



AFRICANS WELCOME POPE

Hundreds of enthusiastic Africans crowd around Pope Paul's car as he makes his way, waving to the crowds and blessing them, from the Entebbe airport to Kampala. Standing beside the Pope is Archbishop Emmanuel Nsubuga of Kampala. In the photo at the right Pope Paul and President Apollo Milton Obote of Uganda stand together during welcoming ceremonies for the pontiff at Entebbe airport in Kampala. (RMS photos)



New Mass 'readings' published

Father Head chairs ICC unity project

Celibacy status quo defended

By REV. LEO McFADDEN
VATICAN CITY—The newest selection of readings for the Mass is now available from the Vatican Polygraph Press. It was announced by the Sacred Congregation of Divine Worship.

The main feature of this new offering by the special commission of experts assigned by the congregation is an attempt to blend the themes of the Old and the New Testaments into one theme—the continued and never-ending effort of divine salvation.

Once the Latin text has been translated into English, the average Catholic in the United States will be hearing Sunday selections chosen for their continuity with the two testaments on a cycle of three years.

WEEKDAY Masses, on the other hand, will have epistles or "first readings" developed in such profusion as to last for a two-year cycle, with the Gospel segments being renewed each year. The aim of the 1,000 experts who worked on the project was to develop a specific harmony in the content of the selections so that the homily of the Mass would be a logical explanation of salvation.

It is possible that Sunday Masses will have an extra reading to the Epistle and Gospel, but that will depend on the episcopal conferences of the respective language areas. This third selection will be contained in the text made available to the national conferences for their translations.

The commission, upon completing their task, stated simply that they wished to open to the faithful "the treasures of Sacred Scripture in a manner so that, within a determined number of years, there could be read to the faithful the most beautiful and most important parts."

THE LATEST effort at updating the liturgy involved more than four years of research, some 2,500 readings, and numerous consultations with experts around the world, and nearly 8,000 redrafts. In addition, the work as it progressed was submitted to various blocs of nations on a provisional basis to gain a sample reaction of the people before committing the text to print.

INDIANAPOLIS—Father Bernard Head of Marian College was named chairman of the Indiana Catholic Conference's ecumenical study committee at its organizational meeting here last week.

The committee described its role as being an advisory body on ecumenism to the Catholic Conference and to the five Catholic dioceses of the state.

"We have a mandate," Father Head said, "to examine where the Catholic Church in Indiana stands today on ecumenism and to present our views to the conference on possible courses to follow in the future."

"We are in no sense a policy making body," he explained. "We only seek to assist the conference chart its ecumenical course in the years to come."

THE MARIAN College theology professor described the relationships between the Catholic Conference and the Indiana Council of Churches as "extremely healthy," and pointed to the excellent relationships which have developed among people of all faiths in all areas of the state.

He said that the study committee's initial reaction to its assignment was that spiritual considerations and experiences should precede any administrative accommodations between various religious groups and organizations.

"We feel that our committee must first verbalize the goals (Continued on page 7)

German bishop's wartime role

'news' to Rome

VATICAN CITY — Prompted by a Catholic news agency report, the Vatican has intimated that the Congregation of Bishops had not known of Bishop Matthias De Regger's involvement in the wartime executions of 17 Italians.

Although an indirect comment, it was the first made by the Vatican on the case since it was revealed that the bishop, when a captain in the German army, had passed on the order for the mass execution, a reprisal for the killing of four German soldiers.

The Italian Catholic agency (ASCA) had reported that the Congregation of Bishops was "in total ignorance" of these facts when De Regger was named auxiliary bishop of Munich in July, 1968.

MILAN, Italy—"Priestly celibacy is an absolute essential to the total consecration the priest must make and which the world has a right to expect of him," said Cardinal John Wright in a definitive interview with Milan's prestigious daily "Avvenire."

The prefect of the Congregation for the Clergy, who recently moved from Pittsburgh to take up residence in Rome, Cardinal Wright had stern things to say about the current clerical crisis and some nice things to say about them as well. The interview served as a sounding board for him to expound on the experimentation in the Church, the priest in politics and how he as a pastor would try to handle the "crisis of identity" which turns so many young priests away from their vocations.

On celibacy, the cardinal offered as his stand the contention that a man in love with his wife and devoted to his children could not have the same totality of generosity in his heart for his priestly work. Further, the prelate felt that there is now becoming vibrant in the Church the sense of co-responsibility with the lay people in the ordinary functions of parish life.

"This should free the priest more to do what only a priest can do and ought to do, allowing him to devote his entire heart to his work," stressed the cardinal.

AS FOR the clerical critics of the day, especially those demanding a change in the structure of the Church, he observed that they are always inventing structures to put into the place of the ones removed. "I do not know if these cries for change have been sufficiently thought out. In fact, their contention that change is necessary still rests with them for the burden of proof. Let them contest, never deny them that, but let them be logical, convincing and, in the final analysis, let them give way to the judgment of the people of God."

In responding to the value of "experimentation," the American cardinal stated simply that the Church for centuries had been an experimenter and would continue to be so. He seemed to draw the line, though, with priests becoming involved in politics.

Careful to avoid speaking of Italian affairs because, as he said, he is a guest in this country, Cardinal Wright cited the (Continued on page 7)

Appointed

The Chancery Office this week announced the appointment of Father Kevin Cole, O.F.M. Conv., as assistant pastor of St. Joseph's parish, Terre Haute.

The appointment is effective August 18.

Colonialism, racism, war are condemned by Pontiff in Africa

By JAMES C. O'NEILL

KAMPALA, Uganda—Pope Paul VI told leaders of a new, emancipated Africa that the Catholic Church stands against war, colonialism, neo-colonialism and racism as plagues threatening the development of the continent.

On his second day in the capital city of Uganda the Pope spoke to Uganda's parliament in a special session attended by the presidents of Uganda, Tanzania, Ruanda, Zambia and Burundi.

The scene was an historic one. Parliament members sat in the main hall of Parliament together with bewigged judges in scarlet robes, while more than 30 bishops in magenta and white cassocks filled the galleries above. The Pope and Uganda's president, Milton Obote, entered while all stood silent and without any display of applause.

President Obote welcomed the Pope, saying: "Your presence on this continent is a public acknowledgement of Africa as a continent on the move, a continent determined to play its rightful role—both spiritual and temporal—in the world comity of nations."

IN REPLY the Pope delivered a clear and forceful speech in accented English. He said:

"We recognize who you are, Africans, invested with authority and responsibility and representing in your persons and in your office the image, or rather the reality, of the new Africa."

After describing the Church's role in Africa as a spiritual, moral and dedicated friend, the Pope affirmed the Church's satisfaction that "the peoples of Africa have themselves assumed the responsibility for their own destiny."

But he also spoke out against the dangers that beset the continent, the first of which is war and violence.

"Human relationships must not be regulated by the confrontation of forces unleashed for slaughter and destruction, but by reasonable negotiations shielded by international institutions, to which must be given authority, efficiency and confidence," he said.

In Africa's efforts to rid itself of colonialism and neo-colonialism, in which foreign nations have "too often let economic interests prevail over human considerations," the Pope recommended that there be given so that there should be a method "perhaps a little slower but surer of first preparing men and institutions capable of true sturdy self-government."

Lastly, speaking out against racism, the Pope deplored that in certain parts of the world there persist social situations based upon racial discrimination, and often willed and sustained by systems of thought. Such situations constitute a manifest and inadmissible affront to the fundamental right of human persons and to the laws of civil living.

FOUR TIMES as the Pope spoke, members of parliament (Continued on page 7)



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HIGH ENROLLMENT CITED

St. Barnabas plans to drop top 3 grades

By PAUL G. FOX

INDIANAPOLIS — Five-year-old St. Barnabas parish, located on the far southside of Marion County amid cornfields when first opened, will become the first area parish to permanently eliminate three upper grades in its parochial school under plans revealed this week.

The South Indianapolis District Board of Education for the past year has been making the parish last Sunday

evening to discontinue its sixth, seventh and eighth grades by September, 1970.

Father John Sciarra, St. Barnabas pastor, told the board that his parishioners had voted overwhelmingly last year in favor of shutting down its upper grades because of spiraling enrollment and unprecedented home building in the area.

The pastor told the board that the St. Barnabas parishioners strongly support Catholic edu-

cation "on all levels," but that finances and insufficient classrooms brought the crisis to a head.

"They demonstrated by their vote that they would prefer the parish school to handle all youngsters in the first five grades and provide quality education rather than be confronted with the decision of refusing children admission as is done at present."

The parish currently numbers nearly 600 families with 540 pupils attending the parish school this fall and another 100 pupils enrolled in Perry Township schools. Seventeen classrooms will be used this fall, staffed by four Benedictine nuns and 13 lay teachers.

"OUR PROJECTIONS indicate that within four years we will have more than 750 families with 700 youngsters seeking admission to the school," stated William Steinmetz, St. Barnabas parishioner who addressed the board. He cited announced plans for the construction of 1,320 new homes, 324 town houses and 380 apartments to be built within the parish in the next four years, revealing that approximately 35% of area residents are Catholic.

The decision to discontinue the grades next September also coincides with the opening of a new middle school by the Metropolitan School District of Perry Township, now under construction within three blocks of St. Barnabas.

Perry Township officials have announced a reorganization of its educational facilities from the present 6-3-3 format to a 5-3-4 plan, which will feature two middle schools for pupils in the sixth, seventh and eighth grades.

Father Sciarra told the board that discussions have been held with Perry school officials who have assured him that the St. Barnabas pupils can be accommodated. Nearly 200 pupils will be involved in the shift.

Frank Hurley, district board president, was told in response to a question that adequate religious education would be provided by St. Barnabas parish for all pupils attending public schools.

SEVERAL OTHER parishes in the district lie wholly or partially within Perry Township and are served by its schools. The parishes include: St. Roch's, St. Mark's, St. Jude's, St. James, Holy Name and Nativity. None of the other parishes indicated that serious consideration was being given to curtailing grades in favor of the middle schools.

The St. Barnabas proposal will be presented to the Archdiocesan Board of Education at its September 11 meeting, to be held at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd. Affirmation by the Archdiocesan board must be received along with confirmation by Archbishop Schulte before final approval of the plan.



FOURTH DEGREE N OF C INSTALLATION—New officers of the Bishop Chaterd General Assembly, Fourth Degree Knights of Columbus, were installed recently at a dinner-meeting attended by more than 200 persons at Msgr. Downey Council Knights of Columbus, Indianapolis. Alvin Holland, of Logansport, shown above fourth from the right, presided at the installation ceremonies. He serves as Master of the Southern District. Officers, from left, are: Robert Ahlers, Faithful Admiral; Earl Lancaster, Inner Sentinel; Joseph Webb, Outer Sentinel; Louis Bauer, Faithful Captain; Fred Kleifgen, Faithful Scribe; Cosmas Mascari, Faithful Navigator; Father Constantine Bach, O.F.M., Faithful Friar; Holland; John Dugan, Faithful Comptroller; Virgil Rohman, Faithful Marshal; and Jerry Erlenbaugh, Faithful Pilot.

THE REAL CHALLENGE LIES AHEAD

Honeycomb America over for ecumenism

By MARJORIE HYER
First of a series
Continued from page 1

Does the ecumenical movement have any meaning for the average parishioner?

In the months that followed the Vatican Council's adoption of the Decree on Ecumenism, the historic moves toward Christian unity made headlines around the world. Millions of Christians were caught up in the excitement.

But as those first joint prayer services, dialogues and exchanges of visits came to be commonplace, the headlines disappeared. Some observers have maintained that the movement, too, has run out of steam.

An informal survey of local ecumenical officers — both Catholic and Protestant — from around the country would indicate that the quest for Christian unity is still very much alive. But it has entered a new stage,

considerably removed from the excitement and the headlines of a few years ago.

"THERE'S no question about it — the honeymoon is over," said Father James R. Richter of Rockville Centre, Long Island. "If one or two in the group haven't done their reading and kept up, then the whole group gets bogged down."

According to the survey, dialogue and study groups are one of the most common forms of ecumenical expression today. They tend to be small and they involve far more clergy than laity.

In fact, it is probably fair to say that the ecumenical movement is largely in the hands of the clergy — a situation which most ecumenists deplore but see as a necessary stage of development.

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"Our churches are filled for this service," said the Rev. John R. Calan, an Episcopal priest from the mining town of Anaconda, Mont., where the Week of Prayer has been observed for the last four years.

Other occasions have also offered the opportunity for ecumenical witness. In Anaconda, Mr. Calan reported that the traditional three-hour Good Friday service of the Catholic churches has been shortened to one hour, so the priests can join Protestant clergy in a union Good Friday observance. "And the Catholic people come to both of them," he said.

It was only three or four years ago that traditionally Protestant local Ministerial Associations made headlines when they opened their membership to Catholic priests. Today the community clergy association that does not include both Catholics and Protestants is the exception.

Activities of these groups range from simple fellowship to the planning of joint Christian strategy to tackle community problems.

MORE HIGHLY organized ecumenical efforts are found in the score or more of interreligious Councils of Churches which have evolved from purely Protestant bodies. For some of these organizations, ecumenical integration meant the death of the old agency so that a new, more inclusive one could be created.

This was the case with the Texas Conference of Churches, created last winter after five years of planning and negotiating, to include the Protestant denominations formerly members of the Texas Council of Churches, Eastern Orthodox Churches and the Roman Catholic dioceses in the state. (One factor in the change of nomenclature for the new unit was the need to find a name less objectionable to the anti-conciliar and traditionally independent Southern Baptists, the state's largest single Christian body. Southern Baptists still have not come into the new conference, but an ecumenical leader from the state reports "some movement among the younger men.") Meanwhile, the door remains open.)

LIFE IS 'BORING AND AGGRAVATING'

Hard to sell 'imperialist line' in Russ-ridden Czechoslovakia

The author of the following article is former head of the NC News Service Rome Bureau, who recently spent several months in Czechoslovakia.

By MSGR. JAMES I. TUCEK

Day-to-day life behind the Iron Curtain is sometimes perilous, but, mainly, it is just plain boring and aggravating. And the whole business of life is covered over with a thick blanket of fatalism.

This was the chief impression I carried away with me after living three months in Prague, not as a tourist but as the Pragans live.

Every night in the neighborhood bars in Prague men gather around the tables to tell each other "what is really happening." In the country towns the men stand in clusters on the city square to give and receive their information.

THE CZECHS will tell you that no one believes the propaganda any more. The old familiar line about "western imperialism" still runs off the propaganda mills, but it is wasted.

In a country like Czechoslovakia, where Russian soldiers roam the countryside, where Russian army trucks fill the highways, and where the heavy hand of censorship itself is imported from Moscow, it is difficult to sell the "imperialist line." The man on the street doesn't care who hears him say that Russian imperialism has brought his nation right to the edge of bankruptcy by unrealistic trade agreements highly favorable to Moscow.

is the Cuban Culture Book Store, the Hungarian Culture Book Store, the Yugoslav Culture Book Store, and so on. Once I found a store which sold itself "Magazines and Newspapers of the World." It was, of course, nothing but communist magazines and newspapers of the world.

The only time a newspaper from the free world puts in an appearance in Czechoslovakia, I was told, is when there is an international trades fair — notably, the annual fair in Bruno. Then the locals buy up the newspapers so fast that the visitors have trouble finding one.

MOST OF THE ecumenical leaders queried reported an awareness of the need for more lay involvement. "Ecumenicity will have a real meaning when the laity are involved on a depth level," said the Rev. Chauncey J. Varner, general secretary of the Pennsylvania Council of Churches.

The ecumenical effort which involves the greatest number of lay people is the annual Week of Prayer for Christian Unity, usually held in late January. In only a few years this observance has become a fixed tradition in small towns and big cities.

Chances in an increasing number of communities are finding Good Friday, along with Thanksgiving Day, appropriate for ecumenical observance.

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Even in areas where Councils of Churches remain all-Protestant organizations, some remarkable patterns of co-operation have developed. Mr. Varner, of the Pennsylvania Council of Churches, offers some insights into how this happens in his state.

"We are more concerned about co-operation than about (Catholic) membership, though the invitation is always there," the United Methodist clergymen explained.

will never be anti-Catholic or anti-Protestant." This principle is standing up under what would seem to be the acid test—the Council of Churches is one of several plaintiffs in a current (Continued on page 8)

The first route boredom takes is along the broad avenue of news and information. There is nothing in the newspapers in Prague but reports on meetings of the Czech government with Russian officials. Beyond that, there are numerous "cultural" features and sporting news is fairly free of censorship and therefore claims the greater reader interest.

The result is that most of the information about what is happening to the nation is passed along by word of mouth. It is often in error, but at least it is more substantial and interesting than what one can read.

When I first arrived in Prague, I was impressed by the many fine book stores to be found in the city. After I was able to read a few words, I discovered that all but a very few were "cultural centers." There

Censorship would make Czechoslovakian radio and television intolerably boring if it weren't for the programming of excellent music and the wealth of talent, both vocal and instrumental, upon which they may draw.

GOVERNMENT censorship prevents the Czechs from knowing what is happening in their own country, but censorship is wasted when it attempts to stop news coming in from the free world. I never met a Czechman, woman or child—who was not at least bilingual. And I was never in a Czech home which also is boring. There are those arranged by the communists with prepared audiences and prepared scripts; and there are the spontaneous demonstrations, invariably attracting the university students, and anything can happen. The former are boring and are seldom attended by anyone but the prepared audience. It is the latter which causes the police to move in.

Since the fall of Alexander Dubcek and the rise of Gustav Husak, the military have been combined with the police. They walk the streets with machine guns at the ready and fire over the heads of demonstrators. Housekeepers of Prague keep an emergency stock of groceries in their homes for the days when there is shooting in the streets. One woman told me that for as long as two weeks she had been unable to go shopping or let the children out of the house. The stock of groceries is kept for such occasions.

THE AGGRAVATION of day-to-day life in Prague is from poor production of consumer items and worse-than-poor services. There is no private enterprise, of course; all production is by the state and much of that is exported to Russia. Since there is no competition between private enterprises, no one has to produce a better product or a better service. A "take-it-or-leave-it" attitude greets every shopper.

Just one example: the delivery of garments at the cleaners cannot be expected before three weeks. When a woman leaves her dresses and coats at the cleaners, she is supplied with a razor and required to remove all buttons so that they will not be lost or stolen during the cleaning process.

Many times during my three months in Prague I saw women on the point of tears as they described the impossible task of managing their homes under such conditions.

"How can we escape it?" one woman complained to me. "No one else will help. Our only way out is an uprising, and we have already seen too much blood in the streets. There was that young man who burned himself to death, and what good did it do?"

Unity Secretariat ranging the world

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Rev William J. Engbers

At least part of the Roman Curia—the Secretariat for Promoting Christian Unity—is busy by the move. Father Thomas F. Stranaky, C.S.P., a member of this secretariat said here that members of this secretariat are constantly traveling around the world, making themselves available to episcopal conferences.

He made it clear that the object of this policy is to reduce the communications gap between the ecumenical movement on the international and local levels.

Father Stranaky, a Milwaukee-born Paulist is visiting here on the occasion of the invitation of the New Zealand Conference of Bishops. He will also address the meeting of the National Council of Churches in Gisborne.

In the past few years Father Stranaky has lectured in Japan, the Philippines, Thailand, Canada, the United States, Mexico and East Africa.

He said an important recent development in the secretariat has been the close collaboration with the United Bible Societies in translating, printing and distributing the Bible.

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SOCIAL APOSTOLATES EYED

Chicago Province Jesuits plan to expand ministries

By DAVID SUTOR

CHICAGO—At a time when all religions, particularly the Roman Catholic, are suffering severe declines in religious vocations, Jesuits of the Chicago province are planning a most unorthodox move—to originate broad ministries, and all with the decision-making process coming at ground level. Final approval will come from the top.

The dramatic changes, already underway, may well be adopted by Jesuits elsewhere and result in a new image of the Society of Jesus in America. Hilbert, Jesuits have been known primarily as Christian educators. In the future, they may be equally as well known for their Christian social activism.

There are no plans to cut back on any of the Jesuits cur-

rent commitments, whether it be to foreign missions, parishes, high schools, universities, or in other areas. Planned instead is an expansion of service to people in areas that were previously unserved by Jesuits and that generally have not received full attention from the Catholic Church.

PEOPLE may one day meet Jesuit priests, seminarians, and their lay counterparts working in "apostolates" to the poor, to the lower income black and white, to the drug addict, to the alcoholic, possibly even to the homosexual.

Jesuits eventually may also be found working their "apostolates"—specific areas of dedicated service—naming Catholic students on secular campuses, in ghettos, and in rehabilitation centers.

New Jesuit ministries may

also include work in rather infrequent areas where the Christian message has not already been actively brought to the fore—in the communications field, the fine arts, public schools, and in working relationships with non-Catholics, to name but a few.

To perform the work called for in the new ministries, the Jesuits are forming "apostolate teams" made up of one or more Jesuit priests or seminarians and as many other religious and lay people (regardless of religion) as are needed to effectively accomplish the planned work.

Except for the initial phase formation, primary responsibility for future planning, staffing, financing and problem solving in the new ministries will lay directly with the apostolate team—not the provincial officials. The key to each min-

istry will be self-determination. Jesuit leaders, such as the Chicago provincial, Father Robert J. Harvanek, S.J., are realistic about the pitfalls that could thwart the new ministries.

"WE KNOW they could fail," he said, "but if they do, we'll also know why." He listed seven potential trouble spots facing the new ministries:

- Problems within the Jesuit community.
- Insufficient recruitment.
- Lack of finances.
- Unco-operative local dioceses.
- Lack of success in the work.
- Insufficient lay co-operation.

"We know what the potential difficulties are," said Father Harvanek, "but we're willing to take the risks. You have to expect risks when you take a stance, as we have, that means a new involvement with the world."

"We would rather risk whatever dangers there may be rather than stay in the middle of the road and do nothing."

Father Harvanek did admit that the new ministries concept could run into real trouble if inhibitions to it arise within the Jesuit community. This could, in turn, he said, cause a disillusionment and cynicism among younger Jesuits about the chances for success in the new work.

"Problems from within certainly would hinder our chances of success," he said, "but we have good reason to think that this won't happen. Most of our members feel it's worth trying."

Father Harvanek said the new ministries idea will necessitate a change of psychology among many Jesuits but that a renewal of Jesuit community spirit should ultimately result.

"In one sense," he pointed out, the new ministries will help to change a popular, but false, image of the Jesuits—that of a strongly disciplined military-type of organization.

"I'm sure the strong individualism of so many Jesuits has helped contribute to that image, but it is a false one."

The founder of the Jesuits, Ignatius Loyola, "though a military man," Father Harvanek explained, "was not the kind we know of today. He stressed the notion of personal government as against institutional government. He also stressed the notions of self government and of study. These are the qualities we expect from members of our apostolic teams."

IN REGARD to recruitment, Father Harvanek said the Jesuits expect that the new ministries will attract greater numbers to the order. They are not, he said, "relying on numbers to make the new ministries a success. We'll be relying on a minimum number of Jesuits who will involve the maximum amount of lay people."

"The teams," Father Harvanek continued, "will be flexible throughout, and will initiate their own plans and programs. They will not be directed from the top, though final authority rests with Jesuit provincial officials, if they need to use it."

Part of the apostolate team's burden of being self-starters will lie in the area of financing, the provincial said. After the initial start-up help, each team will be on its own, including how to finance itself.

Lack of co-operation from dioceses could be a problem to the new ministries, if the local Ordinary does not approve either the idea or specific applications, but said Father Harvanek, "we really don't think we'll run into this trouble. If we do, we'll just have to go along with the wishes of the diocesan administrator."

The two most significant trouble areas facing the new ministries, according to the Chicago provincial, are the feasibility of that subsequent evaluations of the team's

Reviewing group for religious education asked

ST. LOUIS—The Archdiocesan Priests' Council here has asked Cardinal John Carberry to establish a new Commission on Religious Education to promote sound doctrinal instruction and to calm parents fearing heresy. The request came after a special study committee of the Priests' Council observed that "there are parents upset by the fact that religion is not being taught in exactly the same way that it was in their day."

The issue is "most important and most sensitive," the council declared. "Most important because, if heresy is being taught in our schools, then this should be exactly determined and corrected. Most sensitive, because if a report or rumor is publicized without pinpointing and documentation, then a cloud of suspicion is cast on the hundreds of our hardworking, dedicated and competent religion teachers."

The "watchdog" commission on religious education should be composed of pastors, teachers, parents and administrators, the Priests' Council said, and should be given responsibility for all religious education in all archdiocesan and private schools here.



MOON'S LONELY SENTINEL—The United States flag stands at Tranquility Base on the moon amid the footprints made by United States astronauts Neil Armstrong and Edwin Aldrin. The banner was planted July 20 when the two men became the first human beings to walk on the lunar surface. (RNS photo)

GROUPS ASK OUSTER

Controversy persists in Bp. Defregger case

BONN—The case of the bishop who, as a World War II German army captain, passed on an order for the execution of unarmed civilians, continues to be a subject of controversy in Germany.

On June 7, 1944, Auxiliary Bishop Matthias Defregger of Munich, then a captain of the German 14th Sharpshooter Division, passed on an order for the execution of 17 unarmed villagers in Flettio di Camarda, Italy, in reprisal for the killing of an Italian partisan of at least one German soldier.

After the war the army captain became a priest and last September Cardinal Julius Döpfner of Munich named him an auxiliary bishop of the archdiocese.

The German magazine Der Spiegel early in July brought to light the bishop's wartime action.

Since then Bishop Defregger admitted that he passed on the execution order after trying twice to have it reversed. He was sure the villagers of Flettio di Camarda for forgiveness.

CARDINAL Döpfner, who knew before the appointment that the man he was going to make his assistant was under investigation for war crimes, has defended Bishop Defregger. Bishop Defregger, who was in seclusion for a time after the disclosures, is now staying near Munich. He was to have given a press conference, but after a meeting with Cardinal Döpfner, it was announced that Bishop Defregger "will give his views to the press only after the

work will prove that success has been lacking, and the possibility that the faith will simply not co-operate."

Both factors—actual success and lay participation—may well rest on the nature of work engaged in by the teams and by the welcome or lack of it given the teams by laymen they eventually come to meet, he said.

Father Harvanek pointed out that a special board will be in charge of selecting members of the apostolate teams. They will be chosen on the basis of their physical and mental health, their spiritual development, their degree of self development, academic ability, their capability of making a lifetime commitment to an apostolate, evangelical life, and on other qualities, all leading to an over-

(Continued on page 8)



BISHOP DEFREGGER

conclusion of the investigation by the Frankfurt prosecutor in the case of Flettio di Camarda."

The Frankfurt prosecutor, Dietrich Rahn, who in May had cleared the bishop of any actionable offense, reopened the case after the Munich newspaper Sueddeutsche Zeitung had found out the whereabouts of the army lieutenant who carried out the executions. The former lieutenant, Paul Ehler, was taken to Frankfurt for questioning. Another witness in the investigation said four German soldiers had been killed by the partisans.

THE MUNICH archdiocese has issued a statement saying that its authorities know nothing about the alleged participation of Bishop Defregger in another reprisal execution in the Italian village of Onna, near Flettio di Camarda. The statement also said reports of Bishop Defregger's alleged participation in executions in Russia had been proven unfounded.

The bishop's relatives have taken issue with the weekly Stern. They said the weekly had been given no information by the bishop, who, they said, had made the remarks reported in the weekly in refusing to give an interview.

Meanwhile, the Pax Christi organization of the Paderborn archdiocese has sent a letter to Cardinal Döpfner, president of Pax Christi, the Catholic peace movement, in Germany. In the letter, the organization said that the Church will be greatly harmed if Bishop Defregger remains in office.

Several other groups voiced opposition to the bishop. The "Association of the Nazi Regime" protested against "attempts of Church authorities" to "whitewash" Bishop Defregger.

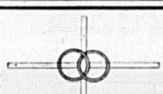
The association declared that the bishop remains responsible for "murdering the innocent victims of blind, raging retaliation."

Students set up anti-Defregger posters in front of the West Berlin church, Mary Queen of Martyrs, a memorial to the victims of the war.

BISHOP Defregger's lawyer, Mrs. Marianne Thora, said in Munich that the bishop could not be reproached with the events in Flettio. She said that the investigation record showed plainly that he opposed the execution order and proposed to take the men of Flettio into forced labor behind the front, but, she added, two other officers were sent to observe the carrying out of the execution order.

Meanwhile, the municipal council of the Italian town of L'Aquila, seat of the province in which Flettio di Camarda is located, voted to demand the extradition of Bishop Defregger to Italy to stand trial for the executions.

District Attorney Armando Troise said the bishop could be charged with the crime of slaughter, which carries a sentence of mandatory life imprisonment.



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PAPERS' PLANS UNCONFIRMED

Merger of Our Sunday Visitor and Twin Circle is rumored

HUNTINGTON, Ind.—Are Our Sunday Visitor and Twin Circle, two Catholic newspapers, planning to merge?

The rumors say yes. F. A. Fink, OSV executive vice president, who is aware of the rumors, will only admit that the possibility is in the rumor stage. Dale Francis, Twin Circle publisher, admits his publication would like to consolidate with other publications and that Twin Circle has approached three publishers about the matter.

But Francis would not say who the three are and he em-

phasized that no negotiations are under way.

"We're open to discussion," Fink told National Catholic News Service, "but we've never offered it (OSV) for sale to anybody." He said Twin Circle has "unofficially approached us" about the matter.

"We have been hoping to reach a co-operative agreement with other publications," Francis told NC News Service. "We have talked with three publishers to determine if there is any interest in consolidation, he added.

"We do believe it is important to have co-operation and consolidation of Catholic publications," Francis said. He pointed out that cost of promotion is much for any single Catholic publication.

FRANCIS would not say if OSV is one of the three publications Twin Circle has approached for possible consolidation.

Father Robert Fix, who is editor of the Visitor at Illiate, Today's Family Digest, and who was planning to submit his resignation this week because of a dispute at OSV, said the alleged pending sale of OSV is one of the factors leading to the resignation of Msgr. Vincent A. Zermans, OSV editor-in-chief.

Father Fix told NC News Service that Msgr. Zermans had approached Bishop Leo Pursley of Fort Wayne, who is president of Our Sunday Visitor Company, about disputed matters in the OSV office July 21 and asked the bishop about the possible sale of OSV to Twin Circle.

The bishop, according to Father Fix, told Msgr. Zermans he was not supposed to know about the matter. OSV, Father

Fix said, "was going to be sold out from under Msgr. Zermans."

FRANCIS said that at any time any of the three publications comes to any "temporary" agreement with Twin Circle on consolidation, the move would have to be announced by both.

He said Twin Circle, for the past year, has been trying to find some other publisher to join in a co-operative effort. "But at present there are no negotiations," Francis emphasized.

Last year, OSV was considering a merger with the Register System of Newspapers in Denver, it was learned. But this idea apparently is dead.

That was only Msgr. Zermans and Father (Daniel J.) Flaherty's personal idea," Fink said. Father Flaherty is editor in chief of the Register. Francis said he was not aware of that proposed merger.

Report 4 more resignations at Sunday Visitor

HUNTINGTON, Ind.—Four more resignations from the editorial staff of Our Sunday Visitor, national Catholic weekly newspaper published here, have been received.

These resignations came in the wake of the resignation of OSV editor-in-chief, Msgr. Vincent A. Zermans.

Robert Wonderly, associate editor; Martin Greven, editing director; and Philip Huson, associate editor, resigned quietly during the past few days.

Father Robert Fix, a junior editor and editor of Today's Family Digest, an OSV affiliate, told NC News Service he would submit his resignation August 6.

He said he is resigning because of "treatment of my fellow employees" and because of lack of action on the part of Bishop Leo Pursley of Fort Wayne, president of Our Sunday Visitor Company, who, Father Fix said, has been aware of an internal OSV dispute.

Father Fix predicted there will be "at least two or three more resignations" in the near future.

He pointed out that 10 editorial staff employees were suspended from their jobs for one week without pay last June 9 "simply because we complained to Bishop Pursley about the treatment given Msgr. Zermans and other members of the editorial staff by Mr. Bill Fink," who is executive vice-president of the publishing firm.

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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.

Quit talking, act

Last week The Criterion empathized with President Nixon for his rhetorical excess in congratulating the returning astronauts. In the excitement of the splash-down and all that had preceded it, calling the moon landing the greatest event since Creation was a forgivable defection from reality.

But we find it impossible to excuse the ready-mix verbiage the President laded out to those who greeted him during his tour through Southeast Asia and Romania. It was a concoction compounded to please those immediately surrounding him. But it must surely have confounded the rest of the world and distressed millions of Americans listening at home.

Mr. Nixon seemed throughout the tour to be oblivious of the fact that his remarks were recorded for world-wide consumption and that any statements—casual or studied—from the President of the United States have immeasurable impact on peoples and governments everywhere.

He enunciated one Asian policy in Guam, another in the Philippines, and still another in Bangkok. In Guam he insisted that the United States could not and would not unilaterally defend all of Southeast Asia with direct military participation. He said we had learned a terrible lesson in Vietnam—one we were determined not to forget.

Yet just two days later he effusively assured the Thais that the U.S. would stand with them against anyone who threatened them "from abroad or from within." He made our hair stand on end with that one.

But his most dreadful about-face in our opinion, came when he told U.S. troops in Saigon that the war in Vietnam would go down in history as "one of America's finest hours."

Public recognition that involvement in Vietnam was an unmitigated disaster forced President Johnson to give up any hope of reelection. And it was exactly that same public sentiment that elected Mr. Nixon on his solemn promise to end the war.

Now almost eight months after he assumed the Presidency—and one-sixth of this way through a full term in the White House—Mr. Nixon has not only not made any perceptible progress in ending the war but he has the political and moral insensibility to evaluate it as "one of America's finest hours." In the name of good sense and rational judgment, Mr. Nixon ought to muzzle himself before he goes out of the country again.

And now that he is back home, he is going to have to get busy redeeming that pledge to reach a settlement of the war and to make some progress in solving the multitude of domestic problems.

The President has made two major trips abroad while internal crises have been kept in abeyance. The wait-and-see honeymoon is over; the glamour and morale-boosting of the lunar mission will pass shortly. Assurances that this problem or that is being studied, and this program and that are under consideration will no longer satisfy. The people want and need some concrete evidence that the President can cope with the harsh responsibilities of his office.

He must begin to provide the initiative and direction so sadly lacking to date. The thoughtless and conflicting utterances throughout Asia have made it imperative that the President quit talking and begin acting.

The why of Israel

There can be no doubt that a heavy residue of anti-Semitism remains in the United States a quarter-century after the true dimensions of the horrors of Hitlerism had been exposed for all the world to see.

Robert Gordon, Indiana regional director of the Anti-Defamation League of B'nai B'rith, wrote an article for the July issue of INTERCHURCH, the new ecumenical monthly being published by The Criterion, which cited source material for a contention that 70 million Americans, one-third of the nation's population, is pockmarked by varying degrees of anti-Semitism and that most of the remaining two-thirds are apathetic or "negative" toward the problem.

This could, and doubtless does, contribute greatly to the "Christian silence" or indifference which bothers many American Jewish leaders in respect to the nation's response to Israel. People who are anti-Semitic, even passively so, are not likely to be concerned about the fate and the fate of a Jewish outpost of democracy in the Middle East even though some of them may, despite themselves, have a sort of detached admiration for a "winner." And people who are too apathetic to concern themselves with facts about Israel become easy marks for the extremely clever propaganda of the Arab world.

This said, however, we wonder whether a vast gap in communications and, therefore, understanding is not equally responsible for the "Christian silence" vis-a-vis Israel. The Israeli-Arab conflict, after all, is an extremely complex matter, with shades of gray between black and white. Furthermore, most Americans quite naturally identify their own interest with a much more terrible conflict in Vietnam.

In this context, Rabbi Joseph B. Glaser, director of the Northern California and Pacific Northwest Regions of the Union of American Hebrew Congregations, who is the central congregational body of Reform Judaism in the United States and Canada, believes he has found some of the answers to indifference toward Israel among Americans who can truly be called Christians and therefore are not "Jew haters."

Rabbi Glaser, long active and respected in inter-religious endeavors, set about to find out why so many Christian Americans have been sitting on their hands, so to speak, while the Israeli slug it out with Arab neighbors. He found evidence that the answer does not lie in any wish of Christendom for Israel's demise or in any endorsement of the Arab position, but in perplexity over the passionate one-sidedness of American Jews. This has been interpreted as Jewish chauvinism by many Christian Americans. They view the Middle East issues as political, which they are in some measure. (Continued on page 7)

The good safari

It was a little like hoping for a miracle. But it was hoping, and that in itself was an unfamiliar, and welcome, sensation to those most closely touched by the Nigerian civil war.

Peace, however, remained as elusive as ever and Pope Paul returned to Rome, the most dramatic aspect of his African visit seemingly wreathed in defeat. That is the obvious conclusion to be drawn. But it may turn out to be a presumptuously pessimistic one.

The Pope did meet separately with both Biafran and Nigerian negotiators. He was unable to gain a joint conference. But his efforts to mediate an end to the fratricidal war, to all appearances, were warmly appreciated. Both sides are to continue communication with a liaison group formed during the three-day visit. Perhaps "defeat" is being too quickly acknowledged.

• GEORGE SHUSTER'S VIEW

Will evil have won by the year 2000?

By DR. GEORGE N. SHUSTER

The year 2000 which many of you will come to know in due course, barring ultimate catastrophe, is often pointed to as a kind of plateau on which changes even more spectacular will take place than those we have seen since 1920 will be taken in stride, by humanity, with little more than an occasional reference to the wonder of science is.

me to think more than have many of the large volumes written by my philosopher friends.

Let me quote two passages, in which Beskow writes in the first person:

"I asked him as I went to do on meeting him again. Do you still have faith in man? Meaning the individual on his own, not in mobs or masses or political parties. Dag had always up to then answered positively, but

• THE BLACK VOICE

Moon conquered, now back to earth

By REV. LAWRENCE LUCAS

Few of us who witnessed the historic first footprint of a man on the moon can ever forget the thrill and excitement, the joy of being alive and the pride of being a human being and an American citizen.

I remember when I was a boy looking up at the sky on a night in Wisconsin brimful of stars and waiting for the first time my utter insignificance in the presence of so many lights above and beyond me. Most people in the year 2000 may never see such a night, being urbanized, but their minds will be thinking of space flights, computers, and underground industrial cities where work will be done automatically by harnessing atomic energy. And they will feel insignificant, too.

Still there is one supremely important thing which an individual acting alone or in concert with his associates, can add to the complexity of the year 2000 and this is evil. Oddly enough, I have not come across anybody who has tried to estimate what the contribution will be. We must, of course, avoid identifying evil with lawlessness, or good with law and order.

I shall try to reach a definition of evil by quoting from a little book about one of the few truly great men of the time during which I have lived. The book is about Dag Hammarskjöld, written by a painter friend of his, Bo Beskow. It is a short book which you can read in an hour or two, but it has helped

Perhaps the very ineptitude of the words brings us crashing back to the realities, not of two men on the moon, but of man here on earth. If a tremendous advance in technology becomes

Time may prove the papal intercession planted the seeds of a settlement. We must wait and see.

That aside, the first visit of a pontiff to the continent of Africa was a great spiritual success. As the climax to the first all-African bishops symposium, the Pope's journey to Uganda was official recognition of the Church's deep concern for the future of the underdeveloped nations of the world.

Africa has taken some giant steps forward in recent decades. Modern cities have blossomed from jungle waste and the impact of technology is beginning to be felt in agriculture and industry. Medical services and educational opportunities deemed impossible a few years ago are now commonplace in some areas. Still the great masses of black Africans are among the most impoverished peoples in the world. Their lives are a catalogue of physical deprivations and social injustices. Almost any change is a change for the better.

this time he looked sad and pensive and he said, 'No, I never thought it possible, but lately I have come to understand that there are really evil persons—evil right through—only evil.'

The second passage records a conversation on the night before the mysterious and fatal trip to the Congo.

"I do remember that we talked some more about evil, not the triumphant evil of the Devil

and the generals, with their big side big and clear as an atom blast." Naturally the evil that creeps and seeps can assume spiritual dimensions. A recent issue of the *Wayfarers Club Newsletter* contains a brief description of the best organized center of prostitution in all its forms—the "oldest profession in the world," homosexuality and lesbianism. This is Hamburg's Reeperbahn where—and I quote the News-

letter—"low-down cabaret fare version of the Reeperbahn. The

starts at the stopping point for Supreme Court which once held American strippers. This is no that ours is a religious people, street such as one can find north of 125th street in New

York, with its string of dives, prohibition of pornography rights it is an affluent business area set against the background of assured by the Constitution. It is such a far cry from the kind of reading material which can be peddled now to the—i quote the *Newsletter* again—"estimated 7,000 busy ladies playing their trade around the clock" (Copyright, 1967)

It may be that by the year 2000 every one of our own cities of any size will have its own

with their poisoned air and jammed up traffic, we still have our problem of poverty and black people are still exploited, oppressed, and hardly proud to be Americans. These situations were never interrupted for the step on the moon.

Unless we are preparing the moon for surviving mankind's future habitation, let's hope we can put this same technology, same human courage and the same will to conquer to work here on earth in America to solve far more pressing problems. The first two ingredients we have. The will seems still lagging in the background. (Copyright, 1967)

• A VIEW AT WEEK'S END

Moonman's triumph vicariously shared

strong himself let it be known perils doubt very much that in his opinion his first words Marie Antoinette said, "Let were: 'That's one small step for a man; one giant leap for mankind.'" In its turn, the Space Agency noted that the highly significant "a" easily could have been lost in radio static and further that the man who spoke the words should be the final authority on what he really torpedoes!"

Popular myth still has Gen. John J. Pershing saying, "La-fayette, we are here," before the tomb of the French general. Yet in his own book, "My Experiences in the World War" (1931), the bluntly candid Pershing wrote that he could not recall ever having said "anything so splendid."

When Gen. Anthony C. McAuliffe and the badly battered but still-gaunt 101st Airborne Division were surrounded at Bastogne, he is supposed to have dismissed an ultimatum handed him by a Nazi emissary with the word, "Nuts!" Gen. McAuliffe later was quoted as not being at all sure what he had said almost precisely what Arm. In peremptorily rejecting the German surrender demand. But and seen him say it. In contrast, nobody has the remotest idea of what Columbus said when he waded ashore on Waikiki Island on October 12, 1492, leader might say if his puppet although one feels sure it wasn't collapsed than what a tough, anything like, "Bring on the dancing girls."

Down through the ages his But we all know now what

Arms' utterances have been based on hearsay, or worse. Ex-

don't me, Mrs. Ackelmeier?

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Of course, either version of Armstrong's inspired utterance is worthy of being chiseled in marble, cast in gold and silver and bronze, and conspicuously placed in all future histories of man—as it assuredly will be.

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Last week, however, Arm-



"WHAT'S THE NAME OF THIS CHURCH THAT YOU FOUNDED IN LOS ANGELES?"

During his visit the Pope emphasized time and again the need for more affluent nations to co-operate in achieving a humane level of goods, services and opportunities. He underscored the Church's interest in promoting African welfare. He committed the Church to the building of two new hospitals and placed an initial \$1 million charitable fund at the disposal of native welfare organizations.

But beyond the personal interest shown by his presence, the practical gifts, the peace efforts, and the homage to the African Church and its martyrs, the Pope's Ugandan visit had another purpose. That was to give vivid expression to the Church's denunciation of racial discrimination.

Catholic racists should have been intensely discomfited by the Pope's words and actions during the past week. The Pope intended that they be and we hope they were.

It may be that by the year 2000 every one of our own cities of any size will have its own

with their poisoned air and jammed up traffic, we still have our problem of poverty and black people are still exploited, oppressed, and hardly proud to be Americans. These situations were never interrupted for the step on the moon.

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Down through the ages his But we all know now what

Arms' utterances have been based on hearsay, or worse. Ex-

don't me, Mrs. Ackelmeier?

•

Subsequent videotapes seemed to bear her out, as did the Monday papers and numerous later televised and published rehashes of the mind-boggling moment. Nonetheless, I persisted in arguing that Armstrong at least had meant "a man," not "man." All of which was met by eloquent feminine silence.

Last week, however, Arm-

•

By MSGR. R. T. BOSLER

Q: I have a problem. I made a promise to God that I would do anything He wanted me to do in life in return for His help in problems I had before. I keep thinking that naturally God would want me to become a Sister, since Sisters teach about God. However, I would really like to go into nursing and, though I am not decided fully upon this part for sure, help out in the ghetto. I do well in biology and enjoy it, and I think I'd enjoy nursing and helping others.

If still haunts me though about becoming a Sister, and I feel I do not I'd be offending or cheating God in not keeping my promise. I am a little undecided and confused. I'm a sophomore in high school.

A. Being a sophomore in high

school is confusing enough. Your promise to God seems to have been rather vague. It would seem that you did not promise to be a Sister but to do what He wanted.

What does God want from you? He wants you to serve Him in the best possible way you can by developing the talents and interests He gives you. If you want to be a nurse and work in the ghettos, which is noble work indeed, then tell God this is how you are going to fulfill your promise to Him. Don't think you'll be offending or cheating God by not becoming a Sister. God is a loving Father who wants you to be happy and love Him in return. He wants you to develop yourself, your talents and abilities so that you can serve Him. If you think you can do this as a nurse rather than as a Sister, then don't hesitate. If God wants you to be a Sister, He will give you a great desire to do so, not a desire to be unhappy as a Sister to fulfill a promise, but a desire to be happy as a Sister. If you can

not see yourself happy in such a life, then it is not for you.

Q. How many hundreds of years ago was the rule made on accepting only one stipend for Mass for a specific intention? This appears to me to be putting a limit on the power of God. Anyone that feels a

need for prayers feels the need now and not in "two or three weeks" or "next month." Certainly God can hear and answer a hundred petitions at each Mass. Why not present all petitions requested at the very next Mass that will be offered, inviting the people that made these requests to come also to participate?

A. In the early days of the Church people brought bread and wine to be offered at Mass. In time other gifts were offered to be used for the support of the clergy and the charities of

the Church. Masses, however, were not offered for the special intentions of any one giver.

The earliest historical evidence of this practice dates from the middle of the 8th century. In the next century, two councils in Rome (816 and 853) directed priests not to restrict their application of Masses by receiving offerings from individuals. Nevertheless, by the 11th century stipends for particular intentions became common practice. The New Catholic Encyclopedia is my source for this information. The reason for the one sti-

pend a Mass was not to put a limit on God's power—which the Church cannot do—but to put a limit on the income of the clergy.

I feel exactly as you do about the stipend business. Priests should be given an adequate fixed income from salaries and the whole practice of offering stipends for Mass abolished

The custom is a relic from times when the clergy were supported in no other way. The day will come, I think, when stipends will be eliminated.

Meanwhile, you need not wait to have your intentions remembered at Mass. During the prayers of the faithful at Mass many intentions are prayed for. When in need, therefore, ask one of the priests of your parish or any others you know to remember your intentions at Mass, and put aside all thought of voluntary offerings.

Q. This may seem to be a simple question, but I have noticed in the Catholic newspapers and missals that pronouns referring to Christ are no longer capitalized. I cannot understand this for two reasons: 1) we have always capitalized any word referring to the Divine Person. In fact, out of respect, and 2) it makes reading easier to follow since we know to whom the pronoun refers. This is especially true when reading the Gospels. I am sure no one

would want to use a small "I" when talking about himself.

A. In the English language a small "I" looks odd standing by itself; so we have gotten into the habit of capitalizing it. The other pronouns look all right without the crutch of the capital.

I have looked through five different versions of the Bible, Catholic and Protestant, old and recent, and in not one of them do I find that the pronouns referring to Christ are capitalized. In the Old Testament I find that the pronouns referring to God are also not capitalized. In "A Manual of Style" published by the University of Chicago Press, a standard work on typography, the following rule is given: "Capitalize nouns and adjectives used to designate the Supreme Being . . . and all pronouns referring to the same when not closely preceded by a distant reference to the Deity." This is the rule, seemingly, which printers of the Bible follow.

(Copyright, 1969)

● YOUR WORLD AND MINE

Cybernetics, nudity pace city's changes

By GARY MacEON

After nearly six years of wandering around the globe, I have for the past several months been commuting again regularly to Manhattan from the suburbs. It has become a cliché to talk about the accelerated tempo of change, but this experience has in a vivid way the truth behind that cliché.

Most obvious, probably, is the enormous increase in human pressure on available space. The constant proliferation of the big office skyscrapers brings more and more people into the business sections each day. The continuing exodus of the middle

classes to Long Island, Westchester and northern New Jersey has so choked the arteries that two to three hours of commuting daily is accepted as inevitable. Imagine the horror of attempted evacuation of the city in an emergency!

As I re-established contacts with business acquaintances and developed new ones, I sensed a subtle change of atmosphere. People are not as happy in their jobs as they used to be. The pressures are getting them down. They feel imposed upon. They wonder about their job tenure.

After much reflection and discussion, I have come up with a tentative explanation. The big new factor is the computer. Practically every business is affected by cybernetics, and the result has been a dehumaniza-

tion of employer-employee relations. One's concern today is not so much what his supervisor thinks of him and his work, but what the computer is telling some decision-making group who to hire him and to whom he is a number.

Production and marketing goals are formulated by the computer on the basis of optimum experience, thus building into the system a Stakhanovite factor under which yesterday's meritorious bonus becomes today the obligatory norm.

I am confident that this distortion is transitional, that human nature will reassert itself and put the machine back in its proper place of service. I remember how as recently as 30 years ago we were deploring mass production as reducing the worker to the level of an automaton. Instead, today he needs such a high level of education and judgment that we are talking of Ph.D. industries.

In the same way, I see the cybernetic dehumanization of the office worker as a first stage. Hopefully the end result will be to give him new dignity and freedom from drudgery. But in the interval he is suffering.

The other big change I see in New York is the trend to nudity. It is all but total in the theater. In most, too, in offices and increasingly in church, the generations are segregated by their style of clothing. The mood is such that anything goes. Even those who are shocked realize that they have no redress (if I may pun).

I think the trend must be looked at in a broad perspective. It is much more than a mere breakdown of traditional moral attitudes. A positive element is the expression of youthful rejection of earlier hypocrisy, an insistence that facts are facts.

One issue we must face is that we are making clothing redundant. Man's discovery of techniques to extend his living space by covering himself against the cold was one of his greatest triumphs. Now we are achieving our total climate control as to enable him to shed his individual garments.

How far can the trend properly go. It seems to me that we have to be extremely cautious to avoid painting ourselves into a corner by making absolute moral judgments. What must first be determined is how far we are going to go. And the current indications are that we will go a long way.

I am reminded of a story told by an Irish missionary, Tim O'Neill, in a marvelous book (And We, the People) about his experiences in primitive New Guinea. The nuns had persuaded some teen-age girls to substitute dresses for the customary "two or three strategically placed leaves."

The Parables

A WEDDING FEAST . . . "When someone invites you to a wedding feast, do not sit down in the best place. For it could happen that someone more important than you had been invited, and your host, who invited both of you, would come and say to you, 'Let him have this place.' Then you would be ashamed and have to sit in the lowest place. Instead, when you are invited, go and sit in the lowest place, so that your host will come to you and say, 'Come on up, my friend, to a better place.' This will bring you honor in the presence of all the other guests. For everyone who makes himself great will be humbled, and whoever humbles himself will be made great."

14 Luke 8:11

OPINIONS

Mission impossible

To the Editor:

In a dramatic television statement, Senator Edward M. Kennedy asked the people of Massachusetts to pass moral judgment on him for his fitness for office as a result of the tragic accident in which a young woman drowned.

I do not believe the people of Massachusetts or the people of any other state are in a position to make such a judgment. Nor should they have been asked to do so.

Some commentators called the senator's proposal a request for a plebiscite. But the response, favorable though it was, had no objective value.

If the senator wants to get a true measure of the will of the Massachusetts electorate, he should resign outright. A special election then could be held immediately and the senator could run for re-election on a platform of simple vindication.

In this way the issue would be formally submitted to the people. Their sentiment would be recorded clearly and validly in the only proper vehicle for an electorate—the ballot box.

But the senator chose, instead, to ask the people to weigh his moral guilt or innocence in the light of a most unfortunate accident. That, they could not do.

Bloomington

To the Editor:

Anyone can criticize. You do not have to be an editor. President Nixon needs no one to defend him on things he knows about, but I doubt if he saw your editorial on his expression of the importance of Apollo 11.

Do you realize that Apollo 11's accomplishment was the effort of many men with the help of God, while the incarnation, the redeeming act of the Crucifixion

And Resurrection were works of God or man?

Name one accomplishment of man greater than Apollo 11's exploration of God's Creation.

Amos Gerth
Sellersburg, Ind.

Logical move

To the Editor:

I do not think the federal government's zeroing in on the poor with birth control programs should surprise The Criterion, in light of the following:

1) Births per family decrease as one moves up the socio-economic ladder, for a variety of reasons.

2) The poor often are ignorant of birth control methods they would apply if informed medically.

(Continued on page 7)

Archdiocese aids 5 poverty plans

DENVER — Grants to five Denver organizations totaling \$52,610 were announced by Archbishop James V. Casey, following a meeting of the archdiocesan evaluating committee for the disadvantaged.

The five grants bring the funds allocated in a three-year pledge of \$1 million for poverty programs to a total of \$435,684. The pledge was made by Archbishop Casey at the time of Dr. Martin Luther King's assassination in April, 1968.

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● THE YARDSTICK

Militants threaten 'we-they' liberals

By MSGR. GEORGE HIGGINS

One is almost compelled to feel sorry these days for the leaders of the academic, religious, political and social Establishment in this country, even when he happens to think that they are open to criticism on specific issues. They are catching it, but good, from every direction, and the end of their trials and tribulations seems to be nowhere in sight. On the contrary, they can probably expect their situation to get much worse before it even begins to get any better. And, to top it all off, there really isn't much that they can do about it in the short run. They are caught up in a world-wide revolution which cannot be reversed or even neutralized overnight by the application of simplistic panaceas.

And yet, to hear some of the more militant anti-Establishmentarians talk, one might get the impression that the current revolution is due almost exclusively to the stupidity, arrogance, or insincerity of the leaders of the various Establishments and that it could readily be channeled along constructive lines if only the leaders of the Establishments were to become more intelligent, more humble, and more sincere and were to go along with certain structural or institutional changes being advocated by their critics.

Obviously this is a consummation devoutly to be hoped for to the extent that it would help to solve the current crisis. But, to this writer at least, it seems to betray a curious overconfidence in the ability of the human leopard to change its spots; a simplistic, unhistorical or a historical understanding of what the current revolution is all about; and a rather paradoxical unwillingness to admit that "we" and not only "they"—the leaders of the Establishment—are all responsible in varying degrees for the deep-seated malaise which cuts across most of the institutions in our society.

Carolyn J. Helzlsouer, Mgr.

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(Continued on page 8)

Helpful Hints for your carpet's beauty

Carolyn Says:

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(A Weekly Service to Criterion Readers)

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NEAR EAST MISSIONS

TIC TACKER

CFM parley to tackle issues

By PAUL G. FOX

Sex education, lay theology, marriage encounters, new social movements among the poor, and interracial adoptions are among the 23 workshop-topics scheduled for the national convention of the Christian Family Movement, CFM executive committee chair couple Ray and Dorothy Maldoon have announced. The convention will be held August 21-24 at the University of Notre Dame.

The discussion of sex education will be led by Father James T. McHugh of the National Family Life Bureau, who will explain the interfaith statement made by American bishops on sex education in the school and home. Lay theologians Richard and Beati Muraski will conduct the lay theology workshop, and Michael Cullen, founder of the Casa Maria-House of Hospitality in Milwaukee, will lead the discussion of social movements among the urban poor.

Some of the other workshops scheduled during the convention include:

- The 1969-70 CFM program, "People Are . . .", led by program chair couple Neal and Dorothy Krupp;
- Promoting CFM via TV, led by Robert and Irene Tomonto of New York;
- Religious Education for Pre-schoolers, led by members of the National Catholic Pre-School Association;
- International Understanding, led by Tom and Barbara Curley, Foundation for International Co-operation;
- Organization of CFM, led by Ray and Dorothy Maldoon;
- Life in Africa, led by Ed and Kay Faraday, CFM lay missionaries to Tanzania;
- New White Consciousness, training to cope with emerging black consciousness, led by Center for Ecumenical Training;
- Ecumenism and Family Life, led by Dr. Ernest Stricklin, secretary, Presbyterian Division of Family Life;
- Christmas International House, foreign student program of the Presbyterian Church, discussed led by Tom Finley Brown, secretary;
- Games People Play about values, led by William Irving, professor of theology at Webster College.

Speakers at the general sessions of the four-day convention include Bishop E. Edward

Crowther, executive director of Operation Connection; Dr. Seymour L. Halleck, professor of psychiatry at the University of Wisconsin; Dr. Joseph Sittler, professor in the Divinity School at the University of Chicago; John Maino, assistant professor of sociology at the University of Notre Dame; Paul Keller, president of Kairos Publications and Kairos Films; and Rev. Walter Imborski, director of Casa Connection.

The conference will be the 16th national convention of the 27-year-old Christian Family Movement. The program reflects the increasingly ecumenical nature of CFM in its concern about family life and social problems.

Chair couple for the Saturday evening session (Aug. 23) will be Bob and Ida Treadwell, members of St. Monica's parish, Indianapolis. The Treadwells serve as secretary couple of the Indianapolis Federation. They will introduce Bishop Crowther, one of the principal speakers.

About 25 persons including CFM couples Young Christian Students (YCS), a nun and chaplains will attend from the Indianapolis Federation. Federation chaplain is Father David Lawler, President of the Federation are Wayne and Mary Kaye Tolon, members of Holy Family parish, Richmond. The Tolons are also in charge of the teen-age and children's program at the convention.

NAMES IN THE NEWS—Brother Barnabas (Steven) Lang, O.F.M., son of Mr. and Mrs. A. G. Lang, Jr. of St. Barnabas parish, Indianapolis, will receive the garb of the First Order of St. Francis and begin a year of novitiate to be held August 15 at Holy Family Newman, Oldenburg. The Langs will spend his novice year at Oldenburg.

• Father Maurice Dugan, pastor of St. Mary's parish, Richmond, recently spent several days in the hospital for observation. . . . Michael Barlow, a seminarian at Sacred Heart Seminary in Cincinnati, has spent the summer months working with the Latin American Mission in the Holy Family parish, Indianapolis, he is a member of the Sons of the Sacred Heart, known as the Verona Fathers. . . . Brother Steven Schenckoff, son of Mr. and Mrs. Henry R. Schenckoff, of St. Mark's parish, Indianapolis, will make his first home visit August 15-19 after two years with the Christian Brothers. He is a student at Christian Brothers College in Memphis.

Marriage liturgy clarified

ROME—The Vatican has issued some clarifications about the new rite for matrimony because of incorrect or erroneous reports carried in some newspapers.

Among points touched in the clarification issued by the Congregation for Divine Worship were:

• It is up to the local ecclesiastical authority to determine if there is to be a procession of the celebrant and the couple to be married from the church door to the altar. The procession does not necessarily have to be held when, as in the case of most European and American countries, other customs are normally followed.

• There were no provisions for the preparation of a "communion table" by the couple to be married. It had been reported that the bride and groom were to prepare a "mensa" with a cloth and the groom would place on it the candles and light them. Instead, it was stated, the altar and not the table are to be prepared liturgically before the beginning of the ceremony.

• Use of the offertory procession is to be determined by competent authorities and, in any case, the hosts to be used are to be placed in a ciborium and not as erroneously reported on a tray.

• The kiss of peace does not necessarily entail the public exchange of kisses on the cheek by the bride and groom. Rather the outward sign of love is to be determined according to custom by the episcopal conferences in each nation.

• Lastly, it is not provided that the priest offers the consecrated Host and the chalice to the bride. Rather it will be the celebrant who offers the Host and chalice at Communion time. Communion is received under both species.

Priests' spokesman protests shooting

INDIANAPOLIS — Father James Byrne, chairman of the social action committee of the Priests' Association of the Archdiocese, has issued a statement protesting the fatal shooting by an Indianapolis policeman of 18-year-old Donald E. Graves, Jr. The youth was killed July 9 in an alley near 30th and Clifton Streets as he fled on foot after abandoning an allegedly stolen car.

Graves was dead on arrival at Marion County General Hospital after being hit in the lower back by pellets from a 12-gauge shotgun.

In his statement Father Byrne, pastor of St. Rose parish, Franklin, said: "In no way can we support the principle that the value of property supercedes the value of human life. We believe the indiscretion of use of firearms to apprehend suspects is immoral. We would hope that in the future the police would employ a more judicious use of firearms in the apprehension of suspected felons. This would help secure the well-being, peace and harmony of the Indianapolis community."

Father Boniface Hardin, O.S.B., associate pastor of Holy Angels parish and leader of the Indianapolis Black Coalition, has publicly protested the shooting incident by picketing the City-County Building and by marching around Monument Circle.

Speaking on behalf of the board of governors of the Priests' Association, Father Byrne said: "We support wholeheartedly the efforts of our brother-priests in their struggle to insure the rights of his people and the good order of society."

Bloomington parish groundbreaking held

BLOOMINGTON, Ind.—Msgr. T. J. Kilfoil, pastor of St. Charles Church, was celebrant of the ceremonies.

Robert Ensmann, chairman for the liturgy committee for the new St. John parish, was in charge of the Offertory Procession Thursday evening.

The Mass at 7:45 p.m. was offered at the site of the permanent altar of the new church which will be located on a 17-acre site at 3410 West 13th St. The public was invited to the ceremonies.

Father Francis Buck, assistant pastor of St. Charles parish, is co-ordinator of the new parish here.

MUSIC FOR THE groundbreaking Mass was furnished by Elizabeth, Marianne and Georgia. Mrs. Thomas Schuetz, Mrs. Vincent Payne, and Mrs. John Seibert.

Special invitations for the ceremonies were sent to Mayor John Hooker, contractors for the new church, and representatives of the Bloomington Ministerial Association.

Pontiff

(Continued from page 1)

interrupted him to applaud and at the end of his speech gave him, a warm ovation.

The Pope's day began with an outdoor, consecrated Mass at Kilelo Terrace, once Kampala's airport. During the Mass Pope Paul ordained 12 new bishops for Africa in the presence of thousands of African pilgrims from various countries.

Drums and African hymns alternated with Gregorian chant.

Mass began promptly at 9 a.m. before President Obote had arrived. He arrived shortly afterward and the roar of his motorcycle escort drowned out the English inflect which the Pope was reciting.

The Pope in flashing gold vestments and 50 African bishops celebrated Mass under a 5,000 square-foot canopy supported by four metal columns which will later become a social center in a Uganda town.

Near the altar were 22 Uganda youths who had walked more than 200 miles to Kampala in a week, in honor of the 22 martyrs of Uganda.

THROUGHOUT the Mass, Latin, English, French and the languages of Uganda were used. The crowd was quiet and restrained, not showing any of the wild frenzy which the Pope has encountered on other such journeys.

This restraint, which was anything but a sign of indifference, marked all stages of the papal visit. To those who had accompanied him to the Holy Land, India or Colombia it was very welcome.

The night before, the Pope had gone to the home of President Obote to meet him, his wife and children. The Pope gave President Obote a number of gifts, including money for charitable work.

The president gave the Pope gifts including 22 elephant tusks in the form of an arch, a stuffed antelope and two stuffed crested cranes, the animals which form part of Uganda's national emblem.

—The Junior Leaguer is already on the Pill . . . or the IUD.

Richard W. Conklin, University of Notre Dame, Notre Dame, Ind.

REV. BERNARD HEAD

Fr. Head

(Continued from page 1)

of ecumenism in Indiana and then see how these fit into the purposes and the programs of the conference and perhaps of the Indiana Council of Churches." Father Head stated.

THE ECUMENICAL study committee is making no promises about when it will have recommendations ready for the Conference's governing body.

"We have a great deal of work to do in examining the very complex ecumenical picture at all levels," Father Head continued. "The Indiana Catholic Conference's position must be weighed in relationship to that of local groups, of the dioceses, of national thought, and, indeed, of international attitudes and developments," he said.

Other members of the study committee are Sister Rita Mercelle, C.S.C., chairman of the education department, St. Mary's College, Notre Dame; Father Aloysius O'Dell, C.S.S.P., theology department chairman at St. Joseph's College, Rensselaer, and William Whalen, author on ecumenism and director of publications at Purdue University.

Opinions

(Continued from page 5)

cally and if the price was not out of their reach.

3) It is the poor whose unwanted children suffer the degradation of hunger, disease and wretched housing.

In short, the federal government would be carrying costs to Newcaste to promote birth control among society's well-off.

Celibacy

(Continued from page 1)

examples we have in Europe and Latin America where the involvement of the priest could very likely compromise the value of the dogma and the faith with things of the world, not necessarily bad things, but those which belong to another sphere.

TURNING to the difficulty found by many priests in relating their vocations to the demands of the world around them, and hence promoting a "crisis of identity" for them, the

cardinal spoke more as a bishop back home than a Vatican authority. "If a priest came to me to speak of incomprehension, I would tell him to go home to his parents and to his brothers and to his cousins in order to find, if you will, whence he had come. He comes from the world!"

It was obvious that the cardinal was only emphasizing a factor little thought of these days: if the priest is a member of this world and has a responsibility toward it the same as any other man, then there can be no fulfillment that responsibility.

Bishop

(Continued from page 1)

German officers of the present and all Germans."

This, he added, is the "unanimous" opinion of the 700 letters he has received.

HE SAID that he had not sought to become a bishop but accepted the post through religious obedience. He had proposed to resign, but his superiors had considered it better to let the press campaign subside first and postpone such a weighty decision until after the "up-roar of opinions" died down.

After the bishop's appearance on television, the commentator who conducted the program, Dr. Hans Heiger, said: "The bishop has now placed himself among those who are for a free press and a free press as long as they themselves are not affected."

Drug addiction clinic closed

MIAMI, Fla.—A clinic to help cure drug addiction, sponsored since last December by the Miami Catholic Welfare Bureau, was closed by the archbishop of Miami because the cost of operating under federal guidelines would be prohibitive.

Following a meeting with federal narcotics officers and referring to federal guidelines which call for well-staffed inpatient facilities, Archbishop Coleman F. Carroll of Miami announced "it was readily apparent that the archdiocese alone could no longer afford to continue" the clinic.

Nuns to help

MUNICH—Nuns of all religious orders and congregations in the Archdiocese of Munich will soon be permitted to distribute Communion when there are not sufficient priests or deacons to do so, archdiocesan officials announced.

We know that little or nothing can be done to sway the polarized attitudes of this nation's hardy anti-Semites. But Rabbi Glaser's experience suggests that quite a lot can be done to close the communications gap between perplexed Christians and passionate Jewish partisans of Israel. It is a fine task he has undertaken and it deserves the co-operation of all men of goodwill.

There is not going to be much point in perfecting White House telephone service to the moon if decent Americans can't even learn to talk straight to one another here on earth.

INDIANAPOLIS

Calendar of Events

FRIDAY, AUG. 9

"The Sleeping Car Murder" will be shown at 8:15 p.m. in the air-conditioned audio-visual room of St. Thomas Aquinas School, 46th and Illinois Sts.

SUNDAY, AUG. 10

Our Lady of Mt. Carmel, Third Order of St. Francis, will meet at 1:30 p.m. at the Carmelite Monastery.

Card Party at 2 p.m. in St. Anthony's parish hall, 379 N. Warner Ave.

Card Party, sponsored by the Women's Club of St. Patrick's parish, at 2 p.m.

FRIDAY, AUG. 15

Rummage Sale, from 8 a.m. until 8 p.m. at St. Simon's parish, 8400 Roy Rd. (off Franklin Rd.).

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Seeana High School cafeteria, 5 p.m.

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K. of C Club rooms, at 8:30 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Nuns to help

MUNICH—Nuns of all religious orders and congregations in the Archdiocese of Munich will soon be permitted to distribute Communion when there are not sufficient priests or deacons to do so, archdiocesan officials announced.

The why of Israel

(Continued from page 4)

sure, and not religious, although they are that in a much more significant measure.

Rabbi Glaser now has embarked on a nation-wide campaign to explain the religious nature of American Jewish commitment to Israel. He is meeting with considerable success in Congress and elsewhere among fair-minded Christians in gaining a more favorable and positive attitude toward the gallant little nation. His presentations have been enthusiastically received by Christian lawmakers and clergy and laity who have heard him. As a consequence, many members of Congress have signed a resolution calling for direct Israel-Arab negotiations rather than imposition of a Four Power settlement which would have to include major and perhaps disastrous concessions to the Arabs if the Russians ever were to be persuaded to sign it.

We know that little or nothing can be done to sway the polarized attitudes of this nation's hardy anti-Semites. But Rabbi Glaser's experience suggests that quite a lot can be done to close the communications gap between perplexed Christians and passionate Jewish partisans of Israel. It is a fine task he has undertaken and it deserves the co-operation of all men of goodwill.

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Garfield Park Amphitheatre
Sunday, Aug. 17 - 8 P.M.

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BENEDICTINES ISSUE REPORT

Sisters of Our Lady of Grace
restudy their Christian role

BEECH GROVE, Ind. — A summary report has been issued by the Benedictine convent of Our Lady of Grace here following three days of meetings which concluded on July 29. The purpose of the meetings was "to re-evaluate how best to serve the larger Christian community in an evolving world and to strengthen and deepen our personal commitment to God," according to the statement.

Reports were made by three committees which had been functioning prior to the summer meetings. The committees studied collegial government, the meaning of the religious vow of poverty, and professional preparation for service. Obedience was defined by the committee on collegiality as "shared responsibility." Basic problems of policy and important administrative issues are brought before the entire community for discussion and decision through voting procedures.

Honeymoon

(Continued from page 2) lawsuit testing the constitutionality of state aid to parochial schools.

But even here, where they are on opposite sides of the legislative chasm for the two groups "send each other copies and keep each other informed" of developments in the case, so that neither side is surprised in court.

Mr. Varner sums it all up: "We keep our integrity as Catholics and as Protestants but we also recognize our unity."

What is happening in Pennylvania is being duplicated to a greater or lesser degree all over the country.

Each of the 150 members of the convent community who has been a member for five years or more has an active vote. Authority is exercised in a corporate way and all choose to obey it. The superior's role was defined as a "co-ordinator" who serves as a unifying force to guide the group in decisions.

The committee on religious poverty recommended that the emphasis in poverty should be on identifying with the needs of others. "The Religious should be poor in fact and should share especially time, concern, energy and talent with the Christian community."

NINETY-FIVE per cent of the members voted to maintain the present system of finances though the community will remain open to what will be considered best in the future. The Sisters also voted to retain the modified religious habit which is now worn by community members.

Members of the community will be permitted to choose the area of study for undergraduate training, provided that they satisfy requirements for licensing by the Indiana State Department of Public Instruction or other professional regulation agencies. The Sisters will also be allowed to choose their area of graduate study and the type of institution.

A new Formation Team has been approved to supervise the religious and professional formation of new members. Several sisters from varying apostolates will serve on the team along with the following consultants: Dr. John Nurnberger, of the Indiana University School

of Medicine; Father Kenneth Smith, convent chaplain, and Father John Eidenschink, O.S.B., of Collegeville, Minn., a canonist.

Among the first major changes in the formation program approved by the community was the decision to replace temporary vows with promises. The promises will be made to the community and will demand the same religious living pattern as required by those with promises, but they will not have the juridical binding force of temporary vows.

The promises will be made for three-year periods following the completion of the postulant and novice years. Each member will be free to renew the promises for six additional years. Final commitment in vows will be made at the request of the individual member.

Among other changes endorsed by the community were:

- Local missions will use collegial government. The appointed Sister co-ordinator will share responsibility with the community and decisions will be made at the community level.
- The Office prayed by the community was revised into three periods of prayer: morning, noon, and evening prayer.
- Vacations were extended to include any four weeks during the year in addition to an annual one-week leave.

An autonomous Benedictine community, Our Lady of Grace is a member of the Congregation of St. Gertrude, a federation of 14 Benedictine communities in the U.S. and Canada.

Hoosier Benedictines
will attend meetings

Several Hoosier Benedictines will participate in four sectional meetings of the American Benedictine Academy to be held next week at various locations. Sites of the meetings include: library, science and sacred studies at Latrobe, Pa.; education and psychology at Rich-

ardton, N.D.; philosophy and social science at Elizabeth, N.J.; and language literature and fine arts at Shawnee, Okla.

SISTER MARY KENNETH Scheesche, of Immaculate Conception Convent, Ferdinand, will preside at the meeting of the library section at Latrobe. Also attending the Latrobe meetings are: Sister Angela Sasse, Sister Victoria Pohl, Sister Mary Walter Goebel and Sister Mary Cheryl Uebelhor, all of Ferdinand; Father Simon Daly and Brother Lambert Zink, of St. Meinrad Archabbey; and Sister Therese McFall, of Our Lady of Grace Convent, Beech Grove.

Father Conrad Louis, of St. Meinrad, will be a principal speaker at the meeting on sacred science.

PARTICIPATING in the other meetings are: Sister Mary Sharon Hoehn, of Ferdinand, and Sister Irmingard Fritz, of Beech Grove, both at Richardson, and Father Blaise Hettich, of St. Meinrad, at Shawnee. The American Benedictine Academy is a scholarly organization with the specific objective of maintaining scholarly pursuits among Benedictines in North America.



PLAN LABOR DAY PICNIC AT MORRIS—Chicken and roast beef dinners will be featured at the annual Labor Day Picnic to be held September 1 at St. Anthony parish, Morris, Ind. Serving will continue from 11 a.m. to 3 p.m. (E.D.T.) in Schad Hall, shown above. Father Joseph Kostler is the pastor.

Higgins

(Continued from page 5) rather intriguing in idle moments, to try to figure out approximately how long it will take for the revolution to engulf some of those who naively think that they are in the clear. I wonder, for example, how long it will take for the black militants to discover that some—and I would guess the majority—of the liberal periodicals in this country, Catholic as well as secular, which are so severely critical of the Establishment on the issue of white racism, have themselves been notably slow to hire Negro professionals, even slower to upgrade them, and slower still to put any of their corporate income where their editorials are.

Similarly, I wonder what some of the "we-they" pundits who have been patronizing university presidents with olympic advice on how to handle violence on the campus (as though it were as simple as tossing off an editorial on the subject) would react if the militants were to invade their editorial inner sanctum and threaten to throw the place up for grabs unless their non-negotiable demands are met immediately, and without question. I hope that they would react as calmly as they expect the university Establishment to act under similar circumstances, but frankly, I have my fingers crossed. We shall see what happens when they are put to the acid test.

Meanwhile it is rather instructive to ponder the implications of what happened to Herbert Marcuse during his inglorious, not to say disastrous, visit to Italy several weeks ago. Professor Marcuse had every right in the world to anticipate that the student militants he was invited to address in Turin and Rome would give him a hero's welcome. After all, his name is universally synonymous with anti-establishmentarianism in its most militant form. As the Washington Post put it recently, he "has become the guru of young revolutionaries the world over." But, alas, the militants in Italy turned against him most ungraciously and treated him, for all the world, as though he were a reactionary spokesman for the Establishment at its very worst. What the militant did to the celebrated philosopher of the revolution shouldn't have been done to a "Fascist pig," but they did it to him anyhow and they did it in stages. They repeatedly shouted him down, calling him a stooge for the CIA, an

imperialist fink, a bourgeois faker—you name it.

Daniel Cohn-Bendit, the leader of the May Revolution in France, gave Professor Marcuse a particularly hard time. Why did you accept dirty bourgeois money to talk about revolution?" shouted Danny the Red. That did it. Marcuse lost his cool completely, and below "Shut up!" and on that happy note the last of his Italian seminars ended rather ingloriously and, indeed, almost degenerated into a riot.

The moral of all this is that middle class liberal pundits are kidding themselves if they think that they, unlike the nighted leaders of the Establishment from whom they are so fond of dissociating themselves, are on the same wave length as the more extreme militants and that they have the formula for dealing with the revolution if people would only listen to them. History provides little hope that revolutions can be defused by the application of middle class liberal reforms, no matter how radical these formulas may sound to those who have drafted them in the security of their editorial offices. This is particularly true of a revolution as universal as the present world-wide rebellion against all of the established institutions in our society.

It goes without saying, of course, that middle class liberals do well to try to understand what it is that makes the revolutionaries tick and they perform a useful and necessary service in critically analyzing

Chicago

(Continued from page 3) all judgment on the candidates' degree of maturity.

The provincial said reviews of work by the apostolic teams will be made yearly by Jesuit provincial officials and by team members themselves. As of now, the teams will either begin work needed or will join existing agencies in providing a common thrust.

THE IDEA FOR the new ministries developed during meetings of the 31st General Congregation of the Jesuits in Rome, over a year ago and, according to Father Harvanek, was begun to be applied specifically by the Chicago province. The implementation has been heartily endorsed by Father Pedro Arrupe, superior general of the Society of Jesus.

In line with the decision to undertake new ministries, the Chicago province brought in an eastern management consulting firm, Arthur D. Little Inc., which advised the Jesuits that the weakness of our institutions and the faults of those who, for better or for worse, are temporarily in charge of our several Establishments. I think they would be well advised, however, to admit, at least to themselves if not to their readers, that they, too, have feet of clay and can be expected to be written off, sooner or later, as lackeys of the over-all Establishment and expendable caretakers of a dying order.

Take another look at what the militants did to Marcuse during his recent visit to Italy. If they will do that in the green world, what will they do in the dry—the dry being an arbitrary term meant to encompass all of the "we-they" liberals who give the impression of thinking that they are going to get home scot free.

a plan of this nature is best conducted by the order which knows its unique nature better than the company. The company has helped in an advisory capacity.

By September, 1970, the new ministries concept is expected to be almost totally operational in the Chicago province, which takes in the four-state area of Illinois, Kentucky, Indiana and southern Ohio, and includes some 600 Jesuits.

"We believe," said Father Harvanek, "that the Christian ministerial apostolate is more than sacramental, that we must look at the idea of what it means to be a Christian today. In so doing, we expect to serve the Church in a brand new way."

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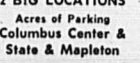
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VIEWING WITH ARNOLD

Midnight Cowboy hits deep

By JAMES W. ARNOLD

Despite brave talk, only a handful of films have actually used the New Freedom of the Screen for adult purposes, to explore previously forbidden areas for the sake of enlarging human compassion and understanding. "Midnight Cowboy" is such a film, and it can't justify the current pervasiveness in Movies, then nothing will.

Taking the long view, what has been happening in the art for some time is a shift in subject matter, from the common and normal to the universal and the unique, bizarre and grotesque—to subjects which are real enough but so far removed from ordinary experience that they have been invisible, both in life and art.

The artists have been accused, often justly, of simply exploiting shock. They have encores, etc. Schlesinger, who did the same thing for Britain in "Darling," can hardly be blamed for using dozens of theosocially taken us to see odd people in odd and weird places, but to what purpose? To see our own reflections? Perhaps, but only through cracked and foggy mirrors. What beauty and what meaning have they discovered? None usually, they have mainly performed like adolescents, reciting newly discovered dirty words to prove that they are in touch with all of reality.

"Cowboy" is objectionable only in this context. It suddenly surfaces in an ocean of concern with whores, pervers, sexual orgies, cruelty, the diseased mind, the derelict of human nature. It is still another story filled with twisted, queer, raucous sexual. It is dated and rooted in the 1960's, but it is the best of this school of art can produce.



GOLDEN JUBILIARAINS—Mr. and Mrs. William Goffinet will celebrate their golden wedding anniversary, Sunday, Aug. 10, with a special Mass of Thanksgiving at 8:30 a.m. in St. Paul's Church, Tell City. A reception will be held from 2 to 5 p.m. at Union Hall there. No formal invitations have been issued, but friends and relatives are invited. The jubilarians are the parents of 10 children, eight of whom are living: Hilmar Goffinet, Preston Goffinet, and Mrs. Rose Parker, all of Tell City; Mrs. Jean King and Mrs. Betty Jacob, both of Atlanta, Ga.; Mrs. Loretta Heaser, St. Charles, Minn.; Mrs. Annette Owen, Grand Rapids, Mich.; and Mrs. Rita Mitchell, Indianapolis. They have 28 grandchildren and three great-grandchildren. The couple was married at St. Augustine Church, Leopold, on September 30, 1919.

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BARNABAS Open Daily 9 A.M. till 8 P.M. 540 West Hill Valley Dr. (B300) S. 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 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NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

New Hospital Plan for Catholics pays extra cash direct to you—in addition to any other insurance—group, individual or Medicare—tax-free extra cash to use as you please!

\$100 a week while you are hospitalized

(See all plans at right)

\$75 a week while your wife is hospitalized

(See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized

(See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit

(Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, September 7, 1969!**

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

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics—the **HOSPITAL PLAN FOR CATHOLICS**.

"Try" This Plan For Only \$1. You can actually "try" the plan under a special no strings "introductory" offer. For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

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

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

Because no matter what other insurance you now carry, it simply won't cover everything! Think for a moment: what if one of your 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?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of

"safety insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

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

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

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

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

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

Extra Cash In Addition To Other Insurance Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

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

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

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

No Red Tape—No Salesman Will Call If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly. Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

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

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics 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 monthly increase applies. (This is the only increase that can ever be as long as you continue your policy in force):

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

Female on One-Parent Family or Individual PlanADD: \$3.00
Male on any PlanADD: \$3.00

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

Accidental Death Benefit On All Four Plans

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

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

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

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

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

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

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

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably your present health insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.

5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If you're a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

7. How much can I be paid in a Catholic hospital? Each plan has its own "Aggregate of Benefits," which can be the maximum. For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) while your wife is hospitalized. \$25 weekly (\$3.57 daily) for each eligible child hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$50 weekly (\$7.14 daily) while you are hospitalized. \$25 weekly (\$3.57 daily) for each eligible child hospitalized.

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

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

10. What if someone in my family has had a health problem that may occur again? Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered? Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disorder, or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me? We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. When you receive your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you know your claim will be handled promptly. Doesn't it make good sense for you to be protected by a Catholic health plan? Why not take a moment now and fill out your

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

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

15. Will my claims be handled promptly? Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent direct to you.

16. Why are the premiums in the Hospital Plan for Catholics so low? You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost? Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only one low monthly rate: 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.)

SPECIAL LIMITED ENROLLMENT EXPIRES SEPTEMBER 7, 1969

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

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 0342

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

ADDRESS Street City State Zip No.

City State Zip No.

IMPORTANT! This enrollment form must be mailed no later than **September 7, 1969** at this midnight of.

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

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

Wife's First Name Middle Initial
 DATE OF WIFE'S BIRTH Month Day Year

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

I have enclosed my first month's premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105, for the Hospital Plan for Catholics. I understand the policy is not in force until the premium of \$1.00 is received. The beneficiary for all persons covered under this policy must be checked one:

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

Date: _____ Signed: _____ (Insured's Signature SIGN—DO NOT PRINT)

FORM 0342-7

Please make check or money order payable to **MUTUAL PROTECTIVE**