



CHEERLEADERS HELP ORGAN FUND—Cheerleaders from St. Jude's School, Indianapolis, are aiding in their parish's effort to collect 3,800 books of trading stamps to redeem for a new church organ. Parishioner Michael Zahn is shown above donating his trading stamps after leaving a neighborhood supermarket recently. The girls, from left, are: Jane Forni, Mary O'Connor, Rita Kesterson and Darlene Dreyer, Chairman of the parish campaign is Edward Dreyer, assisted by Sister Marie Bernardine, S.P., principal of the parish school.

POPE PAUL VI

Appears to allow free celibacy talk

BY EDYTHE WESTENHAVER
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ROME—Two recent events demonstrate that while Pope Paul is speaking out on every possible occasion in support of priestly celibacy, he is allowing free discussion of the question to go forward.

The first was the attitude towards celibacy in a report given to the Italian Episcopal Conference which showed that many priests in this country would like to see celibacy be made optional. The second indication was the statement of Cardinal Bernard Alfrink to the Dutch Pastoral Council that he had discussed the Dutch attitude towards celibacy in a two-day meeting with the Pope's representative, Cardinal Jean Villot, last month.

Pope Paul himself strongly emphasized the value of celibacy in his recent

pronouncements—at his weekly general audience, in a text released for World Vocation Day and in his address to the closing session of the Italian Bishops' meeting.

Italian newspapers described this last speech as "open and progressive" in its treatment of the laity and of the bishops—with strong emphasis on the need for dialogue and renewal in the church—but "hard" and "firm" in its message to priests.

WHILE ASSURING the clergy that he was aware of the need for some changes in their way of life and that "the perspectives are for greater recognition of your personalities, assistance for all of your legitimate needs, closer collaboration and more adequate co-responsibility in the pastoral tasks of the bishops," the Holy Father said that the "essential definition of the ministry in the Catholic Church ought not to be subject to discussion."

Only through celibacy can the "incomparable interior fullness of the priesthood" be realized, the Pontiff added.

The Pope also pointed out the existence of a crisis, not only among the clergy, but also among the Bishops of Italy in words which Corriere Della Sera, Italy's leading newspaper, described as "perhaps the most open part of his speech."

HE HAD BEEN surprised, the Holy Father revealed, that often heads of dioceses in this country, although neither aged or ill, had sought to resign their posts, and also that candidates for dioceses had sought to decline the appointments because they felt themselves unable to bear the problems involved, especially in what concerned the exercise of the magistratum.

Pope Paul urged the bishops to have faith in their mandate, but also to be willing "humbly" to reconsider the ways in which they exercise their authority. There are two ways of exercising authority, he explained. The one lies in imposing demands upon others and of restraining, usually through fear, their freedom and activity. The second way lies in helping others by allowing them good, free and responsible self-expression.

The second method, the Pontiff added, conforms more to the nature and purpose

(Continued on Page 7)



IT TAKES MANY HANDS—"Earth Day" was observed throughout the State of Indiana this past Wednesday, April 22. Youngsters at St. James the Greater School, Indianapolis, spent the day in a concerted clean-up campaign of their school and parish grounds. A representative of each of the school's eight grades are shown above with posters designed to create interest in the campaign. The posters read: "It takes many hands to keep our school clean." The youngsters and their grades are: Pam Hight, first; Tom Fox, second; John Schaefer, third; Julie Jockish, fourth; Christine Leeds, fifth; Charles Peoni, sixth; Stephanie Lee, seventh; and Richard Ziegelbauer, eighth.

'Purchase services' measure wins committee endorsement

Bill provides private school students \$100

INDIANAPOLIS—The Finance Subcommittee of the Indiana Legislature's General Education Study Committee, voted on Monday to recommend approval of a bill that would provide for the purchase of pupil education services from nonpublic schools, including Catholic elementary and secondary schools.

The bill, which was submitted by the Committee on Nonpublic Schools at the invitation of the finance subcommittee, proposes an annual appropriation of \$10 million for nonpublic education.

This translates into nearly \$100 for each of the nearly 113,000 nonpublic students represented by the Committee on Nonpublic Schools. A majority of these students are enrolled in the Catholic schools of the state. The remainder are enrolled in the Lutheran and National Union Christian Schools.

Last November, the Board of Directors of the Indiana Catholic Conference, which includes the five Ordinaries of Indiana and one lay member from each of the five dioceses, passed a unanimous resolution supporting the efforts of the Committee on Nonpublic Schools, pledging assistance and support of the Indiana Catholic Conference.

THE BILL FOR aid to the nonpublic schools was presented by Dean Alfred W. Meyer, of Valparaiso University's Law School, who is chairman of the Committee on Nonpublic Schools. Meyer said that his proposal is patterned after the "Purchase of Secular Services" plan which has been approved in several states, including Ohio, Pennsylvania, Connecticut and Rhode Island.

He added that the U. S. Supreme Court and several Federal Courts have recognized the "public purposes" of nonpublic schools through their performance of a secular function.

If approved, when the legislature meets early next year, the bill would go into effect on July 1, 1971.

Meyer, in his presentation, told the members of the finance subcommittee that if the students represented by his committee, nearly 113,000, were to be enrolled in the public schools, the additional cost to Indiana taxpayers would approach \$80 million.

HE CITED the decline in nonpublic school enrollment from last year, a drop of 7,543, and said at the projected per-pupil public school operating costs of \$676, the decline this year alone has cost the taxpayers an additional \$5 million.

State Representative John C. Hart (R-Indianapolis), a member of the finance subcommittee, said he favors the aid proposal because he would rather pay \$100 a year toward the cost of educating a parochial school student rather than assume the \$676 that is the projected per-pupil operating cost in the public schools.

The proposed bill has the support of the superintendents of schools of the five Catholic dioceses. According to Dean Meyer, it embraces carefully drawn quality and fiscal controls, which are so necessary to meet the tests of constitutionality.

MEYER SAID that his committee is not asking for a subsidy for nonpublic education. Rather, he said, "we propose the purchase of a public service rendered by the nonpublic schools of Indiana, the purchase of pupil educational services in state-approved courses, using textbooks approved by the Textbook Commission of the State Board of Education, and subject to fiscal and quality controls under the supervision of the State Board of Education, the Superintendent of Public Instruction, and the State Board of Accounts."

The finance subcommittee is expected to consider some minor changes to the proposed bill at a special meeting early next month then recommend its approval when the parent committee, the General Education Study Committee, meets on May 18.

Priests' group meets April 28

The Spring Assembly of the Archdiocesan Priests' Association will be held Tuesday, April 28, according to an announcement by Father James Dooley, association president.

The session will begin at 1:30 p.m. in the Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd. Area meetings prior to the assembly were scheduled throughout the Archdiocese.

Goals and information will form the first portion of the day-long program, with the second part devoted to committee hearings. Reports will be given by three standing committees—Personnel, Priestly Life and Training, and Church and Parish.

Dinner speaker will be Father Frank Bonnike, of the Rockford (Ill.) diocese, new president of the National Federation of Priests' Councils.



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ICC streamlines working structure

INDIANAPOLIS—A broad revamping of the organizational structure of the Indiana Catholic Conference, effective with its annual meeting on May 12 and 13, has been announced this week.

Major changes include appointments of Diocesan Representatives, one from each Diocese, to the Conference Advisory Council, and a reduction of the present seven departments to three departments and five committees.

The changes are the result of a year-long review of the current Conference structure by an Organization Study Committee, under the chairmanship of Archbishop George J. Biskup of Indianapolis. Members of his committee included clergy and lay representatives from each of the five dioceses.

UNDER ITS by-laws, the policy and decision body of the Indiana Catholic Conference is a 10-man Board of Directors which includes the five Bishops of Indiana and one lay member from each of the five dioceses. The legislative and operations arm of the Conference is the Advisory Council, whose members

include the department chairmen and diocesan representatives for those dioceses who do not have department chairmen.

The Organization Study Committee, which began its review in February, 1969, made 43 recommendations for changes in structure or procedure based on attitudinal surveys, questionnaires, and personnel interviews with members of the Board of Directors.

THE APPOINTMENT of Diocesan Representatives was made to insure closer liaison in Conference operations with the Bishops of each diocese. A main function of the Diocesan Representatives is to assist in coordinating Conference activities and programs within each diocese and to serve as the Diocesan Representative on the Advisory Council.

The Study Committee also proposed greater involvement and participation in Conference activities by "Religious, women, and youth."

The current membership of the seven departments is to be rearranged among the three departments and five committees. The three departments are Christian Services, Christian Education and Social Action. The four Advisory Committees include Ecumenism, Communications, Legal and Public Relations. There is one standing committee, the Public Affairs Committee.

The annual meeting of the Conference, on May 12 and 13, will be held at the Fatima Retreat House, 5353 East 56th Street, Indianapolis. Members of the present seven-department structure and members added under the new organization are being invited to attend.

Adult Confirmation announced for May 3

Archbishop George J. Biskup will administer the sacrament of Confirmation during the 11 a.m. Mass in St. Peter and Paul Cathedral on Sunday, May 3.

Non-confirmed adult Catholics may obtain necessary information from a parish priest.

WOMEN AT WORK

Feminist drive will make room at top, say panelists

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Men are just as intelligent as women but not more so was the consensus of a panel discussion on "Woman in the Twenty-first Century" held at the St. Paul Catholic Student Center at Indiana University.

With Sister Luke Crawford, S.P., of the Center's administrative staff, as moderator, the discussion speakers were Sister Theresa Aloyse, S. P., adult education consultant in Indianapolis, and Dr. Helen Gibbons, associate professor of business education at I.U.

The respondents were Dr. Patricia Riesenman, assistant professor of Germanic languages and newly-elected member of the St. Paul parish council, and Dr. Martha Vicinus, assistant professor of Victorian studies at the university.

"Management is going to be forced to employ women in positions not now open to them," Dr. Gibbons said. "As it is now, office boys 'work up' but girls start as secretaries and 'work.'"

DR. GIBBONS pointed out that while some progress has been made with regard to the professional advancement of women, much more needs to be made.

"Since 1963, through legislation, women have begun to come into their own," she said, "but it still takes much longer for a woman to reach the top than it does for a man. There are still unlimited opportunities for men as compared to women. In 1968 only five per cent of the women in the U.S. were making \$10,000 or more annually."

According to Dr. Gibbons, 34 per cent of all married women work and most of them do so for economic reasons. "Men do not have to choose between a career or fatherhood, so why should women," she added.

She emphasized the need for every woman to be prepared to earn a living, and urged women to capitalize on things that make them different from men. She

feels there will be a swing toward femininity, but that little good will come through legislation.

Sister Theresa Aloyse said that today's cultural pattern doesn't recognize woman as a total person. "No one becomes a total person without association with others," she said.

"GOD MADE woman distinct from man so we may have something distinct to contribute. There is something of the male in every female and something of the female in every male. They complement each other."

She urged each woman to study her role in society and her role in her identity. "Women are going to know their identity only by reflection and by our relationship with other people," she said. "We must take a new stance and also depend on the Christian virtue of hope. We must be flexible in these times and women, with their patience, ought to be very flexible. We must be instruments of change and stay where the changes are."

Red Mass dinner to hear Guzzetta

INDIANAPOLIS—Dr. Dominic J. Guzzetta, president of Marian College, will speak at the annual Red Mass Dinner, to be held on Thursday, April 30.

Sponsored by the St. Thomas More Society, Catholic legal organization, the dinner will be held in the Athenaeum, 401 E. Michigan St., following a 5:15 p.m. Mass at nearby St. Mary's Church.

Archbishop George J. Biskup will celebrate the Red Mass to invoke the blessings of wisdom and justice on lawyers, judges and public officials concerned with the legal process. The event falls on the eve of Law Day.

Red Mass chairman is William A. Waddick.

Urges hierarchy to form national pastoral council

SAN FRANCISCO (NC)—Cardinal John Dearden of Detroit opened the American Catholic bishops' spring meeting here (April 21) with a strong appeal for a national pastoral council that would share responsibility with everyone in the Church in a wide new way never before known.

He asked the 270 bishops to "welcome the broad, rich, experience—Christian in its motivation—that will come to us from others."

The president of the National Conference of Catholic Bishops (NCCB) said "the total Church" would be drawn into the process, with the clear result that all its members would look upon differences of role in the Church less as a matter of rank than as a call to specific service, "however varied" each person's role and function."

ADDRESSING a gathering that included many bishops whose authority has been challenged on sensitive issues by some of their own people, Cardinal Dearden said: "Our decisions reached through open participation will be more readily accepted."

"Inevitably, what results will breathe something of the spirit of that communal Church to which reference is made so often in the Acts of the Apostles," he said.

The NCCB president said the authority and responsibilities of a bishop would not be reduced, but, in making decisions, "a bishop would have profound, enriched sharing by so many others that the burdens of his responsibility would be lightened."

"We stand to profit pastorally from such sharing," he said.

AS THE bishops met, the leader of a nationwide organization of priests called upon them to start such sharing in a concrete way when they gather in their next semi-annual meeting in November in Washington, D.C.

Father Frank Bonnike of De Kalb, Ill., president of the National Federation of Priests' Councils (NFPC), suggested in a statement to the NCCB that the entire American Church be involved in part of the next meeting for the sake of the collegiality to which, he said, the bishops were committing themselves.

St. Susanna's maps campaign for new church

PLAINFIELD, Ind.—The launching of a fund-raising campaign to build a new church has been announced by Father Robert Kitchin, pastor of St. Susanna's parish here.

The announcement came in the form of a letter from Archbishop George J. Biskup, which was read at all Masses Sunday, April 19. The letter did not state the financial goal, although the amount under consideration will probably be announced within a week or ten days.

Archbishop Biskup's letter explained that plans do not call for "an elaborate building but for a church which will be both beautiful and serviceable."

THE LETTER further stated that with the increased cost of building and equipment, a considerable sum of money will be required to carry out the project. The decision to launch a fund-raising campaign of this size at this time was made only after long consultation by Father Kitchin with his committee of parish lay leaders.

The campaign already has moved beyond the blueprint stage. Many of the fundamental steps have been taken by the parish committee and chairmen of several subcommittees have been chosen. These men are setting out to build the voluntary organization to carry the message of the pressing need for funds into every Catholic home within the parish.

CAMPAIGN leaders estimate that the organization, when complete, will include from 60 to 70 members. The campaign motto will be "From everyone his fair share."

The parish committee has announced the appointment of the following:

Honorary Chairman—Father Robert Kitchin; Parish Chairman—Orin Arnold; Associate Chairman—Herb Thibo; Special Gifts Chairman—Robert Gootee; Publicity Chairman—Charles Millet; Arrangements Chairman—Thomas Staab; and Auditing Chairman—Robert West.

The present church structure was dedicated in 1953 and contains several classrooms.

What really matters

BY DR. MONIKA HELLWIG

Most of us can look back to a time when questions about faith were simpler. Either a person believed in God or he did not. Either he believed in Jesus Christ as divine savior or he did not. Either he believed in the Catholic Church or he did not. We could more or less tell what side people were on. There were non-believers who might be atheists or agnostics or pagans. There were believers who might be Catholic, or Christian, or non-Christian like Jews and Muslims.

When we came to explain Catholic faith it was more or less like this: believing God as He reveals Himself in Jesus Christ and the Church. Because Jesus and the Church are central to this understanding of faith, it follows that faith means believing whatever the Church proposes as revealed by God.

Some people are quite worried when they see prayers changing, and the Mass changing. Parents may really upset when they see their children's catechisms and these seem to be saying much less than the old catechisms. If it was important then to be told all these different things you had to believe to have faith, then it must be equally important now.

ACTUALLY, THE apostles and the earliest Christians looked at it differently. Their preaching and catechesis was so simple, that if someone could have shown them the Baltimore Catechism, they would very probably have condemned it as heresy because it was complicated and full of philosophical ideas and too difficult for ordinary people to understand properly. At that time they were speaking of Christianity not as a belief but as "The Way." Faith for them meant not so much a matter of believing that something you were told was true, but putting your trust in a person, Jesus, as a way of expressing trust in God. It had to do with the way people lived and with what really mattered to them.

Protestants have been telling us for some time that the biblical idea of faith is basically the idea of trust, and they seem to have been right. The biblical words for "truth" and "true" that Jesus used in sayings like "I am the way, the truth and the life" (Jo. 14:6) have a meaning rather like trustworthiness. Moreover, the evangelists made quite an issue of some sayings of Jesus to the effect that the words and ideas people use are not nearly as important as their actions. There is the famous picture, for instance, of the judgment in terms of sorting out the sheep and the goats in Matt. 25, and there is the shorter allusion to the judgment in Matt. 7, 21-23, all the people who say "Lord, Lord" (that is, confess the divinity of Jesus) and do all sorts of officially religious things but do not do the will of the Father.

Obviously, it would not be possible for people in our time to have faith in Jesus as savior, if the Church had not been passing on the teaching about Jesus from generation to generation. Just as obviously, we have to continue to be concerned to learn the doctrine and to pass it on. On the other hand, it is quite reassuring to know that the words we use to express faith are the top layer of a reality that goes much deeper than words in a person's life. It is reassuring to people who have "lapsed Catholics" in the family. It is reassuring to parents of teenagers who are wondering what they did wrong because the young people say they no longer know what they believe and refuse to go to church. It is consoling if someone in your family has been going to college recently and coming home with

confusing questions and explanations that seem to use a whole new vocabulary.

IF FAITH WERE ONLY a question of believing that what you were told is true, then people who begin to question the meaning of catechism answers and to reformulate religious ideas for themselves, would be in danger of losing their faith. If faith is more a matter of trust in Jesus Christ as the revelation of God, and a matter of living so as to try to follow the Way of Jesus, then the questioning might be rather the point where they begin to find faith.

People often ask nowadays how one can ever tell by this sort of definition whether a person is really a believer or

not. The answer is that we can not tell, and we never could tell, because people could easily parrot creeds and catechisms without this having any connection with what really matters to them. But a person might ask; not about judging others, but about what he should be aiming for himself. Paul Tillich, a Protestant theologian now dead, gave a good answer: your understanding is bound to change all the time, but within the framework of what you understand you should always try to be really concerned about what is ultimate, that is, about what really matters. If you are honest, you keep finding out when you are concerned with things that do not really matter, because God is true, that is, trustworthy.

SCRIPTURE TODAY

Clarifying faith in the Bible

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

We have seen that the Old Testament presents God as revealing himself to the Hebrew people. Those Hebrew scriptures themselves often say that they are inspired—in many sections of the books of the prophets, for example, they assert that they have God himself as their author. Those who believed it have handed their belief down to us.

The apostles Peter and Paul are quoted in the New Testament as holding that same belief about the Hebrew scriptures.

In a few places they are also quoted as showing that same belief about parts of the Greek books which we call the New Testament (we say parts, and not all of the New Testament, because a number of the New Testament books were written only after the books in which those quotations are found).

In Paul's First Letter to Timothy (5:18) we read, "For the Scripture says, 'do not tie up the mouth of the ox when it is treading out the grain,' and, 'the worker deserves his wages.'" Most of you are probably more familiar with that second saying in older English, "the laborer is worthy of his hire."

IN THE FIRST quotation Paul refers to a verse in the Book of Deuteronomy (25:4), which we know as the fifth book of the Old Testament. The second is a saying which we find attributed to Jesus in Luke's Gospel (10:7).

Peter refers to "our dear brother Paul" as "using the wisdom God gave him" in his letters "which ignorant and unstable people explain falsely, as they do with other passages of the Scriptures" (2 Peter 3:15-16). Peter, therefore, regarded Paul's letters as part of the inspired scriptures, that is, having God as the principal author.

I think you will also agree that the quotation attributed to Peter manifests a certain degree of irritation about some of Paul's interpreters. "Ignorant" and "unstable" are fairly strong words for anybody to use in talking about other people. The author seems to be saying that God intended one thing and certain people are taking something else from the words. He, however, is quite certain about what God and Paul meant. Peter's successors in the Church have had a clear, vigorous model to follow when, on various occasions, they wished to give vigorous correction to what they regarded as dangerous errors.

The early Christian writers after the biblical period, whom we call the Fathers of the Church, referred to the Scriptures as "dedicated by the Holy Spirit." They favored the idea that the human authors of the Scriptures were used by God as "instruments." They regarded the Scriptures as completed by the time the Apostle St. John died.

Eventually, ecumenical councils of the Church solemnly defined "that one and same God is the author of both Old and New Testaments." You will find this in the Documents of Vatican II, reproducing what was taught by the Councils of Trent and Florence. In the Acts of the First Vatican Council you will find a reinforcement of the idea, in a style which Pope John XXIII recommended that the Second Vatican Council not follow, "if anyone denies that the books of Sacred Scripture taken in full with all their parts are divinely inspired, let him be anathema."

THIS OFFICIAL teaching of the Church, that God is the author of all the parts of Old and New Testaments, has, I know, troubled many a Catholic who has looked into some parts of the Old Testament and wondered how God could ever have inspired them (for example, certain verses in the Psalms, which call down dreadful curses on one's enemies). We will come back to that part of the problem. What matters right now is the fact that the teaching authority of the Church has defined that God is the author of the Scriptures. There is, therefore, a complex act of faith here for us, in the idea that God is the author of the sacred books, in the Scriptures saying so and in the Church saying so.

It is an interesting fact that the

ecumenical councils of Florence and Trent and Vatican I kept that terminology of the early Fathers about "dictation" of the Holy Spirit. They referred to "the Holy Ghost dictating," the "dictation of the Holy Spirit" and "dictated either by Christ's own word of mouth or by the Holy Ghost."

In the century since the First Vatican Council, a great deal of thinking and writing has been done about the human authors of the Scriptures and their role in the divine inspiration of the books. On certain occasions, in encyclical letters, the popes have taken up the topic. In 1893, Pope Leo XIII wrote, "By supernatural power God so moved and impelled the human authors to write, and was so present to them, that the things which he ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth" (encyclical entitled "Providentissimus Deus").

This statement of Pope Leo XIII is often called the best definition of biblical inspiration that we have. It certainly marked an advance in thinking over the terminology of "dictation" used in the Councils of Trent and Vatican I. I have often thought, however, that it really does not give us any more than we can find in the Second Epistle of Peter, 1:21: "No prophetic message ever came just from the will of man, but men were carried along by the Holy Spirit as they spoke the message that came from God."

The statement of the encyclical uses the word "supernatural," which Peter did not use. The word refers to something which we do not have from nature or by right—it is "above" nature or "above" what we naturally have a right to. It refers to one of the basic points made by theologians who try to explain any article of faith, and to explain faith itself, namely, that faith is a gift from God, the belief in God's authorship of the Scriptures, therefore, and in the Church's right to declare something about the matter is seen as a gift from God to each believer.

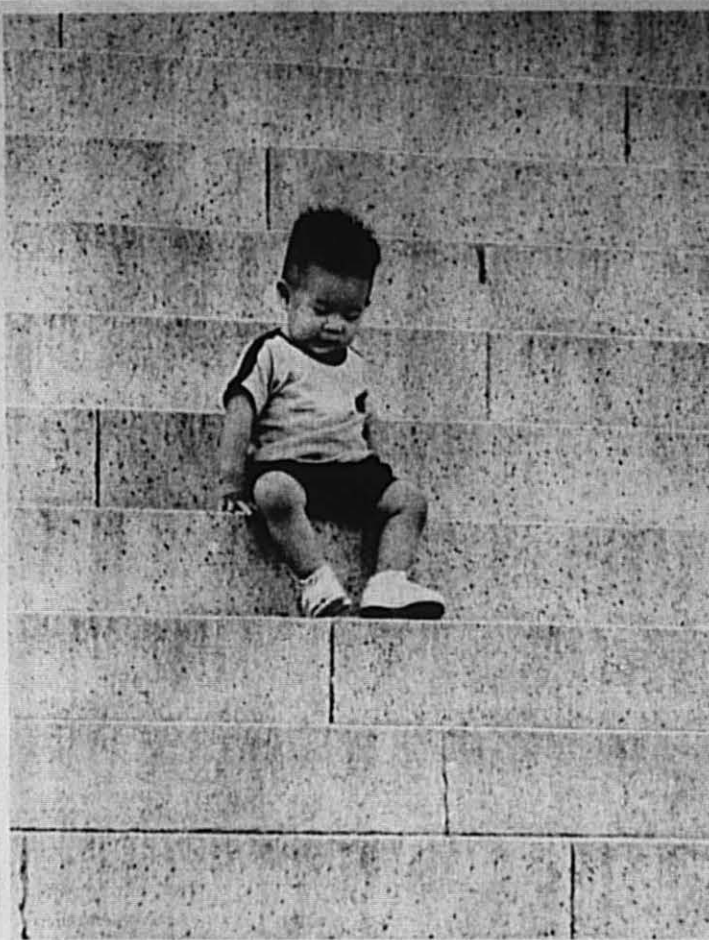
THIS IDEA IS IMPLIED in the verse which I have quoted from the Second Epistle of Peter. I hold, too, that all of the philosophical, psychological reflection manifested in Pope Leo XIII's definition of biblical inspiration can be shown as already contained in 2 Peter 1:21.

What I have said does not constitute any diminution of the encyclical letter of Pope Leo XIII. It simply means that Pope Leo's definition actually does not contradict or exceed the statement of Scripture itself. This is an important fact for our Orthodox and Protestant brethren.

In 1943, in an encyclical entitled "Divino Afflante Spiritu," Pope Pius XII wrote that Catholic theologians "have examined and explained the nature and effects of biblical inspiration more exactly and more fully than was wont to be done in previous ages." It was largely as a result of what Pope Pius XII added in his encyclical letter (to which we shall return), that the Second Vatican Council completely avoided the "dictation" idea in its document about the Bible and always used the phrase "under the inspiration of the Holy Spirit."

Making reference to the definition of inspiration written by Pope Leo XIII, the Second Vatican Council makes the statement that is now the best one we have about biblical inspiration: "In composing the sacred books, God chose men, and while employed by him they made use of their powers and abilities, so that with him acting in them and through them, they, as true authors, consigned to writing everything and only those things which he wanted." (Dogmatic Constitution on Divine Revelation, N. 11).

KNOW YOUR FAITH



What really matters? A vast space-and-time-world encompasses us. What do we look forward to in this world? What are worthy goals for our lives? What do we really want? (NC Photo by John Sullivan)

WORSHIP AND THE WORLD

Reading the Word

BY FR. JOSEPH M. CHAMPLIN

Many Catholics in the United States have by now worshipped for several weeks according to the revised Order of Mass. The experience probably proved a bit awkward at the beginning, even for parishioners well instructed in these changes. But repetition makes a procedure familiar, familiarity helps us feel secure, and persons with a sense of security about the words they say, the songs they sing, and the actions they perform tend to find Sunday worship more satisfying.

The most substantial innovation from many aspects centers around the lectionary and its 2,300 scriptural readings. A somewhat involved three-year cycle of biblical excerpts will introduce greater variety (not annually the same epistle, the same gospel) and three selections each Sunday (one from the Old Testament, one from the Epistles, Acts of the Apostles or Apocalypse, one from the gospels) will result in richer use of the Bible at Mass. In this column I would like to examine the Liturgy of the Word for the Fifth Sunday of Easter (April 26, 1970) as an illustration of both what it is and should be for the American parish.

WE START OUT IN a spirit of freedom—three translations have been approved by the National Conference of Catholic Bishops: the Jerusalem Bible, a completely fresh CCD version known as the New American Bible, and the Revised Standard Version, Catholic Edition. Next we notice an A, B, or C series for this particular day (the B cycle in 1970 features Mark and John, C in 1971 emphasizes Luke, A in 1972 stresses Matthew). Finally we discover not the expected Old Testament excerpt from Reading 1, but a passage from the Acts. This pattern extends throughout the Easter season and serves to accentuate New Testament. Resurrection, completion and fulfillment of the Old Covenant themes which pervade these 50 days from Easter to Pentecost.

Better planned and more ample scriptural readings by themselves should improve the quality of our Sunday celebrations. However, if these selections are properly introduced, carefully proclaimed and attentively heard their impact upon the congregation will be even more pronounced.

The commentator who gives one or two sentence introductions before each reading sets the stage, creates a mood, puts the text in focus. We understand more clearly what God has to say when this has been done. The official lectionary supplies such a precis, but comments composed especially for an occasion by the homilist and in which he links preaching message with biblical excerpts would be preferable.

God speaks, we listen, then respond. "This is the word of the Lord." "This is the gospel of the Lord." The lector, deacon, or priest concludes (in a distinct, serious, emphatic tone) every reading with those phrases and prepares us to acclaim together our gratitude for this message and belief in it. "Thanks be to God." "Praise to you, Lord Jesus Christ." Eventually, perhaps, we will begin to sing these acclamations.

IN THE TYPICAL parish, I would guess the commentator or leader of song immediately after a reading instructs the congregation to take missalette or hymn books or missals and start the responsorial psalm. A period of quiet

reflection first might be better. The General Instruction, article 23, encourages silence at times within Mass and specifically states "at the conclusion of a reading or homily, each one meditates briefly on what he has heard."

We hold the words of Jesus at the Gospel in special esteem. The liturgy dramatizes that respect by directing us to stand (out of reverence), catching our attention (through a greeting), surrounding the event with two special acclamations ("Glory to you, Lord" and "Praise to you, Lord Jesus Christ") which address the Lord directly as present in the sacred words, and command the reader to sign before and kiss afterwards the printed page.

All of this, of course, presumes hearers mature in an ability to listen well and speakers grow in a facility to communicate effectively. Article 66 refers to that point. "Readers should be qualified and carefully prepared so that the reading will develop in the faithful an appreciation of scripture."

LECTORS, CLERICAL or lay, concerned about such proficiency, could find beneficial a brief, inexpensive leaflet, "Reading the Word of God" (United States Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, 15 cents each, \$4 per hundred). Originally issued by the Bishops' Commission on the Liturgical Apostolate, it contains theological and practical recommendations for reading God's Word and praying or speaking aloud.

This quotation typifies the flier's content. "The manner of speaking and tone of voice should be clear and firm, never indifferent or uncertain. The reader should not draw attention to himself either by being nervous and awkward or by being obviously conscious of a talent for dramatic reading. It is the message that should be remembered, not the one who reads it. The voice should be reverent without being unctuous, loud without shouting, authoritative without being offensive or overbearing. The pace must be geared to understanding—never hurried, never dragged."

Is Gospel the Good News?

BY FR. JOHN T. BYRNE

It is obvious from a study of the New Testament that the early Christian Church did not equate the preaching of the "Gospel" or the "Good News" primarily with the giving of moral instruction or exhortation. While the church was concerned about the latter it was not in this way that it made converts. It was by the proclamation of the saving events in Christ's life and especially his death and resurrection.

This was the "Good News."

The speeches of Peter in the Acts of the Apostles outline this Good News somewhat in detail:

1. The Age of fulfillment has dawned.
2. This has taken place through the ministry, death, and resurrection of Jesus.
3. By virtue of the resurrection Jesus is established as "Lord."
4. The Holy Spirit is in the Church.
5. Christ will come again.
6. Finally there is an appeal for repentance and the promise of "SALVATION."

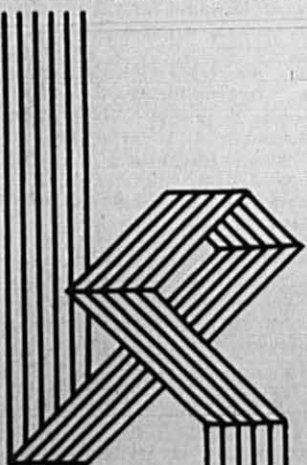
These facts had tremendous significance for the early Christians. They believed that out of these events the Christian Church was born. By them God visited and redeemed his people and in the corporate life of the Church the value of what happened was preserved and re-enacted. Or to put it simply: the proclamation of the Good News insisted that in the death of Jesus Christ there took place a unique encounter between God and the powers of evil out of which a new life came for man. It was an entrance of the Kingdom of God into human existence. St. John expressed it: "The Word was made flesh and dwelt among us." This was the Good News. This was the Gospel of the first century.

BASICALLY IT IS THE same Gospel today although admittedly some development had taken place. Development is not bad—in fact it is necessary. The important thing is that the development take place in accordance with and not contrary to the core message. In fact development took place in Apostolic times. The outline of the "core" which we have given above stems from the Palestinian or Jerusalem Community and is found mainly in the Acts of the Apostles and the Gospels of Mark, Matthew and Luke. As it is contained in the Pauline Epistles it shows the added insights of St. Paul and his Christ-Mysticism. St. John's gospel shows a mystical development also. Both of these latter accounts begin to clarify the concept of the "Second Coming of Christ" and emphasize the permanent nature of the Church—the community of believers.

All of this development took place within the community of the Church whose hierarchical structure appears in the pastoral epistles and is most evident by the turn of the first century in the Epistles of St. Clement and St. Ignatius of Antioch. It is the Church that presents Jesus Christ and his teachings to us. It was the Church who did this to the early Christians. In fact the writings of the New Testament represent the thinking and the faith of the first-century Church.

This is one of the great obstacles to Faith. Jesus Christ entrusted his message to an institution which, although divinely assisted, nevertheless gives an all to human appearance throughout the ages. At some times of course it appears better than others. Today it does not seem as attractive as we would like it to be—although today's appearance is

(Continued on Page 5)



your understanding is bound to change all the time, but within the framework of what you understand, you can always be concerned about what is ultimate, what really matters.



Go on now, Horace. We told them you'd make the best lector in the parish. (NC Photo, permission by the Museum of Modern Art.)

Concert will feature tri-faith choir debut

INDIANAPOLIS—Marian College will host the premiere performance of a tri-faith choir presentation of a modern Hebrew masterpiece as part of the college's Gala Spring Concert Sunday, April 26, at 3:30 p.m. in the auditorium.

Musical talent from the college, Congregation of Beth-El Zedeck and Christ Church Cathedral will combine for the performance of Leonard Bernstein's "Chichester Psalms."

Instrumentalists from the Indianapolis Symphony Orchestra will accompany the 100-voice choir under the direction of Robert Zalkin, music instructor at Marian and Cantor for Beth-El Zedeck.

ALSO INCLUDED in the Marian program will be numbers

Foreign affairs experts to give Marian briefing

INDIANAPOLIS—Four members of the United States State Department will visit the Marian College campus on Friday, May 1, to discuss their various specialty areas with students and faculty, according to James J. Divita, associate professor of history.

Robert Y. Hayashida, country officer for Japan, will discuss "Japanese-American Relations Today" at 2:30 p.m. in Room 208 of Marian Hall. Population matters will be discussed by David L. Geamon at 3:30 p.m. in Room 206. Also at 3:30 p.m., Charles K. Johnson, country officer for Italy, will discuss "Italy and America Today" in Room 314.

Students and faculty may meet with James E. Taylor, Bureau of Intelligence and Research, at 4:30 p.m. in the faculty lounge. Taylor is an expert on the Middle-East.

by a newly-formed college pop group, "The Cantor's Chanters." The Marian concert band, under the direction of Samuel D. Rhinesmith, will participate in the concert for the first time. In the past the band and choral groups have presented separate concerts.

Zalkin, a baritone, and soprano Bernice Fraction will sing two Mozart duets, spirituals and folk songs.

"Chichester Psalms" were composed by Bernstein on the commission for the Cathedral of Chichester in Sussex, England.

THEY CENTER on Psalms 2, 23, 100, 108, 131 and 133. The "I and Thou" image is prominent within musical moods of joy, comfort and humility. The musical concludes with a single, unison "Amen" which follows Psalm 133's "Behold how good and pleasant it is for brethren to dwell together in unity."

The "Psalms" will be performed again at Christ Church Cathedral on May 9 and at Beth-El Zedeck on May 24.

The Marian concert is open to the public without charge.

Holy Name parish sets '500' dance

BEECH GROVE, Ind.—The Elret Brown Quintet will be featured at the "500 Festival Dance" sponsored by the Men's Club of Holy Name parish on Saturday, May 9. The event will be held in the parish hall beginning at 9 p.m.

The tickets to the 500 mile race and other door prizes will be awarded during the evening. For reservations call Joe Gritt, 784-7713, or Joe Armbruster, 784-7604.

*During this week 30 years ago, the U.S. Bishops donated \$150,000 to Polish refugee relief.



PLAN ANNUAL 'SIENA BALL'— "Swinging into Spring" is the theme selected for the annual Siena Ball sponsored by St. Catherine's parish, Indianapolis. The event will be held at 9 p.m. Saturday, April 25, in the parish hall. Tickets are \$3 per couple and may be obtained by calling 784-2111 or 787-7316. Shown above are the co-chairmen of the Siena Ball, from left: Carolyn DeHoff, Mary Ann Famara and Diane Callon.

WEEK'S NEWS IN BRIEF

In SAN FRANCISCO, efforts to promote the Church's anti-poverty and interfaith commitments were expected to be among major points of discussion at this year's spring meeting of the National Conference of Catholic Bishops (April 21-23), attended by 284 U.S. bishops. Also expected to be under consideration was a suggestion to decentralize some national activities by holding regional meetings, and a proposal to open portions of future meetings to direct coverage by news media. (NC)

In more than 1,000 college campuses and at more than 6,000 high schools, students were planning to use several means of ecotactics as part of their environmental teach-ins (April 22) in addition to the numerous lectures and workshops scheduled. The Sierra Club, leading conservation organization, defines ecotactics as "the science of arranging and maneuvering all available forces in action against enemies of the earth." (NC)

In COACHELLA, Calif., another breakthrough in the prolonged grape pickers strike came (April 13) when the union overwhelmingly won recognition and signed a contract with two more table grape growing ranches, owned by Kelvin K. Larson and his brother, C. C. Larson. The contracts cover 360 acres of grapes, which together with an earlier agreement covering 1,100 acres, places about 20% of the total 7,000 acres of grapes under union contracts. The grape harvest here is just a few weeks away. (NC)

In BALTIMORE, Maryland's Medical and Chirurgical Faculty plans to adopt regulations limiting abortions performed under the state's proposed new abortion law to the first 20 weeks of pregnancy, if Gov. Marvin Mandel signs the Assembly-approved bill. The bill puts no limit on abortions as long as they are performed by a licensed physician in an approved hospital. Although the medical group's regulations do not have force of law, they are binding on all physicians practicing in the state of Maryland. (NC)

In DAYTON, a Franciscan historian accused a Vatican official of "gross historical inaccuracy" in the "Franciscan fracas," in which the Holy See refused to let a lay Brother become superior of a Franciscan community that included priests. Father Lawrence C. Landini, professor of church history and liturgy at St. Leonard College here, accused Father Edward Heston, C.S.C., secretary of the Vatican Congregation for Religious, of "failure to comprehend the nature of a Franciscan superior and community as they function today." (NC)

In NEW YORK, America, Catholic magazine of public opinion published by the Jesuits, criticized President Nixon's desegregation message for failing to do what the President said it would do: clarify an issue "wrapped in confusion and clouded in misunderstanding." The magazine's editorial charged that "confusion and misunderstanding about the Administration's attitude toward school desegregation persist." (NC)

In TORONTO, ONT., Dr. Nick Mancini, president of the Ontario Separate School Trustees' Association (OSSTA), attacked the Ontario Department of Education for trying to "outwit" Catholics pressing for extension of the separate school system to the end of high school. Addressing the OSSTA annual convention, he said: "We intend to pursue extension with unremitting conviction and energy. Equality in education through extension and co-operation remains our foremost concern, a concern increasingly marked by impatience." He left no doubt that Catholics would persevere in separate schools. (NC)

In MADRID, the hopes of delegates at the Spanish Social Study Week (April 6-11) to promote greater participation by independent groups in national affairs were dashed by a decree of Spain's head of state, Gen. Francisco Franco. He confirmed the role of the Falange—Spain's only legal political party—as the sole channel for political action and for the country's labor movement; meanwhile Pope Paul VI sent a message to the Social Study Week reaffirming the right of Spaniards to freedom of association. (NC)

In SALISBURY, RHODESIA, the church-state conflict, brewing since the adoption of this republic's white-supremacy constitution in 1969, is coming to a boil. Although overwhelmingly victorious in the April 10 parliamentary elections, Premier Ian Smith's regime now faces a collision with the country's Christian leaders over its racial policies and its plan to reduce state assistance to primary education for black Africans. (NC)

In VATICAN CITY, Pope Paul VI, sitting in his private apartment watching live coverage on Italian television of the Apollo 13 astronauts' Pacific splashdown April 17, jumped to his feet and prayed in thanksgiving upon their safe return. He had begun his general audience of April 15 by asking prayers for "these dear men, now in danger and therefore more than ever our brothers." (NC)

In EL CHOCÓN, ARGENTINA, Bishop Jaime de Nevares of Nequén, who gave moral and material support to strikers at a hydroelectric plant being built by the government, was successful in obtaining the release of a worker-priest and seven labor leaders arrested when government troops broke the strike in March, but has claimed that working conditions are still unjust. He predicted they may result in "grave events." (NC)

In ROME, a move to abolish the concordat between Italy and the Holy See has been given public support by the League for Divorce in Italy. Loris Fortuna, the Socialist member of the Italian Chamber of Deputies who has been pushing for the introduction of divorce in Italy, has announced that his organization now will back efforts by a number of political parties in Italy to abolish the concordat, which is proving an obstacle to the divorce legislation. (NC)

College study lists 50 points of change

ST. MARY-OF-THE-WOODS, Ind.—After 20 months of investigation, deliberation and research, the Self-Study of St. Mary-of-the-Woods College here ended last week-end with the submission of a list of 50 recommendations to the college president.

Sister Jeanne Knoerle, S.P., received the list from the formation of a College Council chairmen of the four major committees of the study and pledged they would be seriously considered and implemented in the coming months.

The Self-Study has the college by-laws with inaugurated in September, 1968, attendant changes in the board by Sister Jeanne as one of her of directors, changes in student first major acts as the new life rules, and reorganization of president of the Woods. Since the academic departments into that time most faculty and divisions.

The week-end was highlighted all phases of the college and by the final appearance of the

Self-Study advisory board to the was Dr. Norbert J. Hruby, campus to give their reactions to president of Aquinas College, the recommendations. It was the Grand Rapids, Mich., and a third visit of the board to the pioneer in organizing such studies. On the campus, Norman J. Hunt, assistant professor of psychology, served as deputy director and coordinator.

MEMBERS OF the advisory board present for Saturday's deliberations included: Father task force committees were: Carl A. Hangartner, of St. Louis Sister Marie Denise Sullivan, University; Dr. Ann M. Heiss, of academics; Charles Watson, the University of California at Berkeley, and Dr. Henry H. H. responsibilities; Sister Loretta M. Remak, of Indiana University. Schaefer, governance, and The other two members of the board are the Rev. Richard Margaret Phillips, student rights Baepler, of Valparaiso University and responsibilities.

Advisory board members had previously visited the campus in October, 1968, and October, 1969. Director of the Self-Study

*During this week 30 years ago, Rev. Bernard Gordon, at that time the director of the Cadet division of St. Philip CYO, and Patrick Rooney, CYO field secretary, figured out a new game for CYO girls. The game was officially titled "Kickball."

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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.

Rural housing

In the next 30 years more new housing units will be needed than were constructed since the days of the Pilgrims. The shortage of decent housing today is one of the nation's sorest problems. The threatened shortage 30 years from now is a nightmare.

The housing crisis is invariably linked to the cities. Big city slums are packed with low-income families, even some moderate-income families, who have been priced out of the home-buying market. They can't afford the down payment on a home or the astronomical interest rates on a mortgage. They can't even afford a plot of ground in the unchecked land-grab systems operating today. So they are trapped in run-down tenements with no hope in sight but the merest trickle of public housing.

But what is often forgotten is the fact that those urban crowds largely migrated from rural poverty, from the shacks and the shanties that dot the abandoned family farm sites and the one-horse towns of yesterday. Yet little, is anything, has been heard about leveling those shacks and replacing them with habitable structures that would make rural living more attractive to those still there and perhaps even lure back many who have fled.

More will be heard on the

subject, however, from a recently-organized group called the Rural Housing Coalition which will lobby for low-income rural housing programs at the local and national levels. A bipartisan group of congressmen is serving as honorary chairmen.

Despite all the noise about urban housing, the fact remains that two-thirds of the nation's poor housing is in the rural areas, and there are no laws on the books that even promise an improvement of the situation. Housing and Urban Development programs seldom operate in small towns. The Farmer's Home Administration is prohibited from lending money in towns larger than 5,500 people, and from lending it to people on Indian reservations or to the really poor. Though Congress set a goal of 26 million new or renovated homes in the next 10 years, with six million to be built in whole or in part with tax funds, no one really expects that goal to be attained. And no one expects any of that goal to be directed toward the rural areas, even though fewer than half of all rural homes have central heating or plumbing, one million rural homes have been designated as structurally unsafe for occupancy, and three out of four Indian reservation

(Continued on Page 7)

The sweet uses of adversity

Dr. Billy Graham was not far off the mark, if at all off, when he said last week that "at no time in history have so many people been praying in so many languages... for a single event as for the successful return of our astronauts to earth."

Certainly the week-long ordeal of Apollo-13 was one of the most profoundly unifying dramas in the memory of man. People the world over turned openly and unabashedly to their individual concepts of a Higher Power in their anguish. There is no way of proving it, of course, but we'd even wager that more than one supposedly atheistic Communist silently petitioned the Unknown. And it is a matter of record that the whole world cheered as one at the moment of splashdown.

"Sweet are the uses of adversity," Shakespeare wrote. The plight of Apollo-13 provided several. One was the reassuring evidence that all men—given a cause

altogether untainted by selfishness—can become brothers in this age of instant communication, if only for a few precious moments in time. We cannot imagine that even the most outwardly hard-hearted Chinese commissar wanted to see three incredibly brave and cool-minded men forever marooned in space.

Adversity also was put to sweet use in the aborted Apollo-13 mission by proving once again—this time for all the world to see and keenly feel—that galloping technology in no way has diminished the human spirit. The machine failed the men. So—men and women set about to do what the machine no longer could do. In that respect the safe return of the Apollo-13 astronauts was even a more spectacular success than the first landing on the moon last July.

Adversity also perhaps should be put to sweet use in the wake of the Apollo-13 misadventure by giving pause to the headlong moon

shuttle. We are not suggesting that space agency funds be cut back, as some of the space program's long-time adversaries have been so quick to do in the aftermath of the near-disaster. We only suggest that failures of equipment and uncertainties of schedules are to be expected in mankind's greatest adventure. It seems wise, therefore, that those who have been planning moon landings extending over the next several years might well re-examine their priorities.

In other words, just how many moon trips, as such, are really needed before other and perhaps more rewarding aspects of astral exploration begin to get the long-range attention that will be required to bring them to reality?

We appreciate the zeal of certain scientists to know more and more about the moon. We appreciate the zeal of technologists to make the trips there and back almost as routine as a week-end flight to visit Aunt Mollie in Denver. But it may be that a review of the program already outlined would produce a decision that a long succession of

moon voyages (Apollo-14 is scheduled for October) is not really necessary. Perhaps the Apollo phase can be made more limited and some of the money allocated for it be used in blueprinting for more distant destinations at later dates.

And, then, perhaps we don't know what we're talking about. We readily admit to a cosmic ignorance about the technicalities of space exploration. If five or six more moon flights are really needed before more ambitious projects can be shaped up, then by all means they should be made.

Our nation can and should pledge its generous support and its responsible leadership to a continuous space program marked by modesty and caution in predictions and pronouncements and quiet boldness in execution. And the riches in knowledge that accrue from these enterprises should be readily shared with the rest of the world, for the greatest ultimate reward may turn out to be what Apollo-13's predicament gave such a beautiful if fleeting glimpse of—a true and lasting brotherhood of man.

GEORGE SHUSTER'S VIEW

'I'm for the institutional Church'

BY DR. GEORGE N. SHUSTER

A colleague of mine stated the other day that "young people" have all but written off the "institutionalized Church." He is a sociologist but I do not know what kind of statistical litmus papers he was using. Perhaps—one doesn't know—there is difference between children whose parents have written it off and other children.

Certainly the evidence which pours in from most of the current samplings of children in good Catholic schools does not lead to that kind of conclusion. If for

example one considers the high school which Cardinal Richard Cushing sold because he needed the money, it is evident that the youngsters in it felt terribly let down. They thought it a very good school, they liked it, and they said so in no unmistakable terms. Of course, I do not wish to get into a controversy over that particular closing. Maybe the school was too expensive to maintain. But at all events the "institutionalized Church" figured in it only in terms of a public accountant. Nevertheless, I have begun to wonder about a few things. Some Protestant churches subscribing to creeds which seem to have no worries about fine points of doctrine or Scriptural exegesis continue to keep a grip on families which in these times is quite remarkable. I have been privileged to keep an eye on one. There are four children, just about as lovable and beloved a quartet as one could come across if one were taking a census.

THIS IS A FAMILY which has an operating financial margin of about \$30 a month. The father spends some nights working with the Young People's Club at the church, and the mother plays the organ. In short the family is very much in the ecclesiastical swim. The thought occurred to me that there may well be something really valuable in this kind of Protestant democracy when it works.

Maybe we Catholics have raised so

many questions about authority and laid so much stress on expounding the intricacies of doctrine that—although many of us think we know better now—there still is a lot of stiffness in the way we do things in parish life. To be sure we have churches too which are alive, friendly and concerned.

Perhaps instead of getting so bothered about celibacy, its advantages and disadvantages, we might be wise in hiring a married couple to act as "parish secretaries." It seems to me that the average pastor badly needs that kind of help. He has a lot of things to do—the liturgy, homilies, administering the sacraments, for instance. And yet he must

take a very active part in parish life, school or no school.

I KNOW A CHURCH in Paris where just this is done, and it remains in my memory as marvelous. Everybody is committed incidentally to helping every other member of the parish. You enter your name, address and needs in a book which is just inside the church door and append your request. If you have to have a babysitter once in a while and cannot afford to pay for one, somebody is bound to help you out. If you are a new arrival and do not know a decent girl, the social secretary will try to find one for you.

And so on. In my younger days I once wrote that I wanted to find a clean hotel not too far from the National Library and not costing more than a certain amount. Lo and behold, I received a very satisfactory answer two days later.

Of course, there are agencies in the broad realm of the Church who will do that kind of thing. But they are not too easy to find. Anyhow that Paris church was a really live, concerned one. And though I never met the pastor I felt certain that he was having a very good time. It was still "institutionalized," but nobody seemed to notice.

THE BLACK VOICE

BY REV. LAWRENCE E. LUCAS

Remember back in the early '60's when college students picked up the ball of social reform and began to run all over with it? Black students at A & T College in Greensboro, North Carolina, began the sit-in movement in all those places where black folks were not allowed.

It wasn't long before white students began involving themselves in such areas as Viet Nam, poverty, race, etc., with varying degrees of success. It was interesting how the law-abiding, responsible people who by their own systematized and stratified law-breaking were more responsible for the rebellion began saying all kinds of things about the students.

Some maintained the students were communists, law-breakers; they were taking government into their own hands; and above all, they were violating property rights of white people. Of course, it is understood that property

rights are man's highest endowment and he can use his property in any way he chooses, moral or immoral, as long as it's his.

All that was nonsense undoubtedly. These black students did much to bring the freedom struggle to the stage it's at now.

THERE IS A GROWING parallel between the actions of the college students in the '60's and high school students in the '70's. It is the latter who are now raising issues that you and I were not even aware of at the same stage of our development. If we were aware of them we would not dare to dream that we had any role to play in their solutions. High school students are now making demands not previously raised by high school students.

What they are doing in effect are asking the adults for the right to participate in government that affects their lives so intimately in a real and positive sense. They are seeking, if you'll pardon the expression, high school student power.

They are viewing many of our nation's school boards as board of hypocrites, oppressors, and exploiters of which they are the chief victims. They are having second thoughts about fighting a war without knowledge of WHY a war and

without any kind of participation in the decision as to WHETHER there will be a war.

They are not seeking to overthrow government but the right to participate in government. In addition, they are demanding that so-called responsible adults begin practicing what they preach. Such demands, of course, could be very upsetting for far too many of us.

IT IS QUITE POSSIBLE that the students might be able to help school administrations in ways which administrators cannot help. It's conceivable, for example, that the students in a given school with some chance to exercise responsibility rather than just obey "laws" could police the drug situation far better than the administrators and/or police.

It is hoped that as these issues are raised in the '70's, adults do not react with the same fears and panic as in the '60's. Those fears were unfounded then and such fears will no doubt prove unfounded now. Fears, especially unfounded ones, should not be allowed to hold back progress.

It seems very unlikely that the students can do more harm to the school system than what has already been done.

FROM THE OTHER SIDE

Ministry of the Laity

BY ALVIN F. KLOTZ

Francis Ayres has written an interesting book on "The Ministry of the Laity" which is, for all its brevity, a helpful book. Too often this kind of exhortation is warmed over sermon material.

Ayres talks of the ministry of the laity or apostolate as being a called out ministry. It is a "free" ministry operating from a base of Christian belief which is more than a legal set of rules. He sees the laity as sent. The church does not first exist, then decide where it will go; its very existence is in the going. Finally, the strength of the ministry of the laity is in its wealth. This is not a richness of real property but of the maturity which stems from a sense of being loved.

Most of all, Ayres emphasizes the need for a "Christian style of life." This is an effort to break through the stereotyped and hackneyed ways of describing the Christian way of life. Too often we think of it as a dreary obligation and the term "style of life" is a more accurate idea than the dismal prescriptions we usually come up with.

HE ARGUES FOR THE term as an

accurate description of the Christian calling since it has to do with the form and expression of life rather than the substance. The latter, he says, is given by God. Our response is the form which we ourselves, with God's help, give to that substance.

A Christian style of life requires a real sense of affirmation. Life is seen as basic, even earthy. Its meaning is defined only in terms of God as creator. God created man in his own image after creating the world. He gave man dominion over all life. His requirement is a certain minimal obedience from man.

Of course, there is a lot more to the creation story than these four aspects. But of the four the church tends to stress two while ignoring the others. The world does the same. The church is content to stress man's relationship to God and that he is required to obey. The world stresses the goodness of creation and man's dominion in it. Unfortunately each goes their separate way, and the results are disastrous.

A Christian style of life requires an affirmation of life that really says yes to all of life. This means that we enter fully into God's creation and into the culture that man with his dominion and God's help has developed.

Affirmation of life means to enter fully into everything that God has created and

(Continued on Page 5)

Caution on welfare reform

The House of Representatives last week passed by a surprising 243-155 President Nixon's \$4.4 billion welfare reform bill. The measure is now in the Senate, where the going is expected to be rough in a rurally-dominated Finance Committee, and where long-time reformists may further blight chances for passage by demanding an improvement of the payment scale.

Before the House voted approval, Representatives Wilbur D. Mills (D-Ark.) and John W. Byrnes (R-Wis.), who managed the successful floor fight, vowed they would kill the bill if the Senate added so much as a penny to the \$1,600 family-of-four allowance. That threat, however, may not immobilize efforts to get the allotment hiked. There is still talk that a proposal of \$5,500 a year will be put forward, that being the amount designated by the National Welfare Rights Organization as adequate.

Despite the fact that \$1,600 a year is ridiculously low, attempts to improve the allowance at this time would be unwise and could well be disastrous.

John E. Cosgrove, director of the U.S. Catholic Conference department of social development, has called the bill "monumental legislation" in that it establishes the principle of a minimum income. Though he acknowledges its inadequacies, he cautions against seeking a perfect bill the first time out.

The don't-rock-the-boat approach appears fairly well agreed

on in concerted interfaith efforts now being waged to gain support for passage. Leadership of the Catholic Conference, the National Council of Churches and the Synagogue Council of America has gone on record as favoring the bill. Specific strategy for Catholic promotion of the bill is being mapped by the USCC and a statement of support was expected from the spring meeting of the Bishops held earlier this week in San Francisco.

Affiliates of the USCC, such as the National Councils of Catholic Men and Women, will be asked to participate in the campaign. We would hope that the affiliates, their collective membership, and, indeed, every Catholic would get behind this historic bill. No member of Congress is immune to persuasion from one of his constituents. A personal letter remains one of the most effective ways of influencing an elected official. We hope many hundreds of thousands will be written in favor of H.R. 16311.

Meanwhile, we would hope that those Senators who say they will insist on upgrading the family allowance will consider all the consequences before trying to hammer through a minimum income that will antagonize conservative support.

Even if the Nixon bill is only half a loaf it is a dramatic improvement over the inequitable mess of pottage that constitutes welfare today. By insisting on more at this time, the reformers could end up without a crumb.

THE CRITERION

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"GRANDMOTHER BELIEVED IN THE NEW MORALITY."

THE YARDSTICK

Twin Circle editor's rebuttal 'confusing'

BY MSGR. GEORGE HIGGINS

In the March 9 issue of this column I charged that a recent editorial in Twin Circle signed by the editor of that publication, Father Daniel Lyons, S.J., was "anti-Semitic in tone." I made the same charge about a speech delivered by Father Lyons in Minnesota last November.

Meanwhile, Father Lyons has complained, in a letter sent to all of our subscribing papers, that my accusation against him is "untrue."

For some unaccountable reasons, he makes no mention of his TC editorial, but with specific reference to his Minnesota speech he writes as follows: "I did not say anything about the Jewish people at the (Minnesota) talk, directly or indirectly. Nor did I say anything that would reflect on anyone who is Jewish. I simply did not say what Higgins somehow thinks I said. The monsignor apparently got the whole thing fourth or fifth hand. He should be more careful."

In point of fact, I "got the matter" directly from one of the St. Paul daily newspapers. In any event, Father Lyons' point is well taken. I should, indeed, be more careful, and I propose to be in the future. In the meantime, since I don't happen to have in my possession a verbatim transcript of Father Lyons' Minnesota speech, I am prepared to take his word for it when he states that he did not say what I somehow thought he said. Moreover, I am ready to apologize to him for having misrepresented the intent of his speech.

IN MAKING THIS confession, I am mindful of the fact that Chesterton once pointed out, in the course of a laudatory essay on Dr. Samuel Johnson, that "there is no better test of a man's ultimate chivalry and integrity than how he behaves when he is wrong." By the same token, however, I am also mindful of the fact that Chesterton, while pointing out that Dr. Johnson "never thought he was wrong without being ready to ask pardon," also noted, with equal approval, that "he never thought he was right without being ready to give battle."

This is by way of indicating that, having cleared the record with reference to Father Lyons' Minnesota speech, I now intend to do battle with him, a second time around, concerning his TC editorial and his general attitude with regard to the Jews.

In the first place, I should like to repeat again that, for whatever reasons, Father Lyons' letter to our subscribing papers make no mention of his TC editorial on the religious composition of the Boards of the major TV networks—and this in spite of the fact that my March 9 column was aimed primarily at that editorial and only secondarily at his Minnesota speech. Be that as it may, the editorial, unlike the Minnesota speech, is available in cold print. One doesn't have to get the whole thing fourth or fifth hand. He can read the text for himself. Having re-read it very carefully, I should like to say again that, in my opinion, it is definitely anti-Semitic in tone.

IT GOES WITHOUT saying, of course, that Father Lyons is perfectly free to write another letter to our subscribing papers complaining that this charge is also untrue. I would respectfully suggest, however, that, before doing so, he might want to heed his own advice about being "more careful" with the facts. More specifically, I think he would be well advised to put all the facts on the table (and I mean all of them) and let the record speak for itself. For my own part,

I happen to think that the record clearly indicates that my original reading of the intent of his TC editorial was perfectly fair.

Part of the record (and, alas, there is more of the same where this came from) was published in the April 3 issue of the Washington Daily News in a syndicated column written by an Episcopalian priest, the Rev. Lester Kinsolving. Dr. Kinsolving's column reads in part as follows:

"The boards of directors of NBC, CBS and ABC are 'about 90 per cent Jewish,' according to a nationally known Jesuit priest who charges that they don't give a damn about Christian values."

"The Rev. Daniel Lyons, S.J., in a tape-recorded interview, also charged that 'they don't give a damn about three million Catholics in Vietnam; they don't give a damn about Biafra; the only thing they care about is if Israel is threatened—that's different....'"

"When asked how he had been able to determine the religious affiliations of all the network board members, Father Lyons replied:

"I have the names of them all."

"When asked just how he would ascertain Jewishness merely on the basis of a person's name, he explained: 'Mr. Frawley (Twin Circle "angel") went up and talked to the boards... he has met them all... he's met with them a lot because he spends 18 million a year... he knows that about 90 per cent are Jewish, that's what he knows.'"

"Then the outspoken Jesuit priest noted: 'Paley, the head of CBS, is Jewish. Goldenstein—or whatever his name is—the head of NBC, is Jewish. Lieberman—or whatever his name is—the head of ABC, is Jewish. Three out of three—this is the way it goes all the way. And this is what Agnew said: 'a tiny little group.'"

"Of Jews?, he was asked."

"Well he didn't say that," the Jesuit priest replied, rather quickly.

"Are you saying it?"

"I'm saying that they discriminate against Protestants and Catholics—that's what I'm saying."

"These Jews?"

"I didn't say 'these Jews,'" replied Father Lyons, somewhat angrily.

"Well who are 'they'?"

"I'm saying the network boards," he explained.

"Well, you say that these are about 90 per cent Jewish."

"I didn't say that!," he shot back, furiously.

Father Lyons, as noted above, has stated that he didn't say what I charge him with having said or implied in his Minnesota speech. So be it. The fact is, however, he did say what Dr. Kinsolving reports him as having said in his recent interview—and what he said on that occasion is patently anti-Semitic, almost pathologically so, in my opinion. And yet Dr. Kinsolving quotes him as having denied that he, in fact, said it after all.

I FIND THIS ALL very confusing and somewhat alarming, and I might add that the Jews have every reason to be concerned about it and every right to expect the Christian community to do battle against it.

Speaking for myself, I can't say that I particularly enjoy doing battle against Twin Circle on this or any other issue. I have already been down this road too many times in the past and, frankly, I am getting rather bored with the scenery—as are most of our readers, I suspect. Moreover I have it on the authority of Father Lyons himself that whenever I attack Twin Circle, its circulation goes up, and, judging from the fan mail I have received in response to my criticism of Lyons' editorial on the networks, I am prepared to believe that this is so. I might add, for the record, that 99% of this mail has been unsigned and viciously

Klotz

(Continued from Page 4)

everything that man with God's help has created. This means that God meets us and communicates with us in terms of our life right where we are in the world. This is a way of saying that there is something sacramental about this very moment. Communion is not just something which happens exclusively at the altar rail. It can happen at any moment. The present is pregnant with potential. It is a sacrament within itself, no matter how unexpected its shape may be.

JESUS TRANSFORMED a hollow religious practice into a live, vibrant affirming of life on his last night with the disciples. By using the languages of life—eating, drinking and washing feet—he placed the imprint on the mind of all his disciples that there is a style of life. And that is the style of a constant affirming of life.

There is a very significant birth of interest in lay development in the Roman Catholic church. The birth of the Diocesan Pastoral Council will hopefully direct the energy of laymen into meaningful ministries. In the meantime you might read a number of Protestant books on the subject, not just one. It may help to not make all of the same mistakes we have made.

Better still, it will lead to the source of some significant successes.

Is Gospel

(Continued from Page 2)

certainly not its worst. There have been far more troubled times than these.

BUT THESE THOUGHTS certainly highlight the importance of Christian witness for bishops, priests and laity. They are the Church and if the Church is to be credible their lives must more and more reflect the Gospel message which did call for repentance and a moral response. While the original Good News was primarily a proclamation of events initiated by God there is also moral teaching in the New Testament and some of it quite detailed, especially in the Epistles of St. Paul. This morality is not meant to be a burden but rather a loving response to God's saving acts. It is by this Christian witness that the Church is made credible.

Of course it would be unfair to demand too much. Human weakness must be lived with. We should not use it as an excuse for not believing. The early church (in Acts) had its Annanias, Sapphira and, judging from what St. Paul wrote to the Corinthians, they were not all model Christians. The humanness of the Church might repel us at times but that is the kind of instrument of Faith that Christ chose.

anti-Semitic in tone. Twin Circle is welcome to that kind of support, although I hasten to add that I wouldn't want to be responsible for generating any more of it.

On the other hand, anti-Semitism is such a dangerous evil that it simply has to be challenged whenever it comes to the surface. And it's the responsibility of Christians to challenge it all the more forcefully when it appears under the auspices of publications which identify themselves as representing a Christian or a Catholic point of view. I would much prefer to let somebody else do the honors for a change, but, if need be, I am prepared to go on doing battle with Twin Circle, however reluctantly, even at the risk of increasing its circulation.

Meanwhile, let me note for the record that William C. Sullivan, Assistant Director of the Federal Bureau of Investigation, has, within recent days, severely criticized those "extremists" who claim that the Jews control the press and the other media. Mr. Sullivan doesn't mention Twin Circle in the course of his speech entitled "Extremism and the Churches," but if the shoe fits, Father Lyons and his associates on the staff of TC will have to make the most of it.

QUESTION BOX

What is Church's stand on astrology?

BY MSGR. R.T. BOSLER

Q. Is it wrong to take horoscopes seriously? Has the Church any official teaching on astrology and horoscopes? Someone told me that in the past popes considered astrology a science and made decisions according to the stars. Is this true?

A. Initially the Christian Church opposed astrology which pervaded all the ancient cultures, the Greek and Roman in particular, and in the early days of Christianity had become an integral part of the pagan religions.

St. Paul in Galatians (4:9-11) is probably inveighing against pagan astrology when he writes: "Once you were ignorant of God and enslaved to 'gods' who are not really gods at all; but now that you have come to acknowledge God—or rather, now that God has acknowledged you—how can you want to go back to elemental things like these that can do nothing and give nothing and be their slaves? You and your special days and months and seasons and years! You make me feel I have wasted my time with you."

However, astrology was too much a part of everyday life to be easily eradicated. It flourished among the Arabs, who spread it in Spain and Sicily and in the rest of Christendom through contacts made during the Crusades. So common was astrology in the Middle Ages that even St. Thomas Aquinas attributed sex and general character in humans to the stars. By the time of the Renaissance, astrology had become an accepted science.

Pope Julius II used astrology to set the day of his coronation and Paul III to determine the proper hour for every consistory. The leading astronomers, like Copernicus, Galileo and Kepler, were usually astrologers also. My source for this information is "The New Catholic Encyclopedia."

The telescope did eventually explode most of the involved theories of ancient astrology. Nevertheless, there is a growing interest in horoscopes today, and astrology has taken on a certain respectability because scientists do seriously study the effects the heavenly bodies have upon the earth.

The claims of popular astrologers in the horoscopes found in newspapers and magazines are preposterous. They are based upon theories elaborated by ancient peoples almost totally ignorant of the knowledge we now have of the universe. To take these horoscopes seriously is not so much sinful as stupid.

Q. How does one answer a person who feels compelled to go daily to the cemetery for a year after the death of a dear one? We too have just lost a dear one but have no desire to go back very often to the cemetery, preferring to visit in church for the deceased.

A. A person's attitude toward the dead is largely determined by his cultural background. I shall never forget my own surprise at the Italian attitude toward their dead experienced in the great city cemetery of Rome. There I saw grown men standing before the graves of their parents talking loud enough to be plainly overheard to "mama" and "papa" as though they were right there with them. This is where they felt close to their loved ones. You and I have been brought up in a different tradition. We feel close to our dead during Mass or while praying in church.

Your friend's mourning does seem excessive. Maybe he or she is not receiving sufficient help from the living. Rather than discuss the problem of the compulsory visits to the cemetery, maybe the best thing you could do would be to offer yourself often as a willing listener.

Q. Why the need for lay readers at Mass? Mostly they are not at all professional readers. They are more distracting than inspirational.

A. The same complaints I have heard against some priests. And this much can

be said for the lay readers: they are easier to replace.

If a parish is so small that there are no good lay leaders available, then it might be better for the priest to do all the reading. But the Church wants the laymen to act as lecturers at Mass when possible.

"The Church," says Vatican Council II in the Constitution on the Liturgy, "desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators." The Council's teaching on the liturgy makes it clear that the priest is not the only one sharing in Christ's priesthood at Mass.

"The liturgy is considered as an exercise of the priestly office of Jesus Christ," the council teaches and adds that lecturers and commentators "exercise a genuine liturgical ministry." (Par. 7 and 29 Const. on the liturgy)

The participation of the readers at Mass dramatizes the reform of the Mass called for by the council, for it symbolizes the active part in the liturgy now given to the laymen.

But the readers ought to be as "professional" as possible. Industrial trainers, radio and TV announcers, teachers, actors, court lawyers, etc., should be encouraged to serve as lecturers.

Q. Is it necessary to confess a sin to a priest to have forgiveness of God? If someone commits a sin and he is sorry about it and feels he has God's forgiveness, is it still necessary to tell a priest to get back in God's grace?

A. When a man, with the help of God, is truly sorry for his sin, whatever it may have been, he can be sure that God has forgiven him. A Catholic is bound by Church law to confess to a priest any sin that he feels sure is a serious sin, so that true sorrow for sin in a Catholic includes the determination to humbly admit his sin to the Church. If his dispositions are right, his sins are forgiven even before he submits them to the Church.

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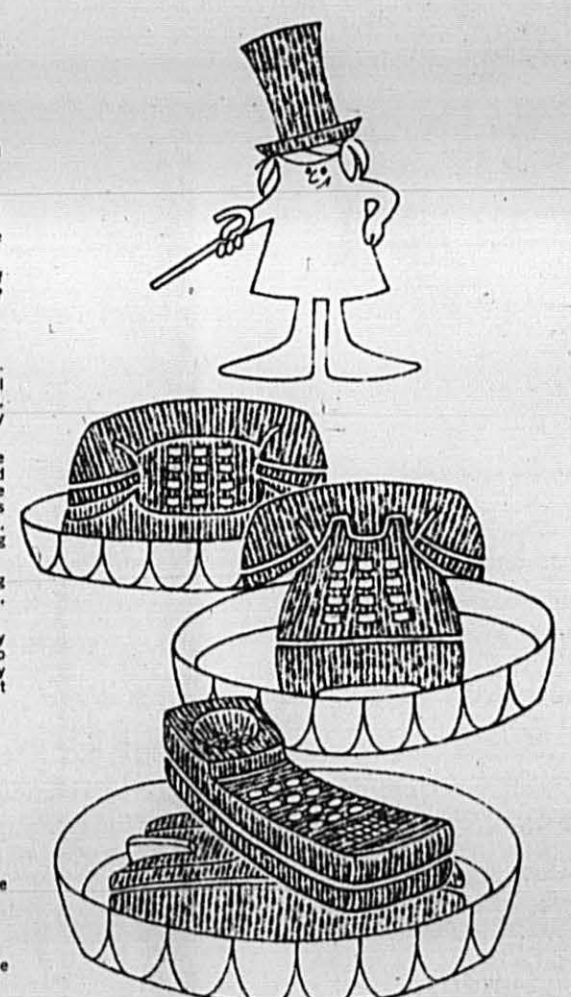
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BAND-ORCHESTRA CHAMPION—For the second consecutive year, the band of Holy Name parish, Beech Grove, is the Band-Orchestra Champion of the CYO Cadet Instrumental Music Contest. The Beech Groves, under the capable direction of Jerry Craney (seated at the right, front row), won the unanimous nod

of the competition judges for their excellent rendition of "Alla Borroco," with St. Ambrose, of Seymour, finishing second and St. Philip Neri, third. Also, Holy Name band members won gold medals in one solo and one ensemble category, to round out a fine day's activity.



PUBLICATIONS CONTEST WINNERS—These CYO-ers represent the winning parishes in the 1970 Junior CYO Publications Contest, sponsored by the CYO Public Relations Advisory Committee. The awards were presented by George E. Diehl, chairman-elect of the committee, at the CYO Convention's closing banquet on April 12. Kneeling in front is Kevin Klein, of Holy Family, New Albany, whose "Daisy Line" was named Best Publication, won two other awards, and captured one year's possession of the "Mickey McCarty" travelling trophy. Front row, left to right: Marilyn Koch, of Little Flower, first place, Best Single Article; Mary Carmen Jones, of St. Joan of Arc, second place, Best Design and Lay-out; Vickie Lane, of St. Andrew, Indianapolis, third place, Best Publication; Sally Dillon, of St. Luke, third place in both Best Design and Best Single Article. Second Row, left to right: Marty Armbruster, of Holy Name, first place, Originality; Leo Medisch, of St. Barnabas, second place, Best Publication, first place, Best Design, third place, Originality. Holy Family of New Albany also won second place plaques in the Originality and Best Single Article categories.

INDIANAPOLIS Calendar of Events

FRIDAY, APRIL 24
"APRIL SHOWERS" CARD PARTY, sponsored by the Women's Club of St. Pius X parish, at St. Pius X, K of C, 2100 E. 71st St.

ST. PATRICK'S PARISH
FESTIVAL today and Saturday, April 25, on the church grounds at 950 Prospect St.

SUNDAY, APRIL 26
THE SACRED HEART FRATERNITY, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

CARD PARTY, sponsored by the Ladies Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium, 14th and Bosart.

THURSDAY, APRIL 30
CARD PARTY, sponsored by the Women's Club of St. Andrew's Church, in the parish hall at 4050 E. 38th St. Card games from 1 to 3 p.m. and from 8 to 10:30 p.m.

FRIDAY, MAY 1
NOCTURNAL ADORATION members are reminded of the customary watch.

SOCIALS
THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m.
FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.
SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.
SUNDAY: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

St. Agnes Church Brown County (Nashville)

MASS SCHEDULE

Saturday, 6 P.M.

Sunday, 8:30 and 10 A.M.

Chatard seniors bill class play

INDIANAPOLIS—"Ask Any Girl" will be given by the senior class of Chatard High School at 8 p.m. Sunday, April 26, in the school auditorium, 5865 N. Crittenden Ave.

Lead roles will be portrayed by Alice Ely, Kevin Hughes and Tom Alerding. Richard Powell will direct the production, assisted by Joni O'Donnell and Francie Grannan as student manager.

EDUCATION MEETING

The next meeting of the Archdiocesan Board of Education will be at 7:30 p.m. Friday, May 1, at Roncalli High School, 3300 Prague Road, Indianapolis.

SCORES

CYO CADET BOYS' TRACK, DUAL MEET LEAGUE SCORES

WEEK OF APRIL 12, 1970
CLASS A
DIVISION 1: St. Michael 2, St. Rita 0; forfeit; St. Philip Neri, bye
DIVISION 2: St. Lawrence 71, St. Luke 35; St. Pius X 72, St. Matthew 24; Mount Carmel, bye
DIVISION 3: Holy Name 73, Holy Spirit 39; St. Simon 78, St. Barnabas 41; Little Flower, bye

CLASS B
DIVISION 1: St. Michael 2, St. Rita 0; forfeit
DIVISION 2: St. Lawrence 50, St. Luke 38; St. Pius X 83, St. Matthew 10; Mount Carmel, bye
DIVISION 3: Holy Name 56, Holy Spirit 31; St. Simon 87, St. Barnabas 6; Little Flower, bye

CLASS C
DIVISION 1: St. Michael 2, St. Rita 0; forfeit
DIVISION 2: St. Lawrence 77, St. Luke 16; St. Pius X 83, St. Matthew 10; Mount Carmel, bye
DIVISION 3: Holy Name 52, Holy Spirit 18; St. Simon 88, St. Barnabas 4; Little Flower, bye

CYO spring sports program is underway

INDIANAPOLIS—The last of the CYO spring sports schedule gets underway next week as 29 teams start action in the Cadet Spring Baseball League. The total is an increase of three teams over 1969.

Games will be played basically on Tuesdays and Fridays through May 26, followed by playoffs.

Junior Kickball League action goes into its third round this week-end, while the Cadet

scheduled in the city-wide meet with the addition of the 440-yard individual event in Class C.

On the following Sunday, May 24, the Cadet Girls City-Wide Track event is scheduled, also to start at 12 noon. Newly added is the baseball throw in Class C, bringing the total number of events to 21.

ADULT volunteers are needed for the city-wide track meets. Names should appear on the parish entry list of those willing to serve. Entry blanks have also been

mailed for the Junior Boys and Girls Softball Leagues, due back by May 15. League play will begin June 7 or June 14, followed by a post-season tourney.

The CYO will also participate in the Summer Baseball program of the Indianapolis Parks Department, starting in mid-June. Entries are due May 15 for the competition in Classes C and B.

Information about the Junior Boys Match-Play Golf season and the annual Junior Golf Outing will be mailed shortly from the CYO Office. Both events will be held in June.

Summer camps

report 40 percent

capacity received

The two CYO Camps in Brown County reported about 40 per cent occupancy this week as reservations continue to pour in.

At Camp Christina, for older girls, the week of July 12 is now critical with only 13 spaces remaining today.

Camp Rancho Framasa reports the week of July 12 for girls is expected to be filled by next week, as more than 100 reservations have been received. The week of June 21 for girls is also near critical, with 90 spaces filled.

Camping fees are \$35 per week with \$15 required for deposit with the application. Information can be obtained from the CYO Office, 1502 W. 16th St., Indianapolis.

YOUTH COUNCIL

INDIANAPOLIS—Nomination of officers is on the agenda for the Indianapolis Deaneeries Youth Council meeting, to be held at 7:30 p.m. Monday, April 27, at the CYO Office.

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Appears to allow

(Continued from Page 1)
of authority in the Church, while the first hides but increases the difficulties.

THE POPE'S speech was contrasted immediately with the homily which Cardinal Giuseppe Siri, head of the traditional wing of the Italian Hierarchy, had given at the Mass opening the Bishops' meeting. Taking his theme from the Sunday Gospel of the Good Shepherd, the Cardinal, head of the Archdiocese of Genoa, said the Church today had "legitimate and illegitimate shepherds" and that it was necessary that the former have more courage in fighting the "wolves" in the Church today. Not to do so was to be a traitor to Christ.

Il Messaggero, Rome's largest newspaper, in its headline described the Cardinal's words as "hard criticism" of the line of Pope Paul. Cardinal Siri was president of the Italian Bishops under Pope John XXIII. One of Pope Paul's first actions after his election was to replace him. The speech of the current president of the conference, Cardinal Anthony Poma of Bologna, at the opening session following the Mass, was more balanced and cautious. He acknowledged the current difficulties of the Church in Italy and elsewhere and spoke of the need to give to these "signs of the times" a certain value and to proceed with the renewal of structures.

The long-awaited report of the survey on Italian priests on the problems of the priesthood today was presented by Bishop Clemente Gaddi of Bergamo.

The 800-page survey is based on a lengthy questionnaire sent out to all of Italy's 45,000 priests. Of that number, 24,000, an unusually high percentage, responded.

THE SYNTHESIS presented by Bishop Gaddi showed that the majority of the priests responding felt that a crisis does exist among Italy's clergy today.

They cited especially the problems of the loneliness and isolation of the priests from their people, the lack of preparation for the problems they are facing today, the need for a reform of the economic system that sustains the clergy.

"The work to be done is enormous," the bishop declared to the conference. "It can be said that there does not exist a

single point of priestly life or of the ecclesiastical institution which does not have need for revision or real transformation."

Bishop Gaddi said Italian priests today fall into three categories. The first, a very small minority, whom he described as "too optimistic," believe that the present problems can be overcome by more generosity and a return to the traditions of the past. Another minority, less small, desires very radical reforms including the complete abolition of celibacy.

THE THIRD group, the majority, are "moderates" who in general desire reform, but do not feel their own vocations threatened. Some of these priests, Bishop Gaddi revealed, suggested that the charism of celibacy would have added value if it were made a matter of choice, while other priests in this group proposed ordination of married men in certain cases.

The admission of such a trend, given the fact that Pope Paul had undoubtedly been informed beforehand, surprised many Vatican observers. The subject of celibacy has long been taboo in Italy, even though the country has more than 7,000 ex-priests who have left the ministry in the past 25 years.

Rural housing

(Continued from Page 4)

homes are substandard or overcrowded or both.

Such a situation is intolerable, said a coalition spokesman, in a nation that has spent "one trillion dollars during the past 25 years on the military."

We agree. We also agree that an emphasis on shoring up rural housing will be reflected in an easing of urban congestion. It is a necessary change of emphasis since much of the slums are peopled by those who deserted ramshackle rural and small town shanties in a fruitless search of something better.

OPINIONS

ANSWERS ATTACK

To the Editor:

Recently a group called the "Catholic Parents of Indianapolis Archdiocese" mailed two information sheets to students in Catholic High Schools in this area. Several young students brought these to my attention. They were obviously perplexed about the authenticity of the content and they sought advice as to how they could best make their protest against this literature heard.

After such sessions I, too, began to wonder how I could make my considerations known in this instance. This newspaper seems to be an appropriate place.

The subject matter of these sheets was sensitivity training and the teachings of Teilhard de Chardin. Branding both as evil, the group encouraged students to speak against their use in Catholic education. The sincerity of this group is beyond question.

However, their competence (and the reliability of their resources) to judge either matter is debatable. Space does not permit comment on both sheets nor does it allow room for judging the appropriateness of a parents' group sending unsolicited literature to students; therefore, I shall limit my remarks to the content of one sheet—sensitivity training.

SENSITIVITY training is a human venture and as such is riddled with ambiguities. The term is a rather inclusive one and presumably includes extreme forms which might be less than appropriate for high school students. However, this is not to condemn the entire process.

On the contrary, when sensitivity training accomplishes what its name implies, i.e., to train student to be sensitive, then it is indeed a valuable tool in the hands of competent educators. The sensitivity techniques commonly employed in Catholic education and encouraged by Catholic textbooks are psychologically, Scripturally and doctrinally sound ones, appropos to the high school situation. As such, they are vehicles for making real the Gospel message of Jesus Christ.

Let us consider one paragraph by the Adult Club of Holy Angels parish on Saturday, May 2, at of this fact sheet and relate it to the Essex House Motel, 421 N. The Pennsylvania St. Tickets are \$2.50 per person and may be purchased at the door.

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writing of sins on the sand (John 8)

—group criticism—or driving moneychangers from the temple (Mk 11)

—small groups of 12 or 15 seated in a circle—or the Last Supper (Lk 22)

—group confessions—or Pentecost (Acts 2)

—sitting or lying on the floor—or breakfasting on Lake Tiberius shores (John 21)

—questionnaires of an intimate nature—or "who do men say that I am?" (Mat 16)

—compositions on how you feel—or narrations in weeping over Jerusalem (Mat 23)

—feeling each other—or curing the deaf and dumb (Mk 7), or almost any cure

—removing shoes or any wearing apparel—or washing disciples' feet (John 13)

—group encounter—or challenging the authority of the temple priests (Lk 19)

—group dynamics—or multiplying the loaves and fishes (Mk 8)

The above Scripture text do not "prove" anything, that is not the purpose of Scripture. Rather they point out the folly of wholesale condemnation in this area. And in fact, we are NOT living in the presence of the historical Christ, and educators are NOT Christs. They are human beings, struggling to make real his mystical presence.

If sensitivity training can assist us in this struggle, then it has a place in our education system. These remarks undoubtedly would have been better addressed to the persons responsible for the initial evaluation of sensitivity training in our schools. However, these sheets were not signed by any individuals. This is a personal response, and even a newspaper is more personal than a box number.

Sister Gilchrist Conway, S.P.
Indianapolis

'OFFICIAL' POLICY

To the Editor:

Three men on their way to the moon run into serious trouble and America "officially" prays." The Viet Nam war runs into its ninth year with over 41,000 U.S. dead, and America "officially" drags the war on.

Steven C. Osborn

Brownsburg



ST. ANDREW'S CARD PARTY—The third annual Card Party sponsored by the Women's Club of St. Andrew's parish, Indianapolis, will be held Thursday, April 30, from 1 to 3 p.m. and from 8 to 10:30 p.m. in the parish auditorium. "Fun and Games" is the theme of the event. All games will be played and numerous prizes will be awarded. Refreshments will be served. Co-chairmen are Mrs. Don Poinsette, third from left, and Mrs. Harold Anderson, second from left above. Also shown are Mrs. Al Ridolfi, left, publicity chairman, and Mrs. Sid Robertson, ticket chairman. Tickets may be obtained by calling 547-3370.

Monsignor Goossens Says:

"Where There's A Will,
There's A Way."



Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

IT'S A BAD WILL WHICH DOES NOT HAVE GOD IN IT!

SAY IT THIS WAY:

"I give and bequeath to the Society for the Propagation of the Faith, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$..... for its missionary purposes."

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INDIANAPOLIS, IND. 46225

Black Catholics are offered own vicariate in Detroit

DETROIT—A plan linking pro-vicariate dealing with Catholics will make or break the proposal, according to Auxiliary Bishop Thomas J. Gumbleton, vicar for parishes.

"We want to see if this is what the black community really wants," he said.

HOLY ANGELS DANCE

INDIANAPOLIS—"Three they are vehicles for making real the Gospel message of Jesus Christ.

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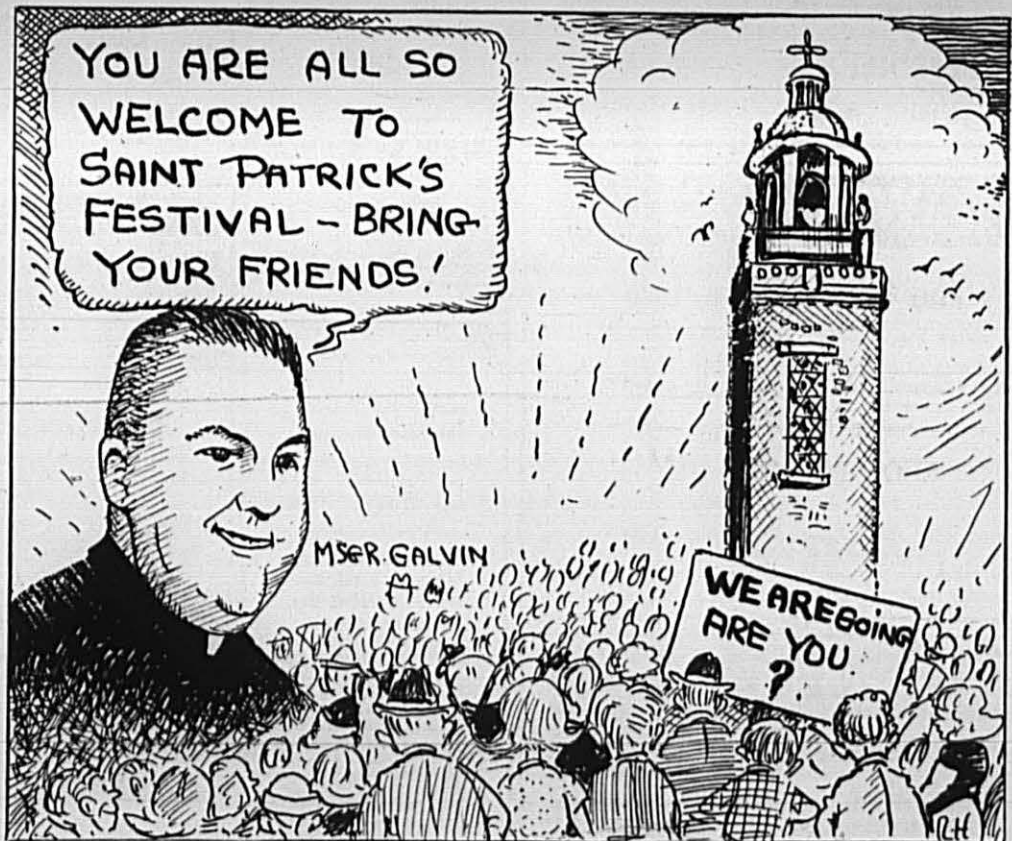
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SPEAKER—Sam H. Jones, executive director of the Indianapolis Urban League, will speak at St. Monica's parish, 61st and Michigan Rd., at 7:30 p.m. Sunday, April 26. The program is sponsored by the parish Adult Education committee. There is no admission charge.



Find out the facts for yourself.
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950 PROSPECT ST.

Friday and Saturday - April 24 and 25, 1970

5:00 P.M. - 11:00 P.M. FRIDAY

12:00 NOON - 11:00 P.M. SATURDAY

Various Booths & Games for All Ages

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AMUSEMENT RIDES FOR CHILDREN AND ADULTS

THURS. and FRI., 5:00 P.M.-11:00 P.M., SAT., 12:00 N.-11:00 P.M.



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April Showers
CARD PARTY
Friday, April 24
8 P.M.

St. Plus X K of C Hall
71st and Keystone

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL CARD PARTY
Friday, April 24 - 8 P.M.
Womens Club St. Plus Church
K of C Hall - 71st and Keystone

CARD PARTY
Sunday, April 26 - 2 P.M.
Ladies Auxiliary Knights of St. John
Little Flower Auditorium - 14th and Bosart

CARD PARTY "Fun and Games"
Thursday, April 30 - 8 P.M.
St. Andrew's Auditorium - 4050 East 38th St.
Sponsored by St. Andrew's Women's Club

CARD PARTY "My Fair Lady"
St. Lawrence Ladies Club
Thursday, April 30 - 7:30 P.M.
Fr. Conen Hall - 4650 N. Shadeland
Style Show by - Victoria's
Hairstyles by - Andre

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

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Indps., Ind.



Feeney-Kirby
MORTUARY

MERIDIAN AT 101A STREET



PLAN CARD PARTY AND STYLE SHOW—The Ladies Club of St. Lawrence parish, Indianapolis, will sponsor a Card Party and Style Show at 7:30 p.m. Thursday, April 30, in the parish hall, 46th and Shadeland Ave. Tickets are \$1.25 and are available for the event by calling 545-5126. Shown above are Mrs. John E. McCarty and Mrs. Vincent Chiaro, co-chairman; Mrs. Thomas E. Wetterer, refreshments chairman; and Mrs. Charles Gerde, ticket chairman.

Remember them in your prayers

INDIANAPOLIS
QUEEN SYDOR, 86, Little Sisters of the Poor Chapel, Apr. 15. Mother of Frederick Monroe; sister of Florence Woods.

IRENE M. BRINKER, 87, St. Catherine, Apr. 16. Mother of Cletus, Norman, Everett and Francis Brinker; sister of Hilda Bowling.

JAMES R. SHEWMAN, 60, Our Lady of Lourdes, Apr. 16. Husband of Julia E.; father of James J. Shewmans, Patricia E. Albin and Julia A. Ritz; and sister Elizabeth Shewmans, OSF.; sister of Mary E. Casterline.

HELEN A. ERNST, 79, Immaculate Heart, Apr. 16. Wife of Edwin H.; mother of Father Joseph E. Beecham, principal of Schulte High School, Terre Haute; James F. and Thomas E. Beecham and Mary Reiber.

KATHLEEN M. MCCracken, 78, St. Thomas Aquinas, Apr. 17. Mother of Robert Klinefeiter.

PEARL WILLIAMS, 65, St. James the Greater, Apr. 17. Wife of Merrill H.; mother of Marie Lloyd, Sandra Collins; sister of Ida Reeves.

LOUIS A. SCHMALZ, 82, St. Philip Neri, Apr. 17. Husband of Hilda A.; father of Louis E. Schmalz; brother of Louise Gonder.

TERESA M. McNEVIN, 27, Holy Spirit, Apr. 17. Daughter of Mr. and Mrs. Charles T. McNevin; sister of Joseph W., Elizabeth and Maureen McNevin.

GEORGE L. WADE, 86, 55, Peter and Paul Cathedral, Apr. 17. Father of Robert L. Wade, Mary A. Bushman and Marcella Wiseman; brother of Charles C., Andrew J., William A., and Ralph Wade.

GLENN L. CAIN, 74, St. Ann's, Apr. 17. Husband of Laura; father of Lawrence, Walter and Charles Cain, Mitchell and Charlette Thornberry.

PAMELA S. COX, 22 mos., Our Lady of Lourdes, Apr. 17. Daughter of Mr. and Mrs. Frederick V. Cox; Snyder of Grandview; Earl F. sister of Tiffany A. Cox; Cravens, Mrs. Mary E. Freeman and granddaughter of Mr. and Mrs. John Ryan and Mr. and Mrs. Isom Cox.

CECIL BREWER, 57, Marion County Home Chapel, Apr. 18. No immediate survivors.

JADA E. FROHLIGER, 63, St. Catherine's, Apr. 21. Wife of Herbert A.; mother of Herbert, William E. and Dr. John O. Frohlinger, Mrs. Robert S. Powers and Mrs. Kenneth E. Dixon.

MADISON
JOHN PAUL HERTZ, infant, St. Patrick's, Apr. 12. Son of Albert and Betty Hertz; brother of Mrs. Linda Jester, Bernard, Michael, Thomas, Patricia, Therese, Joyce and Mary Hertz, all of Madison.

JOSEPH RICHARD SCARFF, 62, St. Michael, Apr. 14. Husband of

Helen B.; father of Mrs. Jeanette Hertz, Mrs. Susan Burke, Mrs. Sally McKenna and Michael Scarff, all of Madison; Mrs. Carol Karst of Angola; brother of Mrs. Rosella Adams of Greensburg.

MARIAH HILL
CLYDE E. ARNOLD, 20, Mary Help of Christians, Apr. 17. Son of Mr. and Mrs. Leo Arnold; grandson of Mr. and Mrs. Frank Arnold and Mrs. Benevise Birchler, both of Mariah Hill; brother of Wayne Arnold with the U.S. Navy; Frank Lynn of Mariah Hill and Virgie Arnold of Jasper.

RICHMOND
ERNEST WILLIAM PATTERSON, 57, St. Andrew's, Apr. 20. Husband of Lillian; father of Mrs. Ernest Vance, Mrs. Nan Lynn Rohrer and Logan Patterson, all of Richmond; stepfather of Susan Rose, Rebecca Joyce and Rhue Anne Cosgrove, all of Richmond; son of Mrs. J. I. Patterson of Centerville; brother of A. J. Patterson of Dublin; Robert H. Patterson of East Germantown; Kenneth G. Patterson of Centerville; Jon Patterson of Muncie and Lt. Col. Frank Patterson with the U. S. Air Force Strategic Air Command in Omaha, Neb.; brother of Mrs. Laura Ellen Hall of Reynoldsburg, O.

JAMES WARREN DAUGHERTY, 53, St. Andrew's, Apr. 16. Husband of Thelma; father of James Daugherty of Indianapolis; Robert Daugherty of Richmond; brother of Spirit, Apr. 17. Daughter of Mr. and Mrs. Maxine DeWitt of Richmond; Mrs. Marie Reinheimer and Gilbert Daugherty, both of Dayton, O.

CLARA K. SAUER, 73, St. Andrew's, Apr. 17. Daughter of Mrs. and Paul Cathedral, Apr. 17. Sister of Robert L. Wade, Mary A. Bushman and Marcella Wiseman; Colette, OSF., of Connersville.

TROY
MARCELLA JACOB, 46, St. Pius, Apr. 21. Mother of Edwin Jacob of Tell City; Stephen, Charles, Randall, Christine and Patricia Jacob, all of Troy; sister of Mrs. Helen Linne, and Mrs. Melba F. Fowles, both of Troy; Mrs. Georgia Ann Schroeder of Owensboro, Ky.; Mrs. Priscilla Asche of Springfield, Va.; Mrs. Edith Cravens, Mrs. Mary E. Freeman and granddaughter of Mr. and Mrs. John Ryan and Mr. and Mrs. Isom Cox.

TERRE HAUTE
JOHN R. SMITH, 70, St. Joseph, Apr. 15. Husband of Gertrude; father of Mrs. Arthur Smith and James Jenkins, both of Terre Haute.

JOSEPH B. HARTIG, SR., St. Ann's, Apr. 17. Father of Joseph Hartig, Jr. of Denver, Colo. and Richard Hartig of St. Louis, Mo.; brother of Mrs. Josephine Geers of Akron, O.; Mrs. Mary Rekkers, Frank and Hilbert Hartig, all of Washington.

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Dance slated at Richmond

RICHMOND, Ind.—The Women's Club of Holy Family parish, will hold their spring dance, "Zodiac Zwing" on Saturday, April 25, in the parish hall. Frank Neville and his orchestra will play for dancing from 9 p.m. until midnight.

Tickets may be purchased at Joe Fisher's and Phillips Drugs or by contacting Mrs. George Rosser. Mrs. John Feld is general chairman.

SET CARD PARTY
RICHMOND, Ind.—St. Mary's Guild will sponsor a card party and style show Thursday, April 30, in the school gymnasium. Homemade desserts and candies will be available.

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Class techniques of Montessori to be displayed

ST. MARY-OF-THE-WOODS, The school will be open to the Ind. National Montessori Day public from 2 until 5 p.m., will be marked Sunday, April 26, with an open house at the St. Mary-of-the-Woods College Montessori School on the college campus.

The school will be open to the public from 2 until 5 p.m., enabling interested persons to see Montessori in action. The three-to-five year old pupils of the school will be at work, demonstrating some of the instructional techniques and apparatus developed by Dr. Maria Montessori.

Slides of Montessori education will be shown all afternoon. Throughout the open house parents of pupils will be available to answer questions and to show visitors the facilities of the school.

St. Mary's Montessori School is located in Owens Hall on the campus. Signs will be posted directing the way to the school. There are 25 children enrolled in the school, which is in its first year.

Applications are now available for the two classes scheduled for next fall.

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VIEWING WITH ARNOLD

Nightmare in space

BY JAMES W. ARNOLD

"Marooned" gets whatever impact it has by a realistic treatment of a nightmarish space program accident, the kind to thing that hasn't happened yet but could, and some day, given human fallibility, must. An engine malfunctions, and orbiting Apollo astronauts cannot get down.

The film is a pure thriller, and old-fashioned, somewhat incredible movie that happens to be set in space. That is, one's whole interest is in whether, and how, the men will be saved. There are no sub-plots, not even a romantic affair between the space chief (Gregory Peck) and somebody else's wife (we're grateful for that), and the characters are all single-level people (pilots, wives, technicians, controllers, reporters) who play only their surface roles and hold little fascination for us as individuals.

This is the movie's major flaw, reducing its possibilities enormously. We want to see the marooned astronauts saved because they are men, but not because they are special men whom an artist has made us know and love. The problem in the film is almost entirely time, the case of Sam Sheppard, physical, and even that is the Cleveland osteopath who handled more with technical proficiency than with imagination.

At one point, for example, the three pilots are confronted with the realization that one must die if the other two are to be saved. This is a magnificently cosmic situation, full of

potential not only for high drama but searching dialogue, philosophy, theology, and poetry—with literally the whole sky as a stage for the climax. What results is realistic as a newsreel, and terribly disappointing.

Director John Sturges ("Ice Station Zebra") slickly recreates the tension and scientific chatter and machinery of the space control center, but most of it has been seen before on TV during the real thing. Out in space the visuals are adequate, but after you've seen "2001" it's just watching a bunch of actors float stiffly around some mock-up space ships.

Actor Peck carries his role with superb dignity and authority, and is especially good at registering emotions his status prevents him from expressing verbally. (Greg gets one more notch on his noble, dedicated hero gunbelt). The troubled spacemen (Richard Crenna, Gene Hackman, James Franciscus) are suitably weary technicians, and actress Lee Grant has moving moments as Crenna's earthbound spouse. But mostly, "Marooned" is a deft potboiler for the youth and adventure trade. (Rating: A-1—unobjectionable for all.)

"The Lawyer" may sound like a TV series, but it is actually the latest in a tradition of movies about famous court trials—this time, the case of Sam Sheppard, physical, and even that is the Cleveland osteopath who handled more with technical proficiency than with imagination.

At one point, for example, the three pilots are confronted with the realization that one must die if the other two are to be saved. This is a magnificently cosmic situation, full of

him—claiming innocence, but exonerated by no clear evidence. The film is valuable and instructive on precisely this point. An American need not prove his innocence. He is presumed innocent until somebody proves otherwise. The movie Sheppard (Robert Colbert) tantalizingly enjoys this joke on the curious public: "You'll never know." And now, we certainly won't.

The film's hero is the flamboyant Bailey character, attractively played by newcomer Barry Newman, who is a weird combination of James Whitmore and Dustin Hoffman. He is too brash to be entirely likeable, a fast-talking anti-hero of the 1970's on the make in a basically wicked world, fighting not for principle but admittedly out of mixed egotism and stubbornness.

Writer-director Sidney Furie ("The Iceman," "The Appaloosa") is terrifically skillful in working in all the essentials of this complicated case, and the long courtroom sequences are gripping and beautifully photographed. But Furie has compromised too much in appealing to the audience's baser instincts. The taste ranges from excellent to awful. Not only do we see the brutal blood-spattering crime about 76 times, but everybody's moral level in this hard, cynical, sexy slice of Americana is as high as a dachshund's stomach. (Rating: B—objectionable in part for all.)

Thirteen Marian seniors honored

INDIANAPOLIS—Thirteen Marian College seniors, five of them Indianapolis residents, are new members of Delta Epsilon Sigma, national scholastic honor society for students attending Catholic-related colleges and universities.

Membership criteria include outstanding scholastic achievement, promotion of intellectual life and potential for exceptional leadership within each member's own interest area.

The Indianapolis residents are George Buesseum, Mrs. Paula Lents Corpuz, Mrs. Theresa Ross Desautels, Mrs. Mary M. Gheen, and Kathleen Prevo.

Other new members include Sister Judith Albers, of Georgetown; Sister David Mary Bowman, of Fountain City; Sister Emma Jean Elpers, of Wadsworth; Sister Rita Horstman, of Springfield, O.; Carolyn L. Nichols, of Tipton; Michael Quinn, of Springfield, O.; Michael Smith, of Brookville, and Carl Zapfe, of Columbus.

*During this week 30 years ago, Miss Ann Wagner, Ladywood school freshman, won first place honors in the first-year Latin division at the 17th annual State High School Latin contest held at Indiana University, Bloomington.

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SILVER CELEBRATION—The St. John Academy Class of 1945 will mark its 25th year class reunion Wednesday, May 6. A social hour and dinner will be held at Our Lady of Fatima Council, Knights of Columbus, beginning at 6:30 p.m. Shown making final arrangements are, seated left to right, Mrs. James Hammet and Mrs. Paul Braden and, standing left to right, Sister Mary Maxine, Mrs. Paul West and Sister Marie Alexia.

Brebeuf to give Plan to share entrance testing church building

Saturday, Apr. 25

INDIANAPOLIS—Brebeuf Preparatory School, 2801 West 86th St., will give an entrance exam for prospective students on Saturday, April 25, at 9 a.m. at the school. A testing fee of \$2 will be charged. The college preparatory school is open to boys of all faiths regardless of their socio-economic background.

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Chatard plans Spaghetti Dinner Sunday, May 3

INDIANAPOLIS—The Chatard High School Athletic Club will serve a Spaghetti Dinner on Sunday, May 3, from 4 to 8 p.m. in the school cafeteria, 5885 N. Crittenden Ave. Proceeds will be used to purchase athletic equipment. Admission is \$1.50 adults, 75 Smorgasbord sponsored by St. Anthony's Altar Society on Children under six will be admitted free. Advance ticket from 12 noon until 4 p.m. in the sales are being handled by Bill Lynch, 251-8336, and Dr. A card party will begin at 2 p.m. The public is invited.

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

How Can We Do It?

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

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for 40 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

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

Special Note If You Are 65 Or Older

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

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

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

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

Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

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

Accidental Death Benefit On All Four Plans

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

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

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

Money-Back Guarantee

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

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

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

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

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

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized. 3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free! 4. Is there a lot of red tape to qualify?

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

5. Which plan should I choose?

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

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

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

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

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

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

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

Each plan has its own "Aggregate of Benefits," what we call the maximum. For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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

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

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

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

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

9. When does my policy go into force?

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

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

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

11. What conditions aren't covered?

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

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

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

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

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

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

14. Are there any other unusual benefits?

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

15. Will my claims be handled promptly?

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

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

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

17. How much does my first month cost?

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

18. Why should I enroll right now?

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

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 31, 1970

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

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM No. 0947

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

ADDRESS Street

City State Zip No.

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

MAY 31, 1970

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

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

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

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH Month Day Year

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

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

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

☐ Name of Beneficiary Address

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

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

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE