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Social action is urged to avert future riots

By ELMER VON FELDT

BALTIMORE — Cardinal Lawrence Shehan called here for joint action by all forces within the community, specially those of religion, to avert future nightmares of violence like the Los Angeles riots.

The Archbishop of Baltimore issued the call as he addressed

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the States Dinner at the 83rd Supreme Convention of the Knights of Columbus.

Cardinal Shehan said the heart of the problem is poverty, which breeds "crime and racial tension."

"These are social problems of the greatest magnitude," he declared. "They need the joint action of all the forces within the community; and of those forces none should be more effective than religion.

"Unfortunately, in the past the religious bodies of this country have been so divided as to make any effective cooperation impossible. Now, with the new ecumenical spirit of understanding and friendliness, cooperation is not only possible—it is necessary. It should be all the more effective because in these areas there can be no question of compromise in doctrine or principle.

"IF CATHOLIC laymen are to make the Church present and operative in the world . . . certainly they must join with men of other churches and secular organizations in meeting the grave problems that threaten society today.

"It is particularly on the neighborhood level that joint action can be effective in relieving racial tension and in eliminating their causes. In our big cities, especially, it is to be hoped that able and energetic laymen from every parish and from all our organizations will join all other concerned and dedicated men in bringing about between the races, through dialogue and various appropriate projects, a true spirit of understanding, good will and cooperation."

Speaking on "The Catholic Layman of Today," Cardinal Shehan told the Knights of Columbus that the "challenges and demands of 1965 are not those of 1882," the year the 1,100,000 - member organization was founded.

"THE LAYMAN of our day is far better equipped to provide leadership not only within the Church but also within pluralistic America, than were his grandfather and great-grandfather four-score years ago," the cardinal added.

Describing the responsibilities of the Catholic layman today,

(Continued on page 9)

the CRITERION

VOL. V, NO. 46 INDIANAPOLIS, INDIANA, AUGUST 20, 1965

AT WOODS CEREMONIES—Two postulants kneel before Archbishop Schulte during reception and profession ceremonies held in the Church of the Immaculate Conception at St. Mary-of-the-Woods on August 15. Two precedents were established: the rites were held during the Mass instead of before the Mass, and the vernacular was used for the first time. (Wayne Manuel photo)

Protestant patriarchate envisioned

NUERNBERG, Germany—The archbishop of Salzburg has proposed the establishment of an "Evangelical (Lutheran)-Catholic patriarchate" by which the Lutheran church would be accepted as a separate branch of the Catholic Church.

In an interview published in the Catholic journal Der Feuerreiter, Archbishop Andreas Rohracher of Salzburg said there are precedents for such an arrangement. "Individual patriarchates were founded to assist the reunion of several Orientrite churches with Rome. There is no reason why something similar cannot be worked out for the Lutherans," Archbishop Rohracher stated.

HE STRESSED that ecrtain requirements would have to be met before such a patriarchate could be set up. He said that agreement would have to be reached on the "foundations of the faith," and on the existence of a validly consecrated hierarchy. But once this is accomplished, he said, it would be possible to envisage the administrative, ritual and disciplinary tradition of Lutheranism accepted as a juridically established branch of the Roman Catholic Church.

(Meanwhile in Vienna, Protestant Bishop Gerhard May commented that Protestants would not be interested in the establishment of such a patriarchate "unless we could come to basic agreement on the issues which separte us from Catholics." Among the issues mentioned by Bishop May were papal primacy and infallibility, the hierarchical structure of the Catholic Church and Catholic teaching on the Mass.

(Bishop May added that while establishment of a patriarchate for Orthodox Catholics may have been practical, he doubted its value for Protestants.)

(DR. FRANKLIN Clark Fry, president of the Lutheran Church in America, said in New York that Catholics and Lutherans are "much too far from

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Plan new parish for Mooresville

Preliminary steps were taken this week to organize a new parish to serve the Mooresville, Ind., area, the Criterion has learned.

More than 100 families were invited to attend a meeting this past Tuesday evening at the Mooresville American Legion Post to discuss tentative arrangements for the parish, to be dedicated to St. Thomas More. The majority are now members of St. Susanna's parish, Plainfield.

The Archdiocese has taken an option on six acres of land on N. Indiana Ave., immediately north of the Mooresville city limits. Present plans call for the start of church construction on the property next spring. Meanwhile, the families are expected to continue to attend their present parish church while organizational efforts are underway.

St. Thomas More parish will be a joint project of the charter parishioners and the Archdiocesan Home Mission office.

Clothing, profession rites held at Woods

ST. MARY-OF-THE - WOODS, Ind.—Ninety-eight young women participated in reception and profession ceremonies at the motherhouse of the Sisters of Providence here August 15. The rites were conducted for the first time in the vernacular.

Archbishop Schulte presided as 42 received the habit to begin their two-year period in the novitiate. Thirty novices made their first profession of vows, while 26 Junior Sisters pronounced final vows.

MSGR. JAMES A. Hickey was celebrant of the Solemn Mass, assisted by Rev. Mr. Richard Keil, deacon, and Father Lawrence Jaussard, subdeacon. The sermon was delivered by Father Robert Thul, S.J.

The group of new novices includes eight from the Indianapolis Archdiocese: Sister Ann Irene Barrett, Sister Mary Jeanelle Schubert, Sister Killian Keil, Sister Ann Leonard Atwood, Sister Nadine Garinger and Sister Maura Therese Reilly, all of Indianapolis; Sister Faith Andres, New Albany; and Sister Ellen David Frey, Terre Haute.

NEWLY PROFESSED from the Archdiocese are: Sister Joan Francis Dick, Sister Francis Loyola Ginther, Sister Timothy Mary Whitsett, Sister Ann Maura Welch, Sister Ann Sharon Briney, all of Indianapolis; and Sister Kevin Rose Belles, Plainfield.

Archdiocesan Sisters in the perpetual vow class are: Sister Jean Cecile, Sister Frances Edna, Sister Carol Jean, Sister Ann Matthew, Sister Joseph Monica, and Sister Catherine Therese, all of Indianapolis.

Father C. O. Bosler dies at the age of 84

RICHMOND, Ind.—A Solemn Requiem Mass will be offered in St. Andrew's Church here at 11 a.m. Saturday for Very Rev. Cornelius Otto Bosler, pastor-emeritus, who died in the rectory Wednesday. He was 84.

Celebrant of the Funeral Mass, which will follow the Office for the Dead, at 10:30 a.m., will be a brother, Msgr. Clement Bosler. Deacon will be Father Raymond T. Bosler, and subdeacon will be Father Jerome Krieg. Both are nephews of the deceased. Father Kenny Sweeney and Father Anthony Spicuzza will be masters-of-ceremonies. Father Robert Walpole will deliver the sermon. Archbishop Schulte will preside in the sanctuary and give the final absolution. The clergy choir will sing.

ATTENDING IN the sanctuary will be a life-long friend of Father Bosler—Cardinal Joseph E. Ritter of St. Louis.

Father Bosler's remains will lie in state in St. Andrew's Church beginning at 3 p.m. today (Friday).

Burial will be in St. Andrew's Cemetery here.

A NATIVE OF Rockport, Ind., Father Bosler made his seminary studies at St. Meinrad Seminary. His first assignment following ordination in 1904 was as assistant pastor of St. Patrick's parish, Indianapolis, whose pastor was Auxiliary Bishop Denis O'Donaghue. Five years later he was named founding pastor of St. Catherine of Siena parish, carved from St. Patrick's in 1909.

He held that post for eight years. He returned in 1959 to help the parish observe its 50th Jubilee, preaching the sermon for the occasion.

OTHER PASTORATES have included: St. Malachy, Brownsburg; St. Vincent's, Shelby County; St. John's, Vincennes; and St. Gabriel's, Connersville.

FATHER BOSLER

He was named dean of the Richmond Deanery in 1945, the same year he became pastor at St. Andrew's. He also served as parish priest consultor, canonical visitor of religious institutions and synodal examiner.

In addition to Msgr. Clement Bosler, one sister and four brothers survive: Mrs. Genevieve Krieg, Detroit; Dr. Raymond Bosler, Indianapolis; Dr. Gilbert Bosler, Fort Lauderdale, Fla.; Dr. Fred Bosler, Fort Wayne; and Max Bosler, Peoria, Ill.

Pope's donation

BANGALORE, India — Pope Paul VI sent a check for $50,000 to India's first Catholic-sponsored medical college. Pope Paul blessed the cornerstone of the new St. John's College last year. The cornerstone was brought to Bombay during his visit to India.

Reports are denied on Pope's health

VATICAN CITY—A Vatican spokesman has said there is no foundation to reports that Pope Paul VI is not gaining strength during his stay at his summer residence in Castel Gandolfo.

The denial was made after press reports asserted that the Pope was recovering from overwork more slowly than expected and may have an ulcer. The reports said the Pope went to Castel Gandolfo under doctors' orders to rest more and spend more time outdoors.

The spokesman said that Pope Paul has been gaining weight since his arrival at his summer home and that he has been getting sunshine and fresh air, as his new sun tan shows.

Theologate superior is named

CHICAGO—A native of the Indianapolis Archdiocese has been named superior of the new Passionist House of Theology at St. Meinrad Seminary.

The appointment of Very Rev. Thomas More Newbold, C.P., a native of Rushville, was announced here by Very Rev. James Patrick White, C.P., provincial of the Passionist Fathers' Holy Cross Province.

A group of theology students and professors began residency August 15 at St. Meinrad School of Theology, operated by Benedictine monks in Spencer County. The Passionists' theologate was transferred to St. Meinrad from Louisville.

Father Thomas More has been director of retreats at Christ the King Retreat House, Citrus Heights, Calif., since 1961.

After ordination in 1942, Father Thomas More earned Master's and doctor's degrees in philosophy at the Institute d'Etudes Medievals, Montreal, Canada. From 1946 to 1954 he taught philosophy courses to Passionist students. He was rector of the Passionist minor seminary from 1954 to 1961.

His mother, Mrs. Mary Newbold, is a resident of St. Paul's Hermitage, Beech Grove. Two brothers, both attorneys, reside in Indianapolis.

Catholic edition of Protestant Bible is planned

LONDON—The Catholic edition of the American Protestant Revised Standard Version of the Old Testament has now been completed and will be published here early in Lent next year.

The Catholic edition of the R.S.V. New Testament has already been published here with ecclesiastical approval. Catholics thus for the first time will have a complete Bible translated into English from the original language.

Its ecumenical value, as Pope Paul VI said as he received the Catholic New Testament last May, will be immense. Catholics and Protestants will be able to use the same Bible with only minor alterations. The forthcoming Catholic Old Testament has accepted the Protestant spelling of names such as Isaia instead of Isaias, Joshua instead of Josue and Noah instead of Noe.

The two English biblical experts mostly responsible for the Catholic R.S.V., Fathers Reginald Fuller and Bernard Orchard, O.S.B., this week received as a reward a special gift from the Pope. Each was sent a photostat copy of the Codex Vaticanus, the Bible in Greek.

Multilingual

GERONA, Spain—A multilingual Mass is offered each Sunday during the summer months for tourists who come to this Mediterranean resort city. Members of the congregation can follow the service from cards printed in German Italian, French, English, Spanish, Latin and Catalan.

'EFFECTIVE AND FAIR'

Mission appeals now on organized basis

By ROY LIPSCOMB

Signing a check for $100, the pastor said to his companion, a missionary bishop: "I'm sorry we can't help more, Your Excellency, but we've already had three missionary appeals this summer."

This exchange of conversation took place 19 years ago, not long after Msgr. Victor L. Goossens was appointed director of the Archdiocesan Home and Foreign Mission Office. Similar incidents experienced by other pastors indicated that a system of channeling or coordinating missionary appeals more effectively was needed.

After extensive planning and consultations and with the approval of Archbishop Schulte, the Missionary Cooperation Plan was created in the summer of 1947.

UNDER THE PLAN, the 159 Archdiocesan parishes were grouped into "threes"—a large parish, medium - size parish and small parish. Missionaries — both home and foreign — were required to apply through the centralized Mission Office for permission to collect funds in the Archdiocese.

Each year the appeals are weighed and the "pairing-off" process is begun to match missioners with parishes. The visitation schedule is then arranged between pastors and missioners.

According to Msgr. Goossens, who also serves as pastor of downtown St. Mary's parish, the benefits of the system include:

- Each parish is visited personally by the missioner, who gives a first-hand report of his diocese's and community's activities in the mission field. This helps the parishioner to identify with the project and the individual missioner. Oftentimes, an important by-product is achieved—the cultivation of a religious vocation or the inspiration for lay volunteers to aid the missions.
- More equitable distribution of missionary requests. Formerly, the largest parishes had many financial appeals and resulted in a disproportionate program. Many small parishes had no such requests for help.
- Each missioner is assured of a worthwhile response. Before the plan was inaugurated, one missioner might seek out only large parishes and receive $8,000. Another in equal need might find only smaller parishes available and collect one-tenth as much.

When the missioner has taken up his collection, the individual pastor forwards the amount to the Mission Office, which, in turn, sends the contribution to the missioner.

THE ARCHDIOCESAN record has been good since the plan was begun in 1947. Last year, 92 representatives of religious orders or foreign dioceses collected $88,500 in the Archdiocese. This represents an average of $962 for each appeal.

Visiting nuns, who accounted for 37 of the 92 mission appeals, averaged $1,438. The male religious averaged $929.

"The national mission office ranks our Archdiocese about 22nd in total contributions, out of the 130 dioceses in the United States," the mission director stated. "This is good,

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Fr. Herman Romoser dies at St. Meinrad

ST. MEINRAD, Ind.—Funeral services for Very Rev. Herman Romoser, O.S.B., prior-designate of St. Charles Priory in Oceanside, Calif., were held in St. Meinrad Archabbey Church here Tuesday, Aug. 17.

Father Herman, who had served 18 years as rector of St. Meinrad Seminary High School, died unexpected Saturday, Aug. 14, in Jasper. He was 49.

A native of Terre Haute, he made his first profession of vows as a Benedictine monk in 1935. He was ordained in 1940 and observed his 25th anniversary of ordination earlier this summer.

FOLLOWING his ordination he served as Secretary to Abbot Ignatius Esser, O.S.B., until 1947. During these years, he was also abbey archivist.

In 1947 he was appointed rector of St. Meinrad Minor Seminary. He held this post until this summer when he was appointed prior of St. Charles Priory, Oceanside, Calif., effective August 25.

HE SERVED for more than a a decade on the executive board of the National Catholic Educational Association, and as vice-president and president of the minor seminary department of that organization.

He is survived by his mother, Mrs. William Romoser, Terre Haute, and by three sisters, Mrs. Joseph A. Wythe, Mrs. Guy Ferensy, both of Terre Haute, and Miss Mary Romoser, Vincennes, and by one brother, Harry Romoser, Terre Haute.

VISITING MISSIONARIES—Two Xaverian Missionaries of Mary are visiting in the Archdiocese this week to participate in the Missionary Cooperation Plan sponsored by the Archdiocesan Home and Foreign Mission Office. Shown above with Sister M. Rosina, O.S.F., principal of St. Bernadette's School and hostess during their stay in Indianapolis, are Sister M. Rosetta, left, and Sister Mary Catherine. Natives of Italy, the two nuns wear lay clothing although they have made simple perpetual vows. The congregation was founded in Parma, Italy, in 1945. Its membership now numbers about 240 women who are engaged in mission work in the Congo, Burundi, Japan and Brazil. This summer nearly 100 missionary communities and dioceses are represented in the Indianapolis Archdiocese for fund-raising efforts. (Staff photo)

St. Meinrad denies report on 'move'

ST. MEINRAD, Ind.—Officials at St. Meinrad Archabbey here have denied a published report in the National Catholic Reporter that the Benedictines will move their School of Theology to the University of Chicago campus with two other major religious orders.

The story was termed "very harmful to the development of the School of Theology here."

St. Meinrad recently announced that the seminary high school will be "phased out" within three years. Seminarians and professors from the Holy Cross Province of the Passionist Order are moving into St. Meinrad's this week to begin college studies there.

AFTER THE COUNCIL

Greater voice for the laity is predicted

By EDYTHE WESTENHAVER
Copyright, 1965

ROME—A plan to give the laity a voice in the post-conciliar Church is gradually taking form.

Its execution depends on the bishops who will gather in September for the fourth and purportedly final session of Vatican Council II.

Editor's Note—Edythe Westenhaver is an American newspaperwoman, a former staff member of the Cleveland Plain-Dealer, who now lives in Rome.

The new schema on the lay apostolate, sent out several weeks ago, repeats the proposal in last year's draft for creation of a "secretariate" for the laity. Its task would be to provide an opportunity for "dialogue" between the layman and the hierarchial Church, in addition to sponsoring studies on contemporary problems of the laity and coordinating information on the various forms of lay apostolate.

To get suggestions as to how such a body should be set up, the Vatican Secretariate of State recently sent a questionnaire to bishops throughout the world and to leaders in the international lay movements.

LAY LEADERS maintain the secretariate will be not an a priori creation but rather a response to a whole new vision of the role of the laity in the Church as presented in the dogmatic constitution, "De Ecclesia," and the forthcoming decrees on the Lay Apostolate and the role of the Church in the Modern World (Schema 13).

As Dr. Ramon Sugranyes de Franch, a leader of the lay auditors, explains:

"The greatest day of the council was the day of the decision to put the chapter on 'The People of God' ahead of the chapter on the hierarchy in 'De Ecclesia.' All together we were seen as members of the Church; a new role for the laity emerged."

Dr. Sugranyes, a Spaniard and president of Pax Romana, Catholic intellectual movement, has just completed a four-year term as president of the Conference of International Catholic Organizations. His last official act was to preside at a special two-day meeting of the conference held in the historic Swiss resort city of Sion last month to discuss the Secretariate of State's inquiry.

Many of the 60 delegates at the meeting distributed copies of their organization's response to the questionnaire and some gave oral summaries of the main points. Almost unanimously, they exhibited a preoccupation with two problems:

- How to make certain that this secretariate will truly represent all the faithful, especially those who do not belong to any Catholic organization?
- How to give structure to this new body without employing juridical formulas out of character with the new understanding of the laity's role.

Published reports that the secretariate will be a body with power to coordinate activities of the laity, now under the Sacred Congregation of the Council, and those of the secular institutes, now under the Sacred Congregation of Religious, appear to be wide of the mark.

Delegates at Sion, with one exception, were strongly opposed to this. As one of the authors of the schema on the lay apostolate explained this week: "Aside from a very small minority, a few bishops from Latin countries, no one has even suggested that this body have the authority of a congregation. It would defeat its purpose."

THE FEAR OF being too precise too early about structure extends even to the name being given to the proposal. The schema uses secretariate. But among lay leaders, the "in" word is organism. In deference to this, the Secretariate of State inquiry used organism.

Responses of the delegates showed agreement that the secretariate should be composed, at least initially, of a council or assembly with voting powers, and, working at its direction, a small full-time staff. But there was reluctance to be more specific, especially since the bishops have not yet voted on the schema.

"Go slow," Msgr. Derek Worlock, English theologian on the lay apostolate commission, advised the delegates. "These problems can be worked out as the need arises."

Two proposals were voiced concerning membership of the voting assembly. Some organizations suggested it be made up of bishops, priests and laymen (with the latter forming a majority) so as to manifest the unity of the Church and at the same time provide a concrete opportunity for dialogue. Others want an assembly with all lay members, but see as one of its functions to provide a delegation from its ranks to represent the laity at the Senate which Pope Paul VI has said he will set up after the council in response to the request of many bishops.

In either case, the secretariate would undoubtedly have a high-ranking member of the hierarchy as its head, to be known as president or perhaps as the ecclesiastical assistant. The latter is the title of the bishop or priest who is the Vatican's representative to each of the organizations in the I.C.O.

THERE IS strong emphasis on all sides that the Roman organism must be a vehicle for developing the initiative and the responsibility in freedom of the laity.

"This body is going to serve as a model for similar organisms on a national and diocesan level throughout the world," one lay leader observed. "It will have to show that the Church really desires and encourages the laity to participate in the apostolate and that it has confidence in their ability to act on their own."

Lay leaders know by experience that the faithful, conditioned by generations of paternalism and its etiquette, invariably tend to defer to the clergy in apostolic programs; in fact, may feel that something is missing if a priest is not in charge.

For parish priests of many years experience, this role of leadership is often automatic. And among many younger priests, in every other way attuned to the winds of **aggiornamento**, there exists a sort of liberal clericalism which sees the most fruitful form of apostolate for a priest, especially one of above average education or talents, as lying in leadership or witness in secular fields. They prefer direct action to the more indirect and often slow and laborious work of preparing the laity for leadership.

The work of the proposed secretariate, lay leaders believe, will be made more complex both because of the wide diversity of official-lay apostolate movements from country to country and also because the concept of the layman as an apostle in milieu where he lacks formal sponsorship by the hierarchy is new and relatively unexplored.

AT SION, Father Henri de Riedmatten, O.P., member of the staff of the I.C.O. information center at Geneva and one of the authors of "Schema 13," pointed out that a decision must still be made as to whether this lay organization is to be charged with implementing the schema's proposals for solution of the great contemporary world problems or whether a separate body should be created. Delegates, however, voted against making any recommendation to the Vatican now on this question.

