

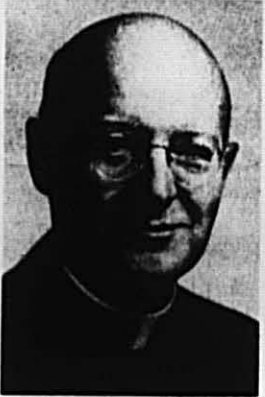
Dedication scheduled at St. Maur

INDIANAPOLIS — Archbishop Schulte will officially bless the buildings and 166-acre tract which comprise the new St. Maur's Seminary at 3 p.m. Wednesday, May 1.

Located at 4615 N. Michigan Rd., the seminary structures include two frame buildings which house classrooms and a chapel and a temporary residence hall. Present enrollment represents 12 dioceses, including several students for the Indianapolis Archdiocese.

Dedication guests will include: Archbishop Gabriel Verkamp, O.S.B., of St. Meinrad Archdiocese; Abbot Daniel Kucera, O.S.B., of St. Procopius Abbey; Dr. Ronald E. Osborn, president of the International Convention of Christian Churches; Dr. Beauford A. Norris, president of Christian Theological Seminary; and Very Rev. William J. Schmidt, S.J., president of Brebeuf Preparatory School.

St. Maur's Seminary is conducted by the Benedictine monks of St. Maur's Priory and the Catholic Seminary Foundation of Indianapolis, Inc. Seminary rector is Father Brendan McGrath, O.S.B.



NEW NCEA HEAD — Bishop Raymond J. Gallagher of Lafayette was elected president general of the National Catholic Educational Association at the final meeting of the association's 65th annual convention in San Francisco. He succeeds Bishop Ernest Primeau of Manchester, N.H., who held the position for three years.

'NEW NAME, NEW GAME'

Revolutionary answer sought to race, poverty problems

By JOHN R. SULLIVAN

DETROIT—The name of the game has changed—and with it the game itself.

That game is the deadly serious one of poverty and race. Its name used to be "civil rights," it later became the "Negro movement" or the "black movement."

But more and more the movement is becoming "the revolution" and the stakes have risen from legal protection to the bedrock issues of human dignity, identity and self-determination and their expressions in the form of political and economic power.

On the Inside

John Cogley proposes Martin Luther King as a saint for the modern man. Page 4

U.S. Commissioner Harold Howe tells Catholic teachers they can bail out American education. Page 5

James Arnold shields "Bonnie and Clyde" from America magazine's rickshaws. Page 11

U.S. Bishops cover wide topic range at opening session

ST. LOUIS — The Catholic bishops of the United States heard (April 23) a report from Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops; noted with appreciation that the Holy See has appointed a committee of three bishops to review issues which arose from some interpretations of renewal and adaptation of religious life; approved additions to the conference's budget; discussed a proposed new pastoral letter on the Church in the Modern World; discussed a proposed statement on race relations; heard a report on the Catholic University of America and voted to increase the annual diocesan collection for the university; heard a report on general norms for diocesan senates of priests; elected a new member to the NCCB administrative committee and a new chairman for the Bishops' Committee on the Liturgy, filling vacancies occasioned by the recent death of Archbishop Paul J. Hallinan of Atlanta.

Conference examines 'underground church'

NEWTON, Mass.—A Boston College conference on the "underground church" held here on the Jesuit university campus, stressed the widening gap between the Catholic Church's "institutional" officials and its "charismatic" forces.

An opening has been made for a new kind of "schism" in the Christian community, some of the speakers said.

The three-day institute on "Church Renewal and Intra-Church Conflict" was sponsored by the Jesuit university's department of theology. It is believed to be the first conference of its kind conducted on a Catholic campus. Some 800 clergy, nuns and laity participated in the sessions.

While conference speakers stressed that the underground church was mainly an undertaking of the "new generation," it was noted that proportionately few young people attended the

conference sessions. Other speakers noted the relatively small numbers of Negroes and Protestants present.

ONE OF THE institute's opening speakers, the Rev. Rocco Caporale, S.J., of the University of California, declared that the lines of communication had broken down between the Catholic hierarchy and the underground churches. His assertion was reiterated by several theologians, sociologists, writers and lecturers.

The Rev. Richard P. McBrien of Pope John XXIII National Seminary for Delayed Vocations, Weston, Mass., presented a paper on "The Underground Church, Threat and Promise." He is the author of a forthcoming book, "Do We Need the Church?"

"The very existence of the Underground Church," Father McBrien declared, "must

An internship program to provide a new source of qualified teachers for Archdiocesan elementary schools will get off the ground this summer if enough recruits can be enlisted. The "earn while you learn" plan is a cooperative venture of Marian College and the Archdiocesan School Office.

Tied in closely with the teaching intern plan is a limited summer school program to be conducted in four or five Indianapolis parochial schools yet to be selected.

Thirty teaching interns are currently being sought, according to Sister Mary Giles Whalen, O.S.F., chairman of Marian's Education Department. Interns, both men and women, must be college graduates who did not prepare for teaching careers as undergraduates, but who would now like to serve in the Catholic elementary school system.

INTERNS will enroll in 12 credit hours of professional education courses at Marian College this summer and will do their student teaching in the proposed Archdiocesan summer school classes. During the 1968-69 school year, interns will be employed as full-time teachers in a parochial school at a \$4,500 salary. They will also attend weekly seminars at Marian, obtaining an additional eight credit hours.

A post-intern session at the college during the 1969 summer will provide four more hours of education course credits.

Upon successful completion of the internship program, the intern will be recommended for full certification as a licensed teacher by the State Department of Public Instruction.

Five experienced elementary teachers called "intern consultants" will be released by the Archdiocesan School Office to guide the 30 interns throughout the program. Sister Mary Giles said. Each consultant will work with six interns.

At present, only Religious are being considered as consultants although experienced lay teachers may be used in the future. Names of the intern consultants will be announced before the present school term ends.

College graduates interested in the internship program are asked to contact Sister Mary Giles at Marian College, 3200 Cold Spring Road, Indianapolis 46222, for additional information and application forms. Sister Ann Patrick, S.P., an Archdiocesan School Office supervisor, is coordinator for the school system.

ANNOUNCEMENT of the proposed elementary summer school classes which are an important adjunct of the internship (Continued on page 6)



BATESVILLE PARISH PLANT—Shown above is an aerial view of the St. Louis parish facilities in Batesville, scene of centennial observances during the coming weeks. The flourishing Ripley County parish numbers nearly 3,000 parishioners, including about 650 pupils enrolled in the parish school. Pastor is Franciscan Father Stephen Schneider.

APRIL 27—MAY 11

St. Louis parish, Batesville, slates centennial observance

BATESVILLE, Ind. — St. Louis parish here will observe its centennial of foundation with a varied program of religious and civic affairs from April 27 through May 11.

Archbishop Schulte will preside at a Mass of Thanksgiving scheduled at 4 p.m. Sunday, April 28, in the parish church. The Mass will be concelebrated by several of the 20 priests of the parish. Dinner will follow in the school cafeteria.

An historical play will be given by the children of the parish at 7:30 p.m. Saturday, April 27, in the school auditorium, to be repeated Monday evening, April 29, at the same time.

A Memorial Mass for deceased members of the parish and for the deceased religious who have served the parish during its first 100 years will be offered at 5:30 p.m. Tuesday, April 30.

TUESDAY EVENING will feature a Community Dinner of Tribute to St. Louis in the school cafeteria. Principal speaker will be Kenneth Kramer, former parishioner now associated with Business Week magazine. The event is open to the public.

An Open House is slated at the parish from 7 to 9 p.m. Wednesday, May 1.

The concluding centennial activity will be the Centennial Ball.

2 prelates back school program in Philadelphia

PHILADELPHIA—In an unprecedented action, Catholic Archbishop Cardinal John Krol and Methodist Bishop Fred Pierce Method jointly endorsed a \$90 million bond issue for new Philadelphia public schools. The referendum was to be voted on primary election day.

In taking this stand, Cardinal Krol appealed to Catholics not to penalize the public schools because of the failure of their efforts to secure state aid for parochial school children.

Bishop Corson also took occasion to reiterate his support for the highly controversial proposal that private schools be given a share of public funds, a measure that has sharply divided the Pennsylvania Legislature and was defeated by the narrow margin of 94-90 in the Pennsylvania House on March 12.

Married deacons

HYDERABAD, India — The West Pakistan Bishops' Conference has declared that married deacons can speed up the "nationalization" of the Church in this country.

to be sponsored by the school's Parent-Teacher Association. It will be held in the school auditorium at 9 p.m. Saturday, May 11. Tickets are still available for that event.

The history of St. Louis parish (originally called St. Ludwig's) is a history of the Batesville community, since the two grew up together. Early Catholic residents of the Ripley and Franklin County area attended services in nearby Oldenburg

and Morris. The first Masses were offered in Batesville by Franciscan Fathers from Oldenburg in 1866.

THE PARISH officially began its history in late 1868 with the appointment of Father John Paul Gilling, of Greensburg, as pastor. Property for the new church was given Bishop Maurice de St. Palais by two non-Catholics for the sum of \$5. A two-acre tract for the parish cemetery was also donated for \$10.

Church construction began in 1868 but was not completed until dedication on September 18, 1870. During the interim the Franciscan Fathers assumed the pastoral responsibilities with Father Louis Haverbeck named the first pastor.

The first two-room parish school was opened in 1871 and staffed by the Franciscan Sisters of nearby Oldenburg. They have remained for 97 years. First full-time resident pastor for the parish was Franciscan Father Bernard Holthaus, who arrived in 1873. The rectory was completed in 1876. Construction of the church steeple was finished in 1892.

THE PRESENT school was built in 1923 with additions made in 1953 and 1961. Present enrollment is in excess of 650 youngsters. The parish convent was occupied in 1928.

St. Louis parish presently numbers about 3,000 souls. Pastor since 1959 has been Father Stephen Schneider, O.F.M.

Pope stresses need for more vocations

VATICAN CITY—Pope Paul VI stressed the Church's need for priestly and Religious vocations and the freedom that should characterize such vocations in a message addressed to the faithful of the world on the fifth World Day of Prayer for Vocations (April 28).

The need, the Pope said, stems from the plan of salvation in the mind of God, "who wanted Christ to be the sole source of salvation and of sanctification."

The Archdiocesan Chancery Office has suggested to all pastors that sermons on Good Shepherd Sunday, April 28, be directed to the furtherance of religious vocations.

There cannot be any vocations," he said, "unless they are free, unless, in other words, they are offered spontaneously of themselves, consciously, generously, totally."

This, he said, applies both to priestly and Religious vocations, to male and female vocations.

Willingness to sacrifice, the Pope went on, is the crux of the problem. The world of religion, he said, is no longer as attractive as it once was.

But youth, he said, is still receptive to the call of the Church to do "difficult things, heroic things."

The Pope urged families to be (Continued on page 7)

bloodless celebration" are necessary for the Church and the salvation of mankind, he said.

As an additional reason indicating the need for vocations, the Pope cited the secularization of the modern world which has a greater need for a "consecrated and specialized presence" of "stewards of the mysteries of God" (1 Cor. 4, 1).

IN ADDITION to the need for vocations, the Pope in his message stressed freedom of vocations, by which, he said, he meant "personal and voluntary obligation to the cause of Christ and of His Church."

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To observe 50th jubilee

ST. MARY-OF-THE-WOODS, Ind.—Three Archdiocesan priests, ordained 50 years ago this month, will gather in the Immaculate Conception Church on the campus of St. Mary-of-the-Woods College here Tuesday, April 30, to observe their jubilee of ordination.

Joining Msgr. Joseph G. Kempf in celebrating a Mass of Thanksgiving at 4:30 p.m. are his classmates—Very Rev. Meinrad Rouck, V.F., and Father C.W. Burkhardt.

Msgr. Kempf has served since 1930 on the college faculty here where he presently heads the sociology department. Father Rouck is pastor of St. Mary's parish, Mitchell, while Father Burkhardt is living in retirement at St. Paul Hermitage, Beech Grove. For 21 years prior to his retirement last year, Father Burkhardt served as pastor of St. Mary's parish, Rushville.

A clergy reception and dinner will follow next Tuesday's observance.

Laity give Communion

PARIS—Seventy French laymen assisted 80 priests in the distribution of Communion at an outdoor Mass at Le Bourget near here.

The Easter ceremony, attended by about 20,000 Boy Scouts, marked the first time laymen have distributed Communion in France.

A special, abbreviated form of the Mass was used and the music had a modern flavor with guitars and banjos among the instruments used in the accompaniment.



## JUDGED CONSTITUTIONAL

# Federal government defends New York textbook aid law

WASHINGTON, D.C. — The U.S. Department of Justice has defended the constitutionality of New York State's textbook law, the controversial statute that permits the state to lend textbooks to parochial school students.

In a friend of the court brief, attorneys for the federal government told the U.S. Supreme Court that the New York law

was "in furtherance of a valid, secular governmental purpose." As the nation's highest court began hearings in the case, it also received an amicus brief from nine Jewish secular and religious organizations asking that the statute be declared unconstitutional, and a brief from the attorneys for the six Roman Catholic parents from New York who have supported the law's constitutionality.

In their brief, the Justice De-

partment contended:

"New York has recognized that the First Amendment effects a separation between church and state; but it also correctly recognized that the Constitution demands no wall of separation between the state and children who are its citizens."

THE BRIEF argued that the textbook aid program does not give aid to "sectarian institu-

tions or sponsor the propagation of religion." It added: "Since the purpose and effect of furnishing the books are secular, the state is free to extend the benefits to all children."

The Justice Department pointed out that the Elementary and Secondary Education Act of 1965 permits loaning publicly purchased textbooks to sectarian schools. Therefore, they contended, both the federal and state laws "involve similar constitutional values."

In answer to the argument that the students' constitutional rights to free exercise of their religion is jeopardized by the textbook statute, the brief said: "It is evident that no one is being coerced in the practice of his faith by the textbook loan program."

In the brief filed by the nine Jewish organizations, the New York statute is termed a "case of state financing of an aspect of parochial school education."

The law is based on two fictions, according to the brief: "It is a fiction to designate the provisions as one for 'loans' and, even if it were not, free loans of public property to churches is as unconstitutional as gifts of the property. Similarly, it is equally a fiction to characterize the children rather

than the schools as the beneficiaries of the statutory program."

The brief warned:

"Acceptance of the concept to sustain the New York program providing textbooks for use in parochial schools could lead to constitutional justification of public financing of all costs of parochial and sectarian schooling with the possible exception of costs of direct teaching of religious dogma and practice."

The Jewish organizations filing the brief were: American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai B'rith, Central Conference of American Rabbis, Jewish Labor Committee, Jewish War Veterans of the U.S.A., National Council of Jewish Women, Union of American Hebrew Congregations, and United Synagogue of America.

LAWYERS FOR the Catholic parents, in their brief, argued that the New York law, by extending the benefits of textbook loans to parochial school students, "effectively carries out a vital purpose."

In answer to the contention that the law thus supports religious institutions, the brief claimed that the "public is the beneficiary."

"There can be no doubt," the brief maintained, "that the Textbook Loan Act fulfills a secular legislative purpose. Ignoring this significance of the act, appellants seek to persuade this court to take judicial notice of a mass of unproved assertions and speculations which they present as argument that the act, despite its secular legislative purpose, has a primary effect that advances religion."

"The New York Textbook Loan Act is not unique, and the weight of authority of the high-

est state courts is on the side of the constitutionality of the act."

by the act and now enjoyed by all children."

of Education did not have the right to do so.

The Appellate justices also added that they thought the law was unconstitutional.

The Court of Appeals, the state's highest tribunal, in a 4 to 3 decision in May 1967, ruled that the act was constitutional. This decision has been appealed to the Supreme Court.

## Stops talk by prelate in Brazil

FORTALEZA, Brazil—The director of the state University of Ceara here broke up an Easter Sunday meeting of students and workers at the university who were being addressed by a bishop.

During a talk on the Church's social doctrines by Bishop Antonio Fragozo of Crato, the university's director stormed into the Students' Club and grabbed the microphone out of the bishop's hands, saying, "I ask you in the name of God and of discipline that you stop your conference immediately."

The bishop complied, saying simply: "I hope that tomorrow we can meet again to express freely our thoughts and opinions."

Speaking on "Wages and Social Justice," the bishop had told the students and workers that efforts workers are making to improve wages were "as sacred as Holy Week is sacred."

The university director had left a cocktail party in the Military Police Club to go to the university. Before his departure he appealed to the federal department of security to prohibit the students and workers from meeting at the university club, but the department refused.

The university director said he acted on grounds that university facilities are not permitted to be used for workers' meetings.

## Detroit diverts funds to inner-city projects

DETROIT — Archbishop John F. Dearden has committed the balance of proceeds from the 1968 Archdiocesan Development Fund (ADF) to the fight against poverty and discrimination.

Archbishop Dearden said the decision was not a hasty one. It had been under consideration for several months but action was precipitated by the report of the National Advisory Commission on Civil Disorders.

No estimate of funds to be spent in the inner city was made. However, it is expected to be a sizable portion of total development proceeds.

ARCHBISHOP Dearden outlined some of the ways in which ADF contributions will be used.

● Housing: "To provide in some way to inspire the building of low-income housing, to engage in works of rehabilitation of existing housing to make it truly fit for human habitation." The archbishop explained how much of the rehabilitation money could be recovered through FHA financing, after the acquiring and rehabilitation are accomplished. The archdiocese's money, termed "seed money," then can be recovered to be reinvested in new endeavors of the same sort. "It becomes a rotating fund," Archbishop Dearden explained.

THE FUND will be administered through already existing agencies and directly with the

people involved. "We do not intend to set up in any patronizing or paternalistic way a program that tells people what they need and provides it for them," Archbishop Dearden stated. "We want to know what they need and we must learn that from them," he added.

● Cooperatives: Funds also will be spent in a rotating fashion on cooperatives that provide food and furniture of good quality at a reasonable price.

"The people tell us they need this, and we can understand it," Archbishop Dearden stated. "This, again, is a project which will be worked out with them, not for them."

"THEY WILL be the beneficiaries but they will do the work. This is theirs. We hope to provide the funds to make some of these things possible, get them under way."

"Housing, cooperatives, education—so far as we can become involved in it—are the type of service we have in mind, the service that is to be conducted and administered by the people in the communities themselves," the archbishop said.

Archbishop Dearden acknowledged there will be some voices of dissent but added: "People, by and large, recognize that the Church must do this, must express its concern in some concrete fashion and that this is one way of doing it that makes sense."

## Dual enrollment plan under study

LOUISVILLE, Ky. — Catholic school officials here are trying to work out dual enrollment agreements with public school officials in two locations.

If agreement is reached, students at Flaget High School here and at Bethlehem Academy may benefit next fall from the program.

Moves toward the dual enrollment concept were made possible when the Kentucky attorney general issued an opinion which said, in effect, that public schools might get state financial assistance for students enrolled part-time in public schools.

Under the plan, students in private schools could take some subjects in public schools and others in their own schools.

Father Thomas P. Casper, Louisville diocesan superintendent of schools, said he is submitting dual enrollment proposals to the Louisville, Bardonia, and Nelson County boards of education.

HIS AUDIENCE of 150 Catholic, Jewish, Orthodox and Protestant scholars had been participating in the fifth International Congress of Old Testament Scholars. The papal audience was given on the final day (April 19) of the five-day congress, which met in Rome's Biblical Institute under the chairmanship of the Institute's rector, Father Rodrick Mackenzie, S.J.

The Pope, speaking in French, pointed out that the "three great families, Jewish, Protestant and Catholic," hold the Old Testament "in equally high honor."

He continued, "They can then study and venerate these holy books together. We say more: they can pray over the same texts. And what prayer is more deeply religious, more universal in its object, more moving in its accents than that of the Psalms?"

THE CATHOLIC Church, he said, "intends to be neither the last nor the least active" in the study of the Old Testament.

"Contrary to certain assertions which have been often repeated during recent centuries, the Church has always paid the live-

## Use modern resources: Pope to Bible scholars

VATICAN CITY—Pope Paul VI has urged biblical scholars to utilize "all the resources furnished by modern technique—in the literary historical and archeological domains."

Speaking to Old Testament scholars from 25 nations and all major Christian religions, he declared that their work is "of the greatest worth for bringing back the very highest values into modern society."

He referred especially to "what is at the keystone of the entire religious edifice and of humankind: the divine transcendence."

liest attention to Holy Writ. We hope, dear sirs, that the schedule of your learned work leaves you leisure for a brief visit to the Vatican Library. There you can see, by the abundance of the codices and of the editions of the Bible, the care the Church has, throughout the centuries, shown for this incomparable book, which it has always considered to be the privileged source of divine revelation."

## Reporting on Czech situation

VATICAN CITY—The acting leader of the Catholic Church in Czechoslovakia has flown here to make a personal report to Pope Paul VI on the Church's prospects under the country's new liberalized regime.

Officially, Bishop Frantisek Tomasek, apostolic administrator of Prague, had come to Rome for a meeting of the Congregation for Christian Education, of which he is a consultant. However, he said in Prague shortly before leaving for Rome that he was preparing a report for the Pope which he would deliver personally.

Bishop Tomasek was expected to meet the Pope during the week following his arrival here. He himself had said in Prague that he considered the nomination of bishops and the re-establishment of diocesan seminaries the two most important issues facing the Church in the immediate future, so it was expected that these two points would be high on the agenda of his meeting with the Pope.

Negotiations between the Holy See and the Prague regime—then still Stalinist—broke down last year over the nomination of bishops. The liberalized regime headed by the new Communist party first secretary, Alexander Dubcek, has stated it wants to reopen negotiations on the nomination of bishops.

## Vatican proposed for peace talks

CAMDEN, N.J.—The Catholic Star Herald, weekly newspaper of the Camden diocese, has suggested that Vatican City be used as a site for peace negotiations between the U.S. and North Vietnam.

"We believe the Pope's neutrality is recognized by everyone," the editorial said. "More obvious is his consuming concern for peace."

"What happier place to end the bloody conflict than in the small tranquil state that nestles beside the peaceful Tiber?" the editorial asked.

"We recommend Vatican City most enthusiastically as the place to negotiate the Vietnam War to an honorable end."

## Church-state tie

STOCKHOLM—Nine of the 13 bishops of the Lutheran state Church in Sweden want the state church system to be maintained, according to a survey published by the Swedish Radio.



**MEDIA DIRECTORS MEET**—Representatives of the Indianapolis Archdiocese and the Evansville Diocese met last week in Miami Beach, Fla., during a national meeting of diocesan radio and television directors. Shown above, from left, are: Father Michael Hamel, communications associate for the Evansville Diocese; Charles Schisla, executive director of communications for the Indianapolis Archdiocese; Charles Reilly, executive director of the National Catholic Office for Radio and Television; and Father Joseph Ziliak, director of radio and television for the Evansville Diocese.



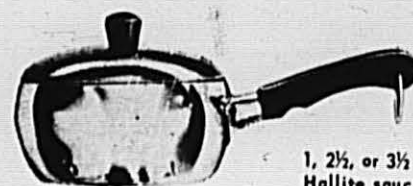
**SINGING THEOLOGIANs**—This group of theologians from St. Meinrad will back up a talk by Father Jerome Neufelder with four songs for the closing session of a week-long ecumenical and interracial service at Alexander AM & E Church in Evansville on Friday, April 26. From left are (front row) Rick Voight, Jerry Mills and Bud Simmons; (2nd row) Dave Dutsha, Charlie Hillman and Dan Daly; (3rd row) Jim Owens, Father Neufelder and Terry Peters; (4th row) Ed Curtin, O.S.B.; Bernie Erwin, Steve Cude and Jim Romer. (Photo by Father Germain White, O.S.B.)

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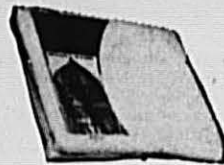
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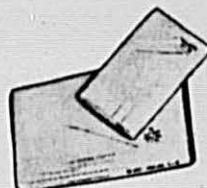
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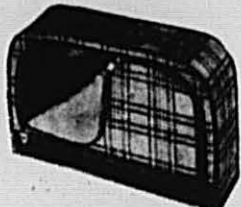
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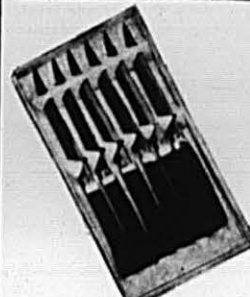
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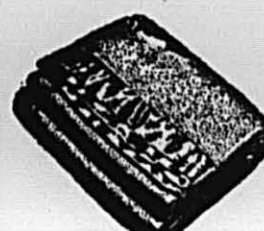
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## SECOND APPEAL PLANNED

## Construction slated this fall on chapel for Muscatatuck

BUTLERVILLE, Ind.—"Chaplain, when will we get our new church?"

The chaplains at Muscatatuck State Hospital and Training Center now have an answer to this frequent question from patients: "We will start construction in September of 1968, and begin using the new chapel and religion center in late 1969 or early 1970."

Construction of an interfaith chapel at Muscatatuck will climax an eight year effort by the Muscatatuck Church Foundation, Inc., to provide a religion center for the 2,000 mentally retarded residents of the Butlerville institution.

THE MUSCATATUCK Church Foundation took its appeal to the churches of Southern Indiana on Muscatatuck Chapel for the Children Day last June 11th. The response of the churches and the contributions from many indi-

viduals and corporate organizations in 1967 increased the Chapel construction fund to over \$200,000 in cash and pledges.

A new Chapel for the Children Day in the churches of Southern Indiana on May 19, received approval from the Indiana Council of Churches, the Indianapolis Archdiocese and the Evansville Diocese, and many other groups not affiliated with the Council.

Richard S. Robertson of Brownstown is president of the Muscatatuck Church Foundation. He challenged the churches to put the fund over its goal of \$400,000 on May 19. "We have reached half of our goal," Robertson noted, "and have only half way to go. The second half should be easier—just one dime from each resident of the southern half of Indiana will more than reach the goal. Since the

campaign closes the first of June, Indiana citizens must act now to help build the Chapel for the Children."

CHAPLAIN Salyers, coordinator of the fund drive, pointed out that construction of this religion center will help alleviate some problems for other Departments at Muscatatuck.

At present the chaplains have worship, offices, religious education, and other religious programs in space originally designed for other purposes, and badly needed for other programs. The Catholic chaplain at the state institution is Father Joseph R. Keva.

The proposed chapel and religion center for the mentally retarded "children" of God at Muscatatuck will provide adequate and appropriate space for all religious activities of residents, including worship, religious education classes, counseling, meditation, and prayer. In addition the building will provide for administrative, research, and training work space for three full-time chaplains and for the hundreds of volunteers who give thousands of hours of help to the chaplaincy program each year.

## Outlines Spanish view of religious freedom

MADRID—The government fully intends that religious freedom, as understood by the Second Vatican Council, be a reality in Spain," Alfredo Lopez, the head of the government commission on religious freedom, said in an interview here.

At the interview Lopez, who is also vice minister of justice, released a new cabinet decree clarifying several points in the law on religious freedom passed last June by the Cortes (parliament).

So far there has been no comment on the decree from Protestant groups, which had criticized the new law.

Previous objections on the law from religious leaders, including some Catholics, often expressed the view that the law did not follow the Vatican council directives and was still too restrictive. The predominant feeling is that the law increased "tolerance" for non-Catholic denominations, but did little to bring them full religious freedom.

LOPEZ SAID that the law had the approval of Spain's highest advisory body, the Council of State. He said that the Holy See was not consulted because "this is a matter for us Spaniards to resolve."

The new decree includes 27 points designed to legalize public worship by non-Catholic Christian and other religious groups.

Among the main points are the following:

- Non-Catholics can hold public religious activities, including outdoor functions, provided they obtain a permit from the provincial governor;

- Lists of membership and accounting will remain classified matter;

- Only in warranted instances can the government examine such records;

- Any religious denomination can seek official registration and recognition if it has a minimum of three members residing in the country.

- Ministers and other religious leaders of non-Catholic denominations must register with the ministry of justice; lay membership is exempted;

- The government cannot interrupt nor suspend religious activities of non-Catholics without the due process of law and within 30 days of indictment;

- Religious denominations have the right of appeal before authorities and the courts.

EARLIER STRONG protests were directed against the registration of full membership lists by Protestant churches.

Lopez said that he expects "some conflicts and tensions in the near future; but everything can be solved if all concerned show a spirit of fair play and conciliation."

"We are trying to find compatibility between two factors: the official recognition by the state of the Catholic faith and freedom of religion. The Vatican council has said that both are compatible," he added.

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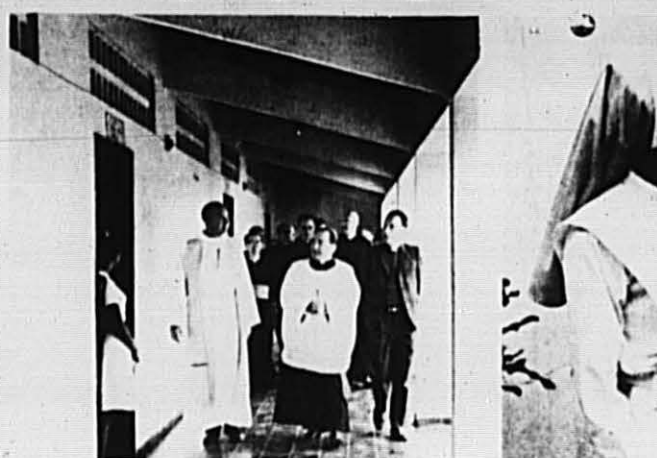


## Under Red rule

JERUSALEM—Approximately 85% of Eastern-rite Christians are ruled by a communist regime, according to a survey made by Father Ignatius Dick of the Catholic Melkite-rite, a professor at St. Anne's seminary here. It was undertaken as part of a research program on the status of Eastern-rite Christians.

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AT PARISH CENTER DEDICATION—Above are scenes taken at the recent dedication of the complete parish plant in Cali, Colombia, which is staffed by Benedictine Sisters of Our Lady of Grace Convent, Beech Grove. The nuns in the final photo are, from left: Sister Gertrude Gettelfinger, superior; Sister Mary Richard Mattingly, Sister Cabrini Laverdure and Sister Mary Phyllis Gronotte.

## IN CALI, COLOMBIA

## Lady of Grace Benedictines staff a unique parish center

CALI, Colombia—The completion of a unique parish center, staffed here by Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, was marked recently by the dedication of the church by Archbishop Alberto Uribe Urdaneta.

Assumption Center is the 13th in a projected plan of 26 identical parish plants in this city of 800,000 to be erected by the Archdiocese of Cali in cooperation with private foundations in the area.

The Hernando Carvajal Foundation, founded by members of the industrialist Carvajal family, has the responsibility for the erection of four of the centers.

Purpose of the non-profit enterprise is "to direct methodically and efficaciously the social contributions that the Carvajal Company has procured to do in the measure corresponding to its prosperity and in recognition of the general stimulating environment that it has enjoyed in its efforts of advancement and service," according to the foundation's philosophy.

STAFFING the Assumption Center since its opening in 1964

RELIGIOUS EDUCATION MINOR

## Lady of Grace signs Indiana Central pact

BEECH GROVE, Ind. — Arrangements have been completed between the Benedictine Sisters of Our Lady of Grace Convent here and Indiana Central College for a religious education studies program which will provide 20 hours of academic credit.

Since last September the postulants and junior-professed members of the Benedictine community have been pursuing undergraduate training at the nearby college, affiliated with the Evangelical United Brethren Church.

The new program, announced by Mother Mary Philip Seib, convent prioress, and Dr. I. Lynd Esch, college president, will enable the young nuns to acquire a minor in religious education in addition to their regular course of studies.

TEACHING the five sequential courses to the Sisters in their training program will be diocesan priests and nuns, chosen by the convent and approved by the college. The courses will be taught at the convent and the teachers will be considered part-time faculty members of Indiana Central College.

The five-course series, all listed in the Indiana Central catalog and regularly taught on campus by members of its religion department, include: Biblical Survey, Interpretation of the Bible, Christianity in Action, History of Christian Thought, and Contemporary Religious Thought and Literature.

During the current academic year eight postulants and junior-professed Sisters are taking full-time studies at Indiana Central. The number will be increased to

are four Benedictine Sisters from Beech Grove—Sister Gertrude Gettelfinger, superior, Sister Cabrini Laverdure, Sister Phyllis Gronotte and Sister Mary Richard Mattingly. A fifth sister was recently assigned and will arrive in late summer. She is Sister Cynthia Gronotte, a sister to Sister Phyllis.

The nuns work alongside two Belgian missionary priests and several native Colombian teachers and other staff members.

Assumption Center has six departments, as designated by Archbishop Uribe and carried out under the direction of the Carvajal Foundation. They include:

- Pastoral, which attends to the spiritual necessities of the 15,000 parishioners in the Barrio Cauquita.

- Education department, which administers the parish school with an enrollment of 400 (ages 9 to 19) and 17 Colombian teachers. The school has a technical-industrial training orientation with shops for girls and boys plus regular academic subjects.

- Social service department

for the social problems of groups, families or individuals.

- Medical department and health center with a physician, dentist, nurse and other attendants.

- Cultural and sports department which coordinates the recreational needs of the youth and also stimulates the fine arts through dances, choirs and theatre groups.

- Commissary or store, where foodstuffs, drugs and simple household articles are available at nominal cost.

SLUM HOUSING and lack of sanitation in the Barrio is being gradually eliminated by new housing erected with the co-operation of the Alliance for Progress program.

According to Sister Gertrude, "Our people say they are so content to be in this area—not because they expect anything free, but because they feel that someone loves them and understands their problems and is able to influence and help them."

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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.

## Suicidal society

Mayor Richard J. Daley's order to Chicago police to "shoot to kill" arsonists and "shoot to maim or cripple" looters is shocking confirmation of the American propensity for violence. In a flood of personalized fury the mayor roared he was not going to let urban riots ruin "my city" or wreck "my city's" good name. Law and order would prevail, by wholesale massacre, if necessary.

This shameful, primitive demand for enforced tranquility, whatever the cost in human life, has been applauded soundly by the "bash their heads in if they don't behave" school. The mayor of Miami said Daley's sentiments were his, exactly. The mayor of Evansville, Frank McDonald, invoked the Daley code of justice after fire bombs were hurled through windows of an Evansville high school and caused minor damage. He was quoted as saying the police had orders "to use their guns and they will not shoot without meaning business."

This mayoral reaction was not unusual. It was frighteningly typical. There were some rational demurrers—Lugar of Indianapolis, Lindsay of New York, among others. And U.S. Attorney General Ramsey Clark warned racial unrest could be dangerously escalated under "shoot to kill" policies.

But we have yet to hear protestations which clearly earmark such policies as a complete reversal of the legal concept that shooting or killing must be the final recourse of law enforcement. Now, more and more, the change bodes to become the order of the day, routinely employed by the policeman on the ghetto beat.

Violence is sickening and degrading whenever and wherever it occurs. But it has been accepted as the "American way." The national disease was starkly and cogently diagnosed by Father John J. McKenzie, S.J., in the April-May issue of the Critic magazine. A story summarizing Father McKenzie's thoughts was carried in last week's Criterion. We recommend the Critic article in its entirety to all who would know our society better.

Father McKenzie scoffs at the idea this is a "Christian country." He accuses the U.S. of being the most violent nation in recorded history, a damning indictment that grows more credible with each passing year.

We combine all the violent traditions of Europe with our own peculiar brand of frontier violence and come up with a volatile concoction timed to explode with every frustration, every dilemma. Riots are brutal indications of the national proclivity. So how do we deal with riots? With greater violence, greater brutality, of course. What, in God's name, is the difference between spontaneous violence and institutionalized violence?

Nor has this dreadful penchant been abandoned by those who inhabit those islands of social and economic security, the suburbs. Gun sales in suburbia have soared at every prospect or reality of urban unrest. When trouble broke out in Washington, gun sales were banned in the Capital and in neighboring Maryland suburbs. But sales were permitted in suburban Virginia. In places like fashionable Alexandria long lines of suburbanites formed outside gun shops until all local supplies of firearms and ammunition were sold out.

One shopowner commented that his customers bought "anything they could lay their hands on." He described them as greedier than any bargain-hunters he had ever seen at the famed Washington's Birthday sales in the Capital.

So it goes in this land of the free and the scared. Is there no cure for the sickness which infects our society or no medicine which will arrest the agonizing symptoms?

## Polls apart

We were dismayed but not at all surprised by some statistics released recently by the ubiquitous Dr. Gallup. A poll revealed 57 per cent of Catholics interviewed said the Church should keep out of political and social issues of the day.

In fact, the Catholic cross-section proved to be the most conservative, scoring above the national "keep-out" percentage of 53, and the Protestant percentage of 52.

We were dismayed, etc., also that the statistics showed a marked change from a comparable survey in the spring of 1957 when opinion, even among Catholics, was slightly on the side that churches should speak out. Under the testing fire of civil rights and Vietnamism, predictably, have reverted to ecclesiastical isolationism.

The Criterion, which has always opted for involvement, could have told the pollsters what to expect. The vituperation quota of our mailbag is directly related to a reader's intensity of conviction that "the pulpit and politics don't mix." The funny thing is we agree on the basic truth of that philosophy. But we know, as well, there is a broad spectrum of politically-salted issues which involve the laws of God and the tenets of Christianity. On those issues the Church not only has the right but the duty to speak out, forcefully and without trepidation. And without worrying about the comfort of those in the pews.

That the Church exists to provide "comfort" for the individual was a popular expression among the Catholics polled. If such were true, sermons should never disturb the faithful no matter what their notions about social justice, war and peace, human rights, the dispossessed and the exploited. "Love thy neighbor" is all right in the abstract but priests had better not get sticky about just who that neighbor is.

Whatever the Comfortable Catholic thinks, the Church has a heavy responsibility to preach the gospel as it applies to contemporary situations. If it does not, it abandons both Christ and the faithful. And if some Catholics do not want their consciences pricked, if they do not want to be distracted in their lethargic self-satisfaction, we say they do not belong in a Church which has defied the status quo and the establishment to spread a new and fresh message of faith, hope and love.

## Elwood again

Elwood is a city of about 12,000 souls in the east-central Indiana flatlands. Among its claims to distinction are that it is the birthplace of Wendell Willkie and that no non-white person ever has lived there (or, so far as can be determined, ever has stayed there overnight).

Mr. Willkie, a product of an exceptionally scholarly and enlightened family, adorned Elwood but briefly before moving onward and upward to a place of honor in the nation's history books.

Elwood's anti-Negroism and ultra-rightist fanaticism, however, remain a forceful factor in the community to this day. This is not to say that by any means all Elwoodians are anti-Negro and ultra-rightist. But enough are that way to keep its unwritten "sundown ordinance" (no Negroes in town after sundown) effective.



"I THOUGHT MONSIGNOR KNEW WHAT THE NEW ASSISTANT HAS BEEN LETTING US DO AT COMMUNION TIME."

## • YOUR WORLD AND MINE

# Jews face cultural genocide in USSR

By GARY MacEOIN

As Jews the world over celebrated the recent Passover, recalling their many deliveries from bondage, most of them have done so in a situation of goodwill with their neighbors such as they have seldom known in the course of their long history. The two major exceptions are Israel itself, whose 2.3 million Jews have still failed to find a basis for co-existence with the surrounding Arabs, and Russia's 3 million Jews, victims of a no longer bloody but always ruthless policy of cultural genocide.



World Jewry has recovered numerically from the "final solution" plotted by Hitler. The total of 13 million is back to approximately the level of 50 years ago. Today's geographical distribution, however, is significantly different. Where formerly four Jews out of five lived in Europe, the proportion now is only one in four. The two Germanys have 60,000, one survivor in ten. Poland's former 3.5 million figure is down to 40,000, one survivor in 90.

The only major unchanged group in Western Europe is Britain's 450,000, a community with a centuries-long tradition of peace, respect and respectability. France, down from 300,000 in 1939 to 180,000 in 1945, has grown to 530,000 with an influx of North African Jews from Egypt, Tunisia and Algeria. Most of these are factory and office workers or civil servants, changing the traditional image of the Jew operating his own business.

Although less than three per cent of the nation's population,

the 5.6 million Jews in the United States form the biggest Jewish community anywhere in the world, a pole of gravitation comparable to and in many ways complementary to the state of Israel. Its universities, research institutes, publications and many other manifestations of its culture, wealth and dynamism exert an influence on the 275,000 Jews in Canada, on the 750,000 in Latin America, and even on the 190,000 in South Africa, Australia and New Zealand.

The steady improvement since World War II of relations between Jews and the diverse peoples among whom they live, an improvement for which Vatican Council II can be accorded some non-triumphalistic credit, has not reached the Soviet Union in any significant way. Russia of the Czars gave the word and the reality of the pogrom to the world. Russia of Marx, Lenin and Socialist realism has added ideological motives to support the prejudices to which it is heir. It provides no example of reparation for past wrongs to paralyze the community of Lutheran nuns in Germany who perform daily penance and prayer to the memory of the gas-chamber victims.

The Jews, like other Russians, are today spared the deportations, tortures and assassinations of the Stalin era. But the

tive to this day. And as recently as three years ago a city that was a pride and joy of the Ku Klux Klan in the Roarin' Twenties was in the national spotlight for the persecution by unidentified persons of a young white man who dared to think and behave a trifle more progressively (as had the late Mr. Willkie) than Elwood's establishmentarians found tolerable.

Now Elwood once again is receiving considerable attention that does no credit to its many decent citizens or to the state of Indiana. For the accounts of what has been happening there, we rely upon those journalistic bastions of respectable conservatism and reliable reporting, The Indianapolis Star and The Indianapolis News.

It seems agencies of the U.S. Office of Economic Opportunity, a sadly mixed-up though well-meaning federal hierarchy, have been planning a self-help housing project for Mexican-American migrant laborers in Elwood, center of a tomato-growing and canning area.

## • JOHN COGLEY'S VIEW

# Martin Luther King: was he a 'saint'?

By JOHN COGLEY

I rather hope that there will be no more saints canonized by Rome, mainly because the whole business of canonization was allowed to become a cut-and-dried ecclesiastical affair totally removed from the life led by Christians in the world. Time after time we read about the canonization of Mothers—Founders and holy monks whose names were almost immediately forgotten and whose deeds were as remote from us as those of an Oriental ascetic in a Buddhist lamastery.

The whole institution of canonization became politicized, so to speak, with religious orders vying with one another to have the human symbol of their work and identity raised to the altars. The trend reached the point of absurdity a few years ago when it was decreed by none less than the Pope himself that if John XXIII was to be canonized, equal consideration must be given to Pius XII. With that suggestion, the Holy Father unwittingly abolished whatever meaning still remained in the process of canonization.

But to have lost faith in the tinny process of canonization does not mean that one has ceased to believe in saints, or in people who more than most of us have succeeded in overcoming the world and living according to the Christian ideal. The difference is that it now appears clear the Christian people will have to discover their own saints, pick out their own models of Christian living.

It seems irrelevant today for a group of ecclesiastics to go through a heavily juridical process, initiated by some well-to-do religious order, in order to exalt the order as well as the symbol it has chosen to represent in the catalogue of the saints. For no one, aside from the members of the order themselves, and not even all of them, really care.

We will continue to have saints and to believe in them, whatever the Roman authorities do. But they may not fulfill all the requirements that used to be laid down for canonization.

They may, for example, come from any walk in life. That was theoretically always true, but the overwhelming number of religious who were raised to the altar made it clear that in practice the laymen and even the diocesan priest were largely ignored in favor of the monastic.

Then, again, I don't think anyone is very interested anymore in whether the proposed saint has any relationship to miracles after his death. This "testing" now appears crude and almost irrelevant. We are not so much interested in what the holy one does after death as in what he did while he was still alive.

But more radical than any of these departures from tradition is the idea that the saint need not have been a member of the Roman Catholic Church, with his credentials in good order. It is clear to almost all of us now that the spiritually heroic are found in all the various houses of the Christian community; no one denomination or communion has an exclusive claim on sanctity. We have seen too many examples of the model Christian in churches other than our own to put much credence in tests of orthodoxy any longer.

For all these reasons the suggestion that Martin Luther King might be regarded widely as a saint does not seem amiss.

None of us, to be sure, has any knowledge of the private spiritual life led by Dr. King. As in the case of others, that book was sealed with his death. But he did live a most public life, and from that record we can

According to the aforementioned news sources, however, this woefully modest aid program has run into roadblocks, not the least of which have been ugly telephone threats to the federal officials in charge of the program. Partly in consequence of those racist tactics, three of the officials have resigned and the program has been placed in a measure of jeopardy.

Elwood's hate peddlers, we like to hope, represent only a fractional minority of the whole community. But the whole community can establish that assumption as fact in only one way. That is by making it known in word and deed that migrant Americans who help Elwood to prosper also are warmly welcome as residents of the city, whatever the hue of their skins.

Mere silence is not enough, and bystanders are never innocent when injustice is being done. This is most particularly true of a community with Elwood's record of intolerances past.

draw encouragement and sustenance for our own spirit. It would be hard to think of anyone in our lifetime who gave a better example of Christian living than Dr. King, with the spotlight on him over the years.

After his death, we heard again and again from those closest to him that Dr. King's passion for justice was matched by his exhortations to his followers not to hate. He himself, even under the gravest provocation, never gave any hint of succumbing to bitterness. On the essential point of charity, then it seems that he passed with flying colors.

He knew that he was up against blind hatred and was in constant danger of being killed, but he went ahead, not seeking martyrdom but ready at anytime to accept it. His love for his fellow man passed the supreme test.

Finally, there was his doctrine of non-violence. Dr. King's approach to social evil of monumental proportions was evangelical, not only in theory but in fact. No doubt talk obscured the pure teaching of the Gospel. There was no theological obfuscation, no shabby compromise with worldly wisdom. To the end, he did all in his power to abolish suffering and bloodshed. Without him, how many more killings there might have been, how many lives have been lost, we will never know.

If one were looking for a model for the whole Church at this point in history, when the Church is stricken with a sense of guilt for its indifference in the past

and the hardness of its heart, who would be better than this modest Baptist clergyman? For that reason, I believe that it makes no difference what Rome or any other center of Christianity does about canonizing him. The people know a saint when they see one, and they have seen one in Martin Luther King.

Once I met Dr. Martin Luther King, Sr. I asked him about his son. "Did you recognize that your boy was not ordinary?" I asked the elder man. "I did when he was about 8 or 9," Dr. King said. "At that time Martin had a paper route. One day we got a complaint that he had missed one of his customers. He said that he had delivered the paper. The man said you didn't, Martin, I said, and he is white. Martin said: 'Daddy, is there a black truth and a white truth?' I said no, but that he better act as if there were 'cause the man would sure give it to him. 'What will he do then?' Martin asked. Then he might beat you up. And then Martin said, 'And what will he do then?' He might even kill you. Little Martin thought for awhile, his father recalled. Then he asked: 'And after he kills me, what will he do?'"

I never forgot the story. It rushed back to memory the night Dr. King died. What will we do now that he has been killed? I suppose we can do what people have always done when a saint goes. We can ask him to pray for the rest of us.

## OPINIONS

### White racists?

To the Editor:

The President's Commission on Civil Disorders has warned us that: "White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of the World War II."

Everyone would agree, I am sure, that a white racist is someone who shoots a civil rights leader, blows up a church, burns a cross or lynches a black man.

But, how about those who praise the sanctity of the neighborhood school system in order to keep meaningful school integration from happening, are they white racists?

Is the person who stands on his "property rights" and refuses to sell or rent to Negroes a white racist?

Is the employer who refuses to employ Negroes in meaningful numbers and in meaningful jobs a white racist?

Is the Catholic who won't welcome Negroes into his Church and feels that civil rights shouldn't be mentioned from the pulpit a white racist?

Are the persons who keep Negroes out of social organizations, or, if they join, give them cold shoulder so they'll know their place, white racists?

Are parents who teach their children how to hate people because of the color of their skin white racists?

Is the employee who tells his employer that he will quit if Negroes are hired or upgraded a white racist?

Is the person who lets his neighbor know how much he'd dislike Negroes moving into the neighborhood a white racist?

Are the persons who took open-housing stickers but won't put them up, because they are afraid of what their neighbors will think, white racists?

Is the Catholic who steps to the other aisle to avoid receiving the Eucharist from the hands of a Negro priest, a white racist?

Is the person who thinks that Negroes are naturally inferior to whites a white racist?

I think we have to face the fact that the majority of the people in this great country of ours are not the bomb throwing, cross burning, assassinating, lynching white racists but just plain don't-rock-the-boat, we're-better-than-they-are, what-will-people-think, do-nothing white racists.

The President's Commission on Civil Disorders also warns us that: "Our nation is moving towards two societies, one black, one white—separate and unequal."

It is up to those of us in the white community to face up to and conquer our white racism so that our country will not be permanently divided into two separate societies. "We Shall Overcome" is as good a slogan for the white community as the black.

If we fail to overcome our white racism and give to the black man the equality, justice and dignity that is his due, a man will have died a senseless and futile death in Memphis on April 4, 1968.

Raymond A. Andersen  
Evansville

### Birth control

To the Editor:

The world is still awaiting the pronouncement of Pope Paul on the issue of birth control. Let us hope this long overdue decision will be a positive one. For when demographers and other related experts predict mass starvation within years to come, when even now 10,000 die daily from starvation and millions more live in sub-human conditions with malnutrition and disease, this sanction seems highly imperative.

Why the delay? Must change come so slowly and so gradually that scrupulous Catholics do not wring their hands and cry out: "What is happening to my Church?" And while an affirmative answer will mean a reversal of the traditional teaching (Continued on page 8)

## THE CRITERION

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# Challenge issued to Catholic schools

SAN FRANCISCO—U.S. Commissioner of Education Harold Howe, in a speech delivered to 12,000 participants in the National Catholic Education Association's 65th annual convention here (April 18), challenged Catholic educators to take a long, close look at Catholic schools and their role in American society.

Outlining the problems faced by education in the U.S., the 49-year-old Howe suggested that Catholic schools have a unique opportunity to bail out American education, if only they will take some chances. "This opportunity," he said, "grows from three special characteristics of the Catholic school system: First, the Catholic educational system is mainly metropolitan, and so is especially well suited to dealing with the problems of the city. Second, Catholic schools are free of the political consid-

erations that often clog the administration of public education.

Third, the diocesan boundaries of the Catholic school system include both cities and suburbs, and so allow Catholic educators to operate on a regional basis while public school educators are limited by city governments and localized school boards.

"These three characteristics," Commissioner Howe said, "fit the Catholic educational system to join the public system in improving urban education, and they give it some possibilities for elements of leadership."

"YOU," he told the Catholic educators gathered here, "can mount experimental programs without the slow process of seeking formal public approval; you can reach for desegregation without fearing retaliation at the ballot box—though you may encounter it in the collection basket."

"By refusing to abandon the inner cities as your traditional clientele moves to the suburbs, you can serve an American society that has not yet overcome the political fragmentation and economic myopia which make our cities powerless to help themselves."

"Indeed, you can seek new adventures of cooperation with public schools, if you can locate school leaders who are unafraid to challenge some of the unconstructive assumptions of traditional Church-state separation. Leaders of this character are emerging in at least a few cities."

"In response to such a suggestion from a public official, Catholic education officials might well ask, 'why?'" Commissioner Howe continued: "Why should Catholic education, which received precious little help from the public sector on

its own financial problems, expect its resources to accomplish a social redemption that may properly be called the responsibility of public agencies?"

"Why should the Catholic parent, who supports his own parish school and at the same time supports public education with his taxes, dig even deeper in his pocket to educate non-Catholic children in the ghetto?"

"Why, when every request from Catholics for public aid raises a new hue and cry from non-Catholics about Church and state, should Catholic institutions try to do their part to bail out the public sector?"

"TO ANSWER these questions, I will embark on a somewhat shaky foray into history and the rationale underlying Catholic education," Howe said. "In the process, I fully expect to raise some tempers."

"Catholic education emerged partly as a defense against a public education that was clearly Protestant, even anti-Catholic in nature. The public schools did not merely ignore the Catholic belief of some of their students; they were positively hostile to it."

"That time has passed. Though some schools in certain regions of the U.S. retain a definite tincture of militant Protestant feeling, I think it fair to say that most American public schools today are neutral toward religion. This being the case, I think one might argue that one of the original motivations for the establishment of Catholic schools has disappeared. And lest this statement sound like an outsider's improperly poking his nose into your business, let me quote an insider."

"In 1890, in an address to the National Education Association, Archbishop John Ireland had this to say: 'I am the friend and the advocate of the state school. In the circumstances of the present time I uphold the parish school. I do sincerely wish the need of it did not exist. I would have all schools for the children of the people state schools.'"

"POINTING OUT that Archbishop Ireland's support for parish schools depended on circumstances no longer present, the Commissioner asked why Catholic schools still exist. Hastening to assure his listeners that he was not advocating abolition of Catholic schools, Howe suggested that "an examination for priorities is in order for Catholic education."

"The issue, in my mind," he said, "comes down to this: Are we preparing white Catholic Americans to fit into American society—or are we preparing them to change American society by infusing it with values of justice and charity to all men?"

Bishop Primeau said that the Catholic Church, through its schools, must not be merely "an instrument for the preservation of the status quo, but rather a dynamic agent for bringing about change."

"It is therefore time," he declared, "that Catholic education accept for itself the challenging but no less important task of preparing those whom it reaches not merely to fit into their society but to change that society. Catholic education must become the cutting edge of the Church's efforts to serve the world."

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Insisting this is necessary for new impetus in urban education, Howe indicated it might be necessary for Catholic education on the whole. Pointing to the unrest among Catholics, Howe wondered aloud "If the Christian message in our time seems increasingly to go unheard, if organized religion seems to evoke as much cynicism as enthusiasm from those under 30, because the churches—while preaching a denial of

"I would ask, finally," Commissioner Howe concluded, "whether preoccupation with success and the successful on the part of Catholic education in the United States might not very well represent the gravest threat to its continued health."

"If Catholic education is to retain its vitality, it must remember that its prime reason for being in the circumstances of our time goes back much further than John Ireland or John Carroll, further back than the founding of the American Republic, further back than the Protestant Reformation, or Aquinas, Augustine, and the early Church Fathers."

"Catholic education draws its basic reason for being not from the American situation, but from the basic Christian message: love God; love your neighbor."

"IF CATHOLIC schools and colleges raise up a new generation of young Americans with a firm belief in God and a detailed knowledge of doctrine, they will have failed to grasp the additional opportunity of reaching out to serve those members of our society who most need help—those members, those neighbors, who are not necessarily Catholic."

"In urging that Catholic educators take upon themselves a part of the burden of educating the urban poor, I recognize that I advocate a course which, from the economic standpoint, is dubious. But if our churches

FATHER MONTAGUE insisted that the only effective way for a religion teacher to update himself would be to go back to school. He stressed that only a full theological or catechetical program "has any chance of giving the religion teacher the perspective which he needs both for his own assimilation of the material and the balance which a pastoral responsibility to his students demands."

Another important point in the formation of religion teachers is honesty, according to Father Montague.

"This means," he explained, "that when a question arises for which theologians, like other scientists, are groping for a better answer, the teacher will not hesitate to say so. Nothing can more quickly 'turn off' modern youth, who have grown up on provisional hypotheses in every other science, than to get a dogmatic answer to absolutely every question they raise in religion."

In this matter, he urged the new Dutch Catechism as a guide.

"What is remarkable about this catechism," he said, "is precisely its non-dogmatic approach, its respect for mystery, its frank admission that some of the answers of the past are not totally satisfying."

"And from the amount of time

worldliness—have too often embraced it, have profited from it, have accepted 'the American way of life' in its most superficial, materialistic sense."

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## Shape up or ship out, religion teachers told

SAN FRANCISCO—Teachers of religion, "hobbling along on pre-Vatican II crutches," should either update themselves or get out of teaching religion, delegates to the 65th annual National Catholic Educational Association convention were told.

"We have come a long way," said Father George T. Montague, S.M., "in the past five years toward giving religion teachers real academic theological training. But there are still a lot of religion teachers hobbling along on pre-Vatican II crutches, who are really doing a disservice to the Church and their students."

"These teachers ought either to update themselves, preferably by going back to school, or get out of teaching religion. Religion poorly taught does more harm than religion not taught at all," he declared.

Father Montague, a member of the theology faculty at St. Mary's University in San Antonio, Tex., was a member of a panel which discussed "Freedom or Chaos in Religious Education."

"In discussing the formation of religion teachers, Father Montague urged that mistakes of the past be avoided."

"One of the chief errors, it seems to me," he said, "was the assumption of the doctrinal monolith. Catholicism, we are told, is all of one piece. You've got to take it all or nothing."

"The best religion teacher I ever had in high school cited the statement of Alphonse Ratisbonne that every detail in Catholicism is so important that if you question or reject the Miraculous Medal, you are really no longer a Catholic."

"And from the amount of time

## Educators are asked to train Christian 'revolutionaries'

SAN FRANCISCO—Catholic educators were told to dedicate themselves to the training of "revolutionaries—men who will remake themselves and then go on to remake society."

Addressing the 65th annual convention of the National Catholic Educational Association here, Bishop Ernest J. Primeau of Manchester, N.H., president general of the NCEA, was largely optimistic concerning the future role of Catholic education in American society.

Bishop Primeau noted that some today speak of the necessary revolution in American society. Maintaining that the word "revolution" may or may not be aptly chosen, the prelate added: "Certainly, if it implies violence, the flouting of reasonable laws, the baiting of responsible officials, the settling of issues in the streets rather than in the accepted democratic forums—then we cannot assent to such 'revolution.'"

"But we must remember, too, that the message of Christianity is radical and, if you will, revolutionary. The mature Christian is, in a sense, a man in a state of permanent revolution, a revolution which begins within himself but extends to the society in which he lives."

TO THE QUESTION of whether there is a unique role for Catholic education today, Bishop Primeau gave an emphatic yes for an answer.

"Without its schools and other educational media, the Church would be drastically handicapped in its mission or service. The work of Catholic education in American society is far from finished today; indeed, it may only have begun," he declared.

The NCEA leader was firm in his conviction that the Catholic school system will not wither away. He preferred to call the rash of Catholic school

closings a "period of contraction."

"I believe," he said, "that the future will see a more compact but also a more professional and effective Catholic school system, better able to meet the needs of the Church and society. I believe, too, that we shall see a major expansion of Catholic education in other areas, such as the education of adults, where it has not been so active up to now."

Bishop Primeau urged Catholic schools to work in cooperation with public schools and other U.S. educational agencies in "seeking and implementing solutions to social ills."

He warned that such solutions will not be realized if the schools concentrate their efforts on only one segment of the society—the poor and the disadvantaged, and the direct victims of racial discrimination.

"I BELIEVE," he said, "that the American middle-class is a huge and largely untapped reservoir of economic, intellectual and moral resources for the betterment of our society. Someone, somehow must reach middle-class Americans and convince them of their responsibility to their less fortunate brothers."

"In essence, this is an educational task. Catholic education need not apologize for including the middle-class among those whom it serves. The question is not whether we should be teaching white middle-class Catholics, but what we should be teaching them."

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## INDIA: A MISSION GROWS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The area, called Chanda, is twice the size of Massachusetts. It has 28 million people, only a handful of whom are Christians. This week the temperature is 114 degrees. Still, Carmelite superior Monsignor Januarius reports from central India that his 26 priests are bringing the Faith for the first time to low caste people who never heard of Christ. He writes: "Pray for us, please. I wish you could be here to share our joy!"

26 PRIESTS FOR 28 MILLION PEOPLE—NOW YOU CAN HELP

Some of the priests were helped as seminarians (\$8.50 a month) by readers of this column. Now they need bicycles (\$47 each), motorcycles (\$738 each, in India), a 4 wheel drive Jeep (\$2,450), to quadruple their time and save their strength. Adds Monsignor Januarius: "Can you imagine how grateful the sick will be if our Sisters can drive to the villages regularly in a mobile clinic ('hospital on wheels')? We can get one, fully equipped, for only \$4,900." Our priests in Chanda (the mission was started by Pope John) need everyone's gifts (\$1,000, \$500, \$250, \$100, \$50, \$25, \$10, \$5, \$1) this week to help the hungry and diseased. Walk to the corner mailbox. Monsignor Nolan will thank you in Monsignor Januarius' name.

"The long term prospects are excellent," says Monsignor Januarius, "but how can we work if we have no place to live, to instruct children, to offer daily Mass?" In 15 villages, where new converts are being made, he needs a church (\$1,785), a school (\$2,150), a rectory (\$675), and a convent (\$1,225). (The costs are low for the labor is free of charge.) And you may name the church or school for your favorite saint, in your loved ones' memory. . . . \$160 will support a parish for a month. . . . Mass stipends are the only income Monsignor Januarius and his priests receive. They are free to offer Masses promptly.

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## QUESTION BOX

# What was the origin of Apostles Creed?

By MSGR. R. T. BOSLER

Q. When did the Apostles Creed come into existence? How or by whom was it composed?

A. The Apostles Creed dates back to the beginning of the third century. It was the gradual development of a profession of faith made at baptism.

There were several formulae for a profession of faith in the Three Persons of the Trinity in use by the year 100. There were also very early in use formulae summarizing the belief about Christ's redeeming death and resurrection. The beginnings of such a formula are already observable in St. Paul's First Letter to the Corinthians, chapter fifteen, verse three: "I taught you what I had been taught myself, namely, that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day."

About the year 200, the Christological formula was combined with the Trinitarian formula to form the creed we know. It was given the name it bears because it summarized the faith handed down by the Apostles. The traditional division of the creed into twelve articles does not correspond to the original development of the formula; it is a later and artificial division. Because there were twelve Apostles, the formula was divided into twelve articles. This gave rise to the medieval legend that the twelve Apostles met together for the last time before parting on their missionary journeys and each contributed one article to form a common creed. St. Thomas Aquinas, the greatest of the medieval theologians, is interesting to note, however, divided the Apostles Creed into fourteen

articles: seven dealing with the Mystery of the Trinity and seven with the humanity of Christ.

Q. My husband states that man never loses his humanity. I have always believed that after death man becomes a supernatural being and therefore cannot retain his humanity. How does the resurrection of the body fit into all this?

A. I must be unchivalrous and go along with your husband, for I, too, hold that man never loses his humanity. Come the resurrection, he will be transformed into a marvelous being no longer living the existence we think of as human, even as the resurrected Christ now is gloriously transformed. However supernaturalized and elevated above the human life we now know, Christ is still man as well as God, according to our Christian belief. He retains his humanity even as He intercedes for us His brothers before the Heavenly Father. That is the foundation of our hope of resurrection.

The supernatural life that comes to us as we begin to share Christ's life at baptism does not destroy our humanity but elevates it and builds upon it. We who are united with Christ are already supernatural beings and yet obviously still very human.

Q. I'm puzzled about an article I read in a Catholic paper about a Father H. van der Linde, a married priest in Holland. He still has a wife and children living. Would he be considered a married priest with a family or is he divorced, which I thought taboo? Or is this just more Dutch foolishness?

lives. Permission for this has been granted by Rome.

So far, this has not been permitted in North America, though there are converted Protestant clergymen here who want very much to be ordained. I know of at least one who went to live in Germany and there received permission to be ordained through married, provided he remained in Germany.

If you ask why Rome permits this in Europe and not here, I plead ignorance. Perhaps our bishops don't ask with gruff enough voices.

Q. Is there a society that I can belong to that permits me to be buried in the habit of a nun?

A. Members of the third orders secular may be buried in a religious habit. These third orders are groups of the faithful living in the world who strive for perfection according to the spirit and under the direction of a particular religious order. The members pledge themselves to certain prayers and religious practices. Among the largest in North America are the Third Orders of St. Francis, St. Dominic, St. Augustine and Our Lady of Mt. Carmel.

Q. Do we stand or kneel at the blessing in Mass?

A. The rule used to be that we knelt at the blessing, but more and more a new custom seems to be forming. Without anybody saying anything at all, as far as I can learn, congregations have fallen into the habit of remaining standing. Somehow it seems less confusing than bobbing down and up again.

Q. What part may be taken by non-Catholics in a Catholic wedding?

A. Any part.

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# Annual CYO parley slated this week-end

Six hundred Junior CYOers of the Roger Graham Memorial Award recipients for outstanding youth leadership and the presentation of the first annual award for the best CYO parish unit publication.

Registration for convention goes will take place Friday afternoon and evening, after 4:30 p.m. The first general session is scheduled at 8 p.m. and will be followed by deaconry caucuses and a social mixer. Ron Hofer will be disc jockey for the mixer.

**SENATOR BAYH** will open the convention Saturday morning with the keynote address at 9:30 a.m. His talk will be followed by three rounds of panel discussions covering a wide range of topics.

Archbishop Schulte will celebrate the Convention Mass at 11:45 a.m. The afternoon program will include deaconry caucuses and the closing session at 4:30 p.m. Michael McGown, of San Antonio, Tex., national CYO Teen-ager president, will address the afternoon session. He is a freshman at the University of Notre Dame.

The Saturday evening mixer will feature the combo "Sonny and Fair."

Sunday's opening Mass is scheduled at 10:30 a.m., followed by the convention breakfast. Panel discussions will be held at 12:30 p.m., followed by deaconry caucuses. Election of new Archdiocesan Junior CYO officers is scheduled at 2:30 p.m.

The closing convention banquet at 4:30 p.m. will include the presentation of awards to the retiring officers and remarks from the newly-elected president.

**WINNERS OF THE Roger Graham Memorial Award** for the outstanding boy and girl in the Archdiocesan youth program will be announced, along with the designation of the C. W. (Mickey) McCarty Award to the CYO unit having the best publication.

The latter award, given to the CYO by Frank E. McKinney, is a traveling trophy. It will be presented by Homer P. Huesing, vice-president of public relations for American Fletcher National Bank and member of the CYO public relations committee.

Serving as general chairman of the CYO Convention is John A. Huser, assisted by Joseph M. Delaney as co-chairman. Housing chairmen are Mr. and Mrs. David Barngrover.

## CYO NOTES

Approximately 600 applications have now been received by the CYO Office for the annual summer camping program at the two Brown County camps. The spaces are now about one-third filled, with no camping weeks completely filled at this point. Applicants must be eight years old and have completed second grade by camping time.

All Indianapolis parishes are eligible to compete in the annual Cadet Boys City-Wide Track Meet, to be held Sunday, May 12. Deadline for entries is Wednesday, May 8. The Cadet Girls City-Wide Track Meet will be scheduled the following Sunday, May 19. Deadline for that event is May 15.

The Junior CYO Summer Boys and Girls Softball Leagues will begin play June 9 and continue through the end of July. Entry deadline is Friday, May 17.

Blanks are also in the mail for the CYO "B" and "C" Summer Baseball program. "B" competition is for those 17 and under, while "C" league is limited to 15 and under. Deadline is May 31.

Cadet Spring Baseball League coaches are reminded of the meeting Tuesday, April 30, at 7:30 p.m. in the CYO Office. Schedules and regulations will be distributed for the season play.



**TO ADDRESS LAWYERS** — Irving Leibowitz, editor of *The Journal*, Lorain, O., will be the speaker at the Banquet in the Athenaeum, Friday, May 3, following the annual Red Mass sponsored by the St. Thomas More Society, at 5:15 p.m. at St. Mary's Church. The former managing editor and columnist of the Indianapolis Times, Leibowitz is also author of "My Indiana." Tickets for the dinner may be obtained by calling Jerry Murphy, 438-1221, or they may be purchased at the door.



**INSTRUMENTAL MUSIC, ENSEMBLE MEDALISTS**—A record total of 29 musicians were involved in ensemble medal-winning at the 1968 CYO Cadet Instrumental Music Contest, held recently at Cathedral High School, Indianapolis. Front row, left to right: Michael Wilson, Patricia Fritz, Mary Ann Scheuer, Steven Marquez, Lisa Marquez, St. Charles of Peru, String Ensemble; Jerry Weaver, Teresa Schlatterer, Ellen LaShorne, St. Ambrose of Seymour, Woodwind Ensemble. Third row, left to right: Teresa Bryan, Barbara McGrath, Kathy Walther, Alice Kenney, Immaculate Heart, String Ensemble; Steve Speckner, Allan Haversperger, Kevin Krisner, St. Ambrose of Seymour, Brass Ensemble. Back row, left to right: Vance Harrell, David Stewart, David Smith, Philip Anderson, William Smith, Holy Angels, Percussion Ensemble. Dawn Durham, Ann Hofferth, Sheri Stalberger, and Carla Mur-the St. Charles of Peru, the other members of the co-medalists String Ensemble, were not present for the picture.

## Revolutionary answer

(Continued from page 1) the inner city, was warmly received.

**THE NEW GAME**, the priests agreed, must also involve some hard new thinking on the Church's attitude toward revolution and violence.

"There is an assumption," said Father Robert P. Kennedy, Brooklyn diocesan social action director, "that the Church is prejudiced against revolution."

"But in fact the Church has indicated support for revolution, as in Pope Paul's encyclical *Populorum Progressio* (The Development of Peoples)."

Father Peter Riga of St. Mary's College in Oakland, Calif., sought a theology of violence—but he doubted that there is one.

Father Riga, an active opponent of the Vietnam war for several years, said he could not condone violence here in the United States "unless we condone it at Ben Sen, that Vietnamese village which, they said, had to be destroyed to save it."

But he admitted that violence is part of American life. The question facing the Church when it is confronted with violence on the part of oppressed people, is not whether to approve or condemn it, but whether the rage—the moving force behind violence—can be channeled toward constructive ends. There was no strong conviction that it could, however.

Father Kennedy—with many others—was less concerned with the relationship of theology and violence. "It might be more of a tactical problem than a moral problem," he noted once.

**AND HE WAS** one of several participants who were skeptical of the tactical relevance of violence. Commented one man: "Are we up to our old white tricks again—backing a way from the hard work of organization, of confronting the white structure, and of trying to change white attitudes—and saying to black people: 'Go out and burn, baby, because I don't want to help you.'"

"I have a feeling that by looking for a 'theology of violence' we are really only searching for a comfortable way of ignoring our responsibilities."

"Violence as a last resort—after all else has failed—probably is justified. But I don't think we have given other means a chance to work."

The black priests said non-violence is dead if it is merely a concession to white violence, and they approved violent self-defense. They also distributed a questionnaire to discover the conference's attitude toward violence on the part of the black community.

"Violence" and "revolution" are in a sense loaded words, however, and to interpret them in such a way as to make this conference look like the Third International would be both unjust and inaccurate.

Violence can be more than shooting and beating, but coercion or any act designed to force a person to act contrary to the way he wants to act. Violence against Negroes is not just lynching, but calling them niggers. Violence against whites is not just looting and burning, but economic boycotts, rent strikes and political threats. They are all tactical weapons in the war of economic and political power—which, it seemed evident after this Detroit meeting, is the name of this new game.

If at first hearing it doesn't sound like Christian love, its goals—equitable distribution of political and economic resources so that all men can determine the fate of their own lives—is very close to Christian justice.

moving slowly toward a recognition of the need for true justice.

But they are deeply troubled that the word "slowly" must be included.

"People don't burn large parts of cities because they have some minor grievances or some vague feeling of uneasiness," said one priest. "They do it because they are up against the wall. The man who sets a fire which spreads to his own home has not acted unwittingly, really. That home just doesn't mean that much to him—he just doesn't have anything to lose by burning it."

"When you have large numbers of people with nothing to lose, you are in trouble, because it means you have not been doing your homework."

"A society like this has not permitted the evolutionary process to work for a long time—facism has blocked it and institutions have been created to help the blockage."

"We have to make up for this failure in America—and do it quickly—so that black people will have a stake in the welfare of society."

In other words, revolution—rapid change—is essential. The black community seems to have accepted this and is finding ways of preparing for the changes.

But as Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice in Chicago, told the 400 priests and nuns on the last day of the Detroit meeting, "the suburbs are harder."

Whites, many ignorant of conditions or apathetic about them, must be moved. The Church, he said, must support and enhance black power but "our primary strategy must be to move among the whites."

And, he added, if it is to have a useful service role in the urban ministry, "it must reform the ministry" by recruiting more black priests and by restoring the permanent diaconate for this ministry.

## For social justice

**JACKSON, Miss.**—Bishop Joseph B. Brunini, apostolic administrator of Natchez-Jackson, has instructed each of the 98 parishes in the statewide diocese to establish a special committee on social justice and social peace.

## Fish fry set

**INDIANAPOLIS**—The Band Parents of Chartrand High School will sponsor a Fish Fry on Friday, May 3, at the school, 3300 Prague Road. Serving will be a la carte from 5 to 8 p.m., with carry-out service starting at 4:30 p.m. Carry-out will be served from a service building at the rear of the school.

## Teacher

(Continued from page 1) plan have already gone out to Indianapolis parochial schools and parents.

"We are attempting to determine approximately how many children might enroll and in what sections of the city the greatest demand lies," Sister Mary Giles stated. The five-weeks' summer school program will extend from June 24 through July 26 with classes meeting five days per week from 9 to 11:45 a.m. Fee for summer school classes will be \$10.

The Archdiocesan summer school program will be conducted by experienced teachers with the 30 interns on the Elementary Teaching Internship Program serving only as observers and student teachers.

"Oh! Mary We'll Crown Thee With Blossoms"

## 7th Annual Day of Recollection

Sponsored by: St. Joseph Auxiliary of the Little Sisters of the Poor  
St. Augustine Home, 2345 W. 86th St., Indianapolis

Saturday—May 4th

Coffee and Registration . . . . . 9:30 A.M.  
Opening Conference . . . . . 10:00 A.M.  
Luncheon . . . . . 12:00 Noon

Closing:—Procession and Crowning of The Blessed Mother — 3 P.M.

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## Monsignor Goossens Says:

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Your gift will be forwarded to the Holy Father and distributed to the Missions within a matter of days.

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## Scores

### JUNIOR SPRING KICKBALL

Games of Sunday, April 21

Division 1: St. Christopher 25, St. Malachy 18; St. Ann 28, Holy Trinity 17; St. Gabriel 20, St. Anthony 14; St. Monica 19, St. Michael 5.  
Division 2: St. Andrew 14, St. Luke 10; St. Pius 25, Christ the King 23; St. Matthew 28, Immaculate Heart 19; St. Lawrence 40, St. Joan of Arc 5.  
Division 3: St. Roch 2, Holy Name 0; forfeit: St. Catherine 17, St. Patrick 3; St. Mark 11, St. Jude 10; St. James 12, St. Barnabas 9.  
Division 4: Nativity 25, St. Philip Neri 8; St. Francis Our Lady of Lourdes, postponed; Holy Spirit 23, St. Simon 11; Little Flower 20, Holy Cross 13.

### CADET BOYS' DUAL TRACK MEET

Class A  
Division 1: St. Christopher 45, Holy Trinity 24; Holy Cross 75, St. Rita 15; Holy Cross 65, Holy Trinity 11.  
Division 2: St. Joan of Arc def. Mount Carmel by forfeit.  
Division 3: St. Simon 69, Our Lady of Greenwood 33; Holy Name 36, Holy Spirit 37; St. Simon 69, Holy Spirit 20.

Class B  
Division 1: Holy Trinity def. St. Christopher by forfeit; St. Rita def. Holy Cross by forfeit; Holy Trinity def. Holy Cross by forfeit.  
Division 2: St. Joan of Arc def. Mount Carmel by forfeit; St. Luke 47, St. Pius X 40.  
Division 3: St. Simon 58, Our Lady of Greenwood 40; Holy Name 43, Holy Spirit 11; St. Simon 67, Holy Spirit 11.

Class C  
Division 1: Holy Trinity 25, St. Christopher 20; St. Joan of Arc 47, Holy Trinity 37.  
Division 2: St. Luke 45 1/2, St. Pius X 38 1/2; St. Luke 47, St. Simon 37.  
Division 3: Holy Name 24, Holy Spirit 37; St. James 49 1/6, Holy Spirit 34 5/6.

### Back school aid

**BATON ROUGE, La.** — The Louisiana AFL-CIO approved a resolution calling for state support to children attending non-public schools at its convention here.

**MODERATOR**—Father Theodosius Schellch, O.F.M., assistant pastor of Sacred Heart parish, will be moderator for the seventh annual Day of Recollection of the St. Joseph Auxiliary of the Little Sisters of the Poor, Saturday, May 4. Coffee and registration will be at 9:30 a.m., with the opening conference scheduled for 10 a.m. The day's program will close at 3 p.m. The event will take place at the St. Augustine Home for the Aged, 2345 W. 86th St. It can be reached via the Zionsville bus, which leaves the downtown Indianapolis terminal at 7:30 a.m.

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| 1238 N. Downey                 | 800    | 2    | yes  | yes   | yes      |
| 3130 E. Southern               | 350    | 2    | yes  | yes   | no       |
| 2814 Routiers Dr.              | 450    | 3    | yes  | no    | no       |
| 5153 W. 36th Place             | 450    | 3    | yes  | no    | no       |
| 3424 E. Raymond St.            | 700    | 3    | yes  | no    | no       |
| 6705 Edgewood Ave.             | 1800   | 3    | yes  | no    | yes      |
| 2917 Cameron (Golfmore)        | 700    | 3    | yes  | no    | yes      |
| 2863 S. Oakland (Golfmore)     | 450    | 3    | no   | no    | no       |
| 2515 St. Paul St.              | 400    | 3    | yes  | yes   | no       |
| 2514 St. Paul St.              | 400    | 3    | no   | no    | no       |
| 2217 St. Paul St.              | 300    | 2    | yes  | no    | no       |
| 2825 S. Walcott                | 400    | 3    | no   | no    | no       |
| 2738 S. Randolph               | 450    | 3    | no   | no    | no       |
| 3004 Villa Ave.                | 400    | 3    | no   | no    | yes      |
| 1926 Martin St.                | 400    | 3    | no   | no    | no       |
| 3033 Ashbury St.               | 400    | 3    | yes  | no    | no       |
| 1805 Calhoun St.               | 300    | 2    | yes  | no    | no       |
| 719 E. Minnesota               | \$6000 | Cash | 3    | yes   | yes      |
| 1854 Orleans St.               | \$4500 | Cash | 4    | yes   | yes      |
| 3473 W. Kansas St.             | 400    | 2    | yes  | no    | no       |
| 4927 W. 34th Place             | 500    | 3    | yes  | no    | no       |
| 2643 Ebbie Rd. (Eastwood)      | 450    | 3    | yes  | no    | no       |
| 2501 Brookside Pkwy. S.        | 300    | 2    | yes  | yes   | no       |
| 1210-1212 E. Wade St. — Double | —      | —    | —    | —     | —        |

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| 3512 E. Southport Rd. | 900 | 2 | yes | no | no |
|-----------------------|-----|---|-----|----|----|

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|------------------|---------|------|-----|-----|-----|
| 84 S. 11th St.   | 450     | 2    | yes | yes | no  |
| 129 S. 2nd       | \$5,900 | Cash | 2   | yes | no  |
| 145 N. 3rd Ave.  | 400     | 3    | yes | no  | no  |
| 2078 Britton Dr. | 520     | 3    | no  | no  | yes |
| 243 N. 9th Ave.  | 450     | 3    | no  | no  | no  |
| 210 S. 4th Ave.  | \$8500  | Cash | 2   | no  | yes |
| 240 S. 3rd Ave.  | 400     | 2    | yes | yes | no  |
| 87 S. 5th Ave.   | 400     | 2    | no  | yes | no  |
| 702 Ash St.      | 900     | 3    | yes | yes | no  |
| 421 N. 18th Ave. | 400     | 2    | yes | yes | no  |
| 231 S. 12th Ave. | 500     | 4    | no  | yes | yes |
| 1842 Alton       | 450     | 3    | no  | no  | no  |
| 155 S. 2nd Ave.  | 450     | 3    | no  | no  | no  |
| 1403 Killian Dr. | 800     | 3    | yes | no  | no  |

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CLIP OUT



## TIC TACKER

# Outlines '2nd America' goals

By PAUL G. FOX

Michael Harrington, the author of "The Other America," was in Indianapolis this past Tuesday talking about "the second America" of the coming decades.

The articulate socialist spokesman told an audience of 1,800 students, teachers, poverty officials and social workers in Clowes Hall (an anachronistic setting for a discussion of the nation's poverty) that the "magnetic field" of poverty encompasses 50 million Americans. He called for justice for these masses, not charity.

Harrington termed the subemployment of millions of Americans "worse now than during the Great Depression." He added that enormous public expenditures of subsidy to the middle-class and corporate farmers is "making the situation much worse."

He cited the Kerner (Riot) Commission Report's findings that the typical rioter was a young Negro with a high school education, employed in a menial job with no future. "No hope for change is driving people to riot," he exclaimed.

His suggested solution was for the federal government to create millions of jobs in the public service sector, not private enterprise. "Private enterprise is only out to make money," he said. "When the car production slows down, the unskilled workers are the first to be fired, making the situation worse than before. It would be better to leave these people in the slums rather than hire them for less than permanent jobs."

Among Harrington's suggestions: guaranteed annual income with full employment, replace the "inhuman elements" of the welfare system "which is more interested in catching a chisel than in helping the needy," build new cities that are designed for maximum social values, renew present cities, establish regional or more functional lines of government.

He concluded by challenging his predominantly-student audience "to take the issues of the current political campaign to the people." For the first time in American history, he stated, 50 per cent of American young people of college age are in college.

**HERE AND THERE** — Among parishes missed in the recent report of Confraternity of Christian Doctrine training course graduates at Greensburg: St. Maurice, Napoleon; Immaculate Conception, Millhouse; and St. Anthony, Morris. . . . James F. Skulski, a member of St. Andrew's parish, Richmond, was elected chairman of the Richmond Industrial Ministry. Elected a representative to the same group was Frank H. Berheide, also of St. Andrew's. Purpose of the special ministry, according to Skulski, is to reach the estimated 50 to 70 per cent of industrial workers who do not attend any church and "to bring the church's message to them and assist them with their problems in whatever way possible. . . . Members of the Tell City High School Spanish Club recently collected \$28 and forwarded it to Sister Mary Richard Mattingly, O.S.B., former Tell City teacher now working in Cali-

Colombia. The money is earmarked for tuition payment to enable a Colombian youngster to attend school.

**NAMES IN THE NEWS** — Recently hospitalized Archdiocesan pastors include: Father Bernard L. Strange, St. Rita's parish, Indianapolis; Father Charles Wagner, Our Lady of Perpetual Help parish, New Albany; and Father Anthony McLoughlin, Assumption parish, Indianapolis. . . . Two St. Michael's School, Brookville, youths finished second and third in the annual Oratorical Contest sponsored by the Breakfast Optimist Club of Brookville. George Gillman and Thomas Richmond, both of St. Michael's, were the high placing winners. . . . Sister Cecilia Gertrude, S.P., librarian at St. Agnes Academy, Indianapolis, is attending the spring conference of the Indiana State Library Association this week-end at French Lick. . . . Father Valentine Scherrer, O.F.M., a native of Sacred Heart parish, Indianapolis, will celebrate his 25th jubilee of ordination on Saturday, April 27, with a Mass of Thanksgiving in St. Peter's Church, Chicago. The sermon will be given by a classmate, Father Conan Mitchell, O.F.M., pastor of Sacred Heart parish. . . . And what southside Indianapolis priest ended the Easter Vigil services early on Easter morn with "Merry Christmas" greetings to the congregation? . . . Ray Blunk, former star athlete at Our Lady of Providence High School, Clarksville, recently signed a professional football contract with the Miami Dolphins. He played football at Xavier University, Cincinnati. . . . Two Archdiocesan seminarians attending the American College of Louvain University are staff members of Louvain Studies, Spring '68 edition. Robert E. Scheidler is one of three editors, while Miles H. Smith is one of four business collaborators for the scholarly journal.

**INCIDENTAL INFORMATION** — Latest membership figures released by the Priests' Association of the Archdiocese indicates that 224 diocesan and 19 religious order clergy hold membership in addition to three deacons. . . . The Sunday Mass schedule at St. Agnes Church in Nashville (Brown County) has been changed to accommodate the increasing number of week-end vacationers. Three Masses are offered at 7, 8:30 and 10 a.m. This Sunday students from the Latin School will provide guitar accompaniment for the 8:30 a.m. Mass. . . . The Father Tom Club at Secine Memorial High School, Indianapolis, is sponsoring a paper drive Friday and Saturday, April 26 and 27, on the school grounds, 5000 Nowland Avenue. Pick-up service can be arranged from 10 a.m. to 3 p.m. Saturday by calling 356-8201. . . . Open House will continue at the new St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, from 1 to 5 p.m. on the next four consecutive Sundays through May 19. Tour guides will be members of the St. Joseph's Auxiliary of the Little Sisters of the Poor, who conduct the home. . . . The clergy of St. John's parish, Indianapolis, entertained the 12 Archdiocesan students attending St. Maur's Seminary this past Tuesday evening for dinner.



**PROPOSED ST. ANN CHURCH**—Shown above is the sketch of the hexagonal-shaped St. Ann Church, Indianapolis, designed by Michael Carr and Associates. Construction is expected to begin this spring with completion by Christmas. The edifice will accommodate 450 persons. St. Ann parish is located at 2850 S. Holt Road in the Mars Hill area of southwest Marion County.



**NEW PARISH RECTORY**—Shown above is the new rectory recently completed for Sacred Heart parish, Jeffersonville. The \$51,000 structure has a buff brick exterior trimmed in California redwood. It will accommodate three priests and a resident housekeeper. Thomas J. Nolan and Sons, Louisville, served as architect, while the general construction contractor was Richard P. Voigt, of Jeffersonville. The former home used as a rectory was sold.

## Bishops Lauds lay influence on university life

(Continued from page 1)  
ing is planned in September in Toronto.

Archbishop Dearden reported that on March 7, United States Catholic Conference representatives met in Washington and discussed pending USCC reorganization. He said they also discussed the wisdom of creating new machinery for the mediation or arbitration, locally or regionally, of differences which arise from time to time within the Church. He said the USCC presented a request to the Congregation for the Doctrine of the Faith for permission for local Ordinaries to decide privilege of faith cases in which no sustaining doubt of facts or merits of case remains.

**BISHOP JOHN J. WRIGHT** of Pittsburgh reported on the work of a subcommittee working on the first draft of a proposed pastoral on the Church in the Modern World. He said the first part is to deal with general principles; the second with problems and specific ways in which the Church relates to and contributes to culture and society.

Bishop Wright also reported for the USCC Social Action Department on the proposed statement covering race relations.

Bishop Wright said the USCC Social Action Department had drawn up two papers on race relations, one a proposed statement, the other a broad program on the subject.

He said the statement was discussed at length in the meeting and additions were suggested, looking toward its clarification, he said. The statement, Bishop Wright said, goes beyond statements on race relations made in past years by the bishops in two ways—it comes down to specifics of what is going to be done in certain areas, and expresses a disposition and determination to work ecumenically in this matter. Bishop Wright said it is expected the statement would be ready by April 25. He said the vote on the statement was unanimous, and it would be released when revisions and additions had been made.

There were persistent questions at news conferences about the committee named by the Holy See on some interpretations of renewal and adaption of religious life. Bishop James Shannon said that the wording was an attempt to keep this in general context, trying to keep it separate from the California situation regarding the Immaculate Heart of Mary nuns.

Archbishop Dearden was asked at a later session if he could clarify the committee's status, is it a committee of the bishops' conference, is appointment by the conference, is it going beyond the particular situation involving the Immaculate Heart of Mary nuns?

"IT IS AN appointment of the Holy See, of course," Archbishop Dearden replied. "They are members of the conference, of course, so obviously it entails the voice of the American bishops in a particular matter. The immediate area of concern is the matter referred to but clearly the matter itself has implications that reach far beyond their particular community . . . their report, as I understand, is to be referred to the Holy See."

The archbishop was asked: "Did the conference or you as its head intervene in any way, would you say?" Archbishop Dearden replied, "No, I could not say."

The archbishop was asked whether any statement was to be expected on the Vietnam war. He replied: "We do feel some brief observation or comment should be made on the Vietnam situation, but it will not be a statement. Something is being prepared to express our interest in the negotiations and hope they move along rapidly and effectively. We are interested in peace."

The first lay chairman of the Notre Dame board of Trustees, Edmund A. Stephen, extolled the advantages of lay influence in Catholic institutions of higher learning at the Indianapolis Alumni club's 45th observance of Universal Notre Dame Night.

Mr. Stephen, a Chicago attorney, was the featured speaker at the Indianapolis Athletic Club, Monday, April 22, when Notre Dame alumni and guests met to announce the scholarship awards and the selection of the Notre Dame "Man of the Year."

The toastmaster of the occasion, Edgar C. McNamara, was surprised to learn he had been selected "Man of the Year." Steven P. Jardina was awarded the Indianapolis Notre Dame Club's \$4,000 scholarship. Joseph M. Daly won the honorary scholarship. Both boys are seniors at Cathedral High School. James R. Watson, senior at the Latin School, received a certificate of recognition as a Notre Dame Scholar.

**THE SPEAKER** of the evening directed his remarks to the Notre Dame supporters who have been disturbed by the changes in discipline and the theological ferment on the South Bend campus.

"Notre Dame University has changed," Mr. Stephen admitted. "If Catholic universities were not changing," he added, "they would have no effect in the world of today."

"It would be a cruel hoax on the millions of young men and women who are entering our institutions of higher learning these days," he explained, "if we spent four years teaching them about a world and a way of life that have long since past and sent them out from a protective and insulated environment into the ferment which we know lies ahead of them."

## Conference

(Continued from page 1)  
stand as an indictment against the institutional, hierarchical segment of the Christian community."

He said the recent pastoral of the U.S. bishops, "The Church in Our Day," dramatized "more effectively than anything else the widening gap between the leadership of the Church and the academic or intellectual community within the Church."

**ASSERTING** THAT "it is not important who must bear the ultimate responsibility for the breakdown in communications," the seminary professor added, "what is important is that the gap must somehow be closed, and closed immediately."

Father McBrien stressed that only an "underground church" which will work within the theological context of reformation and renewal can be a remnant of the promise in the larger community of hope.

"Catholic institutions of higher learning in the past," Mr. Stephen said, "were often conceived of as a place to protect young people from hostile or secular views, a haven where the faith could be preserved and transmitted from generation to generation of students."

Such institutions, owned mostly by religious orders and conducted more like seminaries than universities, were the only Catholic colleges possible at the time, Mr. Stephen stated. They served their purpose and turned out some good products, but "there was not present in them the atmosphere of academic freedom, that willingness to explore new ideas that characterizes most of the great institutions of higher learning," he said.

The "greatest deficiency" in such religious schools was in theology, the speaker added, for as Cardinal Newman said, "The best minds need elbow room."

**NOTRE DAME** today, Mr. Stephen implied, will be less under ecclesiastical control now that it is directed by a board of trustees predominantly lay and consequently will show greater recognition of its responsibility to society in general instead of to the Church.

He did not see in this lessening of the religious influence of the university, "The presence of clerical control," he said, "does not insure religious influence."

He foresaw greater influence of the Holy Cross priests on the campus than before. "Instead of managing a cafeteria, they can now be more available for counseling and religious instruction," he explained.

The newly elected officers of the Indianapolis Alumni Club are: Robert E. Kane, President; Leo C. McNamara, President-Elect; John C. Castelli, Vice-President; Joseph A. Naughton, Secretary; Richard K. Owens, Treasurer; and two new directors: Lawrence S. Connor and Thomas A. Moynahan.

## Confirmation schedule

Saturday April 27—Clarksville, 3 p.m.; St. Mary, New Albany, 7:30 p.m.

Sunday, April 28—St. Mary-of-the-Knobs, 8 a.m.; Holy Trinity, 11:15 a.m.; Perpetual Help, 3 p.m.; Holy Family, 7:30 p.m.

Monday, April 29—Starlight, 4 p.m.; Navilleton, 7:30 p.m.

Tuesday, April 30—Milltown, 4 p.m.; Frenchtown, 7:30 p.m.

Saturday, May 4—Bradford, 3 p.m.; Lanesville, 7:30 p.m.

Sunday, May 5—St. Peter's, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.

## Mothers to meet

**INDIANAPOLIS**—The Ladywood Mothers Club will meet at 6 p.m. Thursday, May 2, in the school cafeteria. A pitch-in dinner, honoring faculty members and senior mothers, is planned. All except the senior mothers are asked to bring a favorite dish. Mrs. Joseph Walker is chairman.

## CONTRIBUTORS

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

MRS. PHILOMENA RAAB, Morris; MISS LULA EHRLINGER, Sellersburg; MRS. PAUL KAPRAK, Terre Haute; MRS. HELEN NAVARRA, Greensburg

## Speaker named

**INDIANAPOLIS** — Retired Ignatius Esser, O.S.B., chaplain of Our Lady of Grace Convent, Beech Grove, will be principal speaker at the May luncheon-meeting of the St. Mary's Child Center Pre-school Guild on Wednesday, May 1, in the Round Table Restaurant.

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by BERNARD KEENE, Jr., Pharmacist

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But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

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**ARCHDIOCESAN Bulletin**

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Catherine's Homecoming Ball "I'LL BE SEEING YOU" Saturday, April 27 — 9 P.M. 'til 1 A.M. Father Busald Hall — Shelby and Taber

**RUMMAGE SALE** Friday — Saturday April 26 - 27 St. Gabriel Church Grounds — 4000 W. 34th Street General Sale Plus School Desks

**CARD PARTY** Little Flower Auxiliary Knights of St. John Sunday, April 28 — 2 P.M. 14th and Bosart — Everyone Welcome

**"APRIL IN PARIS"** Holy Angels Altar Sodality — Dress Informal Saturday, April 27 — 9 P.M. - 2 A.M. Cole Porter Room — Sheraton-Lincoln Hotel

**MAY DAY CARD PARTY** St. Andrew Women's Club — Benefit: Building Fund School Auditorium — 4050 E. 38th Street Wednesday, May 1 — 7:30 P.M.

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

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## Letter urges youth to reject violence

VATICAN CITY—Christians striving for peace should remember that "Christ reconciled heaven and earth not by shedding the blood of others but His own," a papal letter advised a youth congress meeting in Berlin.

The letter was written in the name of Pope Paul VI by Cardinal Amleto Cicognani, Papal Secretary of State, and was addressed to the World Congress of Catholic Youth Movements, which opened (April 14) in Berlin with the central theme of "Youth Wants Peace and Is Building It."

TO ACHIEVE peace today, the letter noted, it is "first of all necessary that the rights of men and of nations should be guaranteed everywhere and that all racial discrimination should cease."

The letter recalled the wave of indignation which swept the world after the assassination of Dr. Martin Luther King and urged young people to commit themselves with all their strength to brotherhood and to creating everywhere public opinion favorable to racial integration.

The letter continued: "The

second objective facing youth is the commitment to development—this new name for peace. The fact that young Christians in ever-growing numbers devote their energies and sometimes one year or more of their lives to development is a satisfaction for the Church and a guarantee of trust in the future of mankind.

"MAY THEY continue in their effort to promote within the limits of their possibilities, and always in accord with the Gospel's spirit, national, regional and international structures more consonant with social justice."

In the letter Cardinal Cicognani stressed that it is not enough to condemn war with words or to dedicate enthusiasm alone to peace. "It is above all necessary to have a great deal of perseverance, a truly peaceful soul and a sincere renunciation of any spirit of violence on the part of those who want to be apostles of peace. Peace cannot be built by violence. And Christians should not forget that Christ reconciled heaven and earth not by shedding the blood of others but his own."

## Pre-Cana course opens in Vincennes Monday

VINCENNES, Ind.—The annual Pre-Cana course in Vincennes is scheduled to begin Monday, April 29, at 7:30 p.m. in the Newman Center.

The course this year consists of four conferences and is being conducted for engaged Catholic and non-Catholic couples in the Vincennes deanery.

The opening conference on "Spirituality of Marriage," will be under the direction of Father Lawrence Jausaud of the Old Cathedral parish. He will be

assisted by Mr. and Mrs. Bernard Niehaus.

FATHER John Davidson, CFM chaplain, together with Mr. and Mrs. Tom Underwood, will conduct the second conference, "Communication in Marriage."

Leaders of the third lesson, "Physical Aspects of Marriage," are the Very Rev. Sylvester Schroeder, Vincennes Dean, and Dr. John B. Anderson.

Conducting the fourth and final lesson, "Compatibility in Marriage," will be Father Bernard Lutz, Vincennes Newman chaplain, and Mr. and Mrs. Edward Ottensmeyer.

THE PRE-CANA course is being sponsored by the Vincennes Catholic Information Center with Mr. and Mrs. Tom Underwood acting as program chairmen. The conference will be held on four consecutive Monday nights beginning April 29.

Application forms for the course may be obtained by the engaged couples from any parish priest in the Vincennes area, at the Newman Center at 1117 N. Second St. and at the Catholic Information Center at 20 N. 4th St. in Vincennes.

## Study of clergy commitment set in Hartford area

HARTFORD, Conn.—A research project on the personal growth and commitment of priests and organizational effectiveness in the Hartford archdiocese has been approved by Archbishop Henry J. O'Brien.

The study, to be carried out over the next 12 months, will be directed by Douglas T. Hall and Benjamin Schneider of Yale University's department of administrative sciences.

The study was asked by a personnel board established last year by the archbishop at the suggestion of the archdiocesan priests' senate.

Archbishop O'Brien said members of the board "have discussed at length issues relating to the satisfactions, dissatisfactions, interpersonal relationships and individual growth opportunities of priests of the archdiocese."

The board, he said, concluded that only through a comprehensive research program "could meaningful answers be found."

The archbishop predicted that the study "will be helpful to me in the assignment of priests to the greater advantage of all concerned."

## Set collection to aid minorities

ST. PAUL — Pastors in the Twin Cities have been asked to take up a special collection on Sunday, April 28, for racial minority groups.

The requests were made by Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis and Auxiliary Bishop Leonard P. Cowlley.

The contributions in Minneapolis will be distributed to a special committee of the Minneapolis black community. The St. Paul area collections will go to a Martin Luther King Memorial Fund to be distributed by the Archdiocesan Urban Affairs Commission.

## South Bend will host KC parley

SOUTH BEND, Ind.—Arrangements are nearing completion for the 67th annual state convention of the Knights of Columbus to be held here May 16-19.

State Deputy Robert S. Selvaggi of Gary has announced that the Town Tower Motel will serve as convention headquarters. Registration of delegates and guests will be at South Bend's Santa Maria Council, located two blocks north of the headquarters. Registration opens Friday afternoon, May 17.

The South Bend council will also be the site of all convention business sessions on Saturday and Sunday, and the State Deputy's Ball will take place there Friday evening. Luncheons for the delegates on both Saturday and Sunday will also be served at the council chambers.

THE SATURDAY evening convention banquet will be held at the new "dining in the round" facility at St. Mary's College, and the program following the banquet will feature the presentation of the annual Catholic Lay Action award, the Youth Leadership award and the winning speaker in the state K of C oratorical contest.

Two convention Masses will be offered. At 11:15 a.m. Saturday a Mass will be offered at St. Matthew's co-cathedral, and the annual memorial Mass for deceased members will be offered at 11:15 a.m. Sunday in the chapel on the campus of Holy Cross Junior College. A delegates' brunch will follow each Mass.

ELECTION of state officers will take place at the final convention business session beginning at 1:30 p.m. Sunday.

A tour of the Notre Dame campus, a tea in a South Bend department store and a luncheon are included in the program for the ladies.

David D. Tower, past Grand Knight of Santa Maria Council is convention chairman, and present Grand Knight Loys B. Juday of Mishawaka Council is co-chairman. The 11 councils in districts four, five and six, comprising the cities of South Bend, LaPorte, Mishawaka, Granger, Plymouth, Warsaw, Rochester and Walkerton will host the convention.

## St. Meinrad collegians to present biblical play

ST. MEINRAD, Ind.—Paddy Chayefsky's dramatic comedy "Gideon" will be presented by the students of St. Meinrad College on Sunday, April 28, at 2:30 p.m. (CST). Tickets will be available at the door of St. Bede Theater on the Seminary campus.

This biblical play is a kind of minor divine comedy in which God and man experience the heartache of trying to understand one another. The story of Gideon's marvelous defeat of the Midianites with nothing but lanterns and horns and the help of God is told in the Book of Judges.

Chayefsky has seen in the story an instance of natural man's unsuccessful effort to rise above his own ambition and self-preoccupation to a loving response to the call of God's love. The St. Meinrad production is the final examination for an



ATHLETIC ASSOCIATION OFFERS THANKS—Members of Terre Haute's four-parish All Saints Athletic Association gathered recently in St. Joseph's Church there to participate in a Folk Mass in thanksgiving for a successful basketball season. The four parishes involved in the program are: St. Benedict's and St. Joseph's, of Terre Haute; St. Leonard's of West Terre Haute; and St. Mary's Village, St. Mary-of-the-Woods. Members of the basketball team and the cheerleaders took part in the Offertory procession and offered gifts symbolic of their activities.

## Richmond parish slates interfaith dialogue April 26

RICHMOND, Ind.—An interfaith dialogue, sponsored by the women of Holy Family parish, will be held today, April 26, from 1:15 to 3 p.m. in the parish hall.

The meeting is planned for women of different faiths to become personally acquainted, to remove misunderstandings and to nurture an appreciation for other faiths and forms of worship. A series of group discussions is planned for the afternoon.

Women of all faiths are invited.

St. Ann's Altar Society of St. Andrew's parish will sponsor a card party at 7:30 p.m. Wednesday, May 1, in the school dining hall. Mrs. John Gaydos and Mrs. Clifford Roman are co-chairmen. Members are reminded to bring candy and playing cards.

An instruction class for anyone interested in the Catholic faith will begin at 7 p.m. Monday, April 29, in St. Andrew's rectory.



TO NOTE JUBILEE—Mr. and Mrs. Joseph G. Kiesler, of Greenville, will observe their Golden Wedding with a Mass of Thanksgiving at 10 a.m. Sunday, May 5, in St. Michael's Church, Bradford. Open house will be held in the school hall from 2 p.m. to 4 p.m. Friends and relatives are invited to attend. The couple have eight children and 24 grandchildren.

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## Opinions

(Continued from page 4)  
ing of the Church in this matter, she has, throughout her history changed her moral code in other areas. For in her early days when sex was regarded as a procreative function only, the indulgence in it outside of the wife's fertile period was considered sinful. This attitude was changed. For as Pope Pius XII said, outside of its procreative purposes sex provides the fulfillment of a man and wife's love for each other, and the Pope, therefore, approved within the bounds of our conscience, use of the rhythm system. This, however, is too often ineffective.

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## Ray Scherer to speak at Marian College

INDIANAPOLIS—NBC News Correspondent Ray Scherer, veteran White House reporter, will be guest speaker at a convocation May 2 at Marian College.

Scherer will speak at 12:30 p.m. in the college auditorium at 3200 Cold Spring Road. A limited number of seats are available free of charge to the public.

Three Marian College seniors from the Indianapolis area have received appointments to dietetic internships at hospitals.

Miss Kathleen Burke will work at Harper Hospital in Detroit, Miss Ann Kingsbury at St. Louis University and Mrs. Mary Sue Brady will be at the Indiana University Medical Center in Indianapolis. All are Indianapolis residents.

The Marian seniors are home economics majors specializing in foods and nutrition. To obtain licensing as dietiticians, they must intern for one year at a hospital after earning bachelor of arts degrees.

The Players of Marian College will present "MS Review" Friday at 8 p.m. in the college auditorium.

Called "Twenty Acts in Search of an Audience," the program will feature a variety of dancing, singing and instrumental numbers. Admission is 75 cents.

The calendar of activities for Marian faculty members during the coming week includes: Sister Mary Rose will attend the Executive Committee Meeting of the Indiana Academy of Science, Honeywell Center, Washington, Ind. (April 26); Mrs. Dorafaye Herschberger, Sister Miriam Clare and students will attend the meeting of Indiana Home Economics Assoc. at Stouffer's Inn (April 26-27); Dr. D. J. Guzzetta, president, will

## Poetry contest winners are listed

INDIANAPOLIS—Six Archdiocesan winners have been announced in the National Poetry Contest sponsored by the Catholic Daughters of America.

Division One awards were presented to: Patricia Lorton, Lorton, fourth grade, Pope John XXIII School, Madison, first place; Rose Mary Hornung, fifth grade, St. Mary's School, New Albany, second; and Mariann Rodden, sixth grade, Sacred Heart School, Jeffersonville, third.

Division II winners were: Judy Papesch, ninth grade, St. Mary's Academy, Indianapolis, first place; Douglas Cook, seventh grade, St. Joseph's School, Indianapolis, second; and Sharon Apsley, eighth grade, St. Michael's School, Brookville, third.

The poems will be forwarded to the National CDA Office for judging.

## Spring musical set at Marian College for May 3, 4, and 5

INDIANAPOLIS—The Marian College Theatre will present "Take Me Along" as its spring musical May 3, 4 and 5 in the college auditorium.

Principals in the cast include Bob Clements and Barbara Bates, both of Beech Grove; Joan Rikke, of Indianapolis; Nancy Grubel, of Ft. Branch, Ind.; Gayle Steigerwald, of Cincinnati; and Bob Lane, of Anderson.

Director of the production is Robert E. Moran, chairman of the Marian speech and theatre department. Musical director is Alexander McDonald, assistant professor of music at Marian.

Curtain on all three nights is 8 p.m., and tickets are \$2 and \$2.50.



**TO BE PROFESSED**—Sister Chantel Mary of Jesus, L.S.P., the former Barbara Lee Peyton of Indianapolis, will take her first vows on April 27, at the novitiate of the Little Sisters of the Poor, Queens Village, New York. She is a graduate of St. Mary's Academy, Indianapolis, and St. Alexis School of Nursing, Cleveland, Ohio. Her parents are Mr. and Mrs. John Peyton of St. Michael's parish, Indianapolis.

**PLAN LADYWOOD POPS CONCERT**—Two performances of the Indianapolis Symphony Orchestra Pops Concert, directed by Renato Pacini, will be given in the Ladywood School auditorium at 2:30 and 8 p.m. Sunday, May 5, to benefit the school furnishing fund. A reception for the conductor and his wife will follow the evening performance. Co-chairmen of the event are Thomas Bulger and Sal Petrucci. Shown above discussing plans are, from left: Mrs. Edward Steinmetz, Mr. Petrucci and Sister Francetta, S.P., Ladywood principal.



**TO PRESENT 'SPRING FLING'**—St. Christopher's parish will sponsor its annual Spring Fling dance Saturday, April 27, in the Holy Family Council, Knights of Columbus, auditorium at 220 N. Country Club Road. A buffet will be served after the dance. Tickets for the dance and buffet are available from Jean Overly, 241-7675, or Kathleen Murphy, 244-2733. Shown above with some of the decorations are, from left: Mrs. James Dezellan, chairman; Mrs. Richard Spurlin, door prize chairman; and Mrs. Donald Arens, decorations chairman.

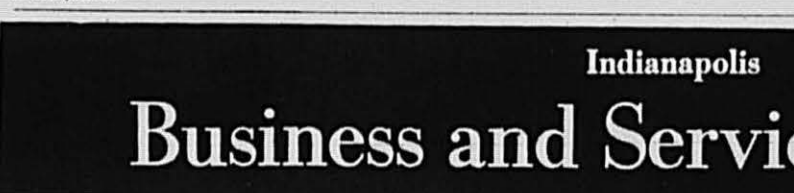


**PLAN CARD PARTY**—The building fund of St. Andrew's parish, Indianapolis, will benefit from the proceeds of the Spring Card Party to be held in the parish auditorium at 7:30 p.m. Wednesday, May 1. Sponsored by the Women's Club, the event will feature a decorations theme of maypoles, geraniums and May baskets. All games will be played. Shown above from left are: Mrs. William E. Matheny, publicity; Clare Buennagel, poster chairman; Mrs. John Beach, table prize chairman; Mrs. Sidney Robertson, Women's Club president; and Michele Matheny, poster assistant. General card party chairman is Mrs. Joseph Bauman.



**OPEN HOUSE ANNOUNCED FOR PARISH CENTER**—The new Parish Center at St. Joan of Arc parish, 42nd and Central Ave., Indianapolis, will be open for public inspection from 2 to 5 p.m. Sunday, April 28. Shown above, the two-story structure contains four meeting rooms of varying size for parish use on the ground floor, counselling offices and records office on the first floor, in addition to living facilities for four resident priests. Designed by McGuire, Shook, Compton and Richie, Inc., the construction was handled by Gus Bisesi. The Parish Center replaces the former rectory which was a converted farmhouse on the original parish tract. St. Joan of Arc parish has a membership of 3,650 persons with a parish school enrollment of 750. Members of the parish building committee who supervised construction are Leon Desautels, Sr., and Lawrence Laidlaw. Pastor is Msgr. Clement M. Bosler.

**PRACTICE FOR CONCERT**—The Holy Name School Band will present its first band concert in the school cafeteria at 7:30 p.m. Sunday, April 28. A varied program—from Bach to Alpert—is scheduled. In addition to the 70-piece band there will be a brass choir, clarinet quartet, saxophone choir and other ensembles. Music director at Holy Name is Jerry J. Craney. Shown above, from left, is a band quintet: Joe Sachs, Mike Carr, Tim Aksamit, Jeff Campbell and Bill Gaither, all eighth graders. No admission will be charged for the concert, open to the public.



## Purdue football coach to speak

INDIANAPOLIS—Jack Moltenkopf, head football coach at Purdue University, will be principal speaker at the All Sports Appreciation Banquet to be sponsored by Msgr. Downey Council, Knights of Columbus, Wednesday, May 15. The event will honor the senior lettermen of all sports from Kennedy Memorