism and marriage, cannot realistically be expected "until next Lent or even Easter," according to the archbishop.

The full statement of Archbishop Byrne follows:

"The new order of biblical readings for Mass is a major and welcome step in liturgical renewal. The three-year cycle of readings for Sundays, and the collection of readings for weekdays and special occasions, all issued by authority of Pope Paul VI, fulfills an important goal of the Second Vatican Council. It opens up a richer and fuller selection of the written word of God to the people.

"Because of the complex preparations needed for the editing and publication of lectionaries, only the list of readings has been published so far—it will not be possible to introduce the new official readings until next Lent or even Easter. The same is true of the revised rites of the Mass and marriage."

Two observers at WCC meeting

CANTERBURY, England — Two Catholic delegated observers took part in the World Council of Churches Central Committee meeting here.

Appointed by the Vatican, both are members of the WCC's Faith and Order Commission. They were Dom Emmanuel Lanne, a French-born Benedictine from Chevrolat, Belgium, who teaches in Rome, and Msgr. Jorge Medina, professor at the Catholic University in Santiago, Chile.

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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.

## Now or never

The 1969 Labor Day statement issued by the United States Catholic Conference is noteworthy on two counts. Contrary to past practice, it is addressed primarily to the Church and not to labor and management. It contains a practical four-point strategy for the Church's support of human development.

The first point of the strategy urges "each diocese, Religious community and church-sponsored institution" to inventory resources currently being used to meet actual human needs. Presumably the many agencies whose inventories reveal a pitifully meager commitment will be moved in conscience to improve their standing and others will be encouraged to reassess present programs of action in the light of even greater needs.

The second and fourth points stress ecumenical and national co-operation, with parishes and dioceses earmarking a definite percentage of yearly income for localized projects and gearing themselves to assist in national programs of human development.

The third point emphasizes housing and urges local churches, dioceses and Religious institutions to provide "seed money" for low and moderate income housing.

Citing the U.S. Bishops' Urban Task Force, the statement urges implementing the goals of the task force within a national program of co-operation with other religious denominations and privately-sponsored organizations.

Labor, management and government are called to "lead the new industrial revolution for our minority group citizens and in so doing provide a blueprint for human development to the rest of the world community."

There is an overtone of desperation in the statement. The momentum for social change generated by Vatican II is running out. In terms of actual financing, the Church's pace, on both national and diocesan levels, has been excruciatingly slow. The opposition to governmental expansion of welfare is evident within the body of the Church. Moreover, it becomes increasingly clear that nothing short of a unified, co-operative effort of all churches, private agencies, industry and government will activate the drastic reforms necessary to end the cyclic depression of the underprivileged.

But the central imperative of the Labor Day statement is that the Catholic Church are not miffed, the challenge to provide the strong moral leadership that must come from somewhere if this nation is really going to get the ball rolling for the poor and the powerless. It will take more than conference statements and pulpit rhetoric. It will take nothing less than a generous portion of church resources at every level and from every church-sponsored group.

Only then will we be taken seriously.

This year marks the 50th anniversary of the Bishops' Program of Social Reconstruction, which in its day was easily the most progressive document yet issued by any American faith or denomination. By 1919 standards, it was downright revolutionary. It urged a minimum wage, the right of labor to organize and to bargain collectively, an end to monopolistic control of commodities, equal pay to women, public housing, and health programs.

With that statement, the Church in the United States aligned itself almost irrevocably to social reform. Twenty years later, the Bishops were able to say that all but one of their 11 proposals had become part of public policy. (Meanwhile, however, they themselves had updated the 1919 effort with "The Church and the Social Order," issued in 1931, a document which presaged most of the reforms of the New Deal.)

The Church in the U.S., then, has an impressive social reform tradition, even if it has been at times ineffective in communicating that tradition to all levels of membership. So the present inability to gain wide-scale commitment is all the more frustrating. If the Church is to exert the moral and social leadership it has in the past, it must get off dead center. That appears to be the conclusion of the Labor Day statement. For the Church and the poor in the United States, it is now or never.

## The acid test

Because Indiana is generally considered conservative country, the outcome of the grape boycott issue as it is presently being tested in the Central Indiana market area may have considerably more significance than a localized victory or defeat for one side elsewhere.

Currently there is a strong mobilization of anti-boycott forces in response to efforts by the Indiana Committee to Aid Farm Labor to remove California table grapes from Central Indiana supermarkets. Anti-boycott literature has flooded the area and the bastions are being manned by militant phone and letter-writing brigades. Given the political and social climate of Indiana and the vigorous presence of the Farm Bureau, the "anti" forces ought to win out.

If they don't, the ICAFL and the United Farm Workers Organizing Committee will have scored a notable upset.

The issue remains the same as it has been for almost five years. Do farm workers, in vineyards, orchards and fields, have a right to join a union, to strike, and to promote a consumer's boycott in an effort to win improved living and working conditions through contractual agreement and collective bargaining with growers?

We don't see any reason on God's green earth why they do not have that right and why that right should not be recognized under the National Labor Relations Act. Agriculture has been specifically excluded from the NLRA, and Congress year after year has failed to extend the law to cover farm workers.

Nor has the perennial refusal of growers to agree to fair, secret elections permitted the desire for farm worker organization to be fully exposed to public view.

If the growers are right in their contention that workers are happy just as they are, that they oppose unionization, why are they so fearful of utilizing traditional ballot democratic procedure?

There is much talk heard of the \$2.50 and more an (Continued on page 7)

## A sorry note

We are as reluctant to think about school as a fourth-grade hurler who has traveled the glory road of a Little League no-hitter.

For three short months the crisis in non-public schools has been sidelined. That is, it has been held in abeyance but not diminished in seriousness. The children now are preparing to trudge resignedly or happily back to classrooms fewer in number and with fewer Religious at the teachers' desks.

All across the country fewer Catholic elementary schools will be opening their doors this fall and there is an anticipated decline of considerable numbers in overall enrollment.

Last spring Msgr. James C. Donohue, director of elementary and secondary education for the U.S. Catholic Conference, predicted that by 1975 the Catholic school system in this country will be half the size it was in 1965, the high-water mark in enrollment and schools. The sharpest drop has been and will continue to be in the elementary grades.

### • GEORGE SHUSTER'S VIEW

# Ivan Illich and bugles at Cuernavaca

By DR. GEORGE M. SHUSTER

What will be said here about Ivan Illich is quite personal. I am far from having sufficient information on which to base a judgment on the controversies which have recently swirled around his work at Cuernavaca. If I did, I would not try. What has been reported as actions taken by the Curia is really quite astounding, and I should wish to check every detail before committing myself to a point of view.

We first became acquainted when at the request of Cardinal Spellman he was knee-deep in New York's mission to the Puerto Ricans. It may be added here that although his Eminence was not a distinguished theologian and hardly always a master of prudent oratory he could recognize a diligent and imaginative worker in the Lord's vineyard when he saw one. He was also remarkably loyal to men of his choosing, and certainly remained so toward this ardent priest of Yugoslav extraction.

This proved to be the hit during Father Illich's tour of duty at the then newly established Catholic University of Puerto Rico. There his achievement was brilliant and sacrificial, though it ended on a somber note owing to the stubbornness of certain bishops of Yankee extraction. At least this was how I felt about the matter, as assuredly the cardinal also did.

During 1961 some of us began to think that in view of the expanding participation of the North American Church in the ministry to the peoples of the many countries to the South, there should be established an information center designed to gather up-to-date data and comments from as wide-spread a network of correspondents as possible. It was also evident that some kind of training center should be established to as-

sist those who were being sent to Central and South America. We thought of this as a possible fruitful part of Notre Dame University's involvement in the contemporary world, and we had a rather good blueprint of what might be attempted. Naturally, we immediately sought the counsel of Ivan Illich. He came and discussed problems with his usual great dynamism. I remember in particular a night spent at our house when we talked all hours. But I spotted him at 4 o'clock the next morning sitting in the garden, reading a German history of the Middle Ages.

It became apparent that he would not be able to work within the confines of Notre Dame or any other institution, no mat-

ter how free-wheeling and benevolent. He is an amalgam of Savoranola and Francis Xavier, neither of whom could—if he appeared on campus right now—work smoothly with committees or authorities. And so I did not resent it in the least when he took the plans to Cuernavaca, setting up the information service there and developing a training center to his liking. Though I never managed to respond to any of the invitations to visit his establishment, cordial though they were, a number of persons of my acquaintance did acquire back interesting and encouraging reports.

But if one sets up an information-gathering enterprise, one is sure to end up having quite a different picture of what is going on than is obtainable from "official" sources. It must be borne in mind that Ivan Illich's concern is not scholarly in the accepted academic sense of the term but precisely, giving that word all the fervor which a man of his character associates with it.

The bugles of Cuernavaca rang ever more sharply and clearly. The music they played was set to the text of something like a Christian Communist Manifesto. Admittedly the North American Church by and large is not given to that kind of mellifluousness. And so there came about what I personally consider one of the saddest

things which could have happened, namely the emotional confrontation between Illich and Cardinal Cushing a couple of years ago. It could have been avoided and in my opinion should have been. Even so, I to my sorrow find ourselves have long been persuaded that the breach was not at all irreparable. One is not being saint, which is entirely possible, too critical when one says that great though Father Illich's services to the priestly cause have been, it would have done him no harm to admit that others, even though they hailed from the land of Yankee imperialism, have spent themselves unselfishly and creatively, suppose that every man must have a blind spot somewhere in his range of vision.

As has been said, I have no right to sit in judgment on the present situation. But, nevertheless, if Cuernavaca is weakened or should become nothing more than a memory, we should have been. Even so, I to my sorrow find ourselves have long been persuaded that the breach was not at all irreparable. One is not being saint, which is entirely possible, too critical when one says that great though Father Illich's services to the priestly cause have been, it would have done him no harm to admit that others, even though they hailed from the land of Yankee imperialism, have spent themselves unselfishly and creatively, suppose that every man must have a blind spot somewhere in his range of vision.

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### • THE BLACK VOICE

# What about the Black Panther Party?

By REV. LAURENCE LUCAS

Relatively few Americans would be inclined to believe that in this country a group that seriously challenges the status quo could be systematically harassed, its properties destroyed and its leaders gunned down in the streets and shipped off to the American version of Siberia, the jail. And all this is not the work of criminals in gangs or mob warfare but done by what we call government.

Most of us would think of this as normal in a Germany under Nazism, an Italy under Fascism or a Haiti or Spain under a dictatorship. But not in our America under a democracy.

Yet, it is this kind of thing that is going on all over this country in regard to the Black Panther Party. It has led a veteran Chicago police reporter

to say: "I can't remember in my entire career witnessing the quantity nor the quality of repressive forces unleashed against the Black Panthers."

Hardly surprising, then, that national conspiracy, though I believe this is certainly a part of it, I think this massive repression also results from the naked fear many policemen have of the Panthers. They want to do them in as a kind of self-defensive measure.

Simply identifying the group may have already caused many of you to conclude that it deserves this treatment. You already know from your news media from such statements of assumed responsible people like J. Edgar Hoover who singled out the Panthers as being among black militant groups the "greatest threat to the internal security of the country. In fact, you know from your own ignorance about lack of association with the Panthers that they are a black extremist, militant and radical

group out to violently overthrow our country."

Thus, the Justice Department through the FBI, can lead daylight raids on the Panther headquarters in Chicago and Oakland. This same department could only persecute murderers

of civil rights workers—which included charges of conspiring to violate their civil rights. The same FBI could only have men standing around taking notes as peaceful black demonstrators are brutally attacked, beaten and stomped.

Thus, in Oakland, the police can shoot men Panthers in the street, in New York, Indianapolis, Baltimore, Des Moines, etc., they can arrest Panthers and keep them incarcerated under ridiculously high bail charges for which no evidence (Continued on page 6)

### • A VIEW AT WEEK'S END

# Will Ireland need a Dayan?

By JOHN G. ACKELMIRE

The widely publicized presence of a charismatic young woman from Northern Ireland in the U.S. this week makes it almost imperative to pursue the "Irish question" again.

The impact of Miss Josephine Bernadette Devlin, age 22, as she travels from city to city, is not only a relief fund, it is a television, a medium that seems to have been made to order for her. On a variety of news and "talk" shows she has fielded all sorts of hard questions, many of them hostile, with the finesse and finality of the Chicago Cubs' shortstop, Don Kessinger.

Miss Devlin, No. 1 champion of Northern Ireland's Catholic minority, is surely one of the most extraordinary persons ever to sit in the British Parliament. At 21 she became the youngest M.P. since William Pitt in 1781. She immediately made her presence felt by casually flouting a therefore centuries-old tradition of many centuries that a new member does not address Commons on the day he is sworn in. When she stood up to speak, the room fell silent with murmurs and coughs of disapproval; when she sat down 22 minutes later, an electrified House cheered her to the roof.

Miss Devlin is a formidable combination of articulate political showmanship and level-headed idealism. She got off the plane in New York last week still wearing the dirty bluejeans she had worn while manning the barricades in Londonderry. When next seen on the TV screen at New York's City Hall she wore a mini-skirt that may have made good Cardinal Conway of Armagh shudder but obviously was just right for the denizens of "Fun City."

That's showmanship. Last Sunday a demurely-clad Bernadette Devlin appeared on NBC's "Meet the Press," which through the years has been the

executive of many an instant celebrity with a "cause." Her interrogators were three key staff members of three of the world's best newspapers, the New York Times, the St. Louis Post-Dispatch, and the Financial Times of London. The questioners were amiable but coolly objective, incisive, and insistent. Miss Devlin threw all three out at first without even getting her pretty hair mussed. That's level-headed idealism.

To dismiss the baseball analogy, Miss Devlin is not in the U.S. for fun and games. Nor is she here merely to raise a measly \$1 million for Catholic and Protestant victims of the Ulster rioting. She is here primarily to prod the famous American conscience.

About what? For one thing, about the murderous persecution of the Catholic minority in Ulster. For another, about the reluctance or inability of the British to rectify the historic wrongs they are responsible for. But, most importantly, about the landlording, much of it absentee, which is the real curse of Ulster.

There is no genuine opportunity or security in Northern Ireland. The ordinary working person, Protestant or Catholic, Ulster is a feudalistic society of landlords who, by ancient charter of Charles II, still hold the common people in economic bondage and who stoke the coals of religious differences in order to sustain that bondage.

Contrast this with the situation in the Republic of Ireland, where 95% of the people are Catholic but where Protestants are first-class, secure, happy and integrated citizens, where the first president of the Irish Free State was a Protestant, where the commanding general of the outlawed Irish Republican Army in the 1940's was a Protestant, and where the lord mayor of Dublin in recent years was a Jew.

The Rev. F. K. Johnston, dean of St. Fin Barre's Cathedral of the Church of Ireland (Anglican) in Cork, said last week: "We have known no ghetto in the South. No man has been prevented from voting because of his position or belief. After nearly half a century of rule by successive Catholic governments there has been no unrest, no feeling of victimization or any unjust treatment of the minority in the Republic."

The front men for the trouble-makers of Northern Ireland are the likes of Ian Paisley, last week Dr. Carl McIntire of Collingswood, N.J., ultra-rightist president of the so-called International Council of Christian Churches, was in Ulster helping Paisley fan the fires of conflict. And as this is written, word comes that the Ulster government is hurriedly dispatching three men to the U.S. to try to counter the impact of one very young woman.

Obviously, the Irish troubles are far from having run their course. Will the shopworn George Washington—or a Moshe Dayan—to cut the Gordian knot of British bumbling?



"I TOLD IT LIKE IT IS, AND THEY ALL YAWNED LIKE IT WASN'T."

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## QUESTION BOX

## Is faith actually a gift from God?

By MSGR. R. T. BOSLER

Q. On several occasions in recent years I have heard the phrase "gift of faith." If faith is a gift, you can't get it; you must wait for it to be given to you. This doesn't square very well with other teachings of the Church. My personal opinion is that lack of faith is generally responsible for some of the more disturbing events in the Church today.

A. It is a fundamental belief of Christianity that the whole process of salvation is a gift from God. In Ephesians, Paul writes: "It is by grace that you have been saved, through faith, not by anything of your own, but by a gift from God." (2:8). Faith is the process by which man acknowledges God, submits himself to



God's loving plan for salvation by accepting and using the teachings of Christ. According to the New Testament, God Himself creates in men the interior disposition needed for believing. Jesus says in John (6:44): "No one can come to me unless he is drawn by the Father who sent me."

God gives us the ability to believe. Faith is a gift. But we do not have to wait for it. God offers to all men the ability to believe. He wants all men to be saved. But the inner light of faith, the ability and inclination to believe that God gives us continually does not overwhelm us, does not force us; it "draws" us. The response to faith is free. Here is the problem of faith that you mention. Yes, there is lack of faith today. Not because the gift is not being given, but because it is not used.

Q. You recently stated that "If one of the parties to the

marriage was not baptized, then the marriage was not sacramental and, therefore, can be dissolved." I do hope you are wrong. I am a Catholic married to a non-Catholic who was divorced from a non-baptized person, and for 28 years I have been trying to be married in the Church and have been told it

can't be done. I have raised two Catholic children, educated in Catholic schools and college. My spouse has been under instructions to become Catholic and has been refused. If there are new rulings, I would appreciate hearing of them.

are man or woman, so I shall have to use the awkward word spouse. If it can clearly be shown that the first spouse of your spouse was never baptized, then your spouse can be given permission by the Church to enter the Church and by marrying you in the Church

dissolve the previous bond of marriage. This is an extension of the Pauline Privilege which the Church has allowed for many years but more generously recently.

The Pauline Privilege, as you know, takes its name from St. Paul, who in 1 Cor. 7:12-13 teaches that a marriage between two unbaptized persons may be dissolved if the husband or wife is converted to the faith while the unbaptized party refuses to live with the convert peacefully. The Church concluded from this that a natural marriage, i.e., one between unbaptized persons, could be dissolved if one of the parties meaning that it could be dissolved so that one party would be free to practice his faith.

When it became clear to the Church that a marriage between one baptized and one not baptized was also to be considered a natural marriage and therefore not sacramental, the Church began to grant permission to extend the Pauline Privilege to these cases. But permission to use the privilege in these cases was reserved to Rome and could not be granted by local bishops.

Twenty-eight years ago Rome was granting these permissions reluctantly. Authorities in the Curia demanded that the bishops be heard to testify that the one party was certainly not baptized. The process of proof became a great burden upon

understaffed chancery offices, especially in small dioceses. Parish priests were instructed not to seek for such permission except in cases where they were sure it would be possible to prove beyond a doubt that the one party was not baptized.

Perhaps in your case the priests you approached decided that because of the lack of cooperative witnesses it would be impossible to satisfy Rome. Perhaps you were in a diocese where the bishop held his chancery office was unable to process such a case—and there were some. Whatever the case may be, now may be the time to try again. Rome has lessened the demands and is attempting to speed up the process.

opportunities for a person with your background to do evangelistic work in the Catholic Church. Many parishes are in serious need of qualified teachers to conduct religion classes for young people. Then, too, there are openings for leaders in adult education programs on the parish level. I would guess that a number of people could be found in your parish who would be anxious to take up a serious study of the Bible just as you were several years ago. You might speak with one of your parish priests about this or else contact the person in charge of the Confraternity of Christian Doctrine efforts in your area.

To supplement your background in Bible study and perhaps to discover what Catholic biblical scholarship has been doing in recent years, it might be well for you to enroll in one of the CCD teacher training courses which are being offered these days. As you know, a great deal has happened since the Council in the area of theology, and this additional study would be a benefit both to you and your students.

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## YOUR WORLD AND MINE

## Brazil's government on a disaster course

By GARY MacEON

All the forces of the elaborate censorship have failed to hide the fact that the military dictatorship in Brazil is growing steadily more repressive. Students and leaders of trades union movements are being singled out as primary targets.

I have seen little indication of any serious reform here in the United States. In Europe, on the contrary, I am happy to report a

growing mobilization of public concern and protest. The Young Christian Workers (YCW) movement, in particular, is seeking to alert international opinion.

"We can no longer tolerate the fact that the young workers of Brazil, as well as all others who promote the cause of labor, should be sought out, arrested, tortured and executed on the pretext that they are Communists, when in fact they are merely inspired by motives of social justice." So runs in part a statement of the YCW international secretariat.

Protesting groups have demonstrated in front of the Brazilian embassies in various

countries. Widespread protests occurred in Germany when the government recently signed a cultural agreement with Brazil. In Augsburg, a city with a tradition of protest, a packet was placed on the doorstep of the bishop and of civil leaders. Marked "Danger—May Explode," it contained a report on "the powder keg of Latin American misery."

One of the main concerns of the dictatorship is to isolate the important segments of Catholic opinion which favor social and political progress. Among the directives to the press is a prohibition against publishing "news, information or interviews that will involve the political attitudes of religious people and which may create tensions of a political nature."

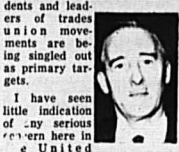
What that means in practice is illustrated by the manipulation of the investigation into the assassination three months ago of Antonio Henrique Pereira Neto. The day after the murder of this distinguished priest-sociologist in Recife, the archdiocese issued a statement which said that the victim had dedicated his life to the apostolate of the young. The statement made it clear that "this brutal action was part of a pre-established series of threats and warnings" calculated to silence all progressive voices.

While blocking the publication of this and other testimonies, the censorship manipulated the news to give wide exposure to a police report presenting the murder as a crime of passion with implications of sexual perversion. In that (however, it miscalculated. The reaction was immediate and widespread. "Father Neto was killed because he had the courage to protest the present oppression in Brazil," said a statement read from the pulpits of Rio de Janeiro. "Our progressive Church leaders are being persecuted because they cannot continue to support a system which blocks human development. . . they seek to bring the Gospel to the poor, to gladden the sad, to free prisoners and the oppressed."

Late last month a letter signed by priests from all over the country was presented to the bishops at their plenary meeting. Although suppressed by the censorship within Brazil, it has been smuggled out and published abroad. The letter lists in detail the violations of the "basic rights of the people," the institutionalization and legislation of hunger by the freeze on wages, . . . the oppressive structures involving abuse of property, abuse of power, exploitation of workers and unjust business activities, . . . the intervention of the armed forces to protect and strengthen these oppressive structures."

A major purpose of the letter was to insist that the teaching of Vatican Council II, as reaffirmed for Latin America last year by the bishops at Medellin, Colombia, urged Catholics to take the lead in correcting abuses. It also stressed the fact that growing numbers of Catholics are making "a gigantic effort" in that direction. What it deplored was that many Catholics in positions of influence in Church and state were keeping silent or even allowing themselves to be used by the dictatorship.

Such is the tragedy of Brazil, a divided Church in a divided nation. Among Latin American countries, Brazil has an enviable record of political freedom and domestic peace. Its present leaders are on a disaster course in their flouting of tradition. One may hope that the new American policy now being written will give adequate weight to that fact.



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**Grape boycott**  
To the Editor:  
The grape boycott is slowly gaining momentum in Indianapolis. We have distributed a couple of thousand bumper stickers, are presently picketing the Kroger stores, and are arranging meetings with church and union groups. However, we are not expanding at the rate we feel necessary to obtain a victory with Kroger.  
The national headquarters in Delano (Calif.) has informed us that Indianapolis is a far more important city than its size would indicate. Because we are known as a conservative state and are surrounded by strong Farm Bureau territory, victory here would be a major defeat for the forces aligned against the National Farm Workers Organizing Committee (UFWOC) and its director, Cesar Chavez.  
The right-wing here is already mobilized against us. A&P put their grapes back on the shelves because they were "deluged with phone calls demanding a return of the grapes."  
The regional manager's home phone number was also distributed and he was harassed. When Alfredo DeAvila, from the Chicago boycott, spoke on the Faith Levitt television show, the station was immediately barraged with irate phone calls.  
Maria Salgado Staff, UFWOC (AFL-CIO) Indiana Committee to Aid Farm Labor

**Forward step**  
To the Editor:  
It is interesting to note that selected lay persons are to be allowed to distribute Communion in two dioceses. This seems to be a step in the right direction.  
Surely it would be a tremendous help to many busy priests if this faculty could be given

**146 are ordained in Yugoslavia**  
BONN, Germany—A record number of priests were ordained in Yugoslavia this year, according to the German Catholic news agency (KNA).  
In 1969 to date, 146 deacons were ordained to the priesthood. Of these, 83 will serve as diocesan priests; 63 are in Religious orders.  
Last year 139 were ordained priests, and in 1968, 103.

## St. Louis approves Saturday Masses

ST. LOUIS—Cardinal John Carberry has announced that all parishes in the archdiocese of St. Louis may schedule Masses on Saturday at which parishioners may fulfill their weekly Mass attendance obligation.

Cardinal Carberry disclosed that he requested the permission from the Vatican for Saturday Masses after a survey of all pastors earlier this summer indicated wide approval of the idea.

to laymen, in more places, as much time and no doubt energy is used in the distribution of Communion in large parishes.

I am sure no one minds waiting to go to Communion, but one must sympathize with our harassed priests who must distribute hundreds of Communions each Sunday.

One other advantage of allowing laymen to distribute Communion is that this would allow more time for the homily which sometimes must be curtailed.

J. Davies  
Indianapolis

**Appeal to Pope**  
WASHINGTON—A group of United States Senators have called on Pope Paul VI (Aug. 22) to intercede on behalf of prisoners of war held by North Vietnam. Sen. Joseph M. Montoya (D-N.M.), main organizer of the appeal, wrote a letter to the Pope and gathered signatures from Democratic and Republican colleagues.

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**TALENT SHOW, VARIETY DIVISION WINNERS**—Judging from this picture, the Variety Division in the 1969 Junior CYO Talent Contest obviously was "varied" enough. These are the prize winners in the division. Standing at the left in the front row are Terry Morrow and Robin Roesch, Christ the King, first place winners with their acrobatic duet. The big group in the mod costumes are the "Sweet Rhythms" of St. Barnabas, who were named to second place for their Song, Dance, and Combo act. Third from the left in the front row is Karen Adams, St. Philip Neri, co-third-place winner with an acrobatic solo. The other third place act, Cassy Luckett, Kathy Quinkert, Our Lady of Perpetual Help, New Albany, is standing behind Terry Morrow and Robin Roesch. The New Albany duo won the nod of the judges for their fire baton duet.



**TALENT SHOW TROPHY WINNERS**—This good-sized group represents the four acts chosen as Outstanding at the recent Sixteenth Annual Junior CYO Talent Contest, held August 17 at the Garfield Park Amphitheater. The boys in the picture represent two groups from Holy Name: The Boys' Chorus, which won first place honors in the Vocal Division, and the "Classical Gas" Combo, which won the "Best Act of Show" award with its excellent presentation. Standing at the right is Mary Ellen, St. Joan of Arc, first place winner in the Instrumental Division with her piano solo. Next to Mary are Terry Morrow and Robin Roesch, Christ the King, who took first place honors in the Variety Division with their acrobatic duet. A crowd of some 2,500 watched the show, which featured 28 acts and a total of 15 awards.

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## Irish

(Continued from page 1)  
to take up your case legally."

The same man also said: "This was a massacre that had the intention of blotting out Catholics as a voting force." He said it was preceded by a terror campaign by anonymous phone calls and letters demanding that Catholics move out of their houses and threatening to burn them down if they didn't. "This intimidation is still going on and one priest I know has been told he will be shot if he doesn't get out of town."

Catholics weren't the only ones who suffered. Protestants too were hit. But it seems inconceivable that the great majority of victims and property losses were Catholics.

One eye-witness to the Falls Road riot told me: "We had heard they might come at us. We called the police and they told us it wasn't true, and if they did, they wouldn't get through. We put up no barricades. When they started getting through, we called four times and the police did nothing. But they were with the gun and watched them set fire."

Said a priest: "They were armed and we were taken by surprise. All we had were knives and stones and maybe an old shotgun or two or a piece left over from the earlier days, but the main defense was home-made fire bombs. If I had had a gun that night, I would have used it."

SPEAKING in a quieter tone and in an after-the-fact conversation, still another priest, and one who is a rallying point for all his people in the area, told me: "We lost confidence in the police to come to our assistance. We called the police, we called the BBC (British Broadcasting Corporation) and the Belfast Telegraph and nothing was done. We cannot rely on the police to defend us. The police are an armed hostile partisan militia and we have to defend ourselves against them."

On the other side, Protestant extremists led by the Rev. Ian Paisley, who has his own private force called the Ulster Volunteer Force, see in the increasing Catholic population a real threat to keeping Northern Ireland separate from the predominantly Catholic Republic of Ireland. The Catholics' drive for equal civil rights is, to him and probably to many others who do not completely share his violent reaction, a sham and an excuse to reunite all Ireland under the Republic and cut the north off from its union with the United Kingdom.

The rallying cry, as Rev. Paisley hear it, is the Queen,

(Continued from page 4) — is brought forth. And in Chicago they can burn down, and in Newark shoot up, Panther headquarters. Meanwhile, in Alabama, young black teenagers are given 12-year sentences for burning down a KKK headquarters.

Obviously this is not to imply a comparison between the Black Panthers and the Ku Klux Klan. Similarities exist only in the imagination of the type of person who is being very liberal by asking me to condemn the Panthers while they condemn—verbally, of course—the Klan. Unlike the Klan who are out to suppress black people under the banner of white supremacy, the Panthers are out to liberate people.

Unlike the Klan whose only tool is violence and that in behalf of oppression, violence for the Panthers is only a means of self defense against oppression. They have a complete program calling for freedom,

## CYO grid weigh-in scheduled

The traditional weigh-in ceremony will take place on Saturday, Sept. 6, at the CYO Stadium on W. 16th Street. Parishes are scheduled to appear starting at 9 a.m. All players must be weighed at this time, subject to penalty.

On the following day, Sunday, Sept. 7, the Cadet Jamboree will be held at the stadium starting at 1:30 p.m. All 36 Cadet teams will play in the East-West battle, designed to give coaches, players and fans a taste of the culture of football to be expected this season.

Regular season play in both Cadet and "B" Leagues will get underway on Sunday, Sept. 14, at 4:30 in Marion County. There will be 31 teams in the "B" League, an increase of three over last year.

Coaches were reminded at Wednesday night's meeting, held at Ritter High School, that eligibility forms must be returned to the CYO Office by weigh-in day. Changes in weight regulations, schedules and other information was discussed at the meeting.

## CYO NOTES

Entry blanks have been mailed for the annual Cadet Hobby Show, scheduled Tuesday, Oct. 28, during Christian Youth Week.

Tentative coaches' meeting for Cadet and Junior Kickball Leagues has been scheduled for Monday, Sept. 8, at the CYO Office. The 41 Cadet teams will begin play about September 15. The 36 Junior teams will begin about September 14.

Write this down in your CYO calendar book: Youth Week will be observed October 26 through November 2. There will possibly be an ecumenical slant to the event this year.

## Reforms urged by Danish synod

NYNBORG, Denmark—At the first synod of the Church in Denmark, the 200 delegates were heavily in favor of reforms, including the ordination of married men to the priesthood. The synod had been in preparation for two years. Two-thirds of the delegates were elected, while the rest were appointed by Denmark's only Catholic bishop, Bishop Hans L. Martensen, S.J., of Copenhagen. One-third of the delegates were priests, the others were lay people or nuns.

Crown and Union Jack opposed to the ambition of Rome and the Irish Republic.

Among the Catholics, one can hear many who admit that some are dedicated to the ethnic ideal of a United Ireland. But not all are so dedicated. Some are not. For instance, a factory worker who was doing vigilante duty at midnight in front of St. Mary's Church in downtown Belfast told me: "Lots of us are content to stay with the English. Medical service is free, pensions are better."

If few names have been used in this article, it is because there is real fear of reprisals. This is another factor that complicates the situation. The fear is not of the government, but of individuals and of clandestine organizations and of unidentified terrorists. In fairness, it should be said this fear works on both sides and by that fact makes peaceful solutions based on open exchanges difficult.

## Lucas

education, employment, housing, political and civic responsibilities. Right now in many of our cities, they are serving breakfasts to thousands of children. In California alone, this endeavor has reached over 5,000 children, which led Jesse Urich to point out, "It's more than the government feeds." When the Klan gives a child a loaf of bread, it's time for a celebration.

What we are pointing out is that all Americans stand to lose if the "legal" conspiracy and adjuncts against the Panthers is allowed to continue. Repression generally tends to breed repression. Whites may soon be enjoying the same. It's too soon to forget that people—good people in Germany, Italy, Spain and Haiti, permitted the same kind of thing—the labeling of groups attacking the status quo — which labeling "justified" their brutal suppression.

When they woke up, it was too late. They had all been suppressed.

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## Gives 'living report' on Peru slum life

LIMA, Peru—"You don't talk about poverty here—you live it," reports Columbian Father Dick Prescott of Forest Park, Ill. The missionary priest is assigned to a slum parish of 15,000 persons on the outskirts of the Peruvian capital.

"We have no water, no electricity, no gas, no sewers," he said. "Our chapel is a matted bamboo shelter with a few rough benches and an altar of packing crates."

THE SLUM TOWNS ringing Lima are populated by families of untrained migrant laborers from the hills. "They came here seeking work and a decent life," Father Prescott said, "and instead found only a few part-time jobs at low pay open to the uneducated."

"The population is increasing daily; incoming immigrants and playing children turn the

streets into clouds of dust," the Columbian missionary said. "You could use a shower every 15 minutes here, but these people can afford only enough water for cooking and occasionally washing clothes."

A vendor sells water off a truck each day by the bucket and cupful," he added.

He said there are no books or blackboards in the schools and they are crowded and dismal places. "Their main purpose seems to be to get the children out of the one-room shanties where it's even more crowded and dismal," he added.

THE COLUMBIAN Fathers in Lima are providing food, medical help and vocational training in 19 slum settlements.

## Ritter band cops county fair honors

INDIANAPOLIS — The 52-member Ritter High School Band captured second and third place honors recently at the Morgan and Shelby County Fairs, respectively.

Under the direction of Robert T. Hinkle, the band received a plaque and prize money for their finish in Class B of the Morgan County Fair. A trophy and \$75 was presented to the group for the third place finish in Class A competition at the Shelby County Fair.

The next event of the band is the City Football Jamboree at Northwest High School on Saturday, Aug. 30.

## Report campers set new record

An all-time record 1,826 campers and campers-in-training used the facilities of the CYO camps in Brown County this past summer, according to figures released this week by Father Donald Schneider, camp director.

Camp Rancho Framosa added one week to its previous year's schedule, resulting in a total of 1,283 campers. Camp Christina registered 543 campers, also a new high.

Another 178 bandmen from Secunia Memorial and Roncalli High Schools spent a week in "band camp" prior to the opening of the school year.

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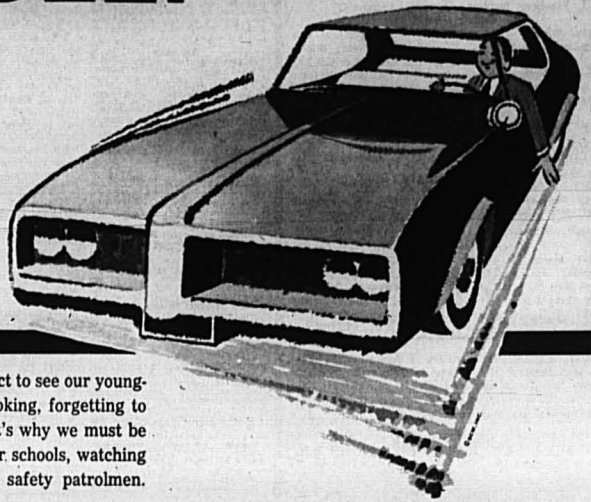
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## A BLACK RELIGIOUS ANSWERS

# Are our Catholic schools helping race relations?

By Brother J. M. Davis, S.M.  
Vice-President, Black Catholic Clergy Caucus

"Another hindrance to Catholic education's positive influence on racial attitudes is its reluctance to undertake a major confrontation of the white community. It would much rather stop gingerly with Human Relations programs than lay on the line to the roots of racial division in America."

As a system, Catholic education exerts an extensive influence on the students coming under its aegis. Some would argue that this influence is not as profound or relevant as they would desire, but this viewpoint does not take into account the indirect or subliminal statements that the very atmosphere of a Catholic school makes to its students.

The inferences that speak to a code of conduct, standard of morality and scale of values are to be found in the discipline, classroom procedure and the extra-curricular. To encounter them at every turn does not demand a well-honed sensitivity or heightened perception. They are the "extra" that comes along with the main package—part of the uncountable stimuli which Marshall McLuhan tells us bombard our senses everyday.

To measure the success or failure of the Catholic school in dealing with the formation and

(Brother Joseph Davis, a member of the Society of Mary, was born in Macon, Georgia, in 1937. He studied at the University of Dayton, Ohio, and at the Catholic University of America in Washington. From 1962 until 1967 he was head of the English department and later principal of St. Patrick's College, Nigeria. He is currently dean of studies at Chamblade High School, Dayton, and was recently elected vice-president of the Black Catholic Clergy Caucus, an organization of the nation's Black priests and Brothers.)

transformation of current racial attitudes, it is necessary to understand that attitudes are conveyed on two levels. There is the direct instruction on what attitudes "should" be. There is also the indirect but highly efficacious training to standards as they are displayed in the patterns of daily living. Environment plays an extremely important role.

WHAT ARE Catholic schools doing or failing to do to improve racial attitudes?

On the direct level of education, perhaps they are doing a few things, or many things. Certainly religion courses teach the love of neighbor-as-self concept. They teach that it is wrong to dislike or mistreat one's fellow human being because he is a different color or has different national origins. Most probably the social studies curriculum investigates slavery in colonial times, underscores the Civil War as being fought to free the slaves, reveals the altruism of Abraham Lincoln in proclaiming the Emancipation, and might even make pass-

ing reference to Martin Luther King, Jr. and civil rights.

In many cases, this is the extent of the Catholic school's tribute to race relations. It has satisfied its need to "good-will" in meeting today's crisis.

But even this is irrelevant and insufficient.

What is the value of a lesson on love-of-neighbor carried out in an atmosphere that re-enforces attitudes of exclusivism and superiority? The majority of our Catholic schools are racially imbalanced, predominantly white institutions. They are becoming more and more the property of the suburban population, and less and less a landmark of the "inner city."

In the North they are victims of defacto segregation, and in the South they have adopted the patterns of de jure segregation. How Catholic schools are to be this way is not the point in question. Nor does arguing "it is not our fault" solve the problem.

The fact is that white children educated in exclusively white Catholic institutions, and public as well, are indirectly indoctrinated to the notion that not only are such schools appropriate, but that they have a right to expect them to be that way.

CATHOLIC schools tend to teach "tolerance" of those who are different. The moral concept may be valid; the psychological implications are destructive. The notion of tolerance is that while one does not impose conformity, neither does one necessarily respect the inherent values or dignity of the significantly different.

Employing Negro teachers, teaching Black or Negro history, studying race "problems" in religion classes and providing scholarships in order to have more Negro students to integrate the schools are good intentions but irrelevant actions.

Irrelevant because they do not attack the main problem of Catholic schools and race at the critical point.

Catholic educators in the main have yet to come to grips with the real issues of the racial crisis on a personal basis. They have yet to understand and accept white racism as a fact and phenomenon of American history—considerably different from the racial problems of any other country. They have yet to investigate as objectively and in an unbiased manner as possible the Black Revolution, Black Power and Separatism.

MORE IMPORTANT, the Catholic educator and Catholic education must re-examine the terms upon which it meets the black man, and the standards by which it evaluates his culture. The experience of the black man has been to exist as an "invisible" man. His existence as a person has been denied. The respect and value that should surround human dignity has been refused him. It is still refused today.

The black American has been forced to respond to white America as a non-person, even denying to himself the reality of his own existence. White America has denied the values of black music, literature, art and religion. It has refused to admit that black culture is a "culture." It can make these denials because it has closed its eyes to the true history of the Black American.

These considerations condition not only the honesty of what a Catholic school can do to change white racial attitudes, they seriously limit the

## Non-public school aid supported

LANSING, Mich. — Michigan Gov. William G. Milliken expressed belief that a "means to ease the plight of non-public schools" is one of the major decisions to be made by the Commission on Educational Reform. His mention of non-public schools in an interim report on the work of the commission was considered significant by supporters of state aid for non-public schools.

experience of a black student in a predominantly white Catholic institution. The black student exists there as a non-person.

In fact, his presence is hardly taken notice of by teachers or students. He is there in class, certainly. But it is a rare occasion to see a white teacher who will stop to chat with a black student, and thus reaffirm and re-enforce for that student the notion that he is an individual person with values in himself.

It is rare to see the white student who accepts the black student, inside and outside of school premises, with the same ease and confidence that he accepts other white students.

Thus the black student is really not recruited, in a special sense of the word, to the Catholic school or to Catholicism.

ANOTHER hindrance to Catholic education's positive influence on racial attitudes is its reluctance to undertake a major confrontation of the white community. It would much rather step gingerly with Human Relations programs than lay on the line to the roots of racial division in America. Undertaking a major confrontation means that she will be joined by four others from various religious orders. They will work part-time to support themselves, and will offer some form of service to the community "without adopting an active apostolate."

"It's a purely experimental community," she said. "We shall try to live a life dedicated to prayer without the rigid apostolate."

The successful influencing of racial attitudes can come about only when there is sincere financial commitment and honest psychological re-adjustments on the part of Catholic teachers. The important element is that it can and must be done. And Catholic education is in an extremely good position to do it.

## New accelerated schooling program is ready to begin

ST. LOUIS—For 55 St. Louis area students, high school will open early in September—a full year early. The 55 are seventh graders who are skipping eighth grade almost entirely and becoming high school freshmen under a new program of accelerated schooling.

The program is the "1-8-1 Plan," devised jointly by St. Louis University here and the St. Louis archdiocesan school

office. It was announced late last year as a way to help the capable college-bound youngster avoid the unnecessary duplication that exists in the present 16-year stretch from grade one to college degree.

The program is so titled because a student will skip one year in the first eight (eighth grade) and one in the second eight (first year college).

Father John Bokel, assistant

superintendent for elementary schools, said 55 pupils from 35 parish schools throughout the area last week completed a five-week "eighth grade" during the current summer. From 9 a.m. to 12:30 p.m., five days a week, they attended the SLU campus, where a special corps of teachers covered matter they would have received in the usual Grade 8 curriculum, mainly in the areas of English, mathematics, reading and social studies.

## Sister describes plans for unique religious group

VICTORIA, B.C.—A new, experimental community of religious women to be established here will attempt to avoid the "rigid structure" of older communities, the founders, Sister Margaret Rowe told the press here.

Sister Margaret, who left a Carmelite cloister in England recently to establish the new community in a rural area here, said that she will be joined by four others from various religious orders. They will work part-time to support themselves, and will offer some form of service to the community "without adopting an active apostolate."

"It's a purely experimental community," she said. "We shall try to live a life dedicated to prayer without the rigid apostolate."

structure of a cloister — walls, of his co-operation, not that he, and that sort of thing," endorses all of her plans "100 per cent." The community will have provided itself, the nuns will be directly responsible to Bishop seek official approval.

Bishop Remi de Roo of Victoria has discussed her ideas with her and supports her plans. Sister Margaret has been in the area for a week. She stressed that this order in Canada were much less meant to be given assurances rigid than in Britain.

The reason for her move from England to Canada, Sister Margaret said, was that she had "in principle." Sister Margaret has been in the area for a week. She stressed that this order in Canada were much less meant to be given assurances rigid than in Britain.

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

Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state 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 more details.

How Can We Do It?

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

A Respected Company

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

No Red Tape—No Salesman Will Call

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST



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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics which covers 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 Plans

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

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.

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.

## 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 accidents or illness hospitalizes you or a member of your family.

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

Probably your present health insurance won't cover all your hospital expenses, but even if it will, you still need it to cover 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're a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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. \$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. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 weekly (\$14.28 daily) 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 those for tuberculosis, alcoholism, 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. If you are over 65, however, your policy begins thereafter as 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 until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy at any time.

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) your policy will pay \$500 to the beneficiary named in your policy. (This is the only increase that can ever be made as long as you continue your policy in force.)

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claim 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 turn 65, premiums increase. See modest increase in box above.)

18. Why should I enroll right now?

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

SPECIAL LIMITED ENROLLMENT EXPIRES SEPTEMBER 7, 1969

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

### HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 0343

INSURED'S (Please Print) First Middle Initial Last

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