Father de Riedmatten, Msgr. Worlock and others emphasized the importance of guaranteeing to all sectors of the faithful a voice in the secretariate.

This is a problem for which there is no precedent. The I.C.O. is the closest thing the Vatican now has to an organ for lay opinion. From the ranks of the conference, most of the lay auditors at the council were chosen. But not all of the 38 international organizations in the conference are specifically lay groups. Numerous national and regional apostolic groups, as well as the pious associations are not represented in the I.C.O. And millions of Catholics, in fact the majority, do not belong to any Church group. Many of these, moreover, are deeply critical of the "organization Catholic" and his right to speak for the faithful.

Leaders of the I.C.O. are acutely conscious of these criticisms; they know that years of working closely with the clergy can cause laymen to speak and think like priests. Complaints have been voiced against various statements made by the lay auditors at the council. Msgr. George Higgins, American theologian on the lay apostolate commission, after a discussion of the schema with the auditors, once told journalists: "I hope I'm not as clerical as some of these people are."

The reports at Sion repeated previous suggestions that the organism's assembly include representatives of international movements, representatives of various nations to be chosen through the territorial bishops' conferences, and also eminent Catholics not connected with any organization—for example Barbara Ward—who could make a valuable contribution by reason of their recognized competence in certain fields.

It is also desired that members of the assembly and of the permanent staff be representative of all nations, languages and social classes — men and women, married and single, people employed by the Church and others working entirely in secular occupations.

SEVERAL groups in their responses suggested that salaries of the full-time staff should be set high enough so that married men with families would be free to accept such jobs. One organization specified that the staff should be "authentic laity, that is to say, not members of any religious or secular institute," though it is expected priests and religious would collaborate closely on an associate or consulting basis.

The questions of how to be truly international is one that has long preoccupied the I.C.O. The conference is virtually unknown off the continent. Most of its leaders are European and especially French. At meetings, French is always the main language, although most of the delegates know English. Also, many of the reports and other information released by the I.C.O. at its Fribourg headquarters re-

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TO ENTER CONVENT—Miss Marilyn McCracken, daughter of Mr. and Mrs. Harry McCracken of Holy Trinity parish, Indianapolis, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. A graduate of St. Mary's Academy, she is the fourth in her family to join the Oldenburg community. An Open House will be held in the family home, 948 N. Haugh St., from 2 to 5 p.m. Sunday, Aug. 29.

LA LECHE LEAGUE

Global organization promotes the breastfeeding of infants

By BETTY A. COUNTRYMAN

THROUGHOUT the United States, in professional journals, in the lay press, and in magazines, increased attention is being given to the psychological and nutritional needs of infants. And the message from most all of them seems to be that the breastfed baby has the best start in life—a physiological and psychological 'edge' over the bottle-fed infant.

Despite this, many mothers still do not nurse their babies. Bottle feeding has become such a well-developed, highly advertised method of infant feeding that many mothers, exposed to the multi-million dollar sales campaign for bottles, sterilizers and formula, do not even consider breastfeeding.

Because so many mothers do not know enough about breastfeeding to consider it, and because so many others who decide to try nursing do not have access to good practical and scientific information on how to succeed, the organization called La Leche League was born.

LA LECHE LEAGUE was founded in Franklin Park, Illinois, by a group of seven mothers who had successfully and happily nursed babies. They wanted to share the joy which they experienced in their own healthy, growing children with as many other mothers as might ask their help. From this small beginning less than a decade ago has grown an international organization with chapters in the United States, Canada, Mexico, New Zealand, and other foreign countries.

The name, La Leche, was taken from the shrine of Nuestra Dama de la Leche y Buen Parto (Our Lady of the Milk and Happy Delivery). This shrine—a statue of the Blessed Virgin with the Infant Jesus at her breast—is the oldest Marian shrine in the United States and is located at the Mission of the Nombre de Dios in St. Augustine, Florida. La Leche League, however, is a non-sectarian organization.

Today, La Leche League International numbers more than 10,000 members in some 400 groups throughout the world. Although it is a lay organization which, when giving advice, relies heavily on the mothering experiences of its own members, it is aided by a Medical Advisory Board composed by outstanding men in the fields of Pediatrics, Nutrition, Psychology, and Public Health. League mothers, however, never give medical advice.

The motto of the League is "Good Mothering through Breastfeeding." The League believes that breastfeeding is the natural and logical way for a mother to show her initial love for her baby.

But this is only the beginning. League Mothers, while learning to be better mothers themselves, are helping to teach other mothers the advantages and joys of a close mother-baby relationship and the benefits of loving, accepting guidance of the infant.

The League believes that in today's culture it is difficult for a mother to let her infant grow at his own pace and that, far too often, mothers become influenced by society's demand that the child grow up too fast, too soon, and conform to an unnatural cultural pattern.

THERE ARE 10 chapters of the League in Indiana—including four in the Archdiocese: at Indianapolis, Bloomington, Fortville and Greenwood.

The Indianapolis chapter of La Leche League is typical, in its operation of many such chapters throughout the world.

Indianapolis has 14 groups located in various parts of the city. Each group meets regularly once a month. In each group the group leaders conduct a series of four informal discussion meetings on breastfeeding. These meetings discuss: 1) the advantages of breastfeeding to mother and baby; 2) techniques of breastfeeding and overcoming difficulties; 3) the birth of the baby and the family in relation to the breastfed baby; and 4) nutrition and weaning. Mothers with nursing babies are encouraged to bring them to meetings.

A CLASS "For Fathers Only" is for the husbands of those who attend the series. It is conducted by a physician and is held twice a year.

A mother may join the series at any time. The League says, however, that the mother who looks for optimal success and enjoyment of her nursing experience is wise to begin a series before her baby is born.

Membership in the organization is on a yearly basis and all mothers are urged to repeat the series after the baby comes whenever they wish. Membership fee is nominal, but no mother is ever excluded because of an inability to pay.

In addition to the series of meetings, there are many experienced League mothers who are only a phone call away, ready and able to advise mothers on various aspects of the management of nursing situations.

The League maintains a Lending Library of good books on breastfeeding, infant and child care, and subjects related to family-centered maternity care. Leaders use as their chief guide the League's manual, "The Womanly Art of Breastfeeding," along with other books, articles and reprints approved by La Leche League International and its Medical Advisory Board.

IN JUNE, 1966, La Leche of Indianapolis will be host to the second convention of La Leche League International. As one reporter wrote of the first convention held in Chicago in 1964: "Can you imagine a gathering of over four hundred mothers with a hundred and twenty-five babies sitting quietly as they listened to the speaker?"

Yet, that is the way it was . . . and undoubtedly will be again next year in Indianapolis!

Mothers or mothers-to-be who are interested in knowing more about the ways in which La Leche League can serve them are invited to telephone the League office. CL 3-0261, or other League representatives at CH 1-1558 and AX 1-8847. League offices in Bloomington can be reached by calling 332-5481; in Fortville at 485-4449; and in Greenwood at TU 1-3790.

TO ENTER CONVENT—Miss Annette Grisley, daughter of Mr. and Mrs. William C. Grisley of St. Bernadette's parish, Indianapolis, will enter the postulate of the Sisters of St. Francis, Oldenburg, on September 8. She attended Immaculate Conception Aspirancy, Oldenburg, and was graduated from Our Lady of Grace Academy, Beech Grove. An Open House will be held from 3 to 5 p.m. Sunday, Sept. 5, at her home, 4707 Brookville Rd.

Stresses challenge of East's religions

WINOOSKI PARK, Vt. — A Jesuit educator said although the Catholic Church has reached new levels in ccumenical dialogues with Protestants it faces a formidable challenge when it seeks to better relations with adherents to Buddhism, Hinduism and Islam.

RECEIVES DEGREE—Brother Roy Smith, C.S.C., a 1961 graduate of Cathedral High School, Indianapolis, received an undergraduate degree in social studies recently at St. Edward's University, Austin, Tex. The son of Mr. and Mrs. Archie Smith, of Holy Angels parish, Brother Roy has been assigned to teach at St. Joseph's High School, South Bend.

Speaking at an ecumenical workshop at St. Michael's College here, Father John Hardon, S.J., of Loyola University, Chicago, said each of the three great religions of the East contain elements which would contribute to greater understanding.

"THE REASON we have not been more successful in the past," Father Hardon said, "is that we have not really made an effort to know the adherents of these religions.

"Today they are emerging on the political scene. They are growing nearer to us physically as transportation and communications are speeded up. They are nearer to us spiritually as we consider the full implications of what Pope John XXIII had in mind when he called the Second Vatican Council.

"THERE ARE over a billion souls in Asia who should be on our consciences," Father Hardon told the workshop, stressing that each of the three religions had one fundamental belief which Christians could understand and revere.

"With the Buddhists, their desire to be free from suffering. With the Hindus, their quest for union with the Infinite, and with the Islamites, their surrender to God," he said.

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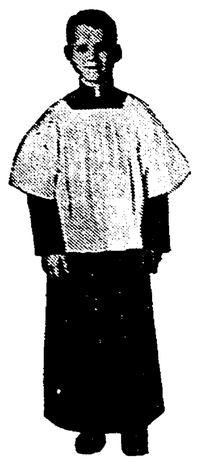

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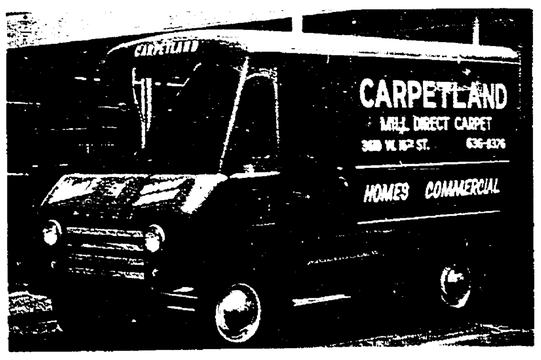

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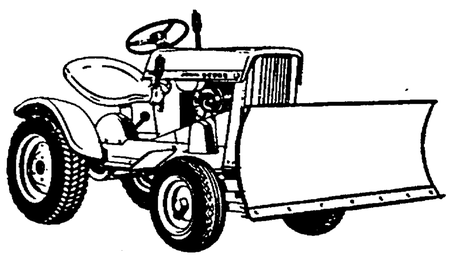

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STATE KC SOFTBALL KINGS—New state Knights of Columbus softball champions from Indianapolis Msgr. Downey Council 3660 are pictured here. They won the double-elimination tournament held in Huntington the week-ends of August 7 and 8 and August 15, defeating host Huntington, Msgr. Dillon Council 1014 late Sunday night in the final game, 7-6.

AT NATIONAL PARLEY

Meet changing times, K of C challenged

BALTIMORE — Calls to change and renewal were put sharply before the Knights of Columbus national convention here both by a Church spokesman and by the Knights' own leader.

Bishop Michael W. Hyle of Wilmington, Del., quoting the Vatican council's decree on ecumenism, appealed to the members of the fraternal order to "get prudently involved with movements or activities that will promote the welfare of your fellow men, spiritually and materially, even though they are not originated in the Church."

Supreme Knight John W. McDevitt told the convention "the hour is at hand to note the absence of our wives and friends" from non-degree ceremonials. He also urged a revamping of the Knights' entire ceremonial procedure.

REFERRING to membership conditions, McDevitt said: "The matter of race or nationality, of profession and personality, cannot enter into the matter of membership in the order which is based strictly upon the law of the order that members are solicited from practicing Catholics and naturally we must assume that our members are sufficiently informed to act in accord with the social doctrines of the Church."

McDevitt continued: "We realize our responsibility in the form of the proper attitudes regarding the brotherhood of man. The Christian who says 'Our Father' must also say 'my brothers.'"

Both speakers referred to the current increase in confusion and questioning criticism of Church policies and teachings.

Bishop Hyle said: "Fearful and terrifying as these occasional storms of controversy and criticism may be, they do serve to test our faith and to clear the atmosphere. Even though all men may not admit it, the lines of divine truth are more clearly delineated, and errors become more evident. The spirit of faith is strengthened and becomes more active as a force in the daily lives of men."

"Thus as we listen to the multitude of opinions which are being expressed in these days with regard to the life and activity of the Church, we must not allow ourselves to become disturbed or confused," he declared. He advised that "the truth is not always found in those which are the loudest or more popular," and said that in time the Church will accept the correct approaches.

McDEVITT hit hard at what he called "a serious scandal in the Church, when the accepted norms of the natural law and the traditional teaching role of the bishops become the target of destructive appraisal by those who protest they are loyal children of the Church."

He said there had been "some written and spoken criticisms" about the K of C response to developments stirred by the Vatican council.

"One would think from reading or listening to some of these unenlightened critics that we were back in the Middle Ages where there was tension between clergy and laymen instead of existing in a modern world where truly the Knights of Columbus record since 1882 has been one of devoted loyalty to the Church at every level of its organization," he asserted.

He then affirmed that the K of C leadership is ready to develop the Knights' coming programs "in a manner completely consistent with the desires of the hierarcy and the clergy."

He compared the renewal of the Church, in adapting a basically sound constitution to new circumstance, to the Knights' plans to revise their essentially sound constitutions to changing needs. He noted that many distractions by attractive recreations and the calls of other societies are challenging the Knights' programs. Then he suggested a wider participation of wives, families and friends in these programs and a modernized ritual.

BISHOP HYLE spoke to the Knights at a convention Mass at Baltimore's Cathedral of Mary Our Queen. He broached his appeal for widened interests by K of C members in the following terms:

"With their organization and their professed ideals of charity, unity and fraternity, it seems to me that the Knights of Columbus could be a mighty force in implementing the work and responsibility of the laity in the life of the Church and in promoting ecumenical activities.

"For while their charity, unity and fraternity are directed primarily to fellow members in the order, a more Catholic approach in these days would expand their application to embrace all men of good will, especially to all who rejoice in calling themselves Christians.

"Such an extension of their personal and corporate interest would not only make them more effective as members of the Church, but would also contribute to the understanding and good will which are so necessary in the development of ecumenism."

Messages of greeting were received at the convention from President Johnson, Cardinal Amleto Cicognani, Vatican Secretary of State, Cardinal Rufino Santos of Manila, the Philippines, Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, Archbishop Sergio Pignatoli, Apostolic Delegate in Mexico. President Johnson saluted the Knights for their charitable, educational and civic projects, which, he said, have won "the admiration and gratitude of countless fellow Americans."

Greater voice for laity

(Continued from page 2)

flect the French mode of thinking with its philosophy so alien to the Anglo-Saxon mind.

Efforts are being made at internationalization. At the 1965 general assembly of the I.C.O. held in Vienna in April, there was a resolution to open an office in New York, primarily for liaison with the UN and similar to the office which the conference now operates in connection with UNESCO headquarters in Paris. The I.C.O. is investigating the possibility of a simultaneous translation system for its meetings. And next year's general assembly is tentatively set for London.

THERE HAVE been suggestions that the I.C.O. should form the base for the lay secretariate, but delegates at Sion opposed this.

"The purposes of the conference and of the Roman organism are different," Dr. Sugranyes explained. "On the one hand, the I.C.O. includes some international organizations, which have large numbers of clergy as members. We don't want to lose them. On the other hand, we have some member bodies which include non-Catholics, whom we don't want to lose either.

"At present, the conference, while sponsored by the Secretariate of State, is not officially a part of the Vatican. The proposed organism would be. If the I.C.O. became a part of it, we would loose our independent status. We could no longer maintain our own delegates at the UN and other world bodies. A large part of our usefulness would be gone."

There is, however, a general belief that COPECIAL, the other body by which the Vatican now deals with the laity, may become part of the secretariate.

COPECIAL—Permanent Commission for International Congresses of the Lay Apostolate—was set up specifically to sponsor such meetings at intervals and so far has held two—in 1951 and 1957. At present the staff is working on a third congress, to be held in Rome in the fall of 1967. Its theme will be implementation of the conciliar decrees on the laity.

In recent years—for lack of any other body able to handle such work—COPECIAL has been coordinating information and working on phases of the lay apostolate not directly connected with the congress. This work the schema assigned to the secretariate.

TO ENTER CONVENT—Miss Mary Ellen Gillman, daughter of Mr. and Mrs. Carl H. Gillman of St. Michael's parish, Brookville, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. She is a June graduate of Immaculate Conception Academy, Oldenburg. An Open House will be held from 2 to 5 p.m. Sunday, Aug. 29, in the Gillman home, R.R.4, Brookville.

Ordination held in Hebrew tongue

JERUSALEM, Israel — For the first time since the apostolate age, an ordination was conduced in the Hebrew language in Israel.

Bishop Hanna Kaldany, vicar general in Israel of Latin-rite Patriarch Alberto Gori, O.F.M., of Jerusalem, ordained Father Eliahu Petel of the Little Brothers of Charles De Foucauld in a ceremony that employed Hebrew in the admonition, explanations, sung liturgy and proper of the Mass.

Melkite-rite Archbishop Georges Hakim of Acre, members of the Hebrew-speaking Catholic community, and Jewish and Protestant friends of Father Petel were present for the ordination.

THE CHURCH AND THE WORLD

National Teachers Corps—Aid migrant children

The Vatican

♦ A relaxed Pope Paul VI spent the feastday of the Assumption (Aug. 15)—one of Italy's most festive holidays—among people of the hillside town of Castel Gandolfo where he is taking his summer vacation. He wound up his day watching native dances and listening to native songs sung by seminarians of Rome's mission-territory college at their own summer villa.

♦ Public opinion cannot be "indifferent" to events in southern Sudan which show no respect for human rights, and where violence "complicates further the problems it pretends to solve," L'Osservatore Romano stated. It was the second editorial on the subject in the past two weeks by the Vatican City daily.

At home

♦ WASHINGTON — The Senate education subcommittee has agreed to add President Johnson's proposal for a National Teachers Corps to a bill aiding higher education. The Johnson proposal is to establish a corps of federally financed teachers who would work under local public school control in public schools in impoverished areas.

♦ A Catholic spokesman, testifying before a House Ways and Means Subcommittee, supported the federal unemployment insurance program, including coverage for employees of non-profit organizations, but urged that Congress give "some special consideration" to the peculiar problems of such organizations. Msgr. George G. Higgins particularly opposed setting a uniform rate for contributions to the program for both non-profit and commercial concerns.

♦ LANSING, Mich. — Nearly 6,000 children of migrant workers, twice the expected number, are participating in a program jointly organized by the Michigan Catholic Conference and the Michigan Council of Churches. The Catholic and Protestant units have titled their venture Michigan Migrant Opportunities, Inc. The U.S. Office of Economic Opportunity is financing 90 per cent of the $1.3 million project as a part of the national anti-poverty program.

♦ HOUSTON, Tex.—The Commission for Christian Unity of the Galveston-Houston diocese has stated that Catholics can attend services conducted by evangelist Billy Graham under certain circumstances. Attendance "can be permissible for Catholics acting with ecumenical charity and with a penitential awareness of their inability to participate actively in the service," the commission said.

♦ MADISON, Wis.—Plans for the first statewide conference on home and family matters, and support of proposed legislation to restrict issuance of marriage licenses in cases where support of dependent children is involved featured the first annual report of the Wisconsin Advisory Council for Home and Family. The legislation proposes that any marriage contracted in Wisconsin or elsewhere without compliance with provisions of the measure would be regarded as void.

Abroad

♦ PARIS—The French bishops' commission on the family and the Christian community has called upon Catholics to practice modesty in their dress and actions and to combat worldly attitudes which, they said, "engender debauchery among youths and undermine the stability of homes." The bishops called upon family and social action organizations to use their influence with public officials in a drive to achieve modesty in public places, newspapers and magazines.

♦ BONN, Germany—Some 1,200 priests currently are engaged in parish work in communist-ruled Rumania, the German Catholic news agency reports here. The policy which permits priests to work in parishes only with the written consent of government officials remains unchanged, it adds.

♦ BERLIN—Soviet government agents have broken up two printing plants operated by Catholics and Orthodox in Moscow, it has been reported here. News of the discovery and subsequent arrests was published in a Moscow newspaper, which promised that all would be brought to trial and would not be judged on the basis of "Christian forgiveness."

♦ FRANKFURT, Germany — Forty-four per cent of the German people believe that the country's two major denominations — Evangelical (Lutheran) and Catholic — must continue to approach one another, while at the same time remaining distinct. The study showed that Catholics, in the main, are more inclined toward "complete union" than Protestants are. It also showed that the better educated persons believe the churches should be close, yet distinct.

♦ GALWAY, Ireland—Cardinal Richard Cushing of Boston officiated at dedication ceremonies of the Galway cathedral, and said that cathedrals are built "to declare before men the mighty things of God." "A cathedral is both a fact and a symbol—a sacred fact and an irresistible symbol," the Boston archbishop told the congregation.

♦ BRAZZAVILLE, Republic of the Congo—The national assembly of this former French colony has decreed that all private and parochial schools will be nationalized by the government without payment of indemnities. The decree, which legalized government plans announced several weeks previously, exempted only Church seminaries and schools operated by diplomatic missions. The nation's Catholic bishops warned that the act would cause "great damage for the instruction and education of children" because Brothers and nuns would no longer be allowed to teach in the schools.

♦ LAGOS, Nigeria—The Eastern Nigerian minister of education has agreed to meet with the region's Catholic bishops to discuss their demand that they retain ownership of Catholic schools. The minister stated on television recently that the government intended to set up local education boards to take over control of primary schools in the region. He added that the regional governments had agreed to draw up a common syllabus for primary schools so as to eliminate religious rivalry between different denominations.

♦ MEXICO CITY—A Catholic-oriented organization here has warned that communist agitation among Indian farm workers is increasing and called on the government to halt it. The National Synarchist Union said Red agents are urging the Indians to rebel and are training them in guerrilla warfare in four states. Red agitators are also at work in the universities and secondary schools, the union added. With some 500,000 members, the union is preparing to organize itself as a political party.

♦ SINGAPORE—The departure of Singapore from the Federation of Malaysia is not expected to affect the Church immediately in either place. Religious freedom is fully guaranteed in newly independent Singapore, which left the federation on August 9 because of tension between the Chinese and Malay communities. Chinese make up about 75 per cent of Singapore's two million people. In the rest of the federation there are some four million Malays and approximately three million Chinese.

♦ CARACAS, Venezuela — With the creation of three new dioceses—Los Teques, Barinas and Cabimas—this South American country now has a total of 18 Sees. It also suffers from a clergy shortage. Foreign priests outnumber those born in Venezuela. In one See—the Maturin diocese—all the clergy save the bishop are foreigners.

COMMUNITY LIVING

Brebeuf priest helps run unique institute

You learn by living! This is the approach of 218 men and women—Catholic priests, nuns, brothers, laymen and women—who are learning by living the message of Christ. To this end, they have just completed a six-week session at the Institute of Pastoral Studies, Loyola University, Chicago, Illinois.

Six students in the institute are from Indiana, and Father John F. Kramer, S.J., head of the religion department at Brebeuf Preparatory School, has been the assistant director of this unique institute for the past two summers.

THE PURPOSE of the institute is the effective communication of the Christian message in the modern world.

"We are trying," says Father Kramer, "to develop a deep, personal, Christian life in community . . . to live the message of Christ with other people . . . to experience it ourselves before we share this with others."

Both the staff and students share in the institute "community," Father Kramer said. "They live, play, eat, study, pray and worship together, for most of the students live at Loyola, Stebler, or Chamberlain Halls on the campus so that they are able to meet frequently, discuss common projects, share insights."

"In order to do any successful work in religious education," he added, "you have to get away from the strict academic framework. It's essential to bring people together for discussion, liturgy, work, picnics, games. Book learning is not enough. Unless you are filled with Christ yourself, you're never going to communicate Him and His message to others."

THE INSTITUTE of Pastoral Studies, a six-week, five-summer program for people involved in religious education, was started last year at Loyola University by a group of priests and nuns who felt the need to spread the influence of the Second Vatican Council and the Lumen Vitae, International Center for Studies in Religious Education, Brussels, Belgium.

The seven-member staff of priests and nuns are helped by a group of visiting lecturers who are internationlly known authorities in their fields This summer the students came from 24 states, the District of Columbia, Canada, and Ireland. Most are teachers of religion and many are actively engaged in the Confraternity of Christian Doctrine programs for public school students. However, not everyone is a teacher.

One such is Ann Hall, a liturgical artist from Fort Wayne. Ind. Ann said, "As an artist I participate in the communication of the Christian message through art. The history of art is full of religious art that has absolutely no theological foundation. Our own church already has too many examples of just this, and I do not want to add to the problem. I feel sound theological knowledge is needed for a good liturgical artist, and that's why I am here."

Team of observers will be appointed by Bp. Carberry

WASHINGTON—A team of Catholic observers will attend the Sixth World Order Study Conference sponsored by the National Council of Churches in St. Louis, Oct. 20 to 23.

Members of the Catholic delegation are now being chosen and announcement of their names will be made at a later date, according to Msgr. William Baum, executive director of the U.S. Bishops' Commission on Ecumenical Affairs.

Bishop John J. Carberry of Columbus, Ohio, who directs a commission subcommittee concerned with relations with the National Council of Churches, will select the Catholic observers.

The St. Louis gathering will bring together about 500 clergy and lay leaders of most of the nation's Protestant, Anglican and Orthodox communions. In addition to Catholic observers, a Jewish group is expected.

The purpose of the conference, according to the National Council, is "to examine crucial world issues in a major attempt to develop a common Christian approach to tensions facing U.S. relations with the rest of the world."

FATHER KRAMER

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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.

Ghettoism . . .

For a long time to come people will be debating the cause of the terrible Los Angeles riots.

Perhaps there was no single cause. Most riots start as minor civil disturbances over some real or imagined grievance.

But if humanity is unlucky, the disturbance may suddenly explode into a full-blown riot, and murderous hoodlumism takes over. The riot then becomes self-generating and self-perpetuating until law and order are finally restored.

As President Johnson said this week, "There is no greater wrong, in our democracy, than violent, willful disregard of law. . . . Those who strike at the fabric of ordered liberty also erode the foundation on which the house of justice stands."

He added, however, that it is not enough to decry disorder—"We must also strike at the unjust conditions from which disorder largely flows."

The most significant fact behind the Los Angeles riots is that the Watts community, where they were centered, is 99% Negro. And 34% of those Negroes are unemployed. Watts has a population density of 23.7 persons per acre in contrast with a city-wide figure of 7.4.

In short, Watts is a ghetto and has the curse of most ghettos on it—injustice, raw poverty, chronic unemployment, despair, frustration, torment of body and soul, and utter boredom.

Los Angeles has created a Chamber of Commerce self-portrait as a city without a race problem. It is a portrait with warts on it.

Los Angeles and the rest of the Southern California megalopolis, a hotbed of ultra-rightist reaction, cast the vote that repealed California's fair housing legislation, thus perpetuating the ghettos in a city with a Negro population of 500,000. Ninety-eight per cent of these live in several separate ghettos.

Also, its fair-employment reputation falls far short of its advertising-agency image.

Most Northern cities are powder kegs of wholly justfied Negro American grievances.

They will remain so until bona fide open housing and adequate low-cost housing depopulate the ghettos.

They will remain so until adequate education and genuine equal opportunity employment become realities that bring disadvantaged Negroes into the economic and social mainstream of American life.

We had better get cracking—not out of the selfish fear of more Los Angeles tragedies, but out of the dictates of timeless morality, common decency, and the noblest precepts of American freedom and justice.

. . . lest we forget

Many persons, including some friends of integration,, are saying the Los Angeles riots will set back the civil rights movement 10 or 20 years.

The riots, however, had no direct connection with the civil rights movement. As a matter of fact, many rights leaders risked their lives to try to halt the madness. Leading Negro spokesmen and the overwhelming majority of Negro citizens are sick at heart about it.

Recent civil rights demonstrations, with few exceptions, have been distingushed by impeccable nonviolence, often in the face of extreme provocations and brutality. Let us not forget Selma!

The Los Angeles outbreak may administer a temporary setback to the civil rights movement. But this will be because white supremacists and other hatemongers are exploiting it to the outer limits.

Fair-minded Americans will remember that riots are not an exclusive specialty of oppressed Negroes. They have occurred throughout history among voiceless children of injustice.

For example:

The worst riot in the nation's history was the New York draft riot of July 13-16, 1863. It started when an effort was made to enforce the notorious Civil War conscription act against a group of unnaturalized, ignorant, impoverished Irish immigrants, who at that time ranked just ahead of Negroes and Indians as the most ruthlessly exploited people on the continent.

The mob of half-starved Irish and others got out of hand, and began killing Irish policemen and Negroes with insane impartiality. Before the insurrection was put down, more than 1,000 persons had died.

Feudalism, whatever its sweet disguise, is an unrelieved evil. It must be destroyed before it becomes the destroyer.

Sartor Resartus

Press coverage attending any adaptation or change of dress for nuns is enough to turn a Parisian designer a fashionable green with envy.

But the changes—however modest—are news. Not so much in themselves, but as dramatic symptoms of more significant change.

Clothes don't make the man, and they don't make the nun. But a cogent appraisal of the atmosphere of change was made last week by Sister Jacqueline, president of Webster College in St. Louis, run by the Sisters of Loretto.

The Community made headlines recently when it allowed a retired Webster president to change to mufti in order to join the Job Corps. The nun had been told that she might be ineligible for the post if she were compelled to wear the traditional habit.

And now the religious community has announced that postulants attending Webster will dress like any other college coed.

Sister Jacqueline, in explaining her community's attitude, said the accent now is on what kind of world the Sisters will be involved in.

"The things we wear is not the most important thing, and we're willing to change it at certain times. What one wears is the consequence of what one does," she said. She added that the best-dressed people in the world are those who have a sense of appropriateness.

Sister Jacqueline has set the true gauge, materially and spiritually.

Still a bargain

A bit of arithmetic (Old Math) shows that Catholic high school education in Indianpaolis remains one of the hottest bargains in town, despite the increased operating deficit of Marion County's six Archdiocesan high schools.

The total operating costs of these six outstanding high schools during the past school year were $780,261. This figures out at around $266 per pupil, or less than half of the per-pupil operating costs in the public high schools.

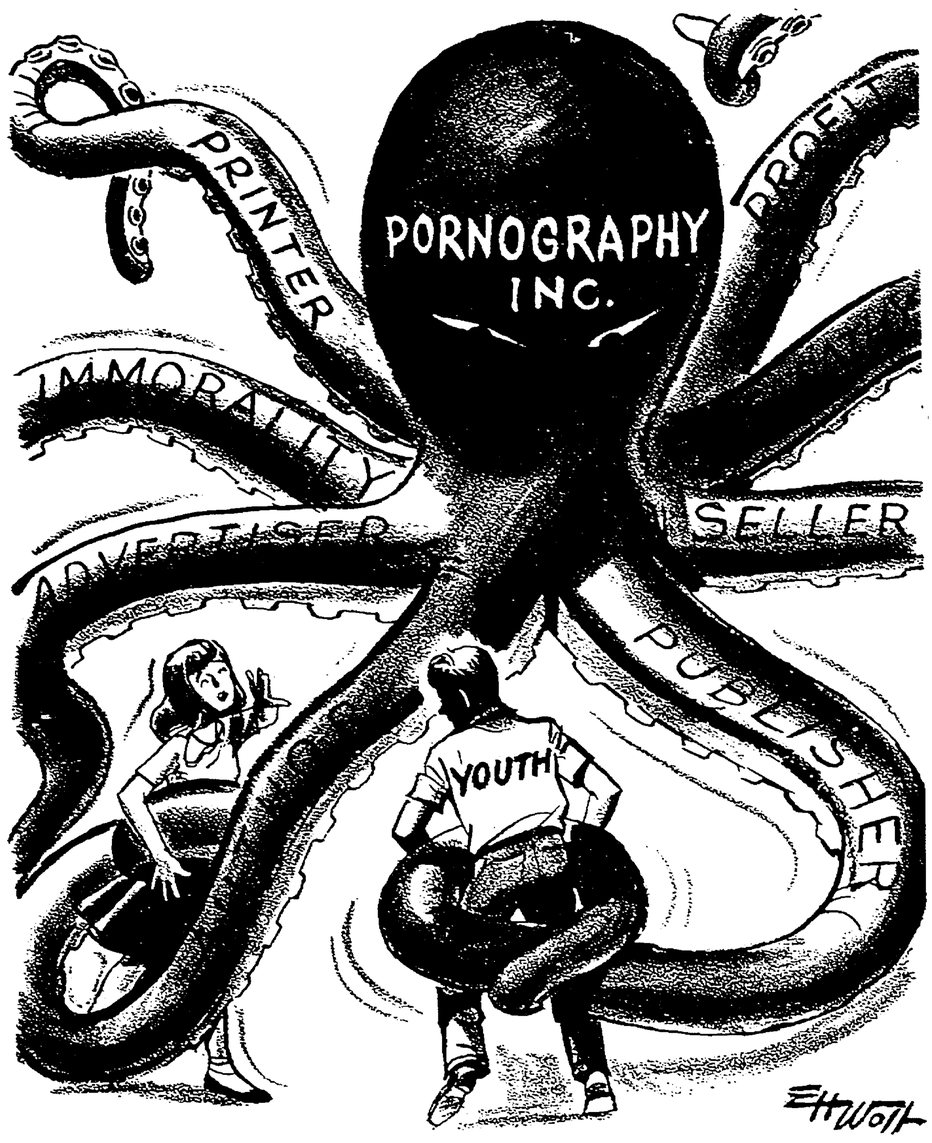
This economy of operation is made possible only by the donated services of more than 60 priests and Religious. Were these paid the same salaries as lay teachers, the deficit would have been $240,000 greater.

Even as things stand, salaries account for $406,978 of the total operating costs, or 52%.

Actual tuition per pupil a year remains at $120, so the per-pupil subsidy in meeting operating costs alone amounts to $146 a year.

The same sort of figures would hold true for the six Catholic high schools in Marion County operated privately by religious orders. And they would hold true elsewhere in the Archdiocese.

Regardless of the size of deficits, Catholic high school education remains a top buy, this thanks in large measure to the donated services of priests and other Religious.



OPINIONS

Temperance

To the Editor:

I have noted in the daily press that the annual convention of the Women's Christian Temperance Union in Chicago came up with a few good ideas for combatting the ever-increasing disease of alcoholism, one of the nation's great health and social problems.

The chief of these was a proposal that schools nation-wide step up their teaching about the effects of alcohol on the body.

But, as usual, the burden of the WCTU message was that even moderate use of alcohol is dangerous and should be discouraged by all possible means. One WCTU leader even advocated that liquor bottles should carry the warning, "Alcohol creates alcoholics."

Of course, alcohol creates alcoholics, just as heavy overeating creates fatal obesity, just as Sunday afternoon drives create horrible Monday-morning headlines.

But banning alcoholic beverages or using strong laws to discourage their use always have been failures. People are going to drink if they want to. That is the lesson of Prohibition.

What should be taught is modernation in the use of alcohol. True, some moderate users will become immoderate users, then all-out alcoholics. So, too, will some moderate candy eaters become compulsive candy eatters, then diabetics.

Total abstinence must remain a matter of personal choice. Some of the great work in the world in this direction is being done by the little-known Total Abstinence Association of the Sacred Heart of Jesus, commonly called the Pioneers.

Membership in the association involves giving up alcoholic drinks for life, or avoiding alcohol throughout life, for spiritual motives. This quiet apostolate has no puritanical outlook on drink. It does not campaign against drinking, and does not regard moderation as an evil, but an actual practice of the virtue of temperance.

The primary purpose of the Pioneers is not to reclaim excessive drinkers, although it has been highly successful in that area. It merely stands ready to offer spiritual motives for a person not wanting to take that first drink as a youth, for moderate drinkers who fear they may go too far, and for seemingly hopeless alcoholics.

In this reliance upon God, the Pioneers are like Alcoholics Anonymous, although unlike AA in their approcah.

Both organizations rely upon the grace of God (or "as we understand Him," AA says) to fight the abuse of excessive drinking by voluntary total abstinence based upon supernatural motives.

The grace of God can and does work wonders in the Pioneers and AA. Putting "alcohol creates alcoholics" labels on liquor bottles is of no consequence whatever.

Non-Drinking Alcoholic
Terre Haute

Church attire

To the Editor:

I wish to make a protest against a trend which is creeping into our church and which, apparently, the clergy either do not see or ignore. This trend is the gradual increase in the number of women and girls who appear in church in shorts or pants. So far, no one, so far as I know, has come to Sunday Mass so dressed, but they have come to morning Mass in pedal pushers and slacks — also to evening Confessions.

I do not approve of such attire for any church attendance, and I think it is apalling taste for anyone to come to Mass so dressed because of the disrespect for the House of God that is implied by such careless preparation.

A couple of weeks ago, a man appeared in church on Sunday morning in shorts — no doubt, on his way to the golf course! What's good enough for the golf club should be good enough for Church! Unless the clergy has the gumption to speak out, pretty soon young girls will be coming to Church with their hair in curlers so that their hair styles won't be limp for their evening dates!

To illustrate the decline in proper church attire — just a few years ago, a woman or girl would not come to church without a hat or some head covering. Now, many young girls do not cover their hair at all, and the rest just with a wisp of veiling or a flower.

Next came the sleeves, or rather, off came the sleeves from dresses; then, the hose came off and the bare leg appeared, and eventually shoes became pieces of straps formerly and still used as beach wear. Next, came sun-dresses—cut low in back with thin shoulder straps and, of course, in keeping with the times, they get shorter and shorter.

So, eventually it seems that it will be a "come-as-you-are" event, which is why I'm putting in my protest now because I'll then be even more out of step in my old long, flannel nightgown.

I think the liberality of the Catholic Church has been wonderful but, it's beginning to sound like the present administration—give everyone everything they want and let them do as they please, just so long as they keep the system rolling.

Now, I've said it, and I'm glad.

"Irish"

Dr. King

To the Editor:

I want to express hearty agreement with your columnist, Msgr. George Higgins, on the subject of Dr. Martin Luther King.

I too am an admirer of Dr. King. But, as Msgr. Higgins comments, King must be very careful lest he lose his strength by pushing reckless plans to involve his Southern Christian Leadership Conference in an area where it does not belong, that being international affairs, or more specifically, Viet Nam.

Dr. King has a right to express his views about Viet Nam as a private citizen. But he will be performing a disservice to the whole civil rights movement if he does this a head of the SCLC.

His most recent act of recklessness, which occurred after Msgr. Higgins' column appeared, was to propose (through an aide) that a "team" consisting of himself, Pope Paul VI, Mrs. John F. Kennedy and Mrs. Nikita Khrushchev go to Vietnam to seek a cease-fire and a peace settlement.

The ridiculousness of this proposal needs no comment.

Some of Dr. King's followers have likened him to Ghandi. He is an outsanding man, to be sure, but hardly in the same league with the great Indian patriot. That aside, he should remember that Ghandi achieved his non-violent aim of freedom from Britain by adhering to that one single purpose, not by undertaking to champion a variety of extraneous causes.

Dr. King should follow that example and stick to his civil-rights goals.

R. Downey
Indianapolis

● QUESTION BOX

More questions on the liturgy

By MSGR. J. D. CONWAY

Q. If you would condescend to come down out of your ivory tower long enough to answer a few questions, many of us poor, misguided ignoramuses would appreciate it:

1. Why isn't it proper any longer for the officiating priest to be at the main altar (?) until the Offertory?

A. The immediate reason is that the Rubrics—the rules for saying Mass, issued by the Congregation of Rites and approved by the Pope—advise that, "In sung Masses and in low Masses celebrated with the people, after the kissing of the altar . . . the celebrant goes to the seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the Collect, inclusively . . ."

The general rule is that the priest goes to the seat and presides over the preliminary chants and prayers, and the Celebrations of the Word. Only by way of exception should he remain at the altar, and then only until it is time for the Epistle to be read. (There is still another exception: if the church does not have an ambo—pulpit or lectern—or there is another good reason, the lessons—Epistle and Gospel—may be read from the altar, but the priest must face the people while reading them.)

The bishop has always presided in this manner at his pontifical Mass. After kissing the altar and incensing it he goes to his throne where he remains until the Offertory.

The priest always went to the seat for the singing of the Gloria and the Creed in high Mass.

The altar is for the offering of gifts, for the Sacrifice and the Communion. A pulpit or lectern is better designed for readings and sermons—and in a modern large church it is equipped with a sound amplifier.

By presiding at the bench the celebrant clearly distinguishes and divides the Celebration of the Word from the offering of the gifts. The separate parts of the Mass begin to emerge from their former confusion.

2. Why do we need some grocery clerk reading the Collects and Epistles to us, and telling us what this particular Mass is all about? We can read in our missals and don't need him to interpret the meanings to us.

A. Only the priest reads the Collects.

Why are you prejudiced against grocery clerks? Doctors and lawyers, barbers and bankers—and probably candle-stick makers too—perform the function of lector and commentator, and many do it splendidly. Many have received inspiration and increased fervor from this close participation in the common worship of the parish. Members of their families, too, are drawn into closer interest and participation. By rotation of these roles a considerable portion of the average parish may become more deeply involved. Besides, other parishioners who are aware of the proper role of the laity in community worship appreciate their being represented in notable manner in the learning and worship which is common to all.

The role of the commentator is presumed in the statement of the U.S. Bishops' Commission on the Liturgical Apostolate, which mentions explicitly that "it is desirable that the commentator, in addition to his other duties, should very briefly summarize these prayers (Collects, etc. which remain in Latin) for the benefit of the faithful. The role of the lector is explicit in the liturgical instruction of the Congregation of Rites and in the new rubrics of the Mass: "In high Mass or in low Mass with the participation of the people, the Lessons and the Epistle are proclaimed by a qualified lector or server, and the chants which occur between the Lessons are said by the schola or by the people or by the lector." It is only in the absence of the lector or qualified server that the celebrant himself chants or reads the Epistle.

It is not necessary that the commentator and lector be laymen; they may be, and often are, clerics. The role of the commentator may decline as the people become more familiar with their participation in the Mass. There is no need to tell them when to stand, sit, or kneel, once they have learned well their proper posture. My recent assistance at liturgical functions reminds us that on special occasions even the clergy need the guidance of a commentator.

Your missal will never inform you of the special intentions for which a particular Mass is being offered. A commentator will. Besides, for a communal worship it is preferable that the community be informed of the Mass to be offered, rather than that each person glue his eyes on a missal and separate himself from his brethren.

One basic deficiency of those who object to the revised liturgy is that they have never grasped the concept of community worship. They remain selfish, self-centered and self-satisfied.

3. Why must lay people walk down the aisle with the hosts and the wine? We know this is symbolic, but do intelligent Catholics need this to impress them with this symbolism?

A. There is symbolism in the entire Mass; eliminate it and even the most intelligent Catholic has little left. The Offertory procession is not necessary to the Mass, but it is appropriate, it was a part of the ancient liturgy of the Church in its purest form, and it permits intimate and meaningful participation of the people in the mysteries of the Mass.

In our own parish we have families take part in the Offertory procession; in the course of the year all the interested families in the parish may thus take inspiring part in divine worship several times. Besides, they represent the entire congregation bringing their gifts to the altar to be offered to God. The Rubrics of the Mass say: "The chalice and the hosts for the celebrant and the faithful, if they have been prepared upon the table, and the missal are brought to the altar while the antiphon to the Offertory is chanted or recited with its psalm."

4. Why must we interrupt our prayers of the Mass with hymn singing at four separate times? And especially why should we be asked to sing during and after receiving Communion when we should be communing privately with God in our souls?

A. Hymns do not interrupt prayers; they in-

(Continued on page 9)

YOUR WORLD AND MINE

Brazilian bishop hurls challenge

By GARY MacEOIN

A Brazilian bishop took a very unusual step recently. He issued an open letter to the President of the Republic signed by himself, his two vicars general, his 17 pastors, the seminary rector and the chaplain of the Young Christian Workers.

The document explained why only the clergy signed. "Deliberately, we decided not to ask for signatures of leaders of the working classes, those engaged in production, liberals and students. We feared to expose them to the risk of persecution at the hands of elements closely allied to the government."

I find it strange that I have seen no reference to this document, published last May 20 in the Sao Paulo edition of Ultima Hora, in either the general or the Catholic press of this country. The omission in the Catholic press is all the stranger, because the letter raises a basic moral issue, and the decision affects the direction to be taken by the nation which counts more Catholics among its citizens than any other in the World.

●

Sant'Andrea, the diocese of Bishop Jorge Marcos de Oliveira, is close to Sao Paulo and part of the same heavily industrialized region. In 15 years, its population has grown fourfold to 800,000. Now it is suffering from the conservative economic and financial policies of the government, designed to check inflation and build a sound economy in Brazil. A laudible purpose, certainly. Yet it is precisely this policy that the bishop challenges.

"They try to build a new political, economic and social situation on unemployment, hunger, despair, and the death of the worker," he wrote. "In the past, the worker spent his life just to get food for his family, but now he cannot do even that."

Unemployment is critical in the whole country and weighs particularly on Sant'Andrea, according to the letter. The automobile industry has cut production by more than 50 per cent, and the thousands laid off have no hope of any kind of job. They are literally starving, many eating once a day. The priests say-

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"THEY DON'T BELIEVE ME. WILL YOU TALK TO 'EM, SISTER?"

● THE YARDSTICK

Disputes radio station's right-to-work editorial

By MSGR. GEORGE HIGGINS

On July 30 a Spartansburg, S.C., radio-TV station, WSPA, broadcast an editorial lamenting the enactment by the U.S. House of Representatives of H. R. 77, which calls for the repeal of Section 14 (b) of the National Labor Relations Act. This action by the House, if sustained in the Senate, will outlaw right-to-work legislation.

The WSPA editorial said, among other things, that "the tactics resorted to and the rapidity with which the Democratic leadership" repealed Section 14(b) "must cause every true lover of democracy and representative government to quiver in his boots." It then went on to say that "one of the most interesting aspects of the passage of the repeal of Section 14(b) was its support by a combination of minority blocs. The campaign going on against the South in Washington has witnessed some strange things, such as labor unions and church groups supporting the civil rights legislation, and now, in turn, the church groups are supporting legislation advocated by organized labor. . . .

"Such a combination of organized minority blocs," the editorial concluded, "poses a threat to the American system of checks and balances. Add to this the impending one vote doctrine of the U.S. Supreme Court which transfers political power of rural areas to the cities in state legislatures and there emerges a new concept of government absolutely foreign to the form of constitutional government handed down by the founding fathers and under which this nation has flourished for almost 200 years."

The general manager of station WSPA has courteously sent me a copy of the transcript of this editorial with a covering note inviting me to respond, in as much as he feels that the editorial may be contrary to my views on the subject of 14(b).

While I am properly grateful for this invitation, I have no desire to carry on a debate with the management of WSPA on 14 (b) or on the parliamentary tactics employed by the leadership of the House when H.R. 77 was up for a vote a few weeks ago, nor do I care to comment in detail, at this time, on the reapportionment bill.

On the other hand, I must sharply disagree with station WSPA's allegation that so-called "minority" blocs—labor unions, civil rights organizations, and church groups—are working in cahoots, so to speak, and are carrying on a campaign "against the South." This simply isn't true.

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The record will show that the particular church groups referred to in the WSPA editorial were against 14(b) long before the present civil rights movement got underway. I might also point out that the organization with which I happen to be associated has been against 14(b) ever since it was first enacted in 1948 as a part of the so-called Taft Hartley Act.

Secondly, it was unfair on the part of station WSPA to suggest that church groups, in opposing 14(b), are campaigning "against the South."

Let's look at the record again. It will show that various church groups have opposed right-to-work legislation in Connecticut, Delaware, Indiana, Ohio, Oklahoma, California, New Mexico, and other states to the north of the Mason-Dixon Line.

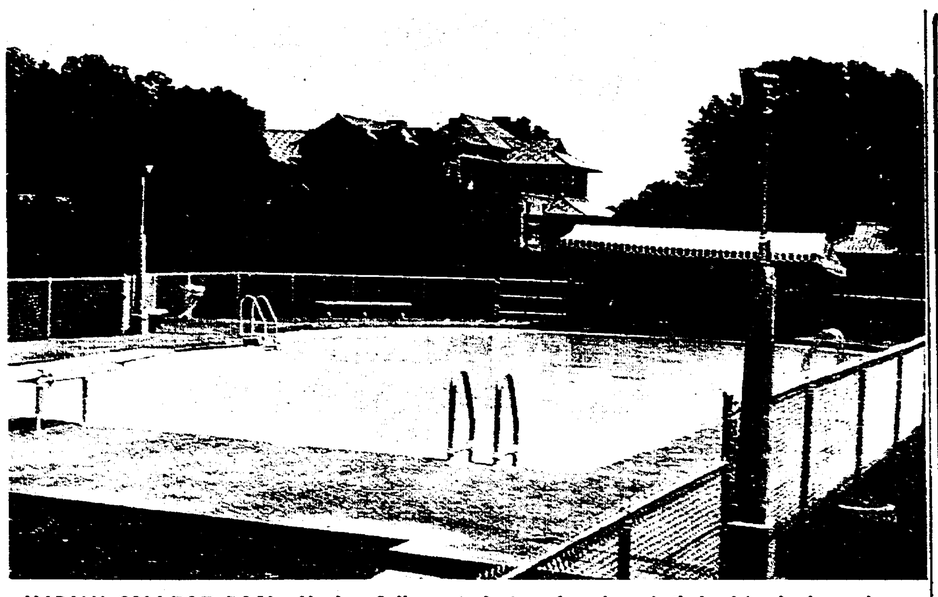
In other words, right-to-work legislation, from the point of view of the particular church groups which have taken a stand against it, is not and never has been a regional issue. With all due respect to the managers of station WSPA, I must say that their attempt to make it a Southern issue is not only unfair to the South, but would also seem to suggest that they themselves may be suffering from a regional inferiority complex.

Be that as it may, I happen to know that many born-and-bred Southerners disagree with the managers of WSPA. I am thinking, for example, of the 200 certified Southerners who attended a recent Catholic Conference on Race Relations in Atlanta, Ga.

All these men and women are wholeheartedly in favor of civil rights legislation and, while they had no occasion in Atlanta to express their views on 14(b), it would be safe to say that all or almost all of them are likewise opposed to right-to-work legislation.

●

I would like to think that their progressive point of view on current social and economic problems is more truly representative of the new South than the ultra-conservative, hypersensitive point of view expressed in WSPA's editorial of July 30.



MARIAN COLLEGE POOL—Marian College students, alumni and their friends have been using the recently renovated outdoor pool, during the current vacation season. The pool, shown above in one of its rare quiet moments, is located on Marian's South Campus, 3040 Cold Springs Rd., property formerly owned by the Wm. B. Stokely family. In the background is the former Stokely Mansion, now utilized as the college's music studios. The clergy of the Archdiocese have also been invited to use the facility as guests of the administration. (Staff photo)

● *WHAT OF THE DAY*

The Festival of Lights

By REV. JOHN DORAN

Last week we spoke of the contrasts of the modern and ancient in Tokyo. Now as we have headed South in Japan through Kamakura with its "Daibutsu" Buddha, along the "Picture Islands" and Odawara to Lake Hakone, and down to Kyoto, I have wondered at certain similarities.

We were fortunate enough to be in Hakone for the famous mid-summer Festival of Lights. On this night the Shinto priests and parishioners float out onto the lake hundreds of lighted lanters. These lanterns, mounted on boards and surrounded by bright paper — very like the typical Japanese lantern—float out into the lake, bobbing with each little wave that wobbles them. The lanterns, we were told, were messengers to the dead, telling them that they are remembered still by those they left behind.

●

I thought as I stood on our boat, watching the lanterns, and the huge fireworks display which accompanied them, would a Shinto person not feel at home passing a Catholic cemetery on All Souls Day, telling the dead they are remembered still?

In Kyoto we saw the huge Higashi — Honganji temple. There, leaving our shoes at the foot of the stairs, we entered the temple, and sat cross-legged on the matted floor listening to the monks chant their prayers. The chant, the high altar built before a picture of Buddha—shadowed in darkness but with rays coming out from behind the figure, made one think how easily one could be at a Christian monastery hearing the monks chanting their office at an altar of the Sacred Heart.

Incidentally—as we left the shrine and sat down on the steps to put our shoes back on, I inadvertently put one shoed foot on the stairs, and was upbraided by a temple woman. I felt like an altar boy caught serving Mass barefooted.

At the smaller Hiski—Hongani temple, we watched with interest a little lady settle herself, seated on her tibia, to pray. She looked for all the world like a little lady in a Catholic Church, stirring around as she settles in to pray. She took out her prayer-string, said one prayer, decided we were too warm, went and got us some fans, then went back to prayer.

●

I sat there watching her, looking around. (I laughed to see the collection baskets hanging in the corner.) The shrine in this temple was surrounded by a rail which looked for all the world like a Communion rail. With scant changes in furniture that temple could be made into a Catholic Church.

These are not, I well understand, essential similarities. They are, rather, existential similarities, which exist upon the plane of ordinary human reality. In noticing this I understood why the missionary bishops at the Vatican Council now, and some wise missionaries in the Orient of the past strive, and have striven, to be allowed to blend the Church's liturgy and outward appearance into the Oriental frame of mind and living. The Church is not Western, she is Catholic—that is world-wide.

Japan, despite the great work of some 1,300 foreign missionary priests, a thousand Sisters and several hundred Brothers, is still but one-third of one percent Catholic. The Japanese interest in Westernization does not seem to have reached their religious level of consciousness.

The Catholic Church still seems foreign. In fact there is growing up a new religious sect in Japan, the Sokka Gakkai, which is anti-Western, and consequently anti-Christian. That word consequently does not belong there in reality, for the Faith belongs to "all God's children" by right.

I hope the missionary bishops at the council win their point.

TO ENTER CONVENT—Miss Catherine Bates, the youngest of 15 children of Mr. and Mrs. Leonard Bates of St. Patrick's parish, Indianapolis, will enter Our Lady of Grace Convent, Beech Grove, on September 7. A June graduate of Our Lady of Grace Academy, she has two sisters who are Sisters of Providence.

QUESTION OF FINANCES

Lay theologian who converted 300 'throwing in the towel'

By CHARLES McCARTHY

FRESNO, Calif.—A lay theologian who converted some 300 persons in four years is giving up the "opportunity of a lifetime" to return to his former newspaper job.

George Randol, one of the most successful and most publicized of the seven initial graduates of the University of San Francisco's Institute of Lay Theology, became the fifth to leave the program, designed to sell the Church through use of salaried, well-trained laymen.

Although he did not survive in the program, Randol believes the use of trained laymen to explain the Church will survive and spread. However, he said, one of the original points of the program's founder, Father Eugene Zimmers, S.J., has failed the test.

MSGR. THOMAS McGovern, the pastor, praised Randol's work highly, saying it added to the apostolic spirit of the whole parish. "But there just wasn't enough money to pay him a living wage. And you couldn't ask him to spend so many hours, day and night, away from his family and not pay him a living wage," he said.

"I could spend the rest of my life here," Randol said, "if I wanted to stay at six or seven thousand dollars a year. But I and others in the program are leaving because of our insistence on being paid a professional salary. That's a problem the Church has to face."

For the program to continue, he thinks it will have to be financed on a diocesan or deanery level to include more parishes in rural and economically depressed areas. But even if the economic problems are solved, there may be other pitfalls, he added.

"WE WILL certainly be resisted if we come into a parish and attempt without any concern for tact and diplomacy, to suddenly have the congregation singing Father (Clarence) Rivers' hymns at all the Masses and the altar turned around the day after we arrive," he said.

"I have been told, and I don't know if it's true, that some resentment for the program might come from the assistant priests who resent seeing a layman doing apostolic work that they feel they should be doing. The layman has taken up the work of the assistant priest to some degree. The assistant is still looking for his emancipation."

He added: "I feel that I have been involved in something of a bold experimental approach toward the implementation of the laity. It may turn out that we were half a generation too soon."

Souvenir

HOUSTON — Astronaut James McDivitt has sent to Pope Paul VI a St. Christopher medal he carried during his four-day trip in space. Coadjutor Bishop John L. Morkovsky of Galveston-Houston told the diocesan Catholic Youth Organization convention here that McDivitt had given him the medal to forward to the Pope. Bishop Morkovsky said he sent the medal to Archbishop Egidio Vagnozzi, apostolic delegate in the United States in Washington, to be forwarded to the Pope.

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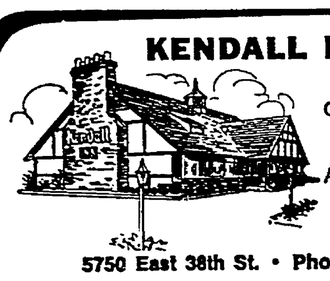

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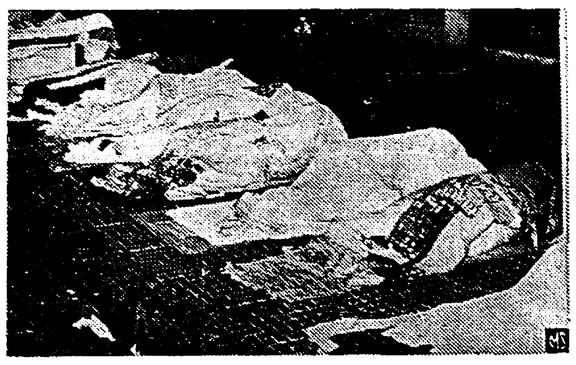
Monsignor Goossens Says:



THESE RUMPLED HEAPS are not soiled laundry. They are some of India's homeless millions. It may sound romantic to say that the stars are their blanket, but there's nothing exotic about a stone sidewalk on a chilly night. You can help free these suffering fellow humans from malnutrition, disease and despair by setting aside at least 1 cent for each meal you eat. Send us your check at the end of the month.

CATHOLIC HOME AND FOREIGN MISSIONS

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Garfield Park will be site of Talent Contest

The 12th Annual CYO Talent Show finalists who survived the frenzied auditions held last week at St. Michael's parish hall, Indianapolis, will compete Sunday, Aug. 22, for trophies and cash prizes.

The show will be staged in the Garfield Park Amphitheatre and will be divided into three categories: instrumental, vocal and variety.

There are 10 acts in the instrumental division, 12 in vocal and 10 in variety. These were chosen from a field of 127 acts.

THE CYO office announced that a trophy winner will be nemed in each division and the "best act of the show" will be chosen from the three first place winners.

A crowd of more than 2,000 persons is expected to attend the admission-free show, which will start promptly at 7:30 p.m. Joe Atkinson, president of the Indianapolis Deaneries Junior Youth Council, will act as Master of Ceremonies.

JUDGING this year's contest will be: Trish Ahern, Mrs. Gary Hofmeister and Mrs. Sam Rhinesmith in the Instrumental division; Gerry Matheny, Dr. Thomas Quill, and Sam Rhinesmith, Vocal; and Gary Hofmeister, Mike Cancilla and Mrs. Thomas Quill, Variety.

Trophies and cash awards will be presented at the conclusion of the show by Father John Elford, Archdiocesan CYO director.

Following is a complete list of Talent Show contentants:

Instrumental Division

The Mercymen, Christ the King, combo; Mark Waldo, St. Joan of Arc, piano solo; Mary Ann Richardson, Holy Name, organ solo; Jean Shea and Mary Beth Salitros, Holy Spirit, piano duet; Patty and Paula Kaperak, St. Ann, Terre Haute, accordion duet; Theresa McDonough, Holy Name, organ solo; Gregory Rathe, St. Catherine, violin solo; Jeanette White, St. Christopher, piano solo; Dan Groves, St. Jude, accordion solo; Donald Stewart, Holy Name, marimba solo.

Vocal Division

Barbara Bates, Holy Name; Joan Wachsman, St. Catherine; Janie Pich, Holy Name; The Folksingers (Jeannine Chiplis, Becky Snyder, Dee Feldt, St. Catherine; Mary Ooley St. Catherine; Kathleen Arszman, St. Ann; Mike Korkamp, Holy Spirit; The Shenadoah Singers (Mary Ellen Strange, Mike Trebbing, Vicki Beeson, Mike Read), Sacred Heart, Jeffersonville; CYO Choir, St. Catherine; The Lux Trio (Kathy Lux, Tom Lux, Mary Louise Moynahan), Christ the King; Dorothy Mayfield, St. Michael, Charlestown; The Hum-and-Strummers (chorus), Holy Name.

Variety Division

Debbie Delano, St. Joseph, tap solo; The Ginger Snaps, Holy Name, dance group; Steve and Ellen Huth, St. Catherine dance duet; Jeanette Colwell, Sacred Heart, ballet solo; Cicki Wagner, St. Christopher, monologue; Eva Corsaro, St. Catherine, tap solo; Flip and Flop the Flapper s, St. Christopher, dance duet; Marcia Sabotin, Lourdes, dance solo; Hillbilly Herbie and Friends, St. Christopher, comedy trio; The Islanders, Holy Name, song and dance group.

Gift to farmers

PASTO, Colombia — A community of Oratorian priests has announced plans to distribute to poor Colombian farmers 2,500 acres of land it received through a legacy. The priests also said they would build a school for 1,500 students in Pasto.

CYO BOYS' SOFTBALL CHAMPS—For the second time in three years, St. Anthony's Junior CYO Boys' Softball team has won the Indianapolis CYO Summer League title, stamping itself as a dominant team in the sport. This time the Westsiders defeated St. Catherine, 14-8, in the final game at Engelhardt Stadium August 4, with the aid of two four-run splurges in the last two innings. By the way, it was St. Anthony's third straight appearance in the championship game. Shown with the new champions are Coach Joe Fox (third from left, back row) and Priest Moderator Father James Byrne (sixth from the left).

Baseball crowns won by Holy Name and Little Flower

The CYO wound up its summer baseball activity Wednesday, Aug. 11, with the coronation of over-all champions in both the B and C divisions.

Little Flower, last year's runnerup, downed St. Pius X, 10-3, with the help of an eight-run second inning to snatch the C-League trophy. Little Flower, representing the South-East division got their runs on nine hits, while holding the opposition to two.

In the second game under the lights, Holy Name took the B-League championship by defeating Little Flower 4-1. Both teams scored once in the first inning and the scoreboard read one up for four innings. In the fifth, Holy Name capitolized on Little Flower errors, to score three times; this remained the margin of victory. Both teams were held to four hits.

Holy Name, title-holder of the South Conference thus avenged a 4-3 loss in last year's championship game. This was Holy Name's third appearance in the title game, but their first win.

TO ENTER CONVENT—Miss Marilyn Ann Schickel, daughter of Mr. and Mrs. Peter J. Schickel of St. Mary's parish, Lanesville, will enter Our Lady of Grace Benedictine Convent, Beech Grove, on September 7. She is a recent graduate of Lanesville High School. An Open House will be held in her home from 2 to 5 p.m. Sunday, Aug. 29. No invitations have been issued.

Ecumenism

ASSISI, Italy—Special quarters have been set aside in the Franciscan monastery of St. Damian here for the use of visiting clergymen of non-Catholic churches who may wish to participate in the life of a Franciscan community. Announcement of the Franciscan gesture was made by the ecumenical secretariat set up last January by Bishop Giuseppe Placido Nicolini of Assisi.

For flood relief

CHUNCHON, Korea—Catholic Relief Services donated 150 tons of food to be used as payment for workers who are helping this city clean up the effects of a ravaging flood. The American Catholic relief agency had previously sent food to the flood victims.

Look to future, teen-agers told

CHICAGO — Catholic young women were advised to forget the "good old days" and work out programs that can help make them effective wives and mothers of the ext decade at the Junior Catholic Daughters of America convention here.

Speaking at the first national meeting of the Junior CDA, Bishop William G. Connare of Greensburg, Pa., national episcopal moderator, said, "While the goal remains unchanged, lay people by their own right have their own role to play in Christianizing our age."

"With respect for your elders, and gratitude for their countless gifts over many years," Bishop Connare urged the 400 delegates from 38 states, "you will proceed to develop ideas of your own."

He told them that their programs should not be confined to their personal lives, but should reflect "that social sense so characteristic of the intelligent and informed Catholic woman of today."

TWO-IN-A-ROW FOR ST. ROCH—St. Roch's Junior CYO Girls' Softballers broke St. Catherine's long domination of the sport last year, then decided that it would be a good idea to start a dynasty of their own. So, they proceeded to win the 1965 Indianpaolis League title by edging St. Anthony's Division One champs, 3-2, in the championship game at Engelhardt Stadium on August 4. The contest was the tightest in the six-year history of girls' softball competition, and St. Roch won it by coming from a 2-1 deficit with two runs in the bottom of the fifth inning. Charlie Bogeman (back row, center) coached the champions through their second championship season. Standing next to him is Assistant Coach Norm Kuehr.

Extend bowling event deadline

The deadline for the St. Philip Neri CYO Bowling Tournament has been extended to Monday, Aug. 23. The tourney will be held at the parish alleys, 550 N. Rural, Indianpaolis, starting Wednesday, Aug. 25.

Each bowler will roll three games. Trophies will be awarded for the high actual game, high actual series, and second high series. There will be one set of trophies each for boys and girls.

There is no limit to the number of entries per parish. The entry fee of $1.75 must be included with the entry blank. Members of the Youth Bowling Association must submit their number with their entry. Everyone must list his age.

Entries should be mailed to St. Philip Bowling Tourney, c/o Mrs. Leona Rey, 365 N. Tacoma, Indianpaolis, Ind. 46201.

Practice opens for grid season

Practice for the upcoming CYO football season began this past week. The next event is the coaches' meeting scheduled for Thursday, Aug. 26, at Chatard High School, 5885 Crittenden Ave. Coaches from the local Catholic High Schools will be present.

The coaches from the 100-pound league are to meet at 7:30 p.m., followed by the Cadet coaches' meetings at 8:15.

The season gets underway Sunday, Sept. 12 with the annual Jamboree at the CYO Stadium. Games begin Wednesday, Sept. 15 for both leagues.

One team has been added to the 100-pound league, boosting the number to 26. The Cadet league still stands at 35.

Two deacons to speak at CYO recollection

Final plans for the Evening of Recollection to be held Tuesday, Aug. 24, were announced by the CYO office this week.

The summer spiritual exercise for Indianapolis area youth will be conducted at two sites: St. Joan of Arc parish, 4217 Central Ave., for the North Indianapolis deanery, and St. Roch, 3500 S. Meridian St., for the South deanery.

TWO DEACONS from the city will be the speakers at the ceremonies. Rev. Mr. Peter Martich, of St. Christopher parish, will preach at St. Joan of Arc, while Rev. Mr. Larry Crawford, St. Catherine, will be speaking at the South.

The program at both sites will be the same. The opening hymn at 7:30 will be followed by a homily. A Bible Vigil follows, then the closing talk, reception of Holy Communion, a hymn and recessional.

CONFESSIONS will be heard during the Bible Vigil, and between 7:15 and 7:30.

The singing and Bible Vigil hymns will be led by Father Donald Schneider at St. Joan of Arc, and by Father Thomas Breidenbach at St. Roch.

JOINS PEACE CORPS—Miss Eileen Marie Lally, daughter of Mrs. Mary E. Lally of SS. Peter and Paul Cathedral parish, will begin training for a Peace Corps assignment to Malaysia on August 28 at Northern Illinois University. Field training will begin November 27 in Helo, Hawaii. She is a graduate of St. Agnes Academy and Marian College. An Open House will be held from 3 to 5 p.m. Sunday, Aug. 22, in her home, 41 E. 36th St., Indianapolis.

Bishop gives new look to 'Catholic action'

STEUBENVILLE, Ohio — A new approach to Catholic action for men of the Steubenville diocese has been taken by Bishop John King Mussio because today "organizational effort is not attractive to many of our Catholic men."

In a pastoral letter Bishop Mussio announced that every parish in the diocese is to have a men's Catholic action unit hinging on a parish committee of from three to 10 men. The parish group will be called Catholic Men.

"IT IS MY observation," the bishop said, "that today organizational effort is not attractive to many of our Catholic men. Why this is so can be explained in many different ways by many different observers of our Catholic organizational life today.

"There is no question that these men are willing to serve the proper needs of the Church by a reasonable use of their talents, time, and energy. They are too busy, however, with their business, social, and family life to obligate themselves to a routine of meetings, projects, and time-consuming programs which, in their judgment, are too far removed from the urgent needs of the Church in our modern times."

BISHOP MUSSIO said every man in a parish is to be considered a man of Catholic action, but that no organization, membership, or dues are to be involved.

Representatives will be responsible to a regional council of Catholic men, which in turn will help to form a Diocesan Council of Catholic Men. While the existing Diocesan Coordinating Council was not mentioned, it was explained that the new unit involves only the parish Catholic action units and their respective deanery councils. All men's organizations, on the other hand, are affiliated with the Diocesan Coordinating Council.

A bulletin will be sent periodically to the men to keep them abreast of happenings on the state and federal levels which affect Catholic life.

TO ENTER CONVENT—Miss Sandra Kay Stier, daughter of William Stier and the late Mrs. Stier of St. Bartholomew parish, Columbus, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. She is a June graduate of Immaculate Conception Academy, Oldenburg. An Open House will be held from 2 to 4 p.m. Sunday, Aug. 29, in St. Bartholomew School. No invitations have been issued.

CCD exhibit set for the council

ALEXANDRIA, La.—An exhibition of the works and programs of the Confraternity of Christian Doctrine has been scheduled for the benefit of the council Fathers at the Vatican during the fourth session of the Second Vatican Council which convenes September 14.

Bishop Charles P. Greco of Alexandria, chairman of the U.S., Bishop's CCD committee, disclosed here that he cleared the project personally with Pope Paul VI.

Dance slated

RICHMOND, Ind.—Holy Family parish will sponsor a Junior CYO dance on Sunday, Aug. 22, from 7:30 until 10:30 p.m. Those attending are asked to wear school dress.

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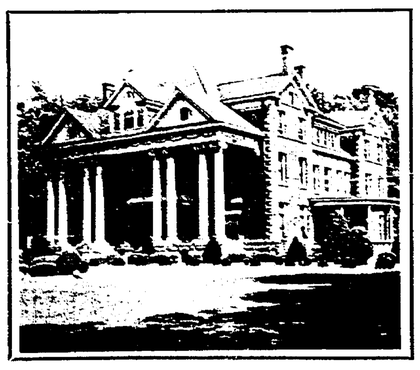

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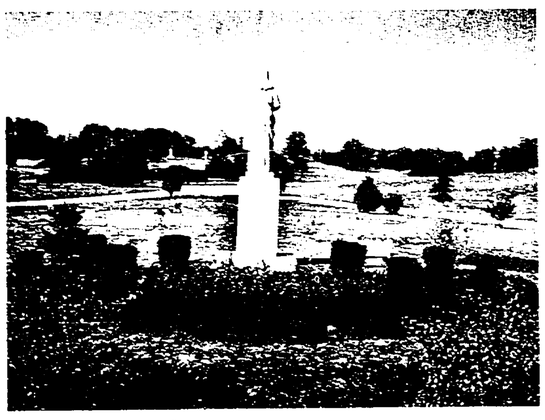

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FOURTH SESSION OUTLOOK

'Institutional' Church seen on way out

(Last of a series)
By JAMES M. JOHNSON
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ROME—"The institutional Church that we have known and which has lasted from the time of the Reformation is collapsing," observed Father Charles Davis, noted English theologian, recently. "The institutions are falling of their own weight," he added.

The exposure of the weaknesses of the structure in much of Church life today, Father Davis noted, represented one of the most important contributions of the Second Vatican Council.

"It was inevitable," he said. "It had to happen. Before we could consider new structures, new approaches, the old systems and structures had to be toppled. As long as we had the old structures, we could see them and assume the Church was succeeding. In the debris of the collapse we can now see how much we were failing.

"The only surprising thing is that the old structures and forms lasted as long as they did," he said.

NOT ALL bishops, theologians, priests or laity in Europe share Father Davis's viewpoints. But enough leaders do so that anyone who wishes to see what developments lie ahead must take such opinions quite seriously.

Obviously, there also are great differences among those who predict and approve far-reaching changes in the institutional Church. There are quarrels and disagreements. But almost all leaders in the Church agree that a major upheaval already has begun and that it long has been needed.

Actually, the Vatican Council has not concerned itself to any great extent with structure. In the **schema**, "On the Pastoral Duties of Bishops," which will be voted by the council this fall, it does recommend an episcopal senate which would bring bishops from nations throughout the world to Rome to advise the Pope and aid in the government of the universal Church.

The council also has emphasized the role of the episcopal conferences—in the same document—and stressed the importance of advisory and collegial groups at diocesan and parish levels.

Even in its recommendations for reforms in various structures within the Church—seminaries, colleges and universities, religious orders, the lay apostolate—the council has avoided going into detail. General directions are indicated and encouragement of further reforms is given, but the council has avoided, for example, decreeing particular reforms or changes in seminaries.

THE COUNCIL has endeavored to develop a spirit or an approach, which of itself leads on to major changes within the institution. By departing from the concept of the lay apostolate as a dedicated, obedient army of laymen marching in perfect order under the close supervision and command of priests, bishops and Pope, the council has undercut virtually all present structures in this field. Because so many of the old structures were formed under the old spirit, they have been made obsolete.

A wholesale restructuring, therefore, can be expected in virtually all areas of the institutional Church. But this restructuring will be developed after the council and will result more from intuition and experiment than conscious planning or instruction.

In this development, more attention undoubtedly will be given to the insights of the current theological, Biblical and philosophical renewal in the Church. The institutional Church, for many decades, has escaped the critical inspection of the theologian or philosopher and has developed almost entirely on its own criteria, which never were too demanding.

MANY PASTORAL practices in the United States, as well as other countries, often appeared to be quite successful. In reality, many of them were based on extremely weak theology. It often was a question of using excellent means toward no particular end.

"In England, we Catholics have been fooled by heavy attendance at Mass," Father Davis observed. "The crowds at Mass obscured the fact that increasing numbers of baptized Catholics were leaving the institutional Church. We have devoted our attention to those in the fold and have not gone out to seek those who have strayed.

"As long as we were content with the appearances, we could afford to scorn the Anglican church and expectantly await its collapse.

"But, in many respects, the Anglicans may be in better condition than we Catholics. They're dealing with realities, with the hard facts. We're still wallowing in the security of illusion."

In most European nations, however, there is little illusion. Even in the so-called Catholic countries, the Catholicism often is little more than a veneer of history. Among great numbers of leading theologians, philosophers, scholars, bishops and priests in Europe, there is an acute awareness of the need for fundamental and even startling changes.

A debate already has been under way for some time over the purpose and structure of the parish. Father John Fitzsimmons, a British sociologist, said recently that he believed the present parish structure has outlived its usefulness.

"We need smaller units in which Catholics can know one another better. And the priest must know his people if he is to serve them better. Group dynamics and other techniques, which I believe are more readily and widely used in the States than here, can be effectively used only with small groups. And only in small units is it possible to develop individual, personal commitment."

Father Fitzsimmons said he expected the worshipping community to be no larger than a neighborhood in a city or "even only several blocks in a neighborhood."

With declining vocations and increasing secularization of priests who wish to marry, it would be, at present, impossible to adequately staff such units.

In some quarters, therefore, there have been suggestions that the "Mass-saying priest" be recreated. Educated and dedicated married men would be ordained to the priesthood to serve liturgically as leaders of the smaller communities. They would be served and advised by the "professional" cleric who probably would remain celibate and be occupied full-time in religious work.

FATHER Karl Rahner, S.J., however, insists that the parish and especially the diocese must be large enough and contain enough diverse elements that it effectively mirrors the universal Church. The smaller units within the Church must be, as it were, microcosms of the universal Church.

Father Edward Schillebeeckx of Holland agrees generally with Father Rahner. He, too, believes that the smaller units must display the diversity of the whole Church. He fears that the unrestricted development of special ministries might result in one parish serving professional people, another serving the poor, another serving the worker.

"I think too," he said recently, "that the priest must always be a professional, devoting his full time to the service of the Church. It could be that deacons will be used extensively to work with smaller groups in which greater personal commitment could be developed. So far, however, I know of no Dutch or European bishops, except for the Germans, who have any immediate intention of ordaining and using deacons."

Meanwhile, Father Jean Danielou in Paris has attacked the idea of smaller units, fearing that the Church will lose what influence it still retains in the cultures of most European nations. He believes that the Church should work with specialized groups, such as trade unions, groups of intellectuals, professional bodies, schools.

In Holland, Bishop Willem Bekkers of s'Hertogenbosch is planning to assign as many as 10 priests to live together as a community. The priests would be working especially with residents of apartment blocks near s'Hertogenbosch.

The Bishop believes that the priests could pool their talents, experience and knowledge and serve the people more effectively. He also is convinced that the spirituality of the individual priests would be strengthened through their communal living. A shortage of funds, however, has delayed the scheme.

Bishop Bekkers's project fits well with the ideas of Father Schillebeeckx, who recently suggested that the principle of collegiality must be applied at the parish and diocesan levels.

"Priests, too, form a college," he said. "This is important for the apostolate. All priests will have to plan their apostolate together in the future."

A COLLEGIAL sense also is being applied to a new seminary near Louvain, Belgium. Cottages have replaced dormitories

(Continued on page 10)

● *FAMILY CLINIC*

Neighborhood bully vexes young mother

By JOHN J. KANE, Ph.D.

What does a mother of five children, ages two to nine, do about a neighborhood bully, aged ten, who comes to her for attention? He wants me to admire his work.

He plays with younger children and hits them for no reason. He has committed arson. He made his first Communion, but never goes to church. Neither does his mother who frequently is out when he comes home. His father excuses all by saying, "Boys will be boys."

●

Just what you can do about this bully is a difficult question. From your description of his conduct, this child is quite ill psychologically. He is the victim of maternal neglect and paternal indifference. He turns to you as a surrogate mother.

In justice and even in charity, I doubt you have any responsibility whatsoever for this boy. You can be kind to him, give him attention, but you are dealing with a deeply serious problem on a highly superficial level. In the final analysis, your paying attention to him may only be delaying the inevitable. The sooner he receives professional assistance, the better for him, for you, and for the entire neighborhood.

This is a problem which his parents had better face squarely before the public authorities do it for them. Naturally, you hesitate to interfere in affairs that are not yours, but since this youngster seems to depend so heavily on you, I strongly urge you to attempt to have a talk with his mother and father.

In my estimation this boy is suffering from a deep feeling of insecurity and inferiority. He associates with younger children because he is able to dominate them, and if there is any question of such domination, he can enforce it physically because of his age and size. This apparently, he does not hesitate to do.

I am amazed that the parents of this child have not already taken some action about it. What a mistake people make when through fear or tolerance they neglect the signs for help which this boy is putting out. At his age the prognosis may be quite favorable. But if action is delayed for five or six years, the possibilities of change are lessened.

His father is completely evading reality by pretending that the youngster's activities are in the spirit of boyishness. There is nothing unusual about a boy of ten getting into a fight with another boy. It is something, however, quite different when he is striking children much younger than himself. The father is going to be brought up short with the reality of the situation through the intervention of the authorities unless he can be awakened to move himself.

●

His home situation sounds as though it were rather thoroughly disorganized. Since his mother took the trouble to have him receive his first Holy Communion, why has she lost all interest in his continuing attendance at church? Other questions could be raised about why she neglects this boy the way she does. I fear your talk with her will prove very successful.

But hasn't his conduct come to the attention of his school teachers? What about the pastor or one of the parish priests, doesn't one or the other realize that this youngster is not attending church? I doubt the kind of conduct that you have described in your letter can go unnoticed very long in a community of the type in which you reside.

Since you do feel a deep interest in this boy and want to help him, if a talk with his parents fails, then I suggest you move on to his teachers, one of the parish priests or the Catholic Social Service. I know how you fear to take the initiative because it seems to be interference with the obligations of his parents. But since his parents are not assuming their obligations and since you sincerely want to help the youngster, then you may take these steps.

Perhaps it will motivate you more strongly to do something if I mention that if nothing is done, the police will intervene. Actually, the boy is already technically a juvenile delinquent and could be so adjudged in a juvenile court. If you go to any of these people, you are not an informer. You are not going in a spirit of revenge or retaliation, but really acting as a type of surrogate parent to him.

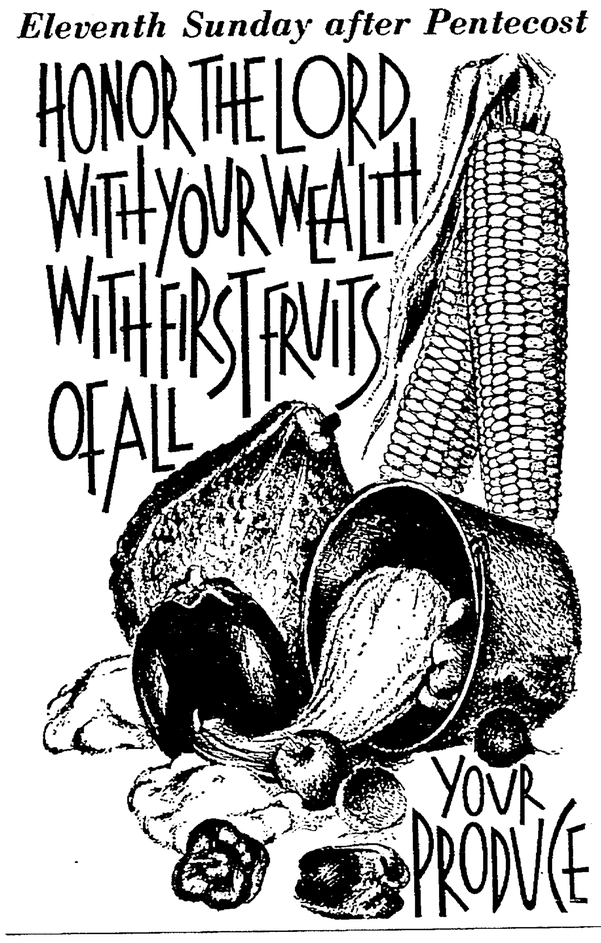
●

I wish it were possible to tell you that you could accomplish a great deal on your own, but I frankly doubt it. This seems to be a serious behavior pattern and considerably more may be behind it than one would at first believe.

In my opinion, this youngster should have psychiatric care, and he should have it as soon as possible. When you go to his parents, if you do, I would not put it quite so bluntly because you will either frighten or in-

(Continued on page 10)

Eleventh Sunday after Pentecost



● GOOD NEWS

What do we offer?

By MARY PERKINS RYAN

When a man and woman get married, they offer themselves to one another in the sense that they promise one another a whole lifetime of mutual self-giving, "until death do us part." Each will have to give up various kinds of self-interest and self-centeredness in order to share a real married life, and create a climate of love for their children to be brought up in. Each will have to contribute strength and time and talents to help the other, and their children, toward fullness of life. All this will be summed up and symbolized in the marriage act that makes them "two in one flesh." The marriage ceremony is a mutual self-giving in promise, through the sign of their mutual consent.

On the other hand, when a man plunges into a stormy sea, for example, to save someone who is drowning, there is no promise or sign involved—he simply offers his life in his action.

At the Last Supper, our Lord "offered Himself" to the Father in both these ways at once. By offering the customary prayer of praise for all God's wonderful works for His People and, in this context, carrying out the whole work of our redemption in the sacramental sign of the bread and wine become His Body and Blood, He at once dedicated Himself to this work and effected it.

When we read the New Testament accounts of what our Lord said and did at the Last Supper, this offering aspect does not seem to be very clearly indicated. But there was no need to do so. The context of the whole meal was sacrificial, in the sense that the participants thought of it as a remembering of God's wonderful works for His people, particularly the Exodus and the Covenant, and a commitment to carry out in their lives the purpose of these works and of all the prescribed sacrifices—to bring God's people together, to live in His Presence. When our Lord said, "This is My Body, given for you . . . This is the Cup of My Blood, of the new and eternal Covenant . . ." He was dedicating Himself to carrying out the work of our redemption through His death on the Cross, and actually carrying it out in its sacramental sign.

So, when the Church celebrates the Eucharist, Christ's offering is re-presented: His self-dedication for the love of the Father and mankind to the work of our salvation, and His carrying it out.

Scholars tell us that it was when Christian communities no longer had a vivid awareness of what Jewish ritual meals signified—and a regular meal had ceased to be part of the celebration—that the Eucharistic prayer began to stress explicitly the sacrifice aspect of the Eucharist. In our present Canon of the Mass, the prayer that follows the Consecration says: "And so, Lord, we your servants and also your holy people, remembering the blessed passion of Christ, your Son, our Lord, and also His resurrection from the dead and His glorious ascension into heaven, offer to You the Holy Bread of everlasting life, and the Cup of eternal salvation." In these words, the priest states that we are offering to the Father Christ's loving self-giving to carry out the work of our salvation and His carrying it out through His Passion, and glorification,—both made present in, and signified by, the consecration of the Bread and Wine.

We can take part in Christ's self-offering thus re-presented in the Mass because we are His members. And we can also offer ourselves with Him in the sense of rededicating ourselves to the terms of the New Covenant, recommitting ourselves to laying down our lives to carry out the purposes of His love among mankind. This, of course, is a promise-offering, to be carried out in our daily lives, the offering which Christ's sacrifice enable us to make, which He takes up into His own perfect offering of love. Our present Canon says nothing explicitly about our self-offering. But in offering His, we know that we may include our own in it because this is what He wants, to unite us with Himself in His offering of love and in the life that is the effect of this offering.

Four Americans among ordinands

SEGOVIA, Spain—Four Americans—a research chemist, an electrical engineer, a rocket physicist and a philosopher—were among 19 members of the Opus Dei association ordained recently in Spain.

The Americans are Fathers George W. Crafts, a Bostonian, former research chemist with the Standard Oil Company; Lawrence A. Kutz of Milwaukee, an electrical engineer from the University of Wisconsin; Gregory V. Haddock from New York City, a physicist who worked on advanced rocket development; John C. Kubeck of Chicago, a philosopher and author who taught in several universities in Europe.

Founded in Spain in 1929, Opus Dei is an apostolic association of priests and laity.

Frank Duff named council auditor

DUBLIN—Frank Duff, founder of the Legion of Mary and president of its Concilium, has been named a lay auditor for the fourth session of Vatican II which opens on Sept. 14.

At a ceremony held in St. Saviour's church here, Duff received the 1965 Pius XII Marian Award of the Montfort Fathers. The presentation was made by Father Francis Tomai, S.M.M., of Bay Shore, N.Y., in recognition of Duff's notable service to Our Lady.

The Legion of Mary has 1.5 million active members and an estimated nine million auxiliary members.

Named for award

LAFAYETTE, La.—James R. Oliver, dean of the graduate school at the state-supported University of Southwestern Louisiana here, has been selected for the 1965 award as outstanding Catholic faculty member on a secular campus. The presentation will be made by the National Newman Alumni Association at the National Newman Congress Sept. 4 in New York.

THE WEEK IN LITURGY

By REV. PASCHAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

Aug. 22 ELEVENTH SUNDAY AFTER PENTECOST. Communication with one another is usually done by speech. Often enough the ability to speak is not appreciated until one is deprived of it. The same with hearing. A person who suffers a paralytic stroke and loses the power to speak or who can only mumble incoherently discovers how difficult it is to communicate a simple message, or one's needs or wishes. When deafness is added to muteness then it also becomes difficult for others to communicate with the afflicted person.

Sometimes children pretend to be deaf when a parent calls to them so that they will have an excuse for not hearing a command or a directive given them. Some adult Christians play this child's game with God and pretend to be spiritually deaf as an excuse for not keeping His commandments. They pretend not to hear their conscience; they feign not hearing requests for aid from their neighbors. They need Christ to open their spiritual ears so they can hear clearly and perfectly the Gospel teachings. They need an "Ephphatha, that is to say, be opened" (Gospel).

Commemorated today is the feast of the Immaculate Heart of Mary which Pope Pius XII established in 1944 as a perpetual reminder that he had consecrated the whole world to the loving and immaculate heart of the Mother of Christ.

Aug. 23 ST. PHILIP BENIZI. This saint is one of the glories of the Order of the Servants of Mary. He wanted his life to be of service for God and others and entered the Servites as a lay Brother, although he had earned a doctorate in philosophy and medicine. After a few years his ability and talents became known to his superiors who had him ordained a priest.

The Church and his Order were his greatest treasures, both of which he served devotedly. "For where your treasure is, there will be your heart also" (Gospel).

Aug. 24 ST. BARTHOLOMEW. Not much is known about this Apostle in detail. He is listed with the other Twelve by St. Luke (Gospel). Tradition says that he was a native of Cana in Galilee where Christ performed His first miracle. Christ declared that he was an Israelite in whom there was no guile.

Aug. 25 ST. LOUIS IX. This holy king of France was carefully educated by his deeply religious mother, Queen Blanche. He ascended the throne at the age of 20, having been married at 19 to Margaret of Provence who bore him five sons and six daughters. His commitment to Christ is exemplified by his remark to a friend that he would rather become a leper than commit one mortal sin, and by leading two Crusades to the Holy Land. It was there that he exchanged his earthly kingdom for the Kingdom of Heaven in 1270. Although he was "a man of noble birth" (Gospel) it was not his nobility of birth that counted; it was the Christian nobility of his life.

Aug. 26 MASS AS ON SUNDAY. Christ cured a number of persons at various times of deafness, muteness, and blindness. We have a description of one of these cures of a deaf man with a speech defect (Gospel). The ritual Christ used has been adopted in the liturgical ceremony of Baptism when spiritual deafness, muteness, and blindness are alleviated. For the Sacrament of Baptism not only makes us the adopted children of God and heirs of heaven, but opens our spiritual ears to Divine truths and gives our tongues the power to speak with spiritual wisdom. It opens the eyes of our minds to the truths of faith.

Aug. 27 ST. JOSEPH CALASANZ. Born in a castle in Spain in 1556, Joseph grew up and was educated in his own country and spent nine years in it as a priest before going to Rome. There he founded a religious society to educate poor children. He had much to suffer from civil and ecclesiastical authorities and from his own confreres. The congregation he founded is known as the Piarists or Scolopi. He died at the age of 92, "and the Lord our God gave him everlasting glory" (1st Lesson).

Aug. 28 ST. AUGUSTINE. A mother prayed for her wayward son for many years and obtained his conversion and commitment to Christ. In the process she also became a saint. This mother-son pair are St. Monica and St. Augustine. He is known to Christians all over the world as a man who conquered himself. As such he has been an inspiration and encouragement to many men and women whose spirits were willing but whose flesh was weak. At his death in 430 he could say with St. Paul, "I have fought the good fight. I have finished the race. I have kept the faith" (1st Lesson).

Nuns are assigned to Newman work

CHAMPAIGN, Ill.—Two Benedictine nuns have been assigned full-time to the staff of the Newman Foundation at the University of Illinois.

Sister Philomena Sloan and Annunciata Kelly, Benedictine Sisters of Nauvoo, Ill., will live in the Newman annex on campus and assist the current staff of five priests in interviewing and counseling as well as in coordinating programs.

Ford grant

NEW YORK—The Ford Foundation has granted $170,000 to Lovanium (Catholic) University in Leopoldville, the Congo, for continued support of a junior college program under which promising students are prepared for university work.

● *THRU GOD-COLORED GLASSES*

Links with Judaism

By GILBERT ROXBURGH, O.P.

Last week we spoke of the enormously important links between Judaism and Christianity, links which must be respected in the current dialogue between these related faiths.

But what is the relationship between Christians and Jews today? What is the theological attitude of the New Testament toward the Old, as the Old lives today among adherents of the New?

St. Paul states that we are to continue to look upon Jews as a group loved by God, for they have been singled out in history for the Covenant of the Old Law, even though they are still waiting for what we believe has already been accomplished: salvation through Jesus Christ. We are the inheritors of the promises made to the patriarchs and the prophets, but it is only through our membership in the Covenant that we partake of these promises. And we become members of the Covenant through the New Passover, the New Exodus—that is, the Death and Resurrection of Jesus Christ.

●

This is not to be understood, therefore, as though Christians considered Jews to be cast-off by God. On the contrary, St. Paul says that their existence now has some mysterious meaning in God's sight, for God loves them and will never forsake them.

Do Christians want to convert Jews?

In a general sense, we believe that God wants all men to be Christians. But this embracing of Christianity, under whatever circumstances, must be a free human act, under God's grace. Nor should this mean to a Jew that he is forsaking his Judaism, for we look to the day when Jews will see what we as Christians see—that Christianity is Judaism's great fulfillment. Until that time, we respect them and their faith.

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Do Catholics consider Jews guilty of murdering Christ?

This is at present under consideration by Vatican II. I doubt that very many Catholics ever think of Jews as "Christ-killers." Christ was killed by sin—and not merely by the sins of Jews, but the sins of all men, the entire human race. In some moral sense, I suppose, every one of us is a killer of Christ, though, physically speaking, only those willingly present on Calvary killed Christ, and are, therefore, guilty to whatever extent they participated.

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What might be some of the goals of the present Jewish-Christian dialogue?

First of all, Jews and Christians should know one another, culturally as well as theologically—as we are, not as we have been. Secondly, we should constantly stress our kinship with one another, as this is manifested through Scripture and through Christ.

Finally, we should act together in matters of social justice: helping the sick and needy of this world, alleviating ignorance, fighting racial or religious intolerance of any sort.

And in our hearts we should contemplate and pray over our constantly growing realization of the many bonds that unite us.

● *VIEWING WITH ARNOLD*

Wyler's 'Collector' is provocative film

By JAMES W. ARNOLD

The chief argument over William Wyler's "The Collector" is going to be whether it is much more than a bizarre horror-suspense tale about a psychotic young Englishman who locks a pretty art student in his basement, about his pathetic attempts to persuade her to love him and her pathetic attempts to escape by pretending she does.

The original, John Fowles' superb 1963 novel, had a good deal more. The polite madman seemed to represent all that was ugly and twisted and loveless in the modern world, and the life-loving girl all that was intelligent and positive and beautiful. There was a certain poignance in his loving her, without really understanding why, and her understanding him, without being able to love him. It was a kind of fable of the two sides of humanity and the inevitable, tragic conflict between them.

●

Fowles could not be summarized in a paragraph, and when one begins to see symbolic meanings in a good book, there is no end to it. Thus there seems at one point an implied comparison betwen the madman and God as the keeper of a comfortable but meaningless prison. He seems to be kind, he seems to respond, but he doesn't: "God is impotent. He can't love us. He hates us because he can't love us." In her despair, the girl, Miranda, sees this as the explanation for the problem of suffering.

The movie doesn't wander into such deep and troubled waters, largely because Myler has found no adequate cinematic substitute for Miranda's diary.

This is by far the best part of the book, presenting the sordid events through the mind of a sensitive and fascinating human being who serves as both victim and interpreter. Without her full character, "The Collector" is a pointless thriller that one may respond to with indifference.

The irony is that veteran, first-rank director Wyler ("Best Years of Our Lives," "Ben-Hur") has been able to film the essence of the cold, impersonal kidnaper, but the girl's spirit and intelligence are not fully available to the eye of the camera. For one thing, she is always acting for her captor, contriving to win her freedom; we don't see her as she is. Thus the film belongs to the man, and automatically falls to his level.

Some suggestion of the intellectual and class conflict between them remains, but it is reduced by the nature of the actors. Samantha Eggar is not quite all that upper class in manner or wit; Terence Stamp (who plays with a delicate, sullen edge) lacks sufficient opportunity to bring out all his man's vulgarity. When the matter suddenly boils up and Stamp declaims against Picasso and J. D. Salinger, it seems put-on.

●

Since playing a madman, even a calm one, is never really difficult, Miss Eggar's role is the toughest. She is convincing as a pretty college-type, frightened by an evil none of her books had prepared her for. That she is no more than this is not her fault. And her final, shivering, I-don't-want-to-die speech is as shattering as one might expect.

Clearly the movie, even as a will-she-escape-or-won't-she epic, is not everyone's idea of a gay night out. The man is a deviate with unpleasant urges, not all of which are detailed in the film, and the unfortunate girl finds herself doing several things, violent and sexual, which Aunt Martha would not approve.

In probably the most controversial scene, Miranda tries to seduce her shy, inhibited captor in a last, desperate bid for escape. The passage is not really offensive, in either book or film, although it helps in the book to know exactly what she is doing and why. But there is a delicate moral problem related to the graphic nature of the movies. I can read about a seduction and, if the author is artful, remain uninvolved. But when actress Eggar, very much alive, sets out in front of me to arouse a young man, also very much alive, I tend to lose my aesthetic distance, no matter how artful the director.

Miranda's loss of character and the elimination of virtually all the details of her outside life are the major negative changes from book to film. One may also protest the ending, which now appears accidental, almost Miranda's fault, rather than the inevitable slow outcome of the situation.

Another new scene, in which a visitor drops by while the girl is bathing and she tries to signal him by letting the tub overflow drip down the stairs, is pure vintage Hitchcock.

But movies are not always at a disadvantage, even in a subtle tale. In the first 10 minutes, with some narration but without dialog, Wyler brilliantly sets up the conflict. He shows Stamp collecting butterflies in a field and coming upon the remote house he will use for a prison, suggesting evil in an otherwise pretty picture through ominous musical chords. (Otherwise the music throughout tends to be simple-mindedly melodramatic). He then shows him following her in a van through city traffic in a series of hidden-camera and zoom-lens shots that could never be duplicated in mere prose.

The scenes in the butterfly room (one shot shows Miss Eggar's symbolic reflection in one of the showcases) and the moments of man-woman combat are exciting (although I've seen better recently, e.g., in "The Pumpkin Eater"). Artfully, Wyler photographs the difficult and bloody scene where she clubs Stamp with a shovel outdoors in a driving rain, emphasizing the messy animal violence and at the same time softening its crudity.

(Legion of Decency: A-4—unobjectionable for adults with reservations.)

Appointed

LAGOS, Nigeria — Auxiliary Bishop John Kwao Amuzu Aggey of Lagos has been named by Pope Paul VI to succeed 75-year-old, U.S.-born Archbishop Leo Hale Taylor, S.M.A., who has resigned.

TO ENTER ORDER — Miss Rosanne Taylor, daughter of Mr. and Mrs. Arthur R. Taylor of Little Flower parish, Indianapolis, will enter the Postulate of the Sisters of St. Francis, Oldenburg, on September 8. She is a graduate of Scecina Memorial High School. An Open House will be held for Miss Taylor in the home of her parents, 1427 N. Drexel Ave., from 3 to 5 p.m. Sunday, Aug. 29. No invitations have been issued.

TO ENTER CONVENT—Miss Irene Stebnicki, a June graduate of Providence Aspirancy at St. Mary-of-the-Woods, will enter the Sisters of Providence Novitiate on September 12. She is the daughter of Mr. and Mrs. Chester Stebnicki, of St. Philip Neri parish, Indianapolis. An Open House will be held from 2 to 4 p.m. Sunday, Aug. 29, in her home, 831 N. Parker Ave. No invitations will be issued.

GRADUATES—Above are the members of the 1965 graduating class at St. Anthony Hospital School of Nursing, Terre Haute. The commencment exercises were held in St. Joseph's Church on August 14. Father Raymond McGinnes was the speaker. The graduates are, front row, left to right: Gyll Brewer, Barbara Olsen Williams, Raelene Heber McCauley, H. Carol Ousky, Carol Williams and Linda Shobe. Back row, left to right: Kathryn Arcamo, Sandra Adams, Mary O'Brien, Linda Harris, Mabel Ann Lessinger, Sharon Esker and Lorraine Kevorkian. (Photo courtesy of the Terre Haute Tribune-Star)

PAVLA story set for radio airing

WASHINGTON—The story of the Papal Volunteers for Latin America (PAVLA) will be heard Aug. 22 on "What's The Issue?" a radio program sponsored by the Chamber of Commerce of the United States over the Mutual Broadcasting System.

Guests on the show will be PAVLA's national director, father Raymond A. Kevane; Miss Genevieve Zandala, a registered nurse from Manitowoc, Wis., who is returning for another Latin American tour, and Kevin Dwyer of Scituate, Mass., who represented the national office in Latin America.

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● VARIETY IN BOOKS

'Salt of the Earth'

"Salt of the Earth," by John H. Fenton. Coward-McCann, Inc., New York. 242 pp. $5.

In the realm of biographical writings, narratives about one of the most famous churchmen of the times generally are at extremes. At one extreme are the frivolous, wise-cracking works which sometimes border on the ribald; at the other, sombre, austere, over-factual chronicles.

"Salt of the Earth" is a happy combination of both schools of writing. It should please the exalting fans of Boston's Richard Cardinal Cushing — and those fans must be legion.

JOHN H. Fenton, New England bureau chief of the New York Times, describes his work as "an informal, anecodotal biography." He relates that his book grew out of a "take out" piece he did for the New York Times after the Boston prelate burst onto the national scene in the 1930s.

Fenton acknowledges that in compiling the work he relied heavily on information culled from priests closely associated with the cardinal, talks with Boston newspapermen, the "morgues" of Boston newspapers and an interview with the cardinal himself.

FENTON obtains his objective —An Informal Portrait of Richard James Cushing. He blends nicely light, humorous episodes of the wise-cracking field, with the more serious, strictly biographical features of the cardinal's 70 years that are replete with human interest.

Along the way, Fenton makes some little known disclosures about the churchman. For instance:

● In his youth, Cardinal Cushing for a brief time was a high school dropout, who was "booted" back into classes by a determined parish priest.

● The cardinal never wanted to be a bishop—in fact, he accepted the appointment as auxiliary bishop of Boston in 1939 only after being commanded to do so by his superior, the late Cardinal William O'Connell of Boston.

● From the earliest days of his priesthood, the cardinal aspired to be a foreign missionary, and still does, but appears destined never to achieve this goal.

The complete Cardinal Cushing story can be found in the pages of "Salt of the Earth"—his tireless work for the missions; his pioneering in the fields of ecumenism and church reforms; his close relations with the Kennedy family and his advances in the American hierarchy. It is a work which well should sate the appetites of Cardinal Cushing's admirers.

(Reviewed by William E. Ring, Domestic Editor, NCWC News Service, Washington, D.C.)

●

"The Garden of the Finzi-Continis," by Giorgio Bassani. Atheneum, New York. 293 pp. $4.95.

A story of Italian Jewry in the late 1930s and early 1940s with an engaging young heroine named Micol, ths novel involves a hesitant adolescent romance developed in an atmosphere of affluence and crisis.

With the question of Jewish-Christian relations so much in the news today as a result of deliberations of the ecumenical council, the book has particular impact for its picture of the degrading effects of the 1938 "racial laws" aimed at Jews.

However, although concentration camps are mentioned, there is no gory detail here. Rather, an elegant prose style works its leisurely way through a setting of refinement.

Readers who like fast-moving, easily read books will not enjoy this one. "The Garden of the Finzi-Continis" is a suavely, circuitously written novel whose Italian has been translated into an English which is too obviously "British" in many places.

The first two-thirds of the book are slow going. But if one gets past them, he can then enjoy lingering over the enchanting last third, in which the book becomes truly beautiful.

(Reviewed by Carmen Carbon Shaw, Washington, D.C., reviewer and commentator.)

Ever ancient, ever new, Pope says of Church

CASTEL GANDOLFO—Pope Paul VI declared the Church has preserved its youthfulness by seeking within itself the inexhaustable vitality of its truth and spiritual riches.

Speaking to thousands at a weekly general audience here the Pope chose to dwell on the "antiquity" of the Church. He said the Church's ancientness is a main impression visitors get during an audience. To those who see this antiquity superficially, it sometimes seems that it is not only the institution that is so ancient but also its ideas and ways of thinking and speaking, he said.

However, the Pope added, the Church has two ways of reinvigorating itself and of keeping young. First, the Church accommodates itself "to the world around it by using its language, customs and mentality as far as these are compatible with the Church's nature and mission." Secondly, the church keeps itself young by seeking "within herself the inexhaustable vitality of its truth, of its traditional consistency and of its spiritual riches."

The Pope warned that sometime reformers, "certainly moved by sincere zeal, concentrate on the first method, forgetting and ignoring the second." This imbalance can lead to a pulling away from traditional theology and discipline and to "questioning everything, as if they must begin today to construct the Church, to remake its teaching, starting not from data of revelation and tradition but rather from temporal realities . . . to launch a new form of thought, spirituality and morals, on the pretext of infusing in to our Christianity an authenticity discovered only now and which is intelligible only by men of our times."

In contrast, the Pope said, "The other method — that of fidely by the Church to itself —certainly holds the true secret of its perennial youth, which makes her seek within herself the divine treasure entrusted to her by Christ . . ."

Radio and Television

INDIANAPOLIS AREA

Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)

Saturday Television
2:00 p.m.—Directions '65 .....(13)

Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM

Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

NEW ALBANY AREA

Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS

Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE

Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP

Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA

Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV

Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

SALEM AREA

Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM

SHELBYVILLE AREA

Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA

Radio—Daily
6:00 p.m.—The Rosary .....WTCJ

Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Crucified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA

Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)

Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA

Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA

Sunday Television
11:30 a.m.—Christophers .....(7)

Saturday
4:15 p.m.—Credo .....(14)

Radio Programs

Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEOA
1:30 p.m.—Catholic Hour .....WGBF

Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA

Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA

Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

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Tic Tacker

HERE AND THERE—Things are rough at **Holy Spirit parish,** Indianapolis. Thirty-two of the 34 grade school boys who turned out for the first meeting of the potential footballers turned out to be backfield men. According to a plea in the parish bulletin: "Since our parish can afford only one football, we need fewer ball-carriers and more linemen." . . . The Alumnae Association of Our Lady of Cincinnati College will honor prospective freshmen and their mothers at a tea on Saturday, Aug. 28, from 2 to 4 p.m. at the Hillcrest Country Club, Indianapolis. **Mrs. Robert Poorman,** chapter president, has the particulars. . . . Nearly 50 well-wishers were at Weir Cook Municipal Airport at midnight last Sunday to see six Benedictine nuns off for Cali, Colombia. Accompanying the four missioners were **Mother Mary Robert** and **Sister Cleophas,** subprioress, of **Our Lady of Grace Convent,** Beech Grove. The two will return September 5 after the missioners are settled in their new parish center in Cali. (Most of their belongings are in a New York warehouse of the Grace Lines, closed because of a strike.) . . . Thirty-five members of **St. Charles Borromeo parish,** Bloomington, have been taking the Confraternity of Christian Doctrine classes for three hours each night this past week. The certificates will be awarded at the closing exercises this evening.

NAMES IN THE NEWS—**David Garino,** a 1959 graduate of **Schulte High School,** Terre Haute, is currently employed by the Catholic Messenger, diocesan paper in Davenport, Iowa. A member of **Sacred Heart parish,** Clinton, Garino studied at Marquette University, where he earned undergraduate and graduate degrees in journalism. . . . **Very Rev. Leo Schafer, V.F.,** pastor of **St. Mark's parish** and dean of the South Indianapolis Deanery, is in **St. Francis Hospital.** He entered the hospital this past Monday. . . . **Father Adrian Fuerst, O.S.B.,** dean of **St. Meinrad School of Theology,** will attend the Midwest Pastoral Institute August 23-26 in Detroit. . . . Best wishes to **Mr. and Mrs. Thomas Beaven,** of **St. Gabriel's parish,** Indianapolis, who celebrated their 25th Wedding Anniversary this past week. . . . **Sister M. Demetria,** the former **Catherine Smith** of **Holy Angels parish,** Indianapolis, is currently in Liverpool, England, completing nursing education. A member of the White Sisters of Africa, she is preparing to return to Africa. She is the daughter of **Mr. and Mrs. Archie Smith.** . . . Attending the Youth Congress of the Third Order of St. Francis this past week at Quincy (Ill.) College were: **Joan Boersig,** of **Little Flower parish; Mary Jane Bauer,** of **St. Roch's parish;** and **Mary Jo Cooke,** of **St. Philip Neri parish,** all in Indianapolis. The latter two are seniors at **St. Mary's Academy.** . . . Three delegates will represent the Catholic Interracial Council of Indianapolis at the national convention August 26-29 in Omaha, Neb. Attending will be: **John Day,** CIC president; **Miss Amanda Strong,** vice president; and **Father Lawrence Pushor,** chaplain. Convention theme is "The Human Face of Poverty." . . . **Very Rev. Omer Eisenman, V.F.,** pastor of **St. Mary's parish,** North Vernon, will convalesce for three weeks "out West" following recent illness.

KINDERGARTEN INFO—**Mrs. John Davis,** kindergarten instructor at **Sacred Heart parish,** relates that youngsters attending the morning session are asked to report from 9 to 11 a.m. Thursday, Sept. 9. Afternoon session youngsters should report from 9 to 11 a.m. Friday. Sept. 10. Regular classes will begin Monday, Sept. 13.

Questions

(Continued from page 4)

tensify them. Never do you pray more fervently than when you sing your prayer at the top of your voice, in harmony and union with your brethren in Christ giving glory to the Father in heaven. Singing is an ancient and venerable practice of the Christian community, quite neglected in recent years in our own country.

We sing most fittingly during a religious procession: so we incline to break into hearty song at (1) the procession of the priest and ministers to the altar to begin the Mass, (2) the procession of the faithful to carry their gifts to the altar at the Offertory, (3) the procession of the people to receive or Lord in Holy Communion, and (4) the procession of the priest and ministers away from the altar after the Mass is over.

5. Why was the warning bell eliminated before Consecration?

A. It wasn't. It is supposed to be there.

Retreat scheduled over Labor Day

INDIANAPOLIS — A special Labor Day Retreat will be given at Alverna Retreat House, 8140 Spring Mill Rd., from 9 p.m. Saturday, Sept. 4, to 3 p.m. Monday, Sept. 6.

Father Ronald Dinn, O.F.M., will be retreat master. The Labor Day Retreat is especially designed for men who normally work on Saturdays. Reservations may be made with the retreat house.

TO ENTER CONVENT—Miss Ellen Deery Stemler, a June graduate of St. Catharine Academy, St. Catharine, Ky., will enter the Sisters of St. Dominic Convent on August 28. She is the daughter of Mr. and Mrs. Eugene A. Stemler, of Sacred Heart parish, Jeffersonville. Open House will be held at 405 Merryman Drive, Jeffersonville, from 2 to 5 p.m. Sunday, Aug. 22. Relatives and friends are invited.

MacEoin

(Continued from page 4)

ing Sunday Mass have grown used to the thud of falling bodies as undernourished men, women and children faint while they pray.

Is economic progress all that important? the bishop asks. It is, as I said, a basic question. And, curiously enough, I think many people in this country would give diametrically opposite answers, depending on the context in which it is posed. If you ask whether such sacrifice of people is necessary in order to protect "free enterprise" and halt inflation, they will say that it is too bad but there is no alternative. If, however, you ask whether the Communists were justified in sacrificing a generation for the tremendous economic progress Soviet Russia has achieved, they will answer definitely not.

Dom Jorge does not make this distinction. Economic systems are made for man, he roundly affirms, not man for economic systems. In defense of his stand, he cites Leo XIII, Pius XI, Pius XII and John XXIII. These popes have insisted that every human has a right to what he needs to live a human life, and the state has the obligation to supply those who through no fault of their own lack these necessities.

●

What would happen if the number of the destitute unemployed increased to the point where the state could not fulfill this duty? The bishop does not raise this issue, but presumably the principle that no one is bound to perform the impossible would apply. What is clear from the context is that he believes that deliberate, well-intentioned but mistaken policies of the state are placing a burden on those who cannot bear it for the advantage of others better circumstanced to endure sacrifice .

It seems to be more and more obvious that this in fact is exactly what Brazil's military government, with the approval and encouragement of United States government and business, is doing.

That policy is wrong and immoral, the bishop and his clergy conclude, and if continued, it will bring its own punishment. "The crisis is becoming more acute. A climate of revolt and despair is being created and progressively spread through the non-privileged classes. We have learned to love Brazil and its children, but for how long is General Hunger going to wait before he gives the order for civil war?"

Congress host

LISBON, Portugal—The Fifth International Mariological Congress will be held in Portugal in 1967, it was announced here.

AT DEPARTURE CEREMONY—Archbishop Schulte is shown above with four Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, at the conclusion of departure ceremonies held last Saturday morning in the convent chapel. The four left Sunday evening for Cali, Colombia, where they will inaugurate the first permanent Latin American mission of the convent. From left are: Sister Mary Joceal Schenk; Sister M. Cabrini Laverdure; Archbishop Schulte; Sister M. Gertrude Gettelfinger, superior; and Sister M. Phyllis Gronotte.

IN 1952

Says Pope 'consulted' on Italian elections

ROME—An Italian government minister has stated that Pope Pius XII was consulted as "bishop of Rome" as to which candidates should be put up in the crucial 1952 municipal elections, when it was feared communists might win control of the city government.

Defense minister Giulio Andreotti, in an issue of the Italian magazine, Concretezza, gave what he said were some of the details of the pre-election crisis within the Christian Democratic party. The article shows Pope Pius initially favoring one solution over the opposition of Premier Alcide De Gaspari, leader of the Christian Democrats. Later this solution was abandoned.

At the heart of the matter was pressure from within and without the Christian Democratic party by extreme rightist groups who wanted more say in De Gaspari's government, which relied on the moderate left for its ruling majority. The pressures which built up prior to the May, 1952 elections threatened to destroy the solidarity of the center government.

AS A RESULT, Andreotti writes, "the problem was brought directly to the Pope as bishop of Rome." To those who might object that this procedure violated separation of church and state, Andreotti declares:

"It seems to us incontestable that a bishop has a right, within legal and constitutional limits, to act so that the adversaries, not of the Christian Democratic party, but of the Church (and also of all religious values) might not win positions of power."

Andreotti noted that in the past, when it was convenient, "all recognized the competence of that same bishop of Rome to concern himself with the city's problems" such as seeking iis declaration as an open city and providing it with food during World War II.

Pope Pius, he said, proposed that a ticket be formed of candidates who were good Catholics, regardless of their political affiliations. In effect, this meant the scrapping of a list already drawn up by De Gaspari and his supporters and the creation of a new list that included right-wing elements unacceptable to De Gaspari.

TO CARRY OUT the Pope's suggestions Father Luigi Sturzo, priest-founder of the Popular Party, predecessor of the Christian Democrats, was entrusted with the task of drawing up the second list and the project became known as "Operation Sturzo."

The new list included neo-fascists, and this was what De Gaspari principally objected to. Andreotti recounts that to a Religious who tried to persuade Mrs. DeGaspari of the worth of the second list she replied: "Mussolini must not return." The unidentified Religious replied: "Better Missolini than Stalin." To which she replied: "Better neither one nor the other."

Andreotti reveals in his article that he personally wrote to the Vatican that Operation Sturzo was inopportune, that danger of a communist takeover was not as great as represented and that De Gaspari should be trusted on the basis of his past performance.

In reply Andreotti said that Msgr. Domenico Tardini, Vatican substitute secretary of state, remarked that the idea of separating political affiliations from candidates did not aim at a drifting to the right or at creating new parties and assured him that both he and Msgr. Giovanni B. Montini (later Pope Paul VI) of the Vatican secretariat shared his anxieties.

Andreotti went on to surmise that "evidently some advisers of the Pope had caused much confusion." When he asked Msgr. Tardini if it was inevitable that the second list must be proposed, Msgr. Tardini replied "perhaps 'in extremis' it can be avoided."

IN THE END De Gaspari and his supporters agreed to the second list "because it was necessary at all costs to avoid the present picture of De Gaspari being presented as a rebellious son of the Church and the others as docile creatures and make them better liked."

Msgr. Tardini, according to Andreotti, said the Pope appreciated the respect shown his desire, especially as he knew of De Gaspari's personal convictions. However, Operation Sturzo ran afoul of the extreme right parties. Father Sturzo finally resigned and the second list became a closed incident.

De Gaspari's first list was presented to the voters on May 20, 1951. On the eve of the elections, the De Gaspari government got an assist from the vicariate of Rome which took the unusual step of issuing a directive to Catholic voters.

The directive made three points: All who have the right to vote must exercise it; it is an obligation of conscience to vote for those who give the best guarantee for religion and the teachings and rights of the Church, and Catholics who have the welfare of the Church at heart — and therefore of the country and society — should avoid scattering their votes because this would in effect amount to voting for the enemies of God.

De Gaspari and his associates proved correct in their evaluation of the situation. Christian Democrats and allies won 53 out of the 80 seats of the council.

Andreotti's article is significant because it is the first time that the Pope's personal intervention in the matter has been publicized. That it will provide political fodder for foes of the Christian Democrats can be seen from the comment of the leftist Rome newspaper Paese Sera, which declarad:

"At one stroke Andreotti has confirmed most autroritatively what Italian leftist and laic opposition has been denouncing for a 20-year period," Church intervention "in the political and even economic life of Italy."

Social

(Continued from page 1)

the cardinal said he has "the duty of representing Christ in the world; of constantly acting in the spirit of Christ; of making Christ known, respected, and loved; of bringing the salvation of Christ to the world."

"In a very real sense the Catholic layman must be the hands of Christ, the figure of Christ, the voice of Christ—without which His love is not manifest to the world," he added.

"This is indeed a terrifying responsibility; but it is also an electrifying challenge. and can be an inspiring opportunity."

Chatard football player stricken

Sixteen-year-old Dan Ferguson, Chatard High School football player, collapsed on the first day of practice, August 16, and is reported in critical condition at Marion County General Hospital.

Coach Carol A. Purichia said that Ferguson complained of nausea as the team returned by bus from practice at Broad Ripple Park. He asked to remain on the bus after the players returned to school and was found unconsious a few minutes later.

Calendar

FRIDAY, AUG. 20

The Fish Fry and festival at Assumption Church, 1117 S. features games and entertainment for all. Serving will be from 4 to 9 p.m.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, AUG. 21

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross starts at 6:30 p.m. in the parish hall, 125 N. Oriental St.

The Festival continues at Assumption Church, 1117 S. Blaine. Fish and tenderloin dinners will be served from 4 to 9 p.m. Carry-outs are available.

SUNDAY, AUG. 22

The monthly meeting of the Sacred Heart Fraternity of the Third Order of St. Francis will be held at 3 p.m. in Sacred Heart Church, 1530 S. Union St.

TUESDAY, AUG. 24

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

WEDNESDAY, AUG. 25

The Card Party at St. Philip Neri School Hall, 550 N. Rural Sat., begins at 8 p.m.

Protestant

(Continued from page 1)

agreement in doctrine' 'to make a patriarchate possible. He pointed out that even while German Lutherans have bishops, these "bishops" are nothing more than administrators and make no claim to apostolic succession.

(The proposal of Archbishop Rohracher was widely criticized in Germany.

(An editorial of Radio Northern in Hamburg stated that the archbishop neglected the decree on ecumenism. The spirit of this decree the broadcast said, is not a demand for a return to Rome, as was the proposal of the Austrian archbishop, but rather common efforts toward union. Such a proposal destroys the climate of confidence the decree seeks to establish, the radio editorial said.)

Schema 13 expected to be comprehensive

SAN FRANCISCO — Nuclear war and birth control will not be considered in isolation by the Vatican council, but in the context of the schema on the Church in the modern world, Father Bernard Haering, C.SS.R., said here.

The schema reflects "the whole attitude of Christians toward culture and social progress," the German moral theologian said during a press conference. He was here as a guest lecturer in the summer theology program at St. Mary's College in Moraga, Calif.

FATHER Haering said schema 13 deals with such issues as poverty, the family, church - state relations, and world peace. The present draft, running to some 32,000 words, is subject to amendment by the council Fathers during the council's fourth session which begins September 14.

He said the topic of nuclear weapons "will not be treated apart, but in a general condemnation of total war and a warning against those who would start such a war."

AS FOR birth control, he said the schema "does not approach the problem of the means of responsible parenthood" and "does not enter into the casuistics" on the matter.

He said this is because the problem has been reserved to a special papal commission on population problems composed of clergy and lay specialists in several fields and established by Pope Paul VI to advise him on this issue.

"We cannot say ahead of time how the Pope will decide the matter of birth control," Father Haering commented.

"The sociology of today shows us how decisive love is in marriage," he said. "Children cannot be a secondary end—they have dignity in themselves—but it is the fundamental force and dynamism of married love that makes married people desire children."

Catholic Alumni Club will meet

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will meet Tuesday, Aug. 24, at 8 p.m. in the Warren Hotel.

Composed of single, Catholic college graduates and registered nurses living in the Central Indiana area, the club's activities include social, cultural, spiritual and civic events.

An informal social hour will follow Tuesday's meeting, which is open to present and prospective members. For additional information, contact Miss Marilyn Callon, ST 4-8293, or Thomas Eckstein, ST 4-6019.

Mission

(Continued from page 1)

since we are by no means 22nd in population.

"Still," he added, "our contributions have not grown as fast as wages have. In the last 30 years, wages have gone up 20, 30 and 40 per cent. But some people are still contributing a dollar bill. This meant a lot 30 years ago, but it just doesn't go as far today."

The average parish will have visits from two missioners during the summer months. In addition, parishioners have other opportunities for mission contributions through the parish—the annual Mission Sunday appeal, Propagation of the Faith membership, and the Archdiocesan Home Missions.

Msgr. Goossens' office coordinates all the mission fund-raising activities in the Archdiocese. Last year's report showed more than $539,000 donated to the various missionary projects of the universal Church. This represents more than $2 per man, woman and child in the 200,000-member Archdiocese.

Given new post

WASHINGTON—Father Theodore E. McCarrick, 35, director of development and assistant to the rector at Catholic University of America here, has been named president of the Catholic University of Puerto Rico, succeeding Father John F. Mueller, S.M.

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AROUND THE ARCHDIOCESE

Hamburg parish sets annual picnic

HAMBURG, Ind.—St. Anne's annual parish picnic is slated Sunday, Aug. 22, on the parish grounds. Delicious chicken and beef dinners will be served on the hour from 11 a.m. to 2 p.m. Price for adults is $1.25, children, 75c.

To reach St. Anne's, take I-74 to Batesville. St. Anne's is located in Franklin County, six miles northwest of Batesville.

TERRE HAUTE

The Terre Haute Deanery Council of Catholic Women will hold its annual Day of Recollection Wednesday, Aug. 25, at St. Mary-of-the-Woods College.

Father Malachy Donnelly, O.F.M. Conv., assistant at St. Benedict's Church, will conduct the spiritual exercises.

Registration will be held in Foley Hall at 8:30 a.m., followed by Mass at 9 in the Sacred Heart Chapel.

Luncheon will be served at noon at Woodland Inn on the campus. Reservations should be made with your parish president or Mrs. Joseph Lang, C-3488, no later than Sunday, Aug. 22.

———

Schulte High School football head coach, Jay Barrett, will send the football team through its first practice scrimmage on Saturday, Aug. 21, at 6:30 p.m. at the school's Beech Var Stadium. Following the practice session, team members will be treated to a watermelon feast, sponsored by the Schulte Booster Club and the Schulte Mothers' Club. All Schulte students and their families are invited to attend and to get acquainted with members of the faculty and coaching staff. This is Coach Barrett's first year at the helm of the Golden Bears' football squad.

———

New officers for the Mother Theodore Council 541, K of C are Charles Casper, Grand Knight; Thomas Nicholas, Deputy Grand Knight; Paul Kaperak, Chancellor; Charles Dreher, Recording Secretary; Frank Hanksch, Treasurer; Alfred Dillon, Advocate; William Williams, Warden; Joseph Beniulius and James Valleley, Inside Guards; Martin Klug, Outside Guard; and Joseph Chernay, Trustee.

RICHMOND

A chicken barbecue will be held at the Knights of Columbus Hall on Saturday, Aug. 21, from 5 until 8 p.m. The public is invited.

CLINTON

Continuing a tradition of fine food, the parishioners of Sacred Heart Church are sponsoring a barbecue chicken dinner in the parish gym on Sunday, Aug. 22, from 11 a.m. to 5 p.m. The dinner will include cole slaw, bread, chips, and iced tea, all for $1.25 for adults, 75c for children.

NEW ALBANY

The Third Order of St. Francis will hold its regular meeting in St. Mary's Church at 2:30 p.m., Sunday, Aug. 22. The business meeting will follow in the school. The public is invited.

SELLERSBURG

Newly-elected officers of the Ladies' Club of St. Paul Church are: Mrs. Mary D. Hecker, president; Mrs. Emma Woods, vice-president; and Mrs. Mary F. Beabin, secretary-treasurer.

BRAZIL

The 1965-66 officers for K of C Council 4377 are: Leo Fritsch, Grand Knight; Dale Miller, Deputy Grand Knight; Chester Sanders, Chancellor; Fred Gregory, Recording Secretary; Ray Chausse, Treasurer; Anthony Fabbri, Advocate; Lee Wise, Warden; Don Downey, Inside Guard; Joseph Branco, Outside Guard; and Bill Murphy, Trustee. Father Bernard Schmitz is Chaplain.

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Council

(Continued from page 7)

and are occupied by small groups of seminarians—four or five to a group. Cardinal Leo Suenens said the seminary has proved more successful than anticipated.

Even the possibility of a married clergy may not be as unlikely as it now seems. Demands for new structures may force the question. And some work already is being done in this field. Father Rahner has formed an unofficial commission, composed of theologians, psychologists, psychiatrists and sociologists, which is studying the problems of celibacy.

Several Roman commissions have consulted Rahner's commission in cases involving secularization of clerics.

In Europe, the Church has relied greatly on the secular, political arms of the state to accomplish some aspects of its mission or assist others. Many of the structural elements of the Church, such as the geographical parish, developed within this framework.

This ancient arrangement is being undercut by the developing emphasis upon personalism and individual commitment. And reliance on the state is expected to be affected in various ways if the council adopts the statement on religious liberty as it is expected to do this fall. While the present system of concordats probably will not be immediately affected by the religious liberty statement, eventually many modifications will occur.

For the moment, however, there are many in the Church besides Cardinal Alfredo Ottaviani, head of the Holy Office, who would not like to see the concordat system drastically altered. One of those, Cardinal Franziskus Konig of Vienna, recently observed that the negotiation of carefully considered legal agreements was now the only method for working toward the normalization of Church-state relations in the satellite nations.

DETERIORATING Church-state relations in Hungary, despite the recent Communist-Vatican accord, indicates that the concordat arrangement is not as effective as many of its partisans insist.

In Rome, there is considerable pessimism among the progressives over reform of the Roman Curia. Present indications are that the reform will not be extremely deep or thorough.

Many of the progressives, however, do not believe the failure to reform the Curia will retard general reforms in the Church so long as the episcopal senate is established. Despite many reports that Pope Paul VI has decided to make the college of cardinals the senate, one source reports that the Pontiff told him in January that there would be two bodies—the college of cardinals and the episcopal senate. The cardinals, the source said, would be responsible to the Pope, while the senate would be responsible to the bishops.

Many progressives believe that if the senate is established, the Church will have a means of continually instituting change or reform. The senate would have considerable influence in the elaboration of and experimentation with new structural or institutional forms.

In some ways supplementing the senate would be a new curial congregation — one devoted to and staffed by the laity. There have been some reports that Cardinal Joseph Cardijn of the Young Christian Workers might be the first chaplain of the Congregation of the Laity. But, apparently, major decisions would be left to the lay directors themselves.

The first layman to address the Second Vatican Council, Pat Keegan of Great Britain, said that in keeping with the spirit of the council the new congregation probably would not be as highly organized or structured as the other congregations.

"I think the emphasis would be on flexibility," he said recently. "It would be senseless to develop a congregation which was highly organized and incapable of living with and profiting from experimentation. I don't think we would want to organize a congregation which would be hopelessly out of date a short time later."

The lay leader also noted that a major reorganization is demanded in virtually all areas of the apostolate as a result of the council. He said that while flexibility and willingness to adapt structures must be constantly in mind, it also must be realized that the coming reorganization would have profound effects on the course of the apostolate and the role of the layman for many generations.

By insisting upon the layman's opportunity and duty to "leaven the world" in his job, his intellectual, social and cultural pursuits, his family life, the council also has created a new set of priorities and standards. The layman now is seen in a more inclusive sense. "Churchiness" is reduced; the "professional layman" is urged to remove himself from his cloister.

At the same time, the new emphasis demands of priests and bishops that they respect the competences of laymen and that they seek their advice and follow their direction on many issues. There is some tendency to simply erect another board or society but increasingly the cleric is seeking the advice of the layman and even following it.

The institutional pattern in Europe, however, complicates this development. Bishops often retain the trappings of the feudal lord, reside in palaces and restrict their acquaintances among laymen to old friends or to those who tell the bishop what he wants to hear. Europe, because of these old patterns, undoubtedly will lag behind such younger nations as the United States in developing a theology of the laity both in theory and practice.

An overemphasis upon the role of the layman in a non-ecclesiastical sense, however, already is feared by some Europeans.

"It is certainly true," Cardinal Suenens observed recently, "that the layman can serve God and the Church effectively in his secular life or what we have called secular life. But the layman also has a role within the institutional Church. He is a priest in the sense of witnessing, of serving and even of teaching. It is an important role—as important as that of leaven in the world."

In emphasizing personal responsibility, in stressing commitment, small units, de-centralization and in insisting that structure serve proper ends rather than obstructing them, the council appears to be running counter to the spirit of the times. But it is in this respect that the Church could have a shaping influence on the times. From an insecure position on the periphery of events, the Church may move, once more to an important place at the heart of the world.

AT TERRE HAUTE SEMINARIANS' OUTING—Father Joseph Beechem, principal at Schulte High School, tosses up a strike at the annual Seminarians' Outing sponsored by the Terre Haute Serra Club. More than 40 attended the affair, which was held recently at St. Mary-of-the-Woods College. The picnic included a barbecue supper and a hootenanny session. (Photo by David Logue)

To commemorate Fr. Serra's death

WASHINGTON — The 181st anniversary of the death of Father Junipero Serra—the Franciscan missionary who founded nine missions in California between 1769 and 1782—will be marked by special ceremonies Aug. 29 in the Capitol's Statuary Hall.

The ceremonies, sponsored by the Serra Clubs of Washington, D.C., and Fort Belvoir, Va., will include the placing of a wreath at the statue of Father Serra, and a speech by Congressman Burt Talcott of Monterey, Calif., where Father Serra died Aug. 28, 1784.

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Kane

(Continued from page 7)

furiate them. But explain how kind you have been to him, the interest you have shown in him, and how he looks to you for attention. This will scarcely flatter them, but it does at least give you some kind of entree into the problem.

If you hesitate to do this by yourself, you might discuss the matter with some of your responsible neighbors. If you do not feel courageous enough to face his parents yourself, then perhaps one or two of your neighbors may be willing to go with you.

Try to convince his parents that you are doing this in a spirit of charity and that you really want to help the boy. For the sake of the community good, the protection of the neighborhood children, some type of action is essential. You have been interested enough to write me about this problem, and so I am going to presume that you will not lack the courage to take some initiative.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

LULA A. EHRINGER, Sellersburg
ROSALINE LINDSAY, Clinton

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† **EVALEAN MORETON**, 68, St. Philip Neri Church, July 31, St. Michael's Cemetery in Brookville, Ind. Wife of Harold K.; mother of Mrs. Harry C. Gaskill; sister of Mrs. Ellen Schnell of Flint Mich., Mrs. Esther C. Williams of Columbus, Ind., Albert M. and Walter J. Droste of Detroit, and Paul J. Droste of Indianapolis.

† **KATHERINE PHELPS**, 74, St. Ann Church, Aug. 12, Holy Cross Cemetery. Mother of Mrs. Rose Marie Pein, Mrs. Margaret Talkington.

† **JOSEPH S. KIRK**, 64, St. Joan of Arc Church, Aug. 13, Holy Cross Cemetery. Husband of Margaret T.; father of Mrs. Marilyn Dietz and Mrs. Eileen Bowen.

† **HUBERT S. STEVENS**, 61, St. Joseph Church, Aug. 14, Holy Cross Cemetery. Father of Mrs. Rosemary Stewart, Mrs. Orpha Harris; brother of Louis A. and Fred J. Stevens.

† **HERMAN A. (Jerry) ZEYEN**, 70, St. Lawrence Church, Aug. 16, Calvary Cemetery. Husband of Abigail; father of Mrs. Lois Gleeson, Cleveland, O.; Allen E., Rochester, Ind., and David M.; brother of Clarence, Richmond, Ind., Richard, Ohio, Edward, Calif., Mrs. Mary Anderson and Mrs. Loretta Pfeiffer of Richmond, Ind.

† **JOHN CASSIDY**, 76, SS. Peter and Paul Cathedral, Aug. 16, Holy Cross Cemetery. Husband of Mary A.; father of Joseph, John, of Chicago Richard, Alaska, and Margaret Mary Adams.

† **ALICE W. ELY**, 71, Immaculate Heart of Mary Church, Aug. 17, Calvary Cemetery. Wife of John Mack Ely; mother of Mrs. Patricia Getz, Mrs. Kathryn O'Brien, John W. Ely.

† **GERTRUDE C. LARKIN**, 76, SS. Peter and Paul Cathedral, Aug. 17, Holy Cross Cemetery. No immediate survivors.

† **LAWRENCE F. McGINNIS**, 68, St. James the Greater Church, Aug. 18, Calvary Cemetery. Husband of Pauline; brother of Jennie Finchum, Martinsville.

† **WILLIAM EARL TEARE**, 50, St. Francis de Sales Church, Aug. 18, Holy Cross Cemetery. Father of Mrs. Teri Philputt and Kevin Teare.

† **ELIZABETH THUER**, 90, St. Roch Church, Aug. 18, St. Joseph Cemetery. Mother of Albert, Walter, Ann Pitzer, Mary Rathz, Elizabeth Lindblom, Helen Worland of Shelbyville and Pauline Boarman of Bell Garden, Calif.

†**CHRISTINA COSSELL**, 82, Holy Trinity Church, Aug. 18, Holy Cross Cemetery. Wife of Charles W.; mother of Mrs. Betty Mazza, Mrs. Mary Jugg, Mrs. Frances Mandragon, Mrs. Georgina Langdon, Charles W. Cossell, Jr.; sister of Mrs. Mary Backus.

† **MARY CATHERINE O'DONNELL**, 77, Christ the King Church, Aug. 18, Holy Cross Cemetery. Mother of Mrs. Marguerite Commons, Mrs. Katherine Moore, Mrs. Frances Bourne, Dorothy and Loretta O'Donnell, John F., and Robert T. of Springfield, Ill.; sister of Mrs. Catherine Sheehan of Chicago and Mrs. Marguerite Markey.

† **ELIZABETH B. PALTANI**, 84, SS. Peter and Paul Cathedral, Aug. 18, Holy Cross Cemetery. Aunt of Mrs. Patrick Gaughan, Mrs. Helen Meyer, William and Martin O'Brien.

TERRE HAUTE

† **HARLEY F. BEERY**, 66, St. Benedict's Church, Aug. 12. Calvary Cemetery. Husband of Gertrude.

† **CORA SHEERANS**, 88, Aug. 14, Calvary Cemetery.

† **LEO G. NASH**, 75, St. Margaret Mary Church, Aug. 18. Husband of Anna; father of John and Carol.

RICHMOND

† **CAROLYN WITTE**, 81, St. Andrew's Church, Aug. 16. Church Cemetery.

BROOKVILLE

† **HARRY M. RIEDMAN**, 78, St. Mchael's Church, Augf. 16. Church Cemetery. Father of Harry Jr., and Mrs. James Karbowski, of Cincinnati; Alean, Charles, Dorothy, Norbert Ronald and Richard, of Brookville; and Mrs. Raymond Clark of Bellville, Ill. Brother of Joseph, Mrs. Joseph Williams, and Mrs. Bertha Sheets, of Connersville; and Mrs. Anna McClellan of Brookville. Also surviving are 15 grandchildren.

BUENA VISTA

† **IDA FLANAGAN**, 87, St. Peter's Church, Aug. 16. Church Cemetery.

JEFFERSONVILLE

† **WILLIAM BULLOCK**, 88, St. Augustine Church, Aug. 16. Father of Charles W., New Albany, and Mrs. Aurthelda Scott. Also surviving is one grandchild.

† **JOHN VISSING** 69, St. Augustine Church, Aug. 17. Husband of Maude M.; Father of Mayor Richard L., and William R., of Jeffersonville; John R. and Mrs. Virginia Riehl, Fort Lauderdale. Brother of William H., Mrs. Mary Bennett, and Mrs. Lena Storz. Survivors also include six grandchildren and one great-grandchild.

NEW ALBANY

† **CATHERINE BROWN**, 87, St. Mary's Church, Aug. 16. Church Cemetery.

† **FRANK WILMANN**, 73, St. Mary's Church, Aug. 17. Husband of Emma; father of Mrs. Fern Loi, Clarksville; Mrs. Fay Hammett, Dallas; Sister Mary Petra, O.S.F., Oldenburg, Harold St. Louis; and Guy, Denver. Two sisters, three brothers and 17 grandchildren.

CORYDON

† **MARGARET ORDNER**, 84, St. Joseph's Church, Aug. 14. Church Cemetery. Mother of Frank W. Two grandchildren also survive.

SUNMAN

† **GEORGE OSIER**, 86, St. Pius Church, July 29. St. Pius Cemetery. Husband of Elizabeth; father of Nicholas, Luella, and Mrs. Lauretta Call.

OBSERVES JUBILEE—Sister M. Wilma Davis, a native of Columbus, Ind., celebrated her 25th anniversary of profession at Queen of Peace Benedictine Priory, Belcourt, N.D., on August 12. The daughter of the late Mr. and Mrs. Gary C. Davis of Columbus, she formerly was a member of Immaculate Conception Convent, Ferdinand. Sister Wilma has taught at Assumption School, Indianapolis. There are two other Religious in her family—Sister Mary Jean, O.S.B., of Ferdinand; and Father M. Herman Joseph, O.C.S.O., of Vina, Calif.

Louis F. Bauer new Grand Knight

INDIANAPOLIS — Louis F. Bauer was recently installed as Grand Knight of Indianapolis Mater Dei Council 437, Knights of Columbus. Richard McGuinness was elected Deputy Grand Knight, and Ferd L. Keller, Chancellor and Six-Point Program Chairman.

Other officers installed included: Sidney Luckett, Advocate; Joseph McCarthy, Recording Secretary; Paul McGauley, Treasurer; Chet Webb, Warden; Victor Ursulskis, Inside Guard, and Delmar Wilson and Thomas Staab, Outside Guards.

Past Grand Knight William Neff McKinzie was installed as Trustee. Other Trustees are O. W. Brown and George Helmer.

James Ludewig is the council Lecturer, and Father Bernard Shea is Chaplain.

P.G.K. Adrian G. Sibbing was re-elected Financial Secretary of the Council, the oldest in the State of Indiana.

MR. BAUER

Sees end of evening devotions

LONDON, England—Cardinal John Heenan of Westminster said that the practice of evening Mass has given the death blow to traditional evening devotions.

The decline in attendance at evening devotions started after World War I, according to Cardinal Heenan, and a greater toll was taken after the second war with the advent of television. "But evening Mass gave them the coup de grace," the prelate said.

"Some priests in an effort to save Benediction from oblivion have arranged to have it right before or after the Mass. But it will soon be unknown to many of our people who, quite unabashed, hurry from church the moment Mass is over," Cardinal Heenan noted.

Sister Borgia dies; Providence nun

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were held Tuesday, Aug. 17, for Sister Borgia Dunigan, S.P., an elementary teacher who was a member of the Providence community for 67 years. She died August 14. Burial was in the convent cemetery.

A native of Emmet, Mich., Sister Borgia entered the convent in 1898. Her teaching assignments include St. Charles Borromeo School, Bloomington. Others were in Chicago, Stoneham (Mass.), Washington, D.C., Hawthorne (Calif.), and Fort Wayne. Her last assignment was as portress at Our Lady of Providence High School, Clarksville.

Survivors include two sisters, Sister St. Bernard, S.P., and Sister Helen Loretta, S.P., and three brothers, James Dunigan, Detroit; Joseph Dunigan, El Paso, Tex., and Brother Patrick Dunigan, Detroit.

Anniversary

WASHINGTON—The 190th anniversary of the U.S. Army chaplaincy will be observed on July 29, the Office of Chief of Army Chaplains here announced. Special ceremonies, including a review, are scheduled for the day at the U.S. Army Chaplain School, Fort Hamilton, N.Y.

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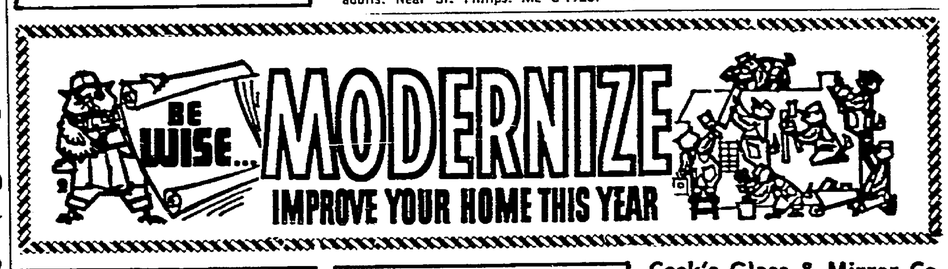

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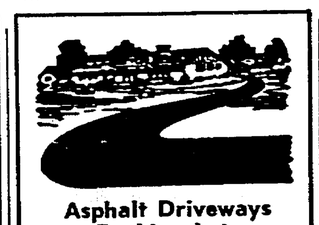

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$5,000 MAXIMUM—INDIVIDUAL PLAN: $100 a week ($14.28 a day) for you.

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including *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.)

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.

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, right up to the maximum (Aggregate of Benefits) of the plan you select.

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 Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!*

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident *immediately, the very day your policy goes into effect*—and for any new sickness 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 if something happens "on the job" and is 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 service, with these exceptions only: nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

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

Every Month More Money Is "Deposited" To Your "Health-Bank Account"!

Here's a wonderful bonus feature you get, no matter which plan you choose—it's almost like having an *extra* "Bank Account"! When your policy is issued, we immediately "deposit" into your "Health-Bank Account" the maximum amount of your policy—$10,000.00, $7,500.00 or $5,000.00 (depending upon the Aggregate of Benefits of your plan). Then, *every* month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply "withdrawn" from your "account." It's just like putting money in and taking it out of a bank account.

Accidental Death Benefit—Paid To Your Parish

In the event of the death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, $500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a *change* form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

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

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you *in addition* to any health insurance you carry, whether individual or group! *Furthermore, all your benefits are tax-free!*

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably *less* than you might expect. You pay only $1.00 for your first month's coverage (regardless of your plan), then only $7.95 a month for the All-Family Plan; only $5.95 a month for the One-Parent Family Plan; only $5.75 for the Husband-Wife Plan; and the Individual Plan costs only $3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See how low they are in the box following.) And remember, regardless of *age, size* of family or the *plan* you select, *you can now enroll and get your first month's coverage for only $1.00!*

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—when it goes into effect—it still will not cover *all* of your needs. During this limited enrollment, you can get the *extra* cash protection needed during the *high-risk* senior years simply by filling out the Enrollment Form below *without any other qualifications!*

It's a fact that people over 65 are *greater* risks. They go to hospitals more often and have *larger* hospital bills than any other age group. That's exactly why senior citizens need *more* protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *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	$2.25
Female on One-Parent or Individual Plan	3.00
Male on any Plan	3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring 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 Catholic Hospital Plan 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 M. 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's coverage.

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have *lower sales costs!* The Catholic Hospital Plan is a *mass enrollment plan* and a large volume of policies is issued *only* during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. *No salesmen are used.* There are no costly investigations or any extra fees for you to pay. 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 value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the *Mutual Protective Insurance Company,* "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about 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.

Easy To Enroll—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 Catholic Hospital Benefit Policy (Form P147 Series) *immediately*—the same day we receive your Form. This *automatically* puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time *need* your benefits, you can be *sure* that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a *Catholic* health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment *right now* and fill out your Enrollment Form. Then mail it promptly *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 whatsoever you decide that you don't want it, 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 Sept. 11, 1965. But *please don't wait until that date!* It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. *We cannot cover you if your policy is not in force!*

19 Important Questions Answered
ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What *is* the Catholic Hospital Plan?

The Catholic Hospital Plan 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 should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in strict accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.

3. Why do I need the Catholic Hospital Plan 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.

4. Can I collect even though I carry other health insurance?

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

5. 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 below.

6. 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 for all new sicknesses and accidents. (Maternity benefits are included 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.

7. 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.

8. How much can I be paid?

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 for you; $75 weekly ($10.71 daily) for your wife; $50 weekly ($7.14 daily) for each of your eligible children.

Under the ONE-PARENT PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $50 weekly ($7.14 daily) for each of your eligible children.

Under the HUSBAND-WIFE PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $75 weekly ($10.71 daily) for your wife.

Under the INDIVIDUAL PLAN, *the maximum is $5,000* — $100 a week ($14.28 a day) for you.

9. Does the plan pay even in a non-Catholic hospital?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. But you will be covered in any hospital that makes a charge for room and board service, except nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. 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 are covered after your policy has been in force for 10 months.

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

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. 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 if something happens "on the job" and is covered by Workman's Compensation or Employers Liability Laws.

13. 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 out 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.

14. Are any other unusual benefits included in the Catholic Hospital Plan?

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 parish — unless you wish to name another beneficiary — subject to the maximum (Aggregate of Benefits) of your policy.

15. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, we immediately "deposit" into your "Health Bank Account" the maximum amount of your policy — $10,000, $7,500 or $5,000 (depending upon the Aggregate of Benefits of your plan). 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 "withdrawn" from your "account"!

16. 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 will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, 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.

18. 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, 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. (See low Senior Citizen rates indicated in box at left.)

19. 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 SEPT. 11, 1965

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

CATHOLIC HOSPITAL PLAN

504-2

LIMITED ENROLLMENT FORM

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: **SEPT. 11, 1965**

SEX: ☐ Male ☐ Female

AGE _____ DATE OF BIRTH: Month ____ Day ____ Year ____

SELECT PLAN DESIRED: (Check One Only)
☐ All-Family Plan
☐ Husband-Wife Plan
☐ One-Parent Family Plan
☐ Individual Plan

If *All-Family* or *Husband-Wife* Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: Month ____ Day ____ Year ____

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

I have enclosed my first monthly premium of $1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be 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-147 ☐ Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana