

# Center for atheism study to be set up at Vatican

By REV. J. P. DONNELLY

VATICAN CITY—The Vatican's postconciliar Secretariat for Non-Believers plans to establish here in the near future a center for the study of atheism.

The one-and-a-half-year-old secretariat headed by Cardinal Franziskus Koenig of Vienna will cooperate with the City's educational institutions and seminaries in the project, according to an article in the Vatican City's weekly magazine, L'Osservatore della Domenica.

The article was, in effect, the first public "progress report" on the secretariat since its foundation.

During the final months of last year, it said, the secretariat "queried with special questionnaires all the ecclesiastical and Catholic universities of the world regarding the problem of atheism in an attempt to establish preliminary contacts and to obtain a sufficiently complete picture of the scientific work completed to date and programmed for the future regarding this problem."

THE SECRETARIAT was established by Pope Paul VI on April 9, 1965, following recommendations made by several of the world's bishops during the Second Vatican Council. Its secretary in Rome is Salesian Father Vincenzo Miano; last July, Msgr. Antonio Grumelli was appointed undersecretary.

Among its members are 24 residential archbishops and bishops representing various regions of the world who were appointed in November, 1965. Between February and May of 1966, about 50 consultants were added, including experts on the specific study of atheism and representatives of the various situations in which Christians find themselves in their relationships with atheists, the article said.

"It is foreseen, furthermore, that some non-Catholic consultants, will be named who will give a start to collaboration with the World Council of Churches in Geneva and with the main Christian denominations," it added.

"In fact, the complex problems posed today by atheism and laicism is a factor common to all Christians, or rather to all those who look with anxiety toward a future which deprives human life of the support of religious values."

IN THE COURSE of its investigations, the article said, the secretariat found that many academic institutions have already organized special courses on atheism and "promote in this way a considerable number of dissertations and doctoral defenses. Nevertheless, their main effort is oriented toward the coordination and improvement of mutual knowledge among the most active of those who are doing research."

"Recently the secretariat also organized in Rome an international roundtable to examine the progress made in existing projects of research and to study a suitable methodology for new investigations concerning the motivation and orientation of so-called 'no-belief' in its various forms. About 15 psychologists and sociologists from various countries took part in this meeting."

"In spite of these and other contacts with organized groups of non-believers, however, the secretariat is not forgetting that most of those who do not believe are individual persons who do not belong to specific groups. The largest and most interesting field of endeavor is that which concerns the necessity of studying how to approach individual non-believers in order to undertake with them the 'sincere and prudent' dialogue recommended by the pastoral constitution of the council on the Church in the Modern World."

"The secretariat... is not," the article concluded, "to be an... (Continued on page 9)"

## Cites theology impact of liturgical decree

ST. PAUL—The Second Vatican Council's Constitution on the Liturgy made its greatest contribution to the Church not by making it rearrange altars or update translations but by shaking the Church loose from a "transcendental kick"—a one-sided emphasis on the "remote God in heaven."

"The Constitution on the Sacred Liturgy has helped us to 'rediscover the meaning of the immanent God—the God with us,'" Father Godfrey Diekmann, O.S.B., editor of Worship magazine told an audience at the College of St. Thomas here.

Father Diekmann, an internationally known expert on the liturgy, spoke (Jan. 11) in the third lecture of a series on the Vatican council sponsored by the college.

In developing a theology of a God present here and now, he said, the liturgy constitution meets "head-on the highest longing and deepest anguished searching of modern man," he said.

Why, he asked the audience in the words of Cardinal Leo Suenens of Malines-Brussels, Belgium, is "God now being rejected as a rival?"

The liturgy constitution, he said, meets this problem head-on. It stresses God's presence in the Mass, in the sacraments, in His word, and when the Church prays and sings.

"It assures us," he said, "that Christ is the Emmanuel—'He Who is always present to us.'"

FATHER DIEKMANN asserted that the liturgy "flagrantly" violated the responsible role of each person. It had become a... (Continued on page 9)

"Symptomatic of the temper of the time are the books and authors most talked about today," he said. He cited the death-of-God theologians.

OUR CONCEPT of God, of Christ and of Christ's relation to man living here and now is at stake, said Father Diekmann. "Since the sixth century in the West, Christianity has been on what might be called a transcendental kick... a one-sided emphasis through many centuries on the transcendent, the infinitely other and remote God in heaven."

"Perhaps inevitably," he said, "because of our emphasis on God and Christ too largely 'up there,' we are experiencing today a swing of the pendulum: a neglect, a questioning of the very existence of this obscure and distant God and a one-sided and exclusive concentration on man here below."

"History is revenging itself. The transcendental kick of past centuries is being replaced by a humanistic kick, by secularism," he said.

Today is the age of the discovery of man. But because Christianity seemed too exclusively God-centered according to vertical lines, this is happening for the most part apart from Christianity."

Father Hesburgh stressed that by no means would Notre Dame become a secular university. It will continue to be the "exalted mission" of the Holy Cross Fathers, he said, to insure the Catholic character of Notre Dame.

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PORTLAND, Ore.—Transfer of control of the University of Portland from the Congregation of Holy Cross to a lay board of regents will be considered at the community's provincial meeting January 23 at Notre Dame, Ind., Father Paul E. Waldschmidt, C.S.C., university president, said here.

Official

The annual collection for Latin American relief, asked by the U.S. Bishops, will be taken up in Archdiocesan churches on Sunday, Jan. 29. The Chancery



FRANCISCAN NOVITIATE MOVES—Thirty-two Franciscan novices arrived recently in Oldenburg to re-establish the novitiate of the Cincinnati Province there. They exchanged places with 33 Franciscan Brothers who moved to their new training center in Mt. Airy (Cincinnati). O. Oldenburg's Holy Family Friary had served as a novitiate from 1870 to 1873 and again from 1880 to 1890. The Franciscans have been in Oldenburg since 1864 when they arrived to staff Holy Family Church.

## PLAN 'UNDER STUDY'

# Report laity to share Notre Dame control

NOTRE DAME, Ind. — The Very Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, declared here that the time has come for laymen to share with Holy Cross priests the responsibility of governing this internationally recognized Catholic institution.



FATHER HESBURGH

Father Hesburgh termed it "unrealistic" to expect the present six-member clerical Board of Trustees to guide the University in the same manner as in the past. He said he regards a proposed reorganization of the Board of Trustees as an "inevitable development."

The proposal for laymen to assume a greater role in setting Notre Dame policy will be the subject of an extraordinary meeting of a Provincial Chapter of the Holy Cross Fathers' Indiana Province beginning Monday (Jan. 23rd). Forty-four Holy Cross priests headed by the Very Rev. Howard J. Kenna, C.S.C., Provincial Superior, will participate in the sessions on the campus.

FATHER HESBURGH said he expressed his views only because there had been a public disclosure of the matter and some of its implications and because he wished "both to avoid misunderstandings and to give you a positive background."

(The original report appeared in a copyrighted article in Ave Maria magazine, published at Notre Dame, but not by the university.)

In a letter sent Thursday to more than 80,000 persons—trustees, faculty members, alumni, students and their parents, and friends of the University—Father Hesburgh linked the proposed changes in the Notre Dame operation to "the unique developments in the Catholic Church following the Second Vatican Council." He said "every human institution must renew itself as it faces the new problems of each new age. Otherwise, it will develop organizational arteriosclerosis," he said.

Father Hesburgh stressed that by no means would Notre Dame become a secular university. It will continue to be the "exalted mission" of the Holy Cross Fathers, he said, to insure the Catholic character of Notre Dame.

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Lay control set for university

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He noted that since the end of World War II the student body (7,425) and faculty (700) have doubled, the physical plant has quintupled, the operating budget has risen from about \$4 million in 1945 to \$30 million this year, and the endowment (\$53 million) has increased tenfold.

"Organizational structures," Father Hesburgh said, "must be constantly updated to meet present and future realities. The past must be cherished for all that was good and visionary for its times. Past values must be preserved, but without impeding present and future vision."

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## Father Cyril J. Conen dies at the age of 58

Archbishop Schulte celebrated a Pontifical Funeral Mass Tuesday morning in St. Lawrence Church, Indianapolis, for Father Cyril J. Conen, the founding pastor, who died suddenly Friday, Jan. 13. He was 58.

Other officers of the Funeral Mass included: Father Charles Kaiser, of Evansville, archpriest; Father Bernard Burgert and Father Louis Gootte, deacons of honor; Father Patrick Shaughnessy, O.S.B., of St. Meinrad, deacon; and Father Donald Schweizer, subdeacon. Father Matthew Herold delivered the sermon. Burial was in the Priests' Circle of Calvary Cemetery.

FATHER CONEN was named founding pastor of St. Lawrence parish, located at 46th and N. Shadeland Ave. in the fast-growing northeast area of Marion County, in 1949. Within a few years the parish became one of the largest in the Archdiocese. There are 4,500 parishioners with 900 youngsters enrolled in the parish school.

A native of Evansville, Father Conen was ordained in 1932 at St. Meinrad following seminary studies there. He later made graduate studies at the Catholic University of America, where he earned a master of arts degree.

EARLY assignments as assistant pastor included: St. Mary's and Little Flower parishes, both in Indianapolis; St. Mary's and Assumption parishes, both in Evansville. While in Evansville he taught at Reitz Memorial High School.

New Spanish law  
MADRID—Spain's new basic law liberalizing the nation's religious and political life became effective January 11. It was announced in the government's official gazette.

## Unity rite to highlight observance

Highlight of the Indianapolis observance of the Week of Prayer for Christian Unity will be a unity service Sunday evening in Holy Trinity Greek Orthodox Church, 40th and Pennsylvania St.

Msgr. Raymond T. Bosler, pastor of Little Flower parish and editor of The Criterion, will be the principal speaker. Host minister will be Rev. Steve Dromides.

Other participants will include: Father Victor Wright, pastor of St. Gabriel's parish; Rev. Ernest E. Thompson, of Third Christian Church; Rev. Harrison Neal, chaplain of the Marion County Jail; Dr. Byron F. Stroh, of North Methodist Church; Rev. Marcus J. Englemann, of Friedens United Church of Christ; and Joseph J. Coffin, president of the board of the Church Federation of Greater Indianapolis.

Choirs from Bethel African Methodist Episcopal and Holy Trinity Orthodox Church will sing for the 7:30 p.m. Sunday unity service. The week-long observance will continue through Wednesday, Jan. 25. Noon-time prayer services are being held daily at Christ Church (Episcopal) Cathedral on Monument Circle at 12:05.

Msgr. Cornelius B. Sweeney, V.G., will speak on Tuesday, Jan. 24.

## Dialogue with Reds 'feasible'

WASHINGTON — Asserting that dialogue with Marxists is "both possible and feasible," a priest warned here that "the Church of Christ should not close this door."

Communist writers have praised Pope Paul VI's efforts for peace and have taken a positive view of much of Vatican Council II, Father John F. Cronin, S.S., assistant director, Social Action Department, United States Catholic Conference, said here.

The priest addressed the Conference on the Changing Nature of Communism held at St. Albans Episcopal church. The conference was sponsored by the Methodist Board of Social Concerns, the National Presbyterian Center, the Episcopal National Cathedral and U.S. Bishops' Commission on Ecumenical Affairs.

FATHER CRONIN spoke on the role of the Church in communism's changing nature.

"When the Church confronts present-day communism, it has at its disposal three recent policy directives," the priest stated. The first of these is an opening created by Pope John XXIII in his encyclical, Pacem in Terris. "Here the Pope makes the famous distinction between false and unchanging principles, and movements and organizations which are subject to change."

The second source of guidance is found in Pope Paul's encyclical, Ecclesiam Suam. Father Cronin continued. The priest said that this document maintained the opening made by Pope John and called for an honest and open dialogue with unbelievers, not excluding communists.

"This opening was further enlarged by Vatican Council II. (Continued on page 9)

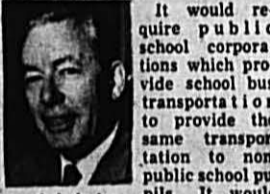
## THE GENERAL ASSEMBLY

# Chance of passage seen for bus bill

By JOHN G. ACKELMIRE  
Associate Editor

The fair bus bill may have at least a fair chance of passage by the 1967 General Assembly.

The measure (H.B. 1075) was introduced last week by Representatives Burnett C. Bauer (D., South Bend) and Arthur C. Hayes (R., Ft. Wayne).



ACKELMIRE

It would require public school corporations which provide school bus transportation to provide the same transportation to non-public school pupils. It would affect approximately 69,000 private school pupils not now getting public school transportation, but believed by its sponsors and supporters to need such transportation.

THIS YEAR'S bill doubtless will raise as much controversy as the one that died in committee in 1965.

However, it appears to have several things going for it.

First, there seems to be no division along party lines on the issue, and the bill was quietly received in contrast to many other measures introduced last week.

Second, Governor Roger D. Branigin, who enjoys wide bipartisan support in the Assembly, strongly indicated in his "State of the State" message to legislators that he favored passage.

"I find it difficult," he said, "to agree with those who believe that the transportation of students to church-related schools at public expense will violate the Constitution, undermine the Republic, or promote ecumenism. The objections are based upon a highly theoretical concept of the separation of church and state."

(According to the Indianapolis Star, Branigin got a number of phone calls, pro and con, on the issue after his speech and when one elderly woman asked him his religion he told her he is a Baptist, whereupon she hung up with a gasp of amazement.)

Third, and of major importance, is the open-minded attitude expressed by House Speaker Otis R. Bowen (R., Bremen) toward the bill. He told this reporter last Friday:

"The Governor gave the bill a good boost, and I certainly have no intention of sitting on it. I already have handed it down to committee. It should be thoroughly aired in committee (the House Education Committee) and all 150 members of the House should be given a chance to vote on it."

Dr. Bowen added that the only bills he will "sit on" are "those that clearly are morally wrong, and this bill certainly does not fit into that category."

FORMER STATE Representative Leo Costello, an Indianapolis Democrat who co-sponsored the 1965 bill that was throttled in committee and who now is chairman of the Central Indiana Federation of Citizens for Educational Freedom, an interfaith group, said of the bill:

"To the thousands of parents who believe in a pluralistic school system it means they will not have to pay a second time for a service their tax dollar is already providing for children similarly circumstanced at public schools."

Several lawmakers commented that fair bus legislation also would enjoy greater support than two years ago because the climate has changed, partly as a consequence of the passage of similar measures by several other states since the 1965 session.

Other measures aimed at least in part at relieving the financial burden on non-public schools had not yet been introduced at this writing. But their introduction is certain, and they too will contribute to the inevitable "separation of church and state" controversy.

As happened in the 1965 session, a profusion of bills relating to the death penalty already have been introduced in the House and sent to the Judiciary Committee.

One (H.B. 1145) would abolish capital punishment, replacing it with life imprisonment without eligibility for parole. This is... (Continued on page 9)

STATUS OF POPE JOHN ENROUTE TO SEMINARY—A 12-foot bronze statue of the late Pope John XXIII drew huge crowds recently during a seven-day highway trip from Milan to the Bergam Alto Seminary at Sotto il Monte, birthplace of the Pope. The statue, which was executed by Italian sculptor Stefan Locatelli and cast in Milan, will be enshrined in the Seminary.



THE PARISH TODAY

How parish council can help the pastor

By BERNARD LYONS (Second of three articles) Copyright 1967

THE RECTORY is a lonely place. And not only on Thursdays and Sunday evenings, the housekeeper's time off, when the choice is between eating out or making do with lunch meat and canned peaches.

Many pastors, torn by the countless tasks of busy parishes, have adopted a "professional" attitude toward their parishioners. They remain distant figures on the altar or behind a rectory office desk and take their recreation within the nostalgic ring of seminary classmates. Their most personal appearances are confined to hurried dispensings of the sacraments, flying visits and rosaries at a wake, and brief talks at parish societies to urge on the fund raisers. I've had several pastors tell me that they refuse any personal invitation to a home for fear that it would obligate them to further invitations from other parishioners or catch them in a whirlpool of petty parish jealousies.

Other pastors, who play the "spiritual father" role, become embittered as loyal parishioners move from the parish (nationally, one out of five people change their address each year). Other laymen criticize the sermons and still others, called "liturgical nuts" by some priests, want to know when new hymns will be permitted or when the communion rail will come down. Many of these pastors would characterize their parishioners as "apathetic."

THE ESTRANGEMENT of the pastor from his people is parallel to his dealings with his assistants. The difference between the pastor and his assistant is more than the years between them; it's also the difference in seminary training that each has received in his own generation. The talk of formation, leadership and the open questioning of some of the Church's traditions are strange to a pastor educated to almost blind obedience, shepherding his flock and building.

The pastor usually cannot find solace for this estrangement from his people and his assistant with his bishop, either. Corporate sole for his diocese, burdened by thousands of administrative details and confirmation trips, the bishop no longer finds it possible to retain the co-worker dialogue with his

pastors. Rather, the pastor normally deals with chancery workers or with written communications from the bishop or the chancery.

Several bishops have reacted quite strongly to surveys and comments from pastors and priests that communications with their bishops is not all that it could be. The criticism is justified—and is not answered by a statement that the bishop has an "open door" policy.

The criticism is less a personal comment about a bishop than an attack upon the system that has been allowed to develop. Any layman skilled in industrial or internal communications or familiar with the classic study of the Hawthorne plant of Western Electric Company (Management and the Worker, by F. J. Roethlisberger and William J. Dickson, first published in 1939) can help a bishop take the edge off the criticism. The problem is not unique to the Church. It's one that is found in any sophisticated and growing institution.

Before the industrial revolution, employers knew not only each employee by name, but also his background and family situation. With the development of the factory system and the assembly line the employer not only didn't know his employees by name, but wasn't known by his employees. Even more important, the employees no longer shared the employer's pride in quality product or corporate goals.

A MAJORITY of the bishops must be familiar with this problem or we would not find the stress they placed on parish and diocesan councils at Vatican II. It is significant, too, that the survey of 153 archdioceses and dioceses in the U.S. (by Msgr. James F. Johnson of Newark) shows that 30 of them have functioning senates of priests, while 70 others have already taken some action toward forming senates. The senates are called for by the Vatican Council and Pope Paul's Ecclesia Sanctae in order that "the bishops should listen to his priests, consult them and have dialogue with them on those matters which pertain to the needs of pastoral work and the good of the diocese."

It is important that these steps progress rapidly, for it's certain that unless our reli-

gious leaders are in touch with each other, very little in the way of true dialogue can be created on the parish level.

The parish is not, as it's sometimes fancifully called, "the Mystical Body of Christ in miniature." Rather, the parish is a human institution. It's a pragmatic way of breaking down into manageable geographic areas the responsibilities of the bishop for his diocese. As a successor to the Apostles, the bishop delegates his powers of teaching and sanctifying to the pastor for a portion of that diocese. This distinction is important, as we shall see when we discuss the role of authority in the parish council.

The pastor then has delegated responsibility from his bishop for a particular apostolate (university or hospital) or geographic area (parish). The parish council is a way to enable the layman to share in the delegated responsibility and thus bring his share in the priesthood of Christ and his special competences to the apostolic, sanctifying and temporal tasks of the parish.

HERE ARE some examples of pastors who are sharing their authority with the laity through parish councils:

Father Adrian McKenna, pastor of St. Bernadette's parish in Stockton, California, engaged a lay theologian, Anthony Correa, in 1963, to survey his parish. In October of that year, Correa began a series of "parish awareness" meetings to set up an elected parish council of 21 members who would set the parish budget and make other policy decisions; 2) ask for Church support at the Offertory and do away with all fund raising events; and 3) subdivide the parish into 12 neighborhood "little parishes."

Father James Halpine, whose parish is on the campus of Oklahoma State University in Stillwater, has 1,500 parishioners. He began his parish council by creating five committees (liturgy, social action and Women's Guild). The elected chairman of each committee was appointed to the parish council. Their agenda is printed in the church bulletin and the meetings are open to the parish. They have had some lively meetings, voting yes on setting up a finance committee and postponing a decision on a social committee as they turn over in their minds whether

Author's Note: Last week we tried to look at our parish through Christ's eyes. We saw that the layman had little or no voice in his parish, the level at which most of us are familiar with the Church universal. Our bishops at Vatican Council II recognized this problem and urged that councils be set up on the parish, interparish and diocesan levels which, "through the cooperation of clergy and religious with lay people, can assist the apostolic work of the Church both in evangelizing and sanctifying, and in charitable, social and other endeavors." This article looks at the parish through the pastor's eyes and how the parish council can help him with the responsibilities delegated to him by his bishop.

they want their parish to be involved in leisure activities.

"There's no legal set-up for this," explains Father Halpine. "I've explained to the people that I still take responsibility for the parish to the bishop, but that I want to share this responsibility with my parishioners."

A professional lay theologian, Don Nicodemus, is chairman of the parish senate at St. Mary's in Elyria, Ohio. Voting members of the senate include the parish clergy (excluding Msgr. William L. Newton, the pastor), the grade school principal, a lay teacher, representatives of the grade and high school CCD, and heads of parish organizations.

Their objectives are to convert the uncommitted, promote fuller participation in the liturgy, increase knowledge and love of the Bible, and develop community spirit. While the senate's purpose is to help the pastor form policy and promote a free exchange of ideas, the pastor can veto or modify any decision or activity of the group.

HOLY CROSS parish in Garrett Park, Maryland, a suburb of Washington, D.C., has a pastor and one assistant to serve more than 500 highly transient parishioners. The appointed members of the parish council promote a family concept of the parish and seem to make the best possible use of their limited resources of personnel and materials.

The pastor visits each new family. Later, the same new family is visited by two parishioners who talk about the parish program and finances (money is never mentioned from the pulpit). The priests greet parishioners after each Mass and also drop into the parish hall as time permits where the Boy Scouts serve a breakfast of orange juice, sweet rolls and coffee each Sunday morning. Parents play a part in instructing their children for First Communion and the child receives

Advisory Committee, while Our Lady of Fatima parish in Oak Park, Michigan, calls its council the Pastor's Advisory Board.

Msgr. James E. O'Neill, pastor of St. Joseph's Church in Mission San Jose, California, has been experimenting for many years with ways to involve the laity in the work of the parish. He doesn't have a parish council if you define it as laymen participating in a structured way in the administration of the parish.

In 1958 he started teams to work on the 15 major needs of the parish, but after some difficulty now puts his emphasis on training and leadership which he defines as "making

others successful." There are no general meetings or elections, and board meetings are called by the pastor. Still, six or seven ladies serve on the board and with their frequent contact with the pastor have managed to involve 450 ladies (out of 1,042 in the parish) in various phases of parish life.

BISHOP JOHN J. Wright of Pittsburgh has requested every parish in his diocese to form a committee of laymen to work with the pastor on spiritual and secular affairs. The committee, of four, six, eight or 10 parishioners, depending upon the size of the parish, is required to meet quarterly, and the members are freely elected by all

registered parishioners over 18 years of age.

The committees are instructed to advise on "all matters that pertain to the temporal and spiritual good of the parish," and the decree specifically mentions "parish liturgical services, the parish music, public address systems, ushering and whatever pertains to the promotion of the apostolic programs of the parish." The committee must approve any expenditure other than ordinary operating expenses for more than \$500.

The Pittsburgh Catholic said that the councils or committees were "the moment of truth for anyone who has ever groused about the parish."

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SURVEY ANSWERS REPORTED

Replies of rectors reflect changes in U.S. seminaries

This is one of a series of articles on U.S. seminaries.

WASHINGTON — Seminary rectors throughout the United States recently answered a series of 20 questions asked by the NC News Service on the general effects of the Second Vatican Council on teaching, discipline and programs. This is one of a series of articles, discussing the replies to these questions from 149 seminary rectors.

The 7th question asked: "Do you seek to have students live

in a normal milieu? If so, how?"

They replied generally in the affirmative, although one answered: "Good grief, what is 'normal'? Should I say: 'No, we like to raise our seminarians in odd or insane atmospheres?'"

Several remarked, "we try to make the atmosphere as 'home like' as possible; we strive to promote a family atmosphere; family is our aim, and the spirit of our congregation." Others replied that "we try to create a 'normal' religious atmosphere."

SOME OF THE other replies were:

- Meaningless rules are gradually being discarded.
• We have endeavored to avoid needless "institutionalism" in schedule, facilities and program.
• More free use of TV and radio; more visits from families; less silence; no reading at table.
• The answer is certainly no; we don't expect students are going to come to the seminary and find it is no different from the university or college. I think they would be disappointed if they found the seminary had the same sort of atmosphere or "milieu" that they could find at any ordinary school.
• The seminary... is a professional school training men for the pastoral ministry; and also a place of spiritual development. To meet these ends, the seminary must provide the combination of tranquility and mental unrest which will stimulate both the desire and opportunity to study.
• There are built-in elements in every religious community which necessitate a certain amount of institutionalization. We are trying to reduce this to a minimum.
• Our objective is to attain the maximum. In reality it is very difficult to create an at-

mosphere foreign to religious formation since the ends are different; it is natural not to be aware of the human exigencies; recreation, physical instruction, healthy "diversions," an atmosphere of liberty; facility in obtaining permissions; secondary initiatives, surrendering of responsibility, an atmosphere of confidence.

The eighth question asked: "Are inquiries made into the 'psychic' health of students?"

Of the replies, 74 said yes; 10 said no; 32 said it warranted or necessary; and 3 not yet but will be.

SOME OF THE comments were:

- We have employed standard and approved methods for this purpose over a period of several years. We also have a trained counselor and a licensed psychologist on our staff. And do you know something? We still have problems!
• We hope to be able to use the results of these psychological tests to enable our students to develop their potential according to their needs and abilities (although it serves for screening purposes to some degree, it has a more positive bent). We also hope that whatever insights we get into their problems may help us to counsel them more effectively in their striving toward maturity and personal development.
• Another question asked: "Do you promote more frequent contacts between seminarians and older priests?"
• Ninety-one of the replies said yes, 10 said no, and 15 said "somewhat." Comments from the seminary rectors included:
• It is entirely up to the older priests. They are entitled to some freedom too.
• The type and frequency of the contacts depends both on the personality of the priest and the seminarians, the interests, ac-

MISSIONER ASSIGNED — Father Clarence J. White, M.M., a native of Richmond, has been reassigned by his Maryland superiors to serve a Japanese immigrant colony in Bolivia. The veteran missionary previously served 27 years in Japan, the last five years as regional superior of Marylanders there. During World War II he served four years in Guatemala. The Japanese colony in Bolivia now numbers 2,000 persons and was begun in 1954 on a 26,000 agricultural tract.

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PLAN LAY BOARD OF CONTROL

Webster College 'going secular'; president dispensed from vows

WEBSTER GROVE, Mo.—"It is my personal conviction that the very nature of higher education is opposed to juridical control by the Church."

With these words, 40-year-old Sister Jacqueline Grennan summed up her decision to leave the Sisters of Loretto and to direct the transfer of Webster College from the control of the religious community to a secular board of trustees.

Sister Jacqueline, who has been president of Webster since June, 1965, announced the joint move at a meeting of the faculty and the some 900-member student body.

"The academic freedom which must characterize a college or university," she told the meeting, "would provide continuing embarrassment for the Church if her hierarchy were forced into endorsing or negating the action of the college or the university."

SPEAKING of her personal decision to leave the Sisters of Loretto which she joined in 1948 on graduating from Webster, Sister Jacqueline said she had "come to believe that the notion of cloister—in physical enclosure or dress—is not valid for some of us who must live our lives as dedicated women in the public forum."

"In my opinion," she said, "this newer role of Christian presence is at the heart of the Vatican II document on the Church in the modern world."

Sister Jacqueline said her request to be released from her religious vows had been approved by Sister Mary Luke Tobin, superior general of the Sisters of Loretto, Nerinx, Ky., and by Cardinal Ritter of St. Louis. She also said that both had asked her to remain as president of Webster while the control of the college is being transferred.

She estimated that it will take several months to work out the details of yielding the trusteeship of the college from the Sisters of Loretto to "an autonomous and self-perpetuating board of trustees." She also said that potential board members and sources of funds have already been identified.

The Sisters of Loretto have already sent a request to the Congregation of Religious, in Rome for permission to transfer, with-



SISTER JACQUELINE

outspoken advocate of women Religious playing a major role in public life.

She was the only American nun to serve as an auditor at Vatican Council II where she was an advisor on the Constitution on the Church in the Modern World.

Speaking of Sister Jacqueline's resignation from Religious life, Sister Luke said that Sister Jacqueline "made her decision only after serious consideration and thought."

"Certainly," she commented, "I respect it."

Sister Jacqueline is no stranger to secular life, having received permission some time ago to wear lay clothes and having long been a respected member of higher education circles.

She served as the only woman and the only Catholic educator on President Kennedy's Advisory Panel on Research and Development in Education and was on President Johnson's 14-member steering committee for Project Headstart.

Written up widely in secular publications, she was the subject of a Life magazine feature story for her work at Webster and for her many quotable quotes such as:

"Ghettoism or provincialism is always debilitating. I have practically lost my head at times by saying that the worst thing that could happen to us would be to achieve the old time ideal of every Catholic child in a Catholic school. I don't like ghettos and I don't want to live in a ghetto society."

IN HER LETTER to Cardinal Ritter asking that she be dispensed from her religious vows "so that I may dedicate myself to the people of God in the way for which I now seem best suited," Sister Jacqueline commented:

"In some real sense, I share your conviction that nuns in the commonly accepted image, at least, have no business in my kind of role."

In announcing her decision to

CANA SPEAKER—The Very Rev. Basil Mattingly, O.S.B., subprior of St. Meinrad Archabbey, will conduct a Cana Conference at St. Barnabas parish, Indianapolis, on Sunday, Jan. 22, from 2 until 5 p.m. Father Basil's theme will be: "The Family, a School of Social Graces." The Conference, which is open to the public, will be held in the school hall. It is sponsored by the Ladies Club.

the college meeting Sister Jacqueline emphasized that it did not represent any break with the Church and that she believes many women will continue to find their proper place in the world in religious life.

When Sister Jacqueline became president of the 50-year-old college in the suburbs of St. Louis she succeeded Sister Francetta Barberis, another Sister of Loretto who has gained national prominence.

Sister Francetta retired from the post because of age and was given permission to take a leave of absence and wear lay clothes to work as coordinator for Job Corps centers for women under the OEO program. She has since been employed in that post in Washington.

Sister Jacqueline also announced that she will work as a consultant to Harris L. Wolford, Jr., former associate director of the Peace Corps, who has been named president of a new liberal arts college to be established at Old Westbury, L.I., as part of the State University of New York.

She said she will begin this work while continuing as president of Webster and commented, "I feel that this experience will be invaluable to us in launching our own 'new college' under private auspices."

Changes in U.S. seminaries

(Continued from page 2) strong incentive for the students to continue in their work.

And several rectors wrote that "This has always been a practice."

The 10th question asked: "Do your students, or any of them, take courses at secular universities or Catholic lay colleges? What courses?"

This does not apply, of course, to minor seminaries, but many reported that students take summer courses in local high schools. And other rectors commented that sometimes the location of a seminary makes attendance at such classes impossible.

OF THE REPLIES, 43 said "yes"; 32 said yes in the summer; and 16 said no. Some of the courses listed were history, science, philosophy, linguistics, mathematics, English, sociology; others included engineering, painting, journalism, business; in fact, 27 different subjects were listed as among the courses taken.

The 11th question asked: "What communication and cooperation exist between the seminary and the parents of students (particularly if yours is a minor seminary)?"

In some respects, a typical answer might be "none to speak of besides the usual normal relations," but there were variations from "none" and "very little" to "great communication and cooperation." Some had a monthly news letter, others a parents club, frequent visiting days, and the like. Some of the comments were:

Practically there is no direct contact between parents and seminary authorities. Most students have their families rather far away. This is an area, however, in which we should definitely improve.

In general we maintain a healthful relationship between the individual student and the family. At the same time, we tell the students quite bluntly (and sometimes the parents too) that the young man is preparing for what is essentially the lonely life of the priesthood and that he has to be somewhat more independent of his family so that he can be at the service of his parish. Exchanging the people of his family for the people of God seems an even exchange when you look at it that way.

There is no problem about parents with men of 21 years of age and older.

Not very frequent. . . . Actually, I don't know whether we want to become much more involved with the parents than we do. College students should stand on their own two feet and, perhaps, what we have now is just about right.

Great communication and cooperation exist between the seminary and parents. In November we had an afternoon of recollection entitled "The Vocation of Parents of Sons With Vocations." Included was a Bible Vigil at which the parents pronounced their parental blessing.

"FURTHERMORE, what responsibilities can be said to be largely outside the domain of the hierarchical Church? I am not aware of any responsibility compatible with the proper execution of one's duty in the work of the apostolate of higher education that is 'outside the domain of the hierarchical Church.' Not any more than a chemist, a musician, or anyone in any profession can operate outside the domain of that discipline or profession.

"Secondly, on the subject of the transfer of property ('the difficulties for a religious order to finance adequately the big business of higher education . . .'): All private colleges face such difficulties. But when did they not? A cursory glance at the history of any one and/or all will prove this.

"Are we who have benefitted by the labors of our forebears to give up and turn over to others what they, despite great difficulties and obstacles, built up for the service of God's people? Or is there some insinuation that Religious have been wanting in their stewardship of what has been entrusted to them by generous lay people for the building up of facilities in order to accomplish the work of their apostolate?"

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No change at Marian, Woods

By PAUL G. FOX There is no likely prospect that a transfer to lay control of the two Catholic colleges in the Archdiocese will take place, The Criterion was told this week. The presidents of Marian and St. Mary-of-the-Woods Colleges were asked to comment on the recent announcement of such a move by the Sisters of Loretto, who conduct Webster College in St. Louis.

The Indiana Province of the Congregation of Holy Cross is also reportedly discussing the prospects of granting lay autonomy to two of its universities—world-known University of Notre Dame and the University of Portland (Ore.). (Story on Page 1)

MSGR. FRANCIS J. Reine, president of Marian College, stated that he sees "a greater involvement of lay men on the boards of trustees of Catholic colleges and universities." (Marian has been owned and operated by the Sisters of St. Francis, Oldenburg, since its opening in 1937. Seven Franciscan nuns normally serve on the governing board of trustees, with Mother Marie Dillhoff serving as chairman of the board. There are two vacancies at present because of expired terms.)

President since 1954, Msgr. Reine said that the trend of lay involvement is "happily already underway and will continue to grow." He added: "The 'secularization' of Catholic institutions of higher learning is a long way off, except possibly in some few instances."

Asked about the difficulties of fund-raising experienced by church-related colleges, Msgr. Reine expressed the view that the image of the institution would improve with the addition of lay men to the board of trustees and saw no necessity to dissociate the religious-oriented college from the religious community-owner.

SISTER MARIE Perpetua, S.P., president of St. Mary-of-the-Woods College, which observed its 125th anniversary of founding last year, commented both on the religious ownership element and the statements attributed to the Webster College president about the role of the nun-president. (Seven Sisters of Providence comprise the governing board of directors, with Mother Mary Plus as honorary president.)

Commenting on the ability of a Religious, because of her religious state, to fulfill her responsibilities adequately in any phase of the work of the apostolate, Sister Marie Perpetua said:

"One's dedication and consecration to God in the religious state provides untold opportunities for spiritual and intellectual growth. This gives one the depth—and wisdom shall we say—to cultivate proper attitudes in the work of one's apostolate. It is difficult to understand how any phase of the labors involved in the execution of one's responsibility can be at variance with one's profession as a Religious. "On the contrary, it would seem that such a conflict is really an artificial dichotomy, speaking objectively, though subjectively real to a particular person. Here I recall a quotation from Chardin: 'Because of creation, and much more be-

cause of the incarnation, there is nothing profane (secular) to those who know how to see.' It is in this sense I question the authenticity of a so-called secular college.

"A quotation from a document of Vatican II (The Church and the Modern World) applies here: 'For earthly matters and the concern of faith derive from the same God.'

"FURTHERMORE, what responsibilities can be said to be largely outside the domain of the hierarchical Church? I am not aware of any responsibility compatible with the proper execution of one's duty in the work of the apostolate of higher education that is 'outside the domain of the hierarchical Church.' Not any more than a chemist, a musician, or anyone in any profession can operate outside the domain of that discipline or profession.

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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.

Fair bus bill

Back again plaguing state legislators and pleasuring parents of private school children is the fair bus bill.

Killed in committee in the 1965 General Assembly, the measure to provide public transportation, where available, to all school children seems destined to do a bit more lively kicking around in this session.

Governor Roger Branigin in his "State of the State" address to the Assembly indicated his approval. And there is an evident determination of House leadership to face up to the thorny issue.

There is good reason to hope the bill will reach the House and Senate floors for debate and vote. This in itself would be a measure of progress and a bellwether reflecting a lessening of the winds of dissent.

But there also is reason to expect just as much controversy, just as much adamant argument against, just as much philosophic dispute on Jeffersonian dictates about separation of church and state.

Make no mistake, there will be hard and long wrangling. Some of it will be born of conscience and conviction, some of prejudice and diehard devotion to invalid or outdated theory.

At last count 24 states had passed fair bus bills, acknowledging the constitutionality of their acts as judged by the Supreme Court in its landmark decision in the famed Everson case of 1947.

It is about time Indiana citizens, through their elected representatives, fully examined this wall of church and state that penalizes children because they and their parents exercise a constitutional right to freedom of choice.

It is the diverse expression of this choice that has developed a complex pluralistic system of education. A freedom exercised under penalty is not the freedom true constitutionalists envision. Every child has a right to equal, impartial treatment under the law. Private school pupils have too long been denied that right.

We urge all supporters of House Bill 1075 to be alert to its position and progress in the Assembly and to seize every opportunity to promote its passage.

Justice triumphs

The sensational Liuni adoptive dispute has been settled by the New York Supreme Court and by the agreement "under pressure" of a county welfare commissioner to yield to the court's findings.

As a result, four-year-old Beth will be adopted by Mr. and Mrs. Michael Liuni, the only parents she has known since she was five days old. It is the only just and right outcome in a case that—by all evidence available to the press and public—smacked of ethnic discrimination.

The Supreme Court decision overruled a lower court decision that had denied dark-eyed Italian descendants custody of the blonde, blue-eyed girl. The county welfare commissioner had argued before the court that the Liunis were not suitable adoptive parents because of their age (48), a previous illness of Mrs. Liuni which had been cured, and the ethnic differences.

What particularly rolled New Yorkers and people elsewhere in the country was the introduction of ethnic discrimination in a decision that in other respects also seemed heartless. It is contrary to New York state law and regulations to use ethnic background as a criterion in the adoption of children, just as it is in Indiana. And here was a case in which that very criterion was used in a court of law to uphold an opinion of a county welfare commissioner.

Backing the Supreme Court decision were recommendations from the court-appointed guardian of the child, from those who made an intensive study of the case at the request of the court, and from a special committee appointed by Governor Nelson D. Rockefeller.

Arguments upholding rigid adherence to social welfare techniques which utilize scientific findings as basis for judgment and application are almost always of great value in adoption and other welfare cases. But those techniques must always be maintained in their proper perspective.

But this was a case in which love and past performance by the Liunis had the clear edge and a county welfare commissioner was dead wrong.

Salisbury's service

When the time comes this spring to pass out Pulitzer prizes, Harrison Salisbury, assistant managing editor of the New York Times, certainly will deserve consideration for an award for international reporting.

There are, to be sure, faults to be found with Salisbury's dispatches from North Vietnam. He wrote on the run during his visit and did not always give the sources of his material.

But, as a competent and reliable newspaperman, he told enough about what he actually saw to verify Communist claims of heavy civilian casualties and destruction of non-military targets in Hanoi and elsewhere.

This, in turn, forced the Department of Defense to do a bit of reluctant truth-telling. All along it had denied any bombing of civilian areas and claimed pinpoint accuracy in hitting only military installations. Salisbury's dispatches squeezed euphemistic acknowledgements from Washington that, indeed, there had been "damage to civilian areas."

Furthermore, Salisbury, the first American journalist to be allowed to visit North Vietnam, saw enough to convince him as an experienced war correspondent that the military strategy of interdicting supply lines to South Vietnam wasn't working worth a hoot.

That strategy repeatedly has been given as the chief reason for bombing North Vietnam. But he noted first-hand that troops and supplies continued to move on the main rail line and highway to South Vietnam with minimum interruption.

Thus, Salisbury has raised serious new doubts about the reliability of official-Washington statements to the American people, as well as about the morality and usefulness of continued bombings. For this he is to be commended.

Welfare backlash

Last week the Wall Street Journal, that journalistic contradiction which can be so consistently clear-headed everywhere except in its editorials, lashed out at what it termed "indiscriminate welfarism."

The Journal editorialist expressed concern about the "moral question" of "what is happening to traditional values and virtues of individualism and integrity under this load of welfare" and then proceeded to a favored theme that "history does not record well of peoples grown overly dependent on the largess of political authorities."

He also quoted approvingly from a letter-to-the-editor of another newspaper which said in part, "Know-

ing human nature, it is hardly likely that the 'poor' will suddenly become economical and budget-minded, as many of us in struggling middle-class income groups have learned to be through the generations."

This attitude reflects what America magazine recently called "the welfare backlash." This backlash is seen and heard on all sides, not in the old-time political cartoonist's plutocrat in a top hat and a swallow-tailed jacket with dollar signs on it, but in the so-called middle class—lower, middle-middle, and upper.

There is a widespread hostility toward welfare programs of all sorts, from county public assistance on through the whole spectrum of enlightened War on Poverty programs. Indeed, it is so widespread that many programs will be cut back to almost nothing unless President Johnson is able to redeem his State of the Union promise to rededicate the country to a war that

can be won, the war in behalf of the nation's poor.

The welfare backlash is mean and un-Christian. Courageous political leaders must fight it at every turn until middle-class Americans are persuaded to give a genuinely Christian dimension to concern for those less fortunate than themselves.

The Wall Street Journal, in its perennial campaign against "government paternalism," in the past has approvingly quoted Lord Acton's dictum that "power corrupts and absolute power corrupts absolutely."

We commend to our readers another thing Lord Acton said: "Laws should be adapted to the benefit of those . . . for whom misgovernment means not stunted luxuries and mortified pride, but want and pain, and degradation and risk to their lives and to their children's souls."

Christian Unity Week



QUESTION BOX

Nun has query on Communion

By MSGR. J. D. CONWAY

Q. May I express a few of my thoughts these days, especially since the priest during Holy Mass faces the people. When I look at the large host and think how a priest may receive a large host, the Sacred Body and Precious Blood of Christ under two forms daily, and we the laity may receive only one small host a day regardless of the number of Masses we may attend, and even then sometimes our small host is broken in half. We women will be able to receive only one small host and only one form for most of our lives, and never have the great privilege of holding in our hands the Son of God and offering Him to His Father in the august sacrifice of the Mass.

local priest but he didn't know the answer.

A. Your quotation is from Matthew 24, 35, and a more accurate translation might be: "The sky and the earth will pass away. . . ." This is not the first time Matthew has used this expression in his Gospel. His meaning is this: Can you imagine anything more enduring than the earth and the sky? Well my words are even more permanent. Even if the sky and the earth should cease to exist, my words would still endure.

Q. A relative of mine married a non-Catholic; the marriage was performed by a justice of peace. They now have two children. The first became seriously ill and was baptized by a doctor after the parish priest had refused to baptize it. They now have a second child and again the priest refuses to baptize it. Can a baby be refused baptism when the parents wish to raise it in the Church? Can a priest use the baptism of a baby as a means of forcing marriage in the Church?

A. In answer to your final question: Yes, definitely. It would not be well for her to take instructions from a priest whose personality clashes with her—and especially when this priest has refused to baptize her two babies. Those babies should have been baptized. It is not right to deprive a baby of spiritual benefits in order to put pressure on its parents.

Is there any way I could get permission to receive Holy Communion more than once a day—say at each Mass that I am privileged to assist at? For this I ardently long and pray. Could my bishop now give me this permission? I am a Religious, professed for 40 years.

A. Your bishop cannot give you this permission, and I doubt that the Holy See would grant it except for some special occasion.

I am not attempting to detract from the legitimacy of your complaint about the small host when I remind you that we do receive our divine Lord whole and entire, living and glorified, loving and generous when we receive any particle of the sacred host. This theological truth does not excuse us from making the signs of the sacrament as meaningful as possible.

It is small consolation to you, but when you celebrate your golden jubilee of profession you should be permitted to receive under both species.

Q. In the Gospel at Mass some time ago we heard the words, "Heaven and earth will pass away, but my word will not pass away."

Now I teach catechism and it says that heaven is our real home. I really can't understand the quotation. I asked a



Liturgy and Life  
CREED OF THE MASS: "I believe in one God (El Shaddai—the Almighty), the Father Almighty, maker of heaven and earth, and of all things visible and invisible. . . ."

YOUR WORLD AND MINE

Europe's Catholics groping for answers

By GARY MacEOIN

ROME—All over Europe Catholics are searching for a new equilibrium between freedom and authority. The same search is, of course, going on in the United States, but cultural and structural factors in many European countries are creating far more acute emotional tensions on this side of the Atlantic.

In Italy, Spain and France, in particular, Catholic Action grew up under strict direct control of the bishops. The freedom of initiative projected by the Vatican Council as the right and duty of each member of the people of God runs head-on against the resulting attitudes and structures.

In France, the tension was observable even before the council and came to the surface in open conflict more than once while the council was sitting. The basic issue in that country was the speed at which change should occur. The young intellectuals frequently wanted to take positions on moral questions concerning which the bishops were unable to find a consensus among themselves or within the Catholic community. Typical examples were the opposition to the Algerian war both in itself and because of the means of waging it, and the pressures to identify the Church more fully with the Left in sympathy with the working classes.

In Spain and Italy, the issues were slower in surfacing, though perhaps more acute because of the absence of the safety valve of free expression of opinion. I think this is certainly true of Spain.

In Italy, the situation varies considerably from place to place. Parts of the industrialized North have long felt the winds of change blowing from the other side of the Alps and have found expression for their emotions in ways we more readily associate with France or Germany.

A recent example is the creation of joint clerical-lay responsibility for the editorial policy of Il Regno, organ of the Center of Priests of the Sacred Heart of Bologna, by naming a professional lay journalist as co-editor with the priest who formerly ran the magazine. The stated reason for the change is not merely practical or defensive. The intention is to make effective the council proclamation of the organic unity of the people of God, so that clergy and laity may serve each other in common witness.

A first fruit of the new editorship is a major article discussing the relationship of the individual conscience to Church law. Its thesis is that the Church needs a formula to reconcile the prophetic role of its members with its institutional authority. It recommends the drafting of a constitutional Charter of the Rights of Catholics.

"The person is a primary value in the Church as in civil society," it argues. "For the Church is not only a community of grace, but also a social group whose members have the rights and duties appropriate to every human group."

Asserting that the authority of God exercised by the Church is immediately concerned with the doctrinal and sacramental, the article claims that the primacy of freedom and of the individual conscience "as demands of the fundamental rights of the human person" must be recognized when we enter into social and human affairs.

"The frontiers will not always be strictly defined. It is nevertheless necessary that the law should recognize and expressly delimit the area of these rights of freedom, in order to exclude the danger of abuse of authority."

Cardinal Gracias of Bombay,

India, the article notes, has already urged that the revised code of canon law should incorporate as a basic element a constitutional charter or bill of rights guaranteeing the inviolable rights of every Christian. A major defect of the present Code, it says, is the retention of procedures developed in an era of absolutism. A constitutional charter would protect both the respect due to the Church as a society and the primacy of the spirit and of the charisms flowing from the spirit of the gospel.



Adam Clayton Powell

primarily to decide to what extent they can go with him. And I submit that all of the adverse criticism on this score does not seem to be sincerely based on what he has not done for his constituents. Finally, let me mention two aspects of the obviously tremendous appeal of Adam Clayton Powell to the Harlem voters, not as the totality, but only because they are usually overlooked.

Let me begin first by stating a position involving three factors:

● The incident that started off this latest series of Adam's troubles is not exactly all white. One has to admit that a \$100,000 "libel judgment" is rather high. One has to admit further that very few people in Harlem have risen to the defense of the maligned lady in question and it's curious that nobody finds this phenomenon interesting enough to ask why. One wonders if all the interest indicates loving concern for Esther James or a handy tool to serve other purposes.

● Until Congress has established a set of ethical norms and rules—what a wonderful contribution our "religious leaders" can make in this regard—which it will demand of all and enforce equally on all, I question its moral right to single out any individual at a given time for persecution while others remain immune. Until this is done, the "righteous indignation" will always appear somewhat tainted.

● This is not a defense of Adam's wrong doing (when proven) nor is it to say that something is right for Adam because others are doing it. But, it does say that what is wrong for Adam should be wrong for other congressmen. It does say that if personal junketeering at taxpayers' expense is wrong for Powell, it's also wrong for the Senator Dodds, if done, and the five lame duck senators who since November have traveled abroad on "business" for the incoming Congress; that if contempt of court is punishable for Adam, it's punishable for the Governors Wallace and Barnett who violated courts and presidential orders to the tune of millions of dollars to the taxpayers.

Secondly, for those who just can't understand how Harlemites can continue sending Adam Powell back to Congress, I offer the following considerations:

First, supposing for the sake of argument, he is the complete rogue that many are saying he is, there is still lots of precedence. There is precedence in our history of men being elected to high office while still in jail for criminal offense leaving almost just in time to take the oath of office—to say nothing of those who should be in jail. Today, portions of the American electorate are still selecting to responsible positions the Mad-doxes running on platforms of questionable democracy.

Thirdly, undoubtedly Mr. Powell could have done more (and who couldn't?) for Harlem, civil rights, equal opportunity, the Negro and the country, but that is not to say he has done nothing in over 20 years in office.

Obviously, I cannot go along with all he has said and done. But, where this affects his constituents, I think it's up to them

While protecting the principle of the duty to obey as a continuing reality, the way to exercise authority can change. . . . Adaptation must continue until we reach a technique of exercise of authority which recognizes and accepts the values of democracy, that is to say, which respects the primacy of the person."

OPINIONS

● Apart from his personal charm—which is no more a criterion for Congress than is the "charm" of a Robert Kennedy or a Ronald Reagan—Adam made it at a time when it was not fashionable to have Negro window dressing in government, business, etc. In a society which has done much to rob the Negro of any sense of dignity and value, Adam furnishes a sense of pride, and in some ways, of much more than those Negroes whom whites are wont to hold up for Negroes to admire and imitate. There is, indeed, a growing tendency among Negroes to suspect these latter.

● More important, Adam in his excessively flamboyant manner is a symbol of a Negro who has refused to accept the double standard.

Negroes are now fed up with the fact that in politics, business, the professions including the ministry, sports and what have you, the Negro invariably has to meet a higher standard and is measured by a higher and different set of criteria than his white counterpart. In sports, he cannot be a good ball player, he has to be a super star; in education, to be accepted with the average he has to be a genius and this is true all down the line.

The Negro has to prove himself superior in order to be accepted with the average and with him like all others the superior is in the minority. I submit that part of the reason for the great dislike of Adam Powell both in and out of Congress is that he went to Congress and acted like a congressman instead of the "nice," "perfect" little Negro that the white man could "admire." He is a living protest against America's double standard and to many in Harlem this means a great deal.

It is, therefore, with great fear and trepidation that I admit that in all probability when the opportunity comes again to vote for Adam Clayton Powell, I'll be voting like the majority of Harlemites.

(Rev.) Lawrence E. Lucas  
St. Francis de Sales Church  
Indianapolis

Accolade

To the Editor:  
On behalf of the Indiana Citizens Committee and Family Service Association may I express deep appreciation to The Criterion for the excellent editorial, "Relief by Whim," published in your January 6th issue.

The editorial was very well written. It should go far in helping us to improve the township trustee relief system.

Henry M. Graham  
Executive Director  
Family Service Association  
Indianapolis



By MSGR. GEORGE HIGGINS

Experts in the field of labor-management relations are pessimistically forecasting stormy weather for 1967. They are predicting that there will be more strikes this year than there were in 1966 and that some of these work stoppages are likely to result in a national emergency.



If this prediction comes to pass, the Congress will undoubtedly be under heavy pressure to enact new legislation designed to protect the public interest. Anticipating this development, the Administration is already preparing its own legislative recommendations.

A committee headed by Under Secretary of State (and former Attorney General) Nicholas Katzenbach is currently reviewing the whole problem of national emergency strikes with a view to determining whether or not the President ought to ask the Congress for a more flexible set of alternatives than those which are available to him under the terms of the Taft-Hartley Act.

It remains to be seen what the Katzenbach committee will recommend in this regard. My guess is that the committee will opt for certain changes in Taft-Hartley. I sincerely hope, however, that it will reject any form of compulsory arbitration.



PLAN DEANERY LUNCHEON—Mrs. William Miller, Archdiocesan chairman of the Committee Working With the Confraternity of Christian Doctrine, will be principal speaker at the luncheon meeting of the South Indianapolis Deanery Council of Catholic Women, scheduled at noon Wednesday, Jan. 25, at Our Lady of Fatima Council 3228, Knights of Columbus, 1313 S. Post Rd. Her topic will be "The New Look in Catholic Education." Shown above are three committee members planning the event. From left are: Mrs. Thomas Clouser, ticket chairman; Mrs. Carl Madden, decorations chairman; and Mrs. Fred W. Klemm, program chairman. Reservation deadline is Friday, Jan. 20, and may be made with: Mrs. John Stevens, 359-3101; Mrs. Thomas Clouser, 359-2783; or Mrs. Robert Broderick, 842-4042. (Staff photo)



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# THE YARDSTICK

## Stormy weather for labor unions?

Compulsory arbitration as a means of settling national emergency strikes has a fascinating appeal for some Americans, but fortunately it has few if any supporters in the ranks of American industry. It goes without saying, of course, that organized labor is adamantly opposed to compulsory arbitration in any form, and rightly so, in my judgment.

On the other hand, organized labor had better take a good look at some of its own practices which are playing into the hands of those who are pushing for some form of compulsory arbitration. To cite but one example the labor movement will have to face up realistically to the growing tendency of rank-and-file union members to reject collective bargaining agreements endorsed by their own leaders. Labor Secretary Willard W. Wirtz recently warned, in a widely covered speech, that this trend is "very, very dangerous for collective bargaining."

It is hard to disagree with this sober judgment. But what to do about it? Some observers

have recommended legislation requiring rank-and-file union members to accept agreements arrived at by their elected representatives. When Walter Reuther, president of the United Auto Workers, was asked to comment on this drastic proposal at a recent seminar on labor-management relations sponsored by the Federal Mediation and Conciliation Service, he flatly rejected it and, significantly, was applauded very enthusiastically by the 200 experienced mediators participating in the seminar.

Reuther took the position that union officers are the servants of the rank-and-file, not their masters. Those union officials who cannot persuade their members to ratify their collective bargaining agreements, he pointedly observed, have only themselves to blame. They are obviously out of touch with the rank-and-file and have lost their confidence. Again it is hard to disagree with this judgment.

Part of the problem may stem from the fact—if it is a fact—that the trade union movement, as Time magazine suggested in its recent cover story on the younger generation, has very

slowly and reluctantly. Vatican II was the beginning, far from the end, of the decentralizing and de-organizing of the Church. To expect otherwise would be to expect God to "pull a million miracles" in getting us humans to act in a not-so-human way.

It behooves these impatient men, it behooves all of us, to remember that things in human life, as in all nature, move slowly. If you watch a frozen pond at winter's end, you feel first the warming winds, then you hear the crackle of the snow melting and ice breaking up, then you see earth and fresh water begin to appear, and finally the crocuses tell you of the beginning of spring. Why walk away when the process we have been longing for is just beginning to happen?

reading of the council documents will show. But have the warm winds of the council begun to thaw the crystallization at the center of the Church or to break down its top-heavy structure? Only to a small degree thus far. Here, I think, is the problem of these men who have become disillusioned with the organizational Church. Because the over-organized structure has not broken down as fast as they had hoped, they become frustrated by the notion that it will not break down at all. They begin to see the Church as frozen forever in her present state.

A real understanding of human things could come to their aid the simple acknowledgment of a human failing that people in power give up that power

### WHAT OF THE DAY

## The need for patience

By REV. JOHN DORAN

The new bit for priests who want to quit seems to be to remove blame from themselves by blaming the "organizational" Church. At least we have seen this a few times recently, and probably will see it some more. It might be a reasonable exercise to take a look at this organizational Church which seems to provide a stumbling block or an excuse, as the case may be.

Note that I give an alternate here, since neither I, nor any man, can sit here at a distance and decide which way another man looks at the Church. This would be judging another man, an activity for which I have neither the right nor the equipment. However, to look at the organizational Church in the light of the actions of these men is something we have both a right and a need to do.

I take it that they mean by the term organizational Church, the Church as she exists and operates at this present moment of history, how she is put together, how she functions. I am not enough of a theologian to present the Church adequately in her being, nor enough of an historian to present her gradual growth into her present status; but I am enough of a human to understand the human failings which mar her face, and at times obscure her image.

From the moment that God, an inveterate gambler as C. S. Lewis called Him, decided to incarnate Himself and to carry on that incarnation through His presence in the Church, He took upon Himself the liabilities of human nature. Just as His human body would not extend beyond human capabilities, so His mystical Body, the Church, does not operate its human sectors beyond human capabilities, or indeed human liabilities. If Christ chose to make of humans the Family of God, He will find His family very human indeed.

The basic human failing which comes into play in all this discussion of the organizational Church is the human tendency to over-organize and then crystallize into that organized pattern. Not only human muscles, but human minds, lose their flexibility with age. Human organization has a tendency, too, to become top-heavy. More and more activities can be taken over by the head of an organization by mere executive order; but those same activities and rights to decision cannot be taken back by those lower in the order of organization without some sort of a revolution. Net result: the older an organization grows the more crystallized its way of doing things, the more top-heavy its structure.

The so very human Pope John understood well that this human failing was an ever present danger to the Church, and he realized that it was in this age an actuality. That is why he called the Second Vatican Council. The Bishops in large majority understood this too, as a

THE MEETING reasserted the Sisterhood's dedication to "a corporate apostolate of love and service in areas where Christian influence is minimal."

Presently this apostolate is focused on the Appalachian people," Sister Mary Catherine, superior general of the Cincinnati-based community, said.

Thirty Sisters were official chapter members and most of the community's 100 members attended. The purpose of the chapter, Sister Mary Catherine said, was to carry out the Second Vatican Council's directive for the renewal and adaptation of religious life.

SHE SAID SOME of the chapter decisions were the nature of experimentation and that the council Decree on Religious Life had given to the meeting "the right to alter certain norms of the constitutions, as an experiment, as long as the purpose, nature, and character of the institute are preserved."

Sister Mary Catherine said:

History teachers' program set at ND

NOTRE DAME, Ind.—A new program for teachers or 20th-century American history will be added to teacher institutes at Notre Dame University this summer.

The single institute in the College of Liberal and Fine Arts will be supported by the U.S. Office of Education. It joins summer teacher institutes in physics, chemistry, mathematics and geology funded by the National Science Foundation.

### Maryknoll plans joint publication with Presbyterians

MARYKNOLL, N.Y.—A publication combining art work, print and sound and entitled "New" will be issued jointly by the Catholic Foreign Mission Society of America (Maryknoll) and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church.

First issue of the joint publication is set for February, according to Father Albert J. Nevins, M.M., director of social communications for Maryknoll.

The priest-editor said his society was "delighted to join with the Presbyterian Church in this exciting new means of audiovisual communications."

New, to be published three times a year, will direct its editorial attention to critical issues of ecumenical mission and relations. Each issue will contain a two-side, 7-inch unbreakable record.

Both church organizations will share editorial responsibility for the publication. Promotion and distribution of it will be handled separately.

Stanley J. Rowland, Jr., of the staff of the Commission on Ecumenical Mission and Relations, will be editor of the joint publication.

Professor Horton Davies of Princeton University and Very Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Theological Seminary, New York City, will contribute to the periodical's program of ecumenical cooperation in liturgical research.

"Most Christian churches face the same fundamental problems with regard to the renewal of worship," said Father Aelred Tegels, O.S.B., editor, in announcing the appointments.

"The continuing counsel of highly competent scholars native to the Protestant and Orthodox traditions" will be valuable for the review, he said.

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### Modified garb adopted by Glenmary Sisters

FAYETTEVILLE, Ohio—The Glenmary Sisters have adopted a grey suit and veil as an experimental new habit in a series of innovations designed to meet purposes of the Church's "renewal and adaptation."

At a general chapter meeting here the Sisterhood also gave members the option of using their legal name and dropping the titles of Mother or Mother General for community superiors. It also planned another general chapter for August.

The general approach that characterized Glenmary's apostolate is a diversity of works directed toward the central concern—that is, to bring about or deepen the sense of Christian and human social awareness in the area served.

"The diversity of works, undertaken according to the talent of the individual Sisters, is intended to cut across existing lines and divisions—religious, class, racial, educational, cultural, political—to bring about an experience of social integration of the community," she said.

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little appeal to today's youth who are entering the labor market in such great numbers.

"Few organized movements of any description, from the John Birch Society to the AFL-CIO to the Christian church," Time's editors contend, "have the power to turn them (American youth) on. . . . Even union members have little sense of militancy. Having little fear that they will ever lack material comforts for their own part, the young tend to dismiss as superficial and irrelevant their elder's success-oriented lives."

Presumably this means that they also tend to dismiss decisions made in their name by their elders, even if the latter—

as in the case of a union—have been democratically elected to represent them.

I don't know whether Time's profile of the younger generation is accurate or not, but the labor movement—and the churches—would be well advised, I think, to look into this matter very carefully and with brutal honesty.

### Appointed Youth Department head

WASHINGTON—Msgr. Thomas J. Leonard, a priest of the archdiocese of Philadelphia, has been named director of the Youth Department of the United States Catholic Conference, Archbishop Philip M. Hannan of New Orleans, episcopal chairman of the Youth Department, has announced.

He succeeds Msgr. Frederick J. Stevenson, who has been named pastor of St. John Chrysostom parish in Wallingford, Pa., a suburb of Philadelphia. Msgr. Stevenson became director of the Youth Department early in 1962 for a five-year tour of duty. The five years now being up, Archbishop John J. Krol of Philadelphia has recalled him to work in the archdiocese.

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## Monsignor Goossens Says:

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(FIRST LETTER OF ST. JOHN, Chapter 3, Verse 17)

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SUNDAY AT HOLY NAME

110 entries set for Style Show

About 110 entries are expected in the 13th annual CYO Style Show, to be held Sunday, Jan. 23, in the Holy Name parish hall in Beech Grove.

Twenty-six gift certificate awards will be made in addition to trophies for the outstanding entrants in each of the six categories. The categories include: skirt and blouse, sportswear, tailored dress, tailored suit and coat, party dress and formal dress.

Judging will take place privately Sunday afternoon at 1 p.m. The garments should be delivered to the school hall on Saturday afternoon from 12:30 to 5 p.m.

Intermission entertainment will be provided by the Town Criers, composed of St. Christopher Junior CYO members, a group of folksingers. There will be no dance following the event.

Admission for adults and high schoolers is 35 cents and 15 cents for grade school children.

Marian eyes most wins in season

Knights have 10-5 record

INDIANAPOLIS — If the Marian College Knights win but one of their ten remaining basketball games this season—and who thinks they won't—they will set a record for the most wins in any season to date.

They tied the previous record of 10 wins last Monday against Kentucky Southern College at Louisville. The score was 62-60. Marian's record is now 10 wins and five losses.

Archival Indiana Central will visit the Marian ball hall Saturday, Jan. 21, as the two city teams meet for the second time this year. Marian eliminated Central 85-79 in the I.C. Christmas Tourney.

Central starter Jack Noone will be playing against four former high school teammates at Kennedy Memorial (Sacred Heart Central). Three of Marian's starters—Jean Ancelet, Joe Bittelmeyer and Larry Schmalz, along with sixth-man Ray Stuck—played with Noone at Kennedy.

All five Marian starters are averaging in double figures, indicating a balanced scoring attack. Larry Brodnick is averaging 18 points. Others in double figures include: Tom Clark 14; Bittelmeyer 12.2; Schmalz 12, and Ancelet 12.

Team shooting average for the Knights is currently a respectable .499, while free throw shooting average is .740. Marian has an offensive average of 85 points while holding their opposition to 79 points.



SISTER MARILYN

Oldenburg Sister is author of text

OLDENBURG, Ind.—"Anima Tales: Tippy Toe and Taffy" is the title of a new book for children in the early primary grades prepared by a member of the Sister of St. Francis Convent here.

Sister Marilyn Brokamp, a former primary grade teacher at St. Andrew's School, Richmond, and St. Paul's School, New Alsace, prepared the text as an aid to independent reading and study.

Illustrations in the story-book format were provided by Sister Francis Joseph Rudolph, a member of the community on the staff of Dayton University. Sister Marilyn is currently teaching at St. Mary's School in Bloomington, Ill.

Two basic skills are emphasized in the book, published by McKnight and McKnight Publishing Co., of Bloomington, Ill. The skills are consonant substitution and vowel substitution.

Sister Marilyn has written related articles, which were published in recent years in The Catholic School Journal, The Catholic Educator, The Grade Teacher and The Cord. She is currently preparing a sequel to Anima Tales, with illustrations being provided by her classroom youngsters.



1967 CRITERION QUIZ CONTEST CHAMPIONS—St. Joan of Arc's top Quiz team edged St. Christopher's best to win the 1967 Junior CYO Criterion Quiz Contest on WFMB Radio January 12. Here the new champions make with the smiles as they pose with their championship cup and the winners' prize money of \$40.00.

HIGH SCHOOL BASKETBALL

Tournament play captures spotlight

By HERB MacGREGOR

Firing started in both the City and the County basketball tournaments last night with all seven of the Indianapolis high schools of the Archdiocese engaged in the first round. Five of the schools performed in the City meet, and the other two, Brebeuf (11-1) and Chartrand (10-2) were scheduled for action in the County scrap.

The five city teams drew rugged opponents, as did both Brebeuf and Chartrand in the county affairs. Brebeuf and Chartrand, with the top season marks in the Archdiocese, were given the best chance to advance beyond the first round of hardwood action.

Scores of last night's games were unavailable at press time. In the County tourney Chartrand tangled with host Southport at Southport in the opening game at 7 p.m., and the Brebeuf Braves were slated to oppose improved Warren Central in the curtain raiser at North Central.

A final game between the strong Archdiocesan quintets could be set up only if both the Rams and the Braves registered opening night triumphs. Chartrand (8-4) drew a rugged Shortridge team as its Thursday night foe. Boasting the third best record in the Archdiocese, Chartrand was given the best chance among the city schools of reaching the second round of play. The Chartrand-Shortridge game was played at Arlington.

Tech was heavily favored over Seccina (2-10); Attucks held a big edge over Ritter (4-8); Wood's Woodchucks were tabbed to stop Cathedral (3-10) handily, and Manual held the edge over Kennedy (2-9) in last night's opening round City tournament action.

BREBEUF tuned up for the County meet last week by dropping Ritter 86-64, and submerging Westfield 75-44. Led by Eric Hill, top scorer in the county, the Braves were given a real good chance of edging past the rugged Warren Central cage crew.

Chartrand also came through with a pair of wins last week. The Rams bowled over Seccina 81-53, and then outgated a game and determined Clarksville Providence club 68-61 to build up a nifty 10-2 record. Coach Hal Schoen's speedy club led by Bob Beck and Randy Stahley now boast eight straight wins.

Games in the County tourney will be played at North Central and at Southport. In order to win the County honors either Brebeuf or Chartrand would be forced to play four games. Clarksville Providence (7-7), nipped by Chartrand in a very interesting game last Saturday night, 68-61, will see action only once this week. Pete Murphy's Pioneers travel to Georgetown tonight in their only hardwood test of the week. Providence is favored.

SCHULTE of Terre Haute, now (1-10) for the season, will entertain Bloomington University High tonight. The Golden Bears also had an engagement with Marshall at Marshall last Tuesday night. Results of the game were unavailable at press time.

Shaw Memorial of Madison was also billed for double action this week. The Hilltoppers will play Jac-Cen-Del at the latter's court tonight, and will hit the road again Saturday night for

Bosco observance plans announced

INDIANAPOLIS—Junior CYOers from throughout the Indianapolis Deaneries will participate in the St. John Bosco observance Sunday, Jan. 29, at St. Michael's parish.

The patron saint of the CYO will be honored at a Mass to be held at 4:30 p.m. in St. Michael's Church. A supper will follow in the parish hall from 5:30 to 7 p.m.

"The Forgotten Five" will provide music for the evening dance from 7 to 10 p.m. Father Philip Jones is chairman of the event.

Science Fairs

INDIANAPOLIS—Plans for the annual Grade School Science Fair are underway in Archdiocesan schools this week as local schools prime for the CYO Fair to be held in March. Competition for the CYO Fair will be limited to physical-biological projects in grades six, seven and eight, although each school can plan a school-wide event for all grades.

Scores

CADY BASKETBALL Games of Saturday, Jan. 14 Division 1: St. Mark 34, St. Jude 31; St. Andrew 29, St. Joseph 25; St. Philip 27, Holy Spirit 26; St. Michael 31, Little Flower 21; Holy Name 41, Our Lady of Lourdes 35; Sacred Heart, bye. Division 2: Christ the King 27, St. Roch 22; St. Rita 63, St. Monica 37; St. Simon 61, St. Matthew 20; St. Joseph (Shelbyville) 58, St. Plus 42; St. Gabriel 41, St. Christopher 26. Division 3: St. Luke 29, Holy Angels 24; St. Malachy 30, Mount Carmel 29; St. Bridget 63, St. Bernadette 30; St. Catherine 26, Nativity 22; Holy Trinity 36, Immaculate Heart 35; Sacred Heart, bye. Division 4: Our Lady of Greenwood 37, St. Susanna 19; St. James 26, St. Barnabas 24; St. Francis 17; St. Patrick 32, Holy Cross 12; St. Thomas, bye. Standings Division 1: St. Mark 6-0; Holy Name 7-1; Holy Spirit 5-3; St. Andrew 5-3; St. Joan of Arc 5-1; St. Michael 5-4; St. Jude 4-3; St. Philip 4-2; St. Lawrence 2-4; Lourdes 1-7; Little Flower 0-8. Division 2: St. Rita 7-0; St. Joseph (Shelbyville) 4-1; St. Monica 5-2; St. Simon 4-3; St. Christopher 3-4; St. Plus 2-5; Christ the King 2-5; St. Roch 1-8. Division 3: St. Malachy 9-0; St. Bridget 7-1; Immaculate Heart 5-3; Mount Carmel 4-4; Nativity 4-4; St. Catherine 4-4; Holy Trinity 4-1; St. Bernadette 3-5; St. Luke 4-5; Holy Angels 1-7; Sacred Heart 0-8. Division 4: St. Anthony 7-1; St. Patrick 7-1; Cathedral 7-1; St. Thomas 2-1; Greenwood 5-4; St. Ann 3-5; St. Susanna 3-5; St. James 3-5; St. Barnabas 2-3; Holy Cross 1-7; St. Francis 0-8.

JUNIOR-SENIOR BASKETBALL Games of Sunday, Jan. 15 Division 1: St. Michael "A" 53, St. Michael 31; St. Gabriel 46, Assumption 41; Holy Trinity 44; St. Malachy 40; St. Anthony 34; St. Monica 31; St. Christopher, bye. Division 2: St. Andrew 44, Latin School "A" 23; St. Thomas 28, Mount Carmel 22; St. Joan of Arc 36; St. Plus 32; St. Rita 2; St. Luke 0, forfeit; Immaculate Heart, bye. Division 3: Holy Name 50, St. James 45; St. Bernadette 46, St. Roch 25; St. Catherine 66, Sacred Heart 14; St. Mark 44, Our Lady of Greenwood 38; St. Jude, bye. Division 4: St. Philip 64, Holy Spirit 29; St. Simon 41; St. Lawrence 40; Our Lady of Lourdes 76, Nativity 42; Holy Cross 29; St. Francis 38; Little Flower, bye. Standings Division 1: Holy Trinity 6-0; Latin School "A" 5-1; St. Michael 4-2; St. Anthony 3-3; St. Monica 3-2; St. Malachy 3-1; St. Christopher 2-4; St. Gabriel 1-6; Assumption 0-6. Division 2: St. Rita 6-0; Latin School "A" 5-1; St. Andrew 4-2; St. Thomas 4-2; St. Joan of Arc 3-5; St. Plus 3-5; St. Luke 2-4; St. Joan of Arc 1-5; St. Plus 1-0. Division 3: Holy Name 7-0; St. Bernadette 5-1; St. Mark 4-2; St. James 3-3; St. Catherine 3-3; St. Roch 4-4; Our Lady of Greenwood 2-4; Sacred Heart 1-5; St. Jude 0-4. Division 4: Our Lady of Lourdes 6-0; St. Philip 29; St. Mary's 22; Little Flower 4-2; St. Lawrence 3-3; St. Simon 3-4; Holy Cross 2-4; Nativity 0-4; St. Francis 0-8.

New Albany Deanery 8th and 6th grades: St. John Hill 19, Holy Trinity 15; St. Paul, Sellersburg 26; St. Michael 8; St. Augustine 22; Holy Family 17; St. John, Starlight 15; Sacred Heart 14; St. Mary-of-the-Knobs 33; St. Mary, N.A. 26. 7th and 8th grades: St. Joseph Hill 35, Holy Trinity 23; St. Michael 32; St. Paul 27; St. Augustine 26; Holy Family 23; Sacred Heart 23; St. John, Starlight 18; St. Mary, N.A. 44; St. Mary-of-the-Knobs 12; High School: St. Augustine 50; St. Paul, Sellersburg 52; Sacred Heart 24; St. Michael 31; St. Mary-of-the-Knobs 33; St. Mary, N.A. 51; St. Michael, Bradford 31.

Richmond Deanery 8th and 6th grades: St. Anne, New Castle 48; St. Andrew's 26. Cadets: St. Andrew's 52, St. Anne's, New Castle 32. Games of Sunday, Jan. 15 8th and 6th grades: St. Gabriel, Connersville 58. Cadets: St. Mary's 42, St. Gabriel, Connersville 58. Junior: St. Mary's 69, St. Gabriel, Connersville 64. Standings (Not including games of Jan. 15) 8th and 6th grades: St. Anne, New Castle 9-0; Holy Family 6-1; St. Mary's, Bushville 3-4; St. Andrew's 2-5; St. Gabriel's, Connersville 2-7; St. Mary's 1-8. Cadets: St. Gabriel's, Connersville 8-1; St. Andrew's 6-2; St. Anne, New Castle 3-4; St. Mary, Bushville 3-4; St. Mary's 3-4; Holy Family 2-4. Junior: St. Mary's 7-9; St. Gabriel's, Connersville 5-2; St. Andrew's 3-3; Holy Family 1-5; St. Mary's, Bushville 0-6.

Holy Family wins table tennis title in New Albany

NEW ALBANY, Ind. — Holy Family Junior CYO captured the second annual Table Tennis Tourney here last week with an accumulation of 106 points, overcoming a strong Mt. St. Francis Seminary contender, which achieved 85 points.

Holy Family's Marilyn Nolan won top honors in three events—Freshman-Sophomore Singles, Doubles and Mixed Doubles. Three others won in two events: Steve Waiz, of Sellersburg's St. Paul's unit, Freshman-Sophomore Boys' Singles and Doubles; Diane Harbeson, of Holy Family, Junior-Senior Girls' Singles and Doubles; and Mike Larson, of Mt. St. Francis, Junior-Senior Boys' Singles and Doubles.

The over-all champions will eventually build up a greater winning margin of points because the Junior-Senior Mixed Doubles finals are yet to be played. Competition is between Holy Family members.

Mt. St. Francis and Holy Family tied for the Junior-Senior Division Championship with 52 points each. Runner-up position in the same division was shared by St. Mary's, New Albany, and St. Anthony's, Clarksville, with eight points each.

Freshman-Sophomore Division champion was Holy Family, with 54 points, while division runner-up honors went to St. Paul's, Sellersburg, with 49 points.

Scene of the tourney was the New Albany Recreation Center, under the direction of Bernard Hook, winner of seven National Table Tennis Titles. Trophies were presented by Ralph Lilly, a member of the Deanery CYO Athletic Board, and Father Edmund Banet, Deanery CYO moderator.

Scout ceremonies slated February 5

St. Lawrence Church, 46th and N. Shadeland Ave., will be the scene of the annual Ad Altare Dei Awards on Sunday, Feb. 5. Archbishop Schulte will present the Boy Scout medals at the 4 p.m. ceremony.

A dinner for Scouts and adult Scouters will follow at 5 p.m. in the parish hall. Speakers will be announced later. Honors will be presented to adults for scouting activities.

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MARIAN STAR—One of the top scorers for the Marian College Knights this season is Larry Brodnick, 6-foot junior from Cathedral High School. Marian, which is posting its best record in history, plays host to Indiana Central College on Saturday, Jan. 21, with the tip-off set for 8 p.m. In a recent game against Rose Poly, Coach Cleon Reynolds' torrid-shooting Knights sank 31 of 33 free throws on the way to a convincing 101 to 82 victory.

CYO NOTES Deadlines for the Junior CYO Table Tennis Tourney has been set for February 15. The tourney will get underway February 19 at Little Flower parish, Indianapolis. Entry blanks for the Holy Spirit Freshman-Sophomore Basketball Tourney are due at the CYO Office on Friday, Jan. 27. Checks should be made payable (\$12.50) to Holy Spirit Tournament. One-Act Play Contest entry blanks are due Monday, Jan. 30. Directors will meet 10 days later. The contest will begin March 5. Deadline for the Holy Cross '67' Basketball Tourney is February 1 at the CYO Office.

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FAMILY CLINIC

Husband seen lacking moral responsibility

By JOHN J. KANE, Ph.D.

What can one do with a husband who constantly makes promises which he either knows he cannot keep, or should know, or who believes he can do things which are impossible? He keeps the family deeply in debt, promises to pay his creditors \$200 more a month than he really earns. He promises to bring his brother home from a veteran's hospital for a week, but when I pointed out, our car wouldn't make the trip and the weather was bad, he said I didn't want the brother. But he didn't keep his promise to his brother.

Since your letter revealed that you have been married some years and the condition seems to grow worse, I really do not have a great deal of hope that it will improve. But neither do I recommend that you merely tolerate it. You, yourself, can take some positive action.

Your husband's irresponsibility, if your letter is an accurate summation of it, is clear. It is unfortunate, of course, but in such cases the other party, meaning you, must seize the reins.

Since you are deeply in debt, and your creditors are pressing you hard, you do have a lever. You will have to insist that you assume care of the budget. You will have to make it clear that creditors will deal with you, not him, and you must be realistic and specific about how much you can pay and when.

In most cases such creditors are willing to come to terms with you if they believe you are really sincere about meeting payments, even though they will be stretched out longer than the contract provided. You, of course, will pay additional interest.

When you approach your husband on this matter be extraordinarily firm. He will counter with the most elaborate promises in the world. By this time you must have heard most of them. If you accept any, then you will have to take the consequences.

Make it clear the time for promises is past, and you will control the budget. If you convince him you are serious, and that all his beguiling promises mean nothing, I believe he will accept. Then, you have to keep him to this agreement, which is

not easy but by no means impossible.

I want to call your attention to how he rationalizes what he does. When you apparently, quite correctly, pointed out that it was impossible for him to bring his brother home because of a lack of transportation and the weather, he refused to face reality. He answered with a plausible rather than the real reason and placed the blame on you.

If his brother ever took him to task for failure to keep the promise, I would guess he would explain it in terms of your opposition. Thus he gets off the hook and places you in a difficult spot.

Just how tough you may have to get I can only conjecture. You may need outside help. Persons of his type are usually quite glib and highly persuasive. For this reason among the first steps is to consult with one of the parish priests or Catholic Social Services.

When you go there have the evidence in hand. Show them the unpaid bills; tell them of his extravagant promises. In other words, make your case as strong and as objective as possible. You can be certain he will if it is necessary for him to confront the persons who counsel you.

An additional suggestion is to ask the counselor if he would recommend someone skilled in family finances. If matters are as critical as you indicate, you too may need some guidance about just how to get out of debt.

Then somewhere along the line, if things improve, as they are likely to do, he may suddenly decide to splurge. It may be his credit rating is now so low he couldn't purchase a postage stamp on the installment plan. But again, persons of this type seem able to get credit when those with adequate incomes fail.

If something arrives which has been purchased on credit, even if it is a present for you, a likely possibility, return it at once. This action and his subsequent deflation will help.

Try not to do any of this in a spirit of vindictiveness. You will really be acting in a spirit of justice and charity toward your husband. Just how responsible he is for his behavior is debatable. And the less responsible he may be, the more acute the need for you to take over.

While the husband should be the head of the family, some husbands are quite incapable of playing this role. Your husband seems to be one of them. All of this is going to hurt him and so you can compensate as far as possible in encouraging him to make decisions outside this area.

Perhaps consultations with a counselor may help him. Perhaps he can acquire the needed sense of responsibility. I am not too sanguine, and until or if he does, you must assume what he should have assumed. You are not taking away his authority. He has surrendered it. Someone must pick it up. That someone is you.

Providence nun dies in hospital; music teacher

ST. MARY-OF-THE WOODS, Ind.—Funeral services for Sister Carolyn Ann Bellucci, S.P., were held at the motherhouse of the Sisters of Providence here Monday, Jan. 16. A music teacher, she died unexpectedly January 12 in Terre Haute's St. Anthony's Hospital.

A native of Chicago, Sister Carolyn Ann entered the convent with her twin sister, Sister Carole Ann, S.P., after attending Mundelein College. Last June she received a master degree in music education at Indiana State University.

School assignments in the Archdiocese included: St. Joan of Arc, St. Philip Neri and Immaculate Heart of Mary, Indianapolis; St. Ann's and Sacred Heart, Terre Haute; and St. Mary's, Richmond. She also taught in the Chicago area.

Survivors include her father, Antero Bellucci, of Delray, Fla., a brother, Joseph Bellucci, of New York City; and two sisters, Mrs. Regina Lane, of Royal Oak, Mich., and Sister Carole Ann, S.P., of Chicago.

Delegate to preach LONDON—Archbishop Igino Cardinal, apostolic delegate in Britain, will preach in Coventry's Anglican cathedral on July 2 as part of the fifth anniversary celebrations of its consecration.

Week In Liturgy

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

JANUARY 22—Septuagesima Sunday. In the seventh century our Christian ancestors considered 40 days of Lenten ascetical practices too brief and lengthened it to begin 70 days (septuagesima) before Easter. From the recent legislation relaxing the Friday abstinence, it would seem that the 20th-century Christian is less committed. However, this was not what prompted the bishops to change the ecclesiastical regulations, but rather the desire to make self-denial and mortification more meaningful to the individual Christian by one's own personal response to the need and value of self-discipline and penance.

Some Christians have never been personally challenged by their religious commitment. They have taken their faith and its practices as a way of life imposed on them by their Christian parents who had them baptized as infants. They are more Christian vegetables than they are Christian people who find a genuine relevance in their lives to the words and deeds of Christ.

Nevertheless, it is not too late to make one's religion relevant and genuine. People have opportunities even until the last hours of their lives to commit themselves to Christ and follow His teachings, as is illustrated in the parable of the landowner who hired workers at all hours of the day from dawn until just before sundown, and who in his generosity paid a full day's wage to each and every one no matter how long they worked, even those who worked only the last hour of the day (Gospel).

JANUARY 23—St. Raymond Penafort. This Spanish Dominican of the 13th century had the spirit of Vatican II, for he resigned his high ecclesiastical offices at the age of 65 so that younger men could serve the People of God and the Church. "My truth and My mercy are with him" (Offertory Song).

JANUARY 24—St. Timothy. This is the bishop whose mail is sometimes read at Mass. It was to him that St. Paul addressed two letters that have become part of Holy Scripture. One thing he wrote to St. Timothy can be applied to us, "Enter into the noble battle of faith. Take hold of eternal life to which you have been called" (1st Lesson), that is, be a Christian completely committed to one's faith.

JANUARY 24—Conversion of St. Paul. In a miraculous fashion Saul of Tarsus was committed to Christ and His teachings. Saul the devout Hebrew and an ardent adversary of Christians became Paul an apostle whose real knew no limits as he preached and lived the Gospel of Christ. Like Paul we have all been called by God to be Christians, "It is I who chose you out of the world, and you go and bear fruit, and a fruit that lasts" (Meditation Song).

JANUARY 26—St. Polycarp. The first bishops were the Apostles, then came those-trained and appointed by them, such as Polycarp, the gentle bishop of Smyrna in Asia Minor, who in his old age was cruelly martyred about 155. "Be not surprised if the world hate you" (1st Lesson).

JANUARY 27—St. John Chrysostom. At the age of 53 this fourth century Syrian priest, a native of Antioch was consecrated bishop of Constantinople (Istanbul). He was learned and eloquent, and one of the great orators and writers of the Eastern Church. His forthright defense of the truths of the faith displeased the emperor who banished him to exile that hastened his death at the age of 60 in 407. "They will indeed turn away from hearing the truth" (1st Lesson).

JANUARY 28—St. Peter Nolasco. In 13th-century Spain the Order of Our Lady of Ransom was founded which not only gathered funds to purchase freedom for Christians enslaved by the Moors, but its members took a vow to take the place of a slave if that was the only way to obtain his liberty. "God, you inspired blessed Peter to institute a new religious Order for the ransom of captives as an example of your love" (Prayer of the Assembly).

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Plans for new college at Jasper, Ind., suffer setback

JASPER, Ind.—The proposed "Christian Brothers College," planned here the past seven years, appeared doomed with the announcement last week that the religious community had been released from their commitment to staff the institution.

Brother Lambert Thomas, F.S.C., St. Louis provincial, first announced a delay of the proposed opening until 1969. His latest statement was: "The staff is just not available among the Christian Brothers to open such a school."

Cohere spokesmen said that plans will continue in the effort to establish a college in Jasper, possibly even a coeducational institution.

Benedictine nun dies at age of 63

Ferdinand, Ind.—Funeral services for Sister M. Crescentia Retzer, O.S.B., were held at the Benedictine Convent of the Immaculate Conception here Wednesday, Jan. 11. She died Jan. 9 in Huntingtonburg at the age of 63.

Sister Crescentia was one of 12 German immigrants who entered the convent here after World War I. She was the first to die.

A homemaker, Sister Crescentia entered the convent in 1923 and made her profession the following year. She formerly served at St. Mary-of-the-Knobs, Floyd County, and on the staff of St. Paul Hermitage, Beech Grove.

She is survived by a brother, Joseph Retzer, of Klardorf, Germany.

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# \$250 million expansion program is announced for Chicago See

CHICAGO — The Archdiocese of Chicago, largest in the United States, is embarking upon a \$250 million ten-year building and expansion program, Archbishop John P. Cody announced.

The two-phase, fund-raising and construction program—entitled "Project: Renewal"—envisions a major expansion of the archdiocesan educational system, parishes, and other services.

The plan calls for building new churches and renovating

others, including Holy Name Cathedral here.

The program goals and administration will be centralized at the archdiocesan level. This is a significant departure from prior decentralized planning and procedures.

Archbishop Cody, during a press conference at archdiocesan headquarters, said the first phase is designed to raise \$65 million in gifts and pledges—\$40 million of it in the next 30 months.

Every Catholic family will be asked to make a financial pledge toward the project. Other gifts will be sought from corporations and other segments of the community.

**AMONG THE principal Phase I projects and their respective costs.**

• Construction of four new high schools in suburban areas, \$12 million; expansion or renovation of five existing high schools, \$4,600,000; establishment of an Archbishop's Scholar Aid Program to provide annual work-study grants to economically deprived students, \$6 million.

• Construction of three large educational complexes on a multi-parish basis, to replace elementary schools whose physical plants have deteriorated and student population has dropped drastically, \$4 million.

Additional projects include: Day centers in existing schools and special teachers to teach retarded Catholic children, including specially equipped classrooms for students with hearing difficulties and religious education facilities for handicapped children.

"A serious upgrading of religious instruction for Catholic children not in Catholic schools," including initial installation of "semi-permanent facilities" adjacent to public schools to be used for shared-time instruction.

CATHOLIC centers to serve students at Chicago Medical Center, Northwestern University, University of Chicago and the University of Illinois Chicago Circle Campus. About one-third of the students en-

rolled in these schools are Catholic.

Annual grants of \$1 million for teacher education among the 70 communities of priests, Brothers and Sisters who staff the Catholic schools in the archdiocese.

A \$5 million expansion of St. Mary of the Lake Seminary in suburban Niles.

Restoration of Holy Name Cathedral at a cost of \$1 million.

The archbishop's report on "Project: Renewal" said "the age of building cathedrals as monuments is past. Construction of a new cathedral church would not only be economically unsound, it would be idle. Nevertheless... a cathedral church is necessary."

A retirement home for priests with initial quarters for 50, costing \$1 million.

Provision of \$1 million for Panamanian missions of the Chicago archdiocese.

Parish development projects costing about \$20 million, including new or enlarged schools, new convents, rectories and churches in an anticipated 20 new parishes.

As many as 20 additional high schools may be constructed in the archdiocese during the 10-year program. Archbishop Cody called it "the largest development program ever undertaken by any Catholic diocese or archdiocese in history."

He said that "Project: Renewal" is tied to the growth and development of Chicago and the surrounding metropolitan area. The archdiocese covers Cook and Lake Counties, which includes Chicago.

"WE FIND ourselves in a new era of development," the archbishop said. "The city of Chicago has planned its development through the year 2000—our development directly parallels that of the city."

"The Chicago master plan envisions a population increase of three million persons by the end of this century. More than one-third of that population increase will be Catholic."

"We must have the parishes, the churches and the schools to serve these new people." The archbishop explained that "Project: Renewal" will provide the means to update existing parish activities and to develop new programs in conformance with the decrees of the Vatican Council.



**PLAN RICHMOND DANCE**—The group above are discussing the decoration theme for the annual dance sponsored by St. Mary's parish, Richmond. The affair will be held on Saturday evening, Feb. 4, in the school gymnasium. Shown above, left to right, seated, are: Joan and Jack Alstro, general chairman; and standing, Wilbur Kendall, James Yeager and Gaylen Miller. The Rhythm-aire will provide the music. Mr. and Mrs. Kendall and Mr. and Mrs. John Kelly are in charge of tickets. The dance is open to the public.

## St. Anthony sets dual card party Slates classes Immaculate Heart sets annual ball

INDIANAPOLIS — St. Anthony's parish Altar Society will sponsor two pre-Lenten card parties on Sunday, Jan. 29, in the school hall, 379 N. Warman Ave. Playing begins at 2:15 p.m. and again at 7 p.m. with a light lunch served between the sessions. Door prizes and table prizes will be awarded.

Mrs. Catherine Walpole, card party chairman, extends a cordial invitation for the public to attend.

Mrs. Roy T. Arbogast was recently elected president of St. Anthony's parish Altar Society. Other new officers include Mrs. Joseph Kieffer, vice-president; Mrs. Everett Hallet, secretary; and Mrs. Leroy Martin, treasurer.

**Vicar General to address DCCW**  
TERRE HAUTE, Ind. — The third quarterly meeting of the Terre Haute Diocesan Council of Catholic Women will be held at Henri's Restaurant on Tuesday, Jan. 24. The board meeting will be at 10 a.m.; and a noon luncheon will follow.

The guest speaker will be Msgr. Cornelius Sweeney, Archdiocesan Vicar General. Reservations should be made no later than Sunday, Jan. 22, by calling either Mrs. Lester Knipfisch, 232-6619, or Mrs. Frank Byrne, 232-5495.

**New officers**  
CLARKSVILLE, Ind. — Mrs. Helen Healey is the newly elected prefect of St. Anthony's Third Order of St. Francis. Other new officers include Mrs. Mary Hodson, vice-prefect; Miss Mary Bell Spieth, secretary; Miss Hazel McFarland, treasurer; and Mrs. Anne Minta, sacristan. Father Regis Schlagheck, OFM Conv., is novice master.

**Drop holy days**  
UTRECHT, The Netherlands — The Feast of the Assumption and All Saints are no longer holy days of obligation in the Netherlands. The Holy See approved the change at the request of the Dutch bishops.



**NCCW DELEGATE** — Mrs. Russell Wilson, of Sacred Heart parish, Clinton, will represent the five dioceses of Indiana at the annual Directors' meeting of the National Council of Catholic Women in Washington, D.C., January 23-27. She was elected national director of the Indiana Province at the NCCW Convention in Miami last October. She is a former president of the Archdiocesan Council.

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**Jeffersonville and Clarksville Calendar OF EVENTS**  
St. Anthony's . . . Annual Credit Union Meetings, January 23, 7:30 p.m.  
St. Augustine's . . . D of I Annual Card Party, January 24, K of C Hall.  
Sacred Heart . . . Women's Club Annual Style Show and Card Party, February 7.  
Providence . . . Providence Guild Meeting, January 25, 8 p.m.  
These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.

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# The Tacker

**HOOSIER MISSIONER WRITES**—Father Clarence Weber, S.V.D., an Indianapolis native now pastor of a mission parish in Franklin, La., writes: "During the past year we painted the exterior of our two churches—St. Peter the Apostle here and St. Joan of Arc at Glencoe—and we also painted the interior of the Glencoe church.

"My Glencoe church needs a gas burner and I have ordered a gas heater that will hang on the wall and blow throughout the church. It will have a clock control that I can turn on Saturday nights when the weather is cold—instead of having to dash or ask someone else to dash out on Sunday morning early to turn on the heat. Our new heater will cost about \$350.

"One more worry I have is the water supply here at my house. The well dug by my predecessor is not deep enough and the water is dirty and it always leaves dark stains on my tub. Somebody told me this water could cause gall stones, but I do not know whether that is true. Sometime this year I must install a water purifier that will cost around \$250.

"My good people here are helping me to raise money to pay for all these necessary expenses, but we need outside help because we are only a small country congregation. I can assure you we shall continue to pray for you all in our Masses and daily prayers."

Father Weber's address is: Star Route B, Box 174A, Franklin, La.

**HERE AND THERE**—Parishioners of St. Paul's parish, Sellersburg, serving in the military are receiving weekly copies of the parish bulletin, courtesy of Mrs. Mary D. Heckler. Photos of the servicemen are printed in the bulletin. . . . The CBS television program "Lamp Unto My Feet" will broadcast a program Sunday, Jan. 22, about missionary preparation at Cuernavaca, Mexico. Serving on the staff there is Father George Powers, Archdiocesan priest active the past few years in the missionary apostolate. . . . The basketball team of St. Meinrad College recently played the junior varsity of Bellarmine College in Louisville. The seminarians lost—108 to 82.

**NAMES IN THE NEWS**—Bishop Paul F. Leibold, of Evansville, will Pontificate at St. Meinrad Archabbey on the feast of St. Meinrad, January 21. . . . Sister Mary Josephine, S.P., academic dean at St. Mary-of-the-Woods College, is attending the American Conference of Academic Deans this week in Los Angeles. . . . Best wishes to Mr. and Mrs. James Schuler, members of Nativity parish, Indianapolis, who will observe their 25th Wedding Anniversary on January 24. Also to Mr. and Mrs. Joseph Schmidt, of Little Flower parish, Indianapolis, who will note their 50th Wedding Anniversary on January 28. . . . Mrs. Joseph Waltermann, a member of St. Andrew's parish, Richmond, recently received a "Thanks Badge" in recognition of 27 years of work in the national scouting organization. She is co-leader of Troop 34 at St. Andrew's School. . . . On a recent visit to Chicago Father Lawrence Voelker, of the Latin School faculty, had his car stolen.

## CSS appoints Gerwe to new casework post

David L. Gerwe, former head of the family and children's services department at Catholic Social Services, has been named director of casework services there. The new position and the appointment was announced by Father Donald L. Schmidlin, agency director.

The agency's casework is being converted from a departmentalized program into an integrated program of service units, each to be headed by a supervisor.

Supervisors will include: Miss Mary Louise Eluere, former head of the adoption department, who will now supervise both adoptive and foster home studies; Miss Helen Guynn, intake unit; and Paul N. Vitale, former assistant supervisor of the family and children's services department, who will supervise children in foster home and institutional placement.

Casework will be assigned balanced caseloads cutting a cross previous department lines, resulting in more efficient use of staff and widening the opportunity for experience, Father Schmidlin said.

Gerwe will assume responsibility for casework procedures and practices under the supervision of the agency director, coordinating use of psychiatric consultation and development of in-service training. A member of St. Joan of Arc parish, he joined the agency two years ago after five years with Cincinnati Catholic Charities. He is a graduate of Loyola University School of Social Service, Chicago.



MR. GERWE

## St. Louis prelate will head U.S. Mission Office

**ST. LOUIS**—Mgr. Edward T. O'Meara, director of the St. Louis Archdiocesan Mission Office since 1960 and former assistant to Bishop Fulton J. Sheen as national director of the Society for the Propagation of the Faith, has been named to succeed Bishop Sheen in that national post. Bishop Sheen was installed as bishop of Rochester, N.Y., December 15.

Mgr. O'Meara's appointment was announced January 11 by the prefect of the Vatican Congregation for the Propagation of the Faith, Cardinal Gregorio Agagianian, in a letter to Cardinal Joseph Ritter of St. Louis. The prefect had previously praised Mgr. O'Meara's work in 1964 when he wrote Cardinal Ritter that "probably nowhere in the United States are pontifical mission aid societies as well organized as in St. Louis."

Mgr. O'Meara has been pastor of the cathedral of Saint Louis for the past 10 months.

## Chance of passage

(Continued from page 1) Virtually the same measure passed by the 1965 Assembly but vetoed by the Governor, it was introduced by Representatives Richard M. Given (R., Camby) and Joe Barber (D., South Bend).

Another (H.B. 1065), sponsored by Representatives Richard D. Bell (D., La Porte) and King Telle (R., Valparaiso), would do away with the death penalty except in cases where the victim is a peace officer slain in the performance of his official duties.

A third bill (H.B. 1048) provides for a public referendum in the 1968 general election on whether the state should abolish capital punishment and, if abolished, whether such punishment should be retained for the premeditated slaying of law enforcement officers. It was introduced by Representatives John W. Donaldson (R., Lebanon) and Burnett C. Bauer.

THERE IS TALK around the Statehouse about a movement to grant the state tax commissioners much greater freedom to issue rules and regulations on tax-exempt organizations. This, one observer who did not want to be identified said, could cause a major hassle if the proposal gives the commissioners all-powerful authority.

"There is always the fear that such powers might in time remove all tax exemptions from churches, for example," he said, "and that would almost literally mean that many churches would have to close their doors overnight."

The prospects for stronger legislation on migrant housing were given a boost this week when Warren H. Waymire, health-housing co-ordinator for Associated Migrant Opportunity Services (AMOS), a War on Poverty agency, warned that between 10,000 and 20,000 itinerant pickers are ready to boycott Indiana tomato farms in 1967 if housing is not improved.

The 1965 Migrant Camp Housing Law went into effect January 1, but proponents of a tougher measure have allied themselves with Father James Doherty of Indianapolis, an AMOS officer, who demanded more effective regulations at a recent state Board of Health Conference. The new Indiana Catholic Conference also is on record in support of stronger enforcement measures.

SENATOR Patrick E. Chavis, Jr. (D., Indianapolis) has introduced a bill (S.B. 72) to increase state unemployment benefits from a maximum of \$40 to \$47 a week. The bill retains a provision for an extra \$3 a week if the claimant does not have a working spouse. Higher unemployment pay has had considerable Catholic support in the past.

A bill boosting workmen's compensation benefits from \$45 a week to \$60, or two-thirds of the worker's normal wage, whichever is less, has been introduced in the House by Representatives Kenneth B. Bays (R., Anderson) and Ralph H. Waltz (R., Hagerstown).

boards by making their membership consist only of the township trustees of each county.

In their first seven working days, Assembly members introduced 310 bills and resolutions. They expected to pass in at least 200 more before quitting time this Friday.

And those who weary of having to go to the four states surrounding Indiana to try their chances at the horse tracks may be relieved to know that that hardy perennial, a parliament betting bill, is already in the hopper.

## Spring Semester Schedule

of late afternoon and evening credit courses

Course	Course Number	Credit Hours	Class Schedule
Auditing (Accounting) . . . . .	289	3	Tues. 6:45-9:30
Personnel Administration . . . . .	292	3	Thur. 6:45-9:30
Corporation and Business Finance . . . . .	297	3	Thur. 6:45-9:30
Money and Banking . . . . .	293	3	MWF 12:30-1:20
Educational Psychology . . . . .	207	3	Tues. 6:45-9:30
Math. in Elementary Education . . . . .	243	3	Thur. 6:45-9:30
Teaching Secondary Ed. Subjects . . . . .	250	3	Thur. 6:45-9:30
Literary Types and Themes . . . . .	115	3	Tues. 6:45-9:30
Major British Authors . . . . .	220	3	MWF 3:30-4:20
English Grammar . . . . .	201	3	MWF 3:30-4:20
Twentieth Century Novel . . . . .	235	3	Thur. 6:45-9:30
French Novel (French) . . . . .	206	3	MWF 3:30-4:20
Political Science . . . . .	245	3	Thur. 6:45-9:30
U.S. History (Since 1865) . . . . .	117	3	MW 4:00-5:15
Social and Intellectual History (U.S.) . . . . .	220	3	TTh. 4:00-5:15
Latin American History . . . . .	228	3	Tues. 6:45-9:30
Home Planning, Furnishing & Equipment . . . . .	252	3	Thur. 6:45-9:30
Latin Prose and Poetry II (Latin) . . . . .	202	3	MWF 3:30-4:20
Number Theory . . . . .	211	2	MW 3:30-4:20
Music Fundamentals & School Music . . . . .	101	3	Tues. 6:45-9:30
General Ethics (Sec. D) . . . . .	110	3	MWF 3:30-4:20
General Ethics (Sec. E) . . . . .	110	3	Thur. 6:45-9:30
Logic . . . . .	121	3	MW 4:00-5:15
Experimental Psychology II . . . . .	201	3	Thur. 6:45-9:30
Abnormal Psychology . . . . .	210	3	Tues. 6:45-9:30
Latin-American Culture . . . . .	211	3	MW 3:45-5:00
Sacramental Theology II . . . . .	121	2	MW 3:30-4:20

**Television Courses — Sunrise Semester WISH-TV — Channel 8**  
Sociology: Man and Society . . . . . 3 MWF 6:30-7:00 (a.m.)  
History of the Early Middle Ages A.D. . . . . 3 TTS 6:30-7:00 (a.m.)  
Registration: 9 a.m. to 8:30 p.m. January 26 and 27. 9 a.m. to noon January 28  
Tuition: \$18.75 per hour.  
Brochure Available.  
For information call 924-3291

## Marian adds topics for lecture series

**INDIANAPOLIS**—William J. Doherty, acting director of Continuing Education at Marian College, has announced two new series of lectures to be presented in the college's evening lecture program this spring.

Additions include a series on "Investments and the Stock Market," to be presented by several local market analysts, and a series on "The Experimental Theatre."

Speakers in the investments course, who are all account executives of a local brokerage firm, will discuss the various types of stocks and securities, the relationship of broker and exchange as well as advanced techniques on market speculation.

Members of the Marian faculty, most of them from the English department, will discuss significant works labeled "abstruse theatre" such as Edward Albee's "Who's Afraid of Virginia Woolf?" and Eugene Ionesco's "The Lesson" and "Jack or the Submission," in the series "The Experimental Theatre." The series is a sequel to one last fall which discussed modern drama.

The year-long lecture program on the "Ecumenical Council in Perspective" will resume in February with the appearance

of Sister Mary Luke, Superior General of the Sisters of Loretto. She was the first American woman auditor at the Ecumenical Council.

Also speaking in the program will be Rabbi Marc H. Tanenbaum of the American Jewish Committee, and Very Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Seminary, New York.

The continuing series on the "New Mathematics," presented by Sister Florence Marie, O.S.F., of the Marian mathematics department, will again be offered this spring. The math lectures deal with the new content of elementary school arithmetic.

One of the most extensive continuing evening lecture programs in the city, the college charges a small fee for the lectures. Season passes are available. For information or a brochure of lecture programs, visit or phone the college at 924-3291.

## Franciscan dies; former chaplain

**MT. ST. FRANCIS, Ind.**—Funeral services for Father Fidelis Fajt, O.F.M. Conv., former chaplain at St. Anthony's Hospital, Terre Haute, were held here Tuesday, Jan. 17, at the provincial headquarters of the Conventual Franciscan Fathers. He died January 13 at Lansing, Mich., at the age of 51.

A native of Zagreb, Croatia, Father Fidelis made his profession as a Franciscan in 1932 and was ordained in 1938. He served as parish assistant and Croatian army chaplain for 10 years, coming to America in 1948.

His assignments have included: St. Anthony's Novitiate, Angola; St. John the Baptist Church, Calumet, Mich.; St. Joseph's Church and St. Anthony's Hospital, Terre Haute; and Mt. St. Francis.

## Theology School receives honor

**ST. MEINRAD, Ind.**—St. Meinrad School of Theology, conducted here by the Benedictine Fathers of St. Meinrad Archabbey, has been elected to associate membership in the American Association of Theological Schools in the United States and Canada (A.A.T.S.), according to an announcement by Father Adrian Fuerst, O.S.B., theology dean.

An association of institutions devoted to education for the Christian ministry, the A.A.T.S. ranks its members on the basis of academic criteria without reference to doctrinal position or ecclesiastical affiliation.

## Circle to meet

**INDIANAPOLIS**—Our Lady of Everyday Circle, Daughters of Isabella, will meet Thursday, Jan. 26, at 8 p.m. in the meeting room of The Indiana National Bank, 3721 S. East St. Mrs. Johnnie Williams and Mrs. George Davis have been named co-chairmen of the Buy-a-Bed benefit for St. Elizabeth's Home.



MSGR. O'MEARA

## University head plans to resign

**MONCTON, N. B.**—Father Clement Cormier, C.S.C. rector of the University of Moncton, has announced he will resign within three months in compliance with a plan to relieve all priests of the Congregation of the Holy Cross from administrative duties at the university.

Under the plan to relieve priests from administrative duties, laymen will take over posts occupied by priests since the university's founding. Father Cormier's announcement coincided with appointment of six new Brunswick laymen to the university's board of regents.

## Calendar

**FRIDAY, JAN. 20**  
St. Rita's Social at 8:30 p.m. in the parish hall, 19th and Arsenal.  
St. Christopher's Social at 7 p.m. in the school social room, 3335 W. 16th St., Speedway.

**SATURDAY, JAN. 21**  
St. Bridget's Social at 8:30 p.m. in the school hall, 815 N. West St.  
The Saturday Social at Holy Cross, begins at 6:30 p.m. in the Church hall, 125 N. Oriental St.

**SUNDAY, JAN. 22**  
Two Card Parties, featuring Euchre and other social games, at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

**TUESDAY, JAN. 24**  
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

**WEDNESDAY, JAN. 25**  
Card Party in St. Phillip Neri school hall, 550 N. Rural St., begins at 8 p.m.

**THURSDAY, JAN. 26**  
St. Catherine's Social begins at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

**Annual supper**  
NEW ALBANY, Ind. — Our Lady of Perpetual Help parish will sponsor the annual Spaghetti Supper on Saturday, Jan. 28, at the parish on Scheller Lane. Chairman is Mrs. Marie Morgenroth, with Mrs. Pauline Freeman serving as co-chairman. Mrs. Joseph Di Salvo will again prepare the supper, as in former years.

**For the engaged**  
TERRE HAUTE, Ind. — A five-week course of instructions for engaged couples planning to marry within the year will begin at Schulte High School here Tuesday, Feb. 14. Classes will continue on Tuesday and Thursday evenings. Couples must obtain an application card from a parish priest or college counselor for admission. Fee is \$5 per couple. The classes are sponsored by the Terre Haute District Council of Catholic Men.

## Dialogue

(Continued from page 1)

in its pastoral Constitution on the Church in the Modern World. The council confronted atheism more in the spirit of sorrow than of condemnation. It also extended the invitation to dialogue," the priest said.

Father Cronin maintained that the very nature of the Marxist system makes it open to dialogue. This is because the Marxist-Leninist philosophy contains two primary elements, he explained.

"IT IS BOTH a condemnation of capitalist exploitation and a system for revolutionary seizure of power. It is not, and this is most important, a methodical

scheme for exercising power or ordering economic life," the priest declared.

"From this it follows that the experience of guiding nations according to Marxist-Leninist principles inevitably will show the weakness and deficiencies of the system, Father Cronin said. "This is quite evident from the tremendous turmoil now prevailing in most of the communist world. Questions are being asked and basic assumptions are being questioned."

"One must not exaggerate the extent or depth of these changes, yet it is safe to say that the door to dialogue is at least slightly open," Father Cronin said. "The Church of Christ should not close this door."

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The thirteen members of the Archdiocesan clergy and laity who were recently named recipients of Papal Honors—Seven priests, three lay men and three lay women.

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**ARCHDIOCESAN Bulletin**

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

1967 Liturgical Calendars are available and can be picked up at Feeney-Kirby Mortuary, 1901 N. Meridian St.

**A KNIGHT IN SPAIN**  
Our Lady of Mt. Carmel  
K of C Auditorium — 2100 E. 71st St.  
Friday, Jan. 20 — 9 P.M. to 1 A.M.

**Northside Senior CYO SQUARE DANCE**  
St. Andrew's Hall — 4850 E. 38th St. — In Costumes  
Friday, Jan. 27 — 9 P.M. to 1 A.M.

**WAYNE KING DANCE**  
K of C 437  
Friday and Saturday, Jan. 27 and 28  
Get Your Reservations Now

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923-4504

**Feeney-Kirby MORTUARY**

## Liturgical

(Continued from page 1)

"highly clericalized function, with the laity present merely as recipients of spiritual benefits.

"For all too long the liturgy had been defined merely as the Church's public worship of God. There resulted the widespread impression that so long as the liturgy is validly performed, God is, as it were, validly glorified," Father Diekmann said.

"But the Constitution on the Liturgy states that the liturgy is for the sanctification of man and for the glorification of God. The liturgy is ultimately for the honoring of God. But the Church is people . . . the local community of worshipping persons.

"It is God who made man important. For that reason we have a long and difficult job ahead of us in re-adapting our ideas about liturgical reforms and active participation. "The liturgy is for man, and not man for the liturgy," he said. "I don't know where this will lead us in the way of concrete liturgical changes. "But I am convinced that if we take this road, we will be headed in the right direction—the true glory of God."

## Atheism

(Continued from page 1)

instrument for direct apostolate among non-believers. It is rather an organ for spreading a knowledge of doctrines and special situations, of means of contact with persons and groups, of the working reality for establishing a climate of understanding and stimulating theological-pastoral meditation on the Gospel message to be presented to the men of our times and particularly to all those who no longer seem to understand what religion is for or who regard it as an obstacle to liberty and a full expression of man."

Precise details of the new Rome center were not given nor was the date of its foundation specified.

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Remember them in your prayers

INDIANAPOLIS — Mrs. Helen's Church, Chicago, Ill., Holy Cross Cemetery, Jan. 13. Mother of John Jones.
CHARLES W. MCCUTCHEON, 56, Little Flower Church, Jan. 13. Holy Cross Cemetery. Husband of Genevieve E. McCutcheon. Father of Charles W., William P. and Mary Ann McCutcheon, son of Mary K. McCutcheon.
MARGARET ANN, 72, Holy Cross Church, Jan. 13. Holy Cross Cemetery. Mother of Margaret E. Russell, Joella R. Hemminger, sister of John Clements, Lila Sherwood and Florence Stern.
CLEMENT B. GALL, 72, St. Joan of Arc Church, Jan. 13. St. Joseph Cemetery. Brother of Leonard Maximilian, Harry and Sigmund Gilj; stepfather of Don, and Richard Peinette, Thelma Parsinger and Phyllis Wyler.
ANTHONY F. JARDINA, 56, Holy Name Church, Jan. 14. St. Joseph Cemetery. Husband of Josephine C., stepfather of Ann M., Tony and Mary S. Cropper; brother of Mike, Leo, Paul, Frank and James Jardina; Margaret Mascari, Anna Finley and Francis Gentile.
ELIZABETH FESSLER, 85, Holy Cross Church, Jan. 16. Holy Cross Cemetery. Sister of Owen J. Bush.
RUTH B. NIENAU, 66, Sacred Heart Church, Jan. 16. St. Joseph Cemetery. Mother of Robert, Frank, Edward, Charles, Harold and Larry Nienau; Charles Baxter and Gertrude Murphy.
RUBY H.D. HEALY, 72, Christ the King Church, Jan. 16. Holy Cross Cemetery. Mother of Joseph, James, Roy and Capt. Frank Healy; Helena M. Heron, Alice Essey and Rose Healy.
MARY HICKY, 80, St. Peter and Paul Cathedral, Jan. 16. Holy Cross Cemetery. Mother of Mary M. Hicky.
ROBERT SEAL, 40, St. Thomas Aquinas Church, Jan. 16. Holy Cross Cemetery. Husband of Carol; father of James and Julie.

Alan Arnold, of Terre Haute; Mrs. Stephanie Bennett, of Mahomet, Ill.; Mrs. Marlene Palk, of Indianapolis; Mrs. Alora Tunhannock, of Pennsylvania.
WILLIAM B. HOUBAN, 77, Sacred Heart Church, Jan. 16. Holy Cross Cemetery. Husband of Margaret; brother of Cornelius Houban, of Terre Haute.
JEFFERSONVILLE
ROBERT J. BENN, 75, St. Augustine Church, Jan. 12. St. Anthony Cemetery. Father of Joseph, Josephine Svet and Helen Skof.
STEPHERSONVILLE
MARGARET ANN HERTEL, St. Augustine Church, Jan. 13. St. Anthony Cemetery. Mother of Marjorie E. and Tony Herfel.
EMMA V. MORNING, 91, St. Augustine Church, Jan. 13. St. Anthony Cemetery. Mother of Mrs. Thomas E. Walker.
DARREY MCCLOSKEY, 11, St. Augustine Church, Jan. 14. Son of Mr. and Mrs. Kendall McCloskey. Two brothers and a sister also survive.
STARLIGHT
GEORGE W. CAMBRON, Sr., 55, St. John Church, Jan. 11. Church Cemetery. Husband of Mary W.; father of George W. Cambron, Jr.; of Bernard Frederick Cambron of Jeffersonville; Conrad L. Paul and Patrick Cambron, all of Starlight; Mrs. Kay Selzer and Mrs. Carol Schultz, both of Louisville; Mrs. Rosemary Conrad, of West Lafayette; Misses Irene and Christine Cambron, both of Starlight. Two brothers and two sisters also survive.
RICHMOND
PHILOMENA MAAG, 96, St. Andrew's Church, Jan. 6. Church Cemetery.
LAWLER N. DEITEMAYER, 73, Holy Trinity Church, Jan. 4. St. Mary's Cemetery. Father of Mrs. Francis Sawyer and Mrs. Ralph Cleveland, both of Centerville; Mrs. Elmer Davis, of Richmond; Robert and Howard Deitemeyer, both of Richmond.
TERRE HAUTE
MRS. MARGARET ANN BOLLIG, 82, St. Patrick's Church, Jan. 16. St. Joseph's Cemetery. Mother of Byron Bollig.
ELIZABETH LEE, 85, Sacred Heart Church, Jan. 12. Mother of Elizabeth White, Chicago; sister of Mrs. Mary Krug, of Chicago.
MELANIE ANN ARNOLD, Infant, Jan. 9. Holy Cross Cemetery. Daughter of Mr. and Mrs. Leroy Arnold; sister of Beverly and



TEACHING SISTERS RECEIVE CAR—It didn't take much time for parishioners of St. Andrew's parish, Indianapolis, to accumulate 950 books of Top Value Stamps. They started in September on the campaign to secure a car for their teaching Sisters in the parish school. Shown above presenting the keys to Sister Rose Angele, S.P., principal, is the pastor, Father Richard Mode. Looking on are three ladies representing the parish effort: Mrs. Peter Battista, Mrs. Carl Lentz and Mrs. Joseph Bauman. (Staff photo)

Couple to mark Golden Wedding Couple to note 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Joseph J. Schmidt, of Little Flower parish, will celebrate their golden wedding anniversary on Saturday, Jan. 28. A Mass of Thanksgiving will be offered at 12:30 p.m. at Little Flower Church on that date. Immediately following the Mass, the Schmidt children and their spouses will host a reception honoring the jubilarians in Riedinger Hall, 14th and Bosart. No invitations have been issued. Friends, neighbors and relatives are invited. The Schmidts are the parents of John Schmidt, Mrs. Lloyd (Thelma) Hendricks and Mrs. Russell (Ruth) Nease.

INDIANAPOLIS — Mr. and Mrs. James Schuler, of Nativity parish, will celebrate their 25th wedding anniversary on Tuesday, Jan. 24. A Mass of Thanksgiving will be offered Saturday, Jan. 21 at Nativity Church. The jubilarians are the parents of Mrs. Sandra Rahenson, of Fairfield, Calif.; Philip, Susan, Eugene, Kathy and James Schuler, Jr., all of Indianapolis. Dan Laurence is general chairman of the project. Principal speaker will be Edward Doyle, Jr. Both are members of the school's Dads' Club. Ladywood principal is Sister Dorothy Mary, S.P.

Ladywood slates Principal's Dinner

INDIANAPOLIS — Parents of Ladywood School students will attend the first Principal's Dinner, to be held at the school at 5:30 p.m. Sunday, Jan. 22.

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CARD OF THANKS KORBE-We are deeply grateful to our kind relatives, friends and neighbors for their beautiful flowers, Mass offerings, expressions of sympathy, spiritual bouquets, and the many other courtesies extended to the family during the recent illness and loss of our beloved husband and father, FRANK B. KORBE. We appreciate the kindness of Father Morley, the organist, the Rosary Society of St. Jude's Church and the G. H. Hermann Funeral Home for extending their understanding services rendered. The family of Frank Korbe

SHERIDAN-We wish to thank our many friends and relatives for the kind expressions of sympathy, Mass offerings, and beautiful floral tributes extended during the sad loss of our beloved wife and sister, GERTRUDE D. SHERIDAN. We especially wish to thank Rev. Paul Sweeney, Very Rev. Francis VanAntwerp, the daughters of St. Vincent's Hospital, and nurses, the doctors Robert P. Scott and Richard Brickley and Feeney-Kirby Mortuary for their kind and efficient services rendered. Husband and Brother

LUESOW-The family of CECILIA LUESOW wishes to acknowledge with deep appreciation the kindness, sympathy, and many beautiful floral tributes, Mass offerings, spiritual bouquets extended by our relatives, friends, and neighbors in our time of our bereavement. We especially wish to thank Rev. Canon Mitchell of Sacred Heart Church, the staff of Atty Hospital, and G. H. Hermann Funeral Home for their services. Brothers and Sisters

REKSTEIN-Words cannot express our appreciation to our relatives, friends, and neighbors for their kindness, sympathy, Mass offerings and floral tributes extended to us during the illness and passing of our beloved husband, MATT L. REKSTEIN. We especially wish to thank Father Canon Mitchell of St. Vincent's Hospital, and the doctors Robert P. Scott and Richard Brickley and Feeney-Kirby Mortuary for their kind and efficient services rendered. The Family

PICZKO-We wish to express our sincere thanks and heartfelt appreciation for the many acts of kindness and loving sympathy extended by our relatives, friends and neighbors, and for the many beautiful floral and spiritual offerings received in our time of bereavement at the death of our beloved mother, MARY PICZKO. We especially wish to thank the Rev. Edward Kirch, St. Rev. Msgr. Edward Bockhold, Dr. Lester Bibler, The Visiting Nurse Association, the Fire Department Emergency Rescue Unit, and the Stevens Chapel of the Flowers for their kind and understanding services. The Family of Mrs. Mary Piczko



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Mickey Mouse was before my time. But Donald Duck, that testy patron saint of born losers, was another matter.



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**Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment no later than Midnight, February 26, 1967!**

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

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand new health plan, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

**"Try" This Plan For Only \$1.00**

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this no strings "introductory" offer: You can qualify for this new plan during this limited enrollment period—without having to see a company representative—and without any red tape whatsoever! You can enroll yourself and all eligible members of your family for only \$1.00!

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

**How The Catholic Hospital Plan Differs From Ordinary Health Insurance**

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money directly to you instead of to the hospital, it guarantees you the right to select your own hospital. And even if you enter a non-Catholic hospital, you will be covered under the Catholic Hospital Plan.

You may agree that Catholics should be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

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

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not. And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly up to your budget, your reserves and your family life?

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

**How The Plan Protects You And Your Family** Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of extra cash income when you or any covered member of your family goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans, specially tailored to suit your family's needs.

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

**How Your "Health-Bank Account" Grows Each Month**

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

**Accidental Death Benefit—Paid To Your Parish** In the event of the accidental 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—even Medicare! 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 the modest increase 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!

**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 total 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 February 26, 1967. 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!

**How the Catholic Hospital Plan pays \$100 a week for you—\$75 a week for your wife—\$50 a week for every eligible child**

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare,

where will the "extra" money you need come from? Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

Now, no matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans. Each is carefully designed to meet your family's special needs for extra cash when you or any covered member is hospitalized.

**CHOOSE THE PLAN THAT SUITS YOU BEST—YOU CAN ENROLL FOR ONLY \$1.00!**

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

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife receive extra cash as follows 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.)

**ALL-FAMILY PLAN MAXIMUM . . . . . \$10,000.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized. **\$75 weekly (\$10.71 daily)** when your wife is hospitalized. **\$50 weekly (\$7.14 daily)** for each eligible child hospitalized.

**INDIVIDUAL PLAN MAXIMUM . . . . . \$5,000.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized.

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

**Special Note If You Are Over 65**

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

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):  
Female on All-Family or Husband-Wife Plan \$2.25  
Female on One-Parent or Individual Plan . . . \$3.00  
Male on any Plan . . . . . \$3.00

**Are Your Parents Senior Citizens?**

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the 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 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.

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

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

**ONE-PARENT FAMILY PLAN MAXIMUM . . . \$7,500.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized. **\$50 weekly (\$7.14 daily)** for each eligible child hospitalized.

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

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan, which pays you extra cash as follows:

**HUSBAND-WIFE PLAN MAXIMUM . . . . . \$7,500.**  
**PAYMENTS TO YOU: \$100 weekly (\$14.28 daily)** extra cash income when you are hospitalized. **\$75 weekly (\$10.71 daily)** when your wife is hospitalized.

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

If you are living by yourself, you will want the Individual Plan which pays you extra cash as follows:

**MUTUAL PROTECTIVE INSURANCE COMPANY**  
3860 Leavenworth Street, Omaha, Nebraska 68105  
Licensed by the State of Indiana

**19 Important Questions Answered**  
ABOUT THE NEW CATHOLIC HOSPITAL PLAN

- 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.
- 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 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.
- 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.
- 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—even Medicare! And all your benefits are tax-free!
- 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.
- 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. If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.
- 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.
- How much can I be paid in a Catholic hospital?  
Each plan has its own "Aggregate of Benefits," what we call the maximum. For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.
- Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) for each eligible child hospitalized.
- Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.
- Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) when you are hospitalized.
- 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, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.
- 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.
- 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.
- What conditions aren't covered?  
Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.
- 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 our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all poli-
- cies 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.
- Why is the Catholic Hospital Plan almost like having an extra "bank account"?  
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."
- 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.
- 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.
- 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.
- How much does my first month cost?  
Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box above.)
- 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 FEBRUARY 26, 1967**

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**  
LIMITED ENROLLMENT FORM NO. 2760410

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

ADDRESS \_\_\_\_\_ Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip No. \_\_\_\_\_

SEX:  Male  Female Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

AGE \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

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 described as indicated above. I understand the policy is not to force me to remain insured. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and valid 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.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Check how I 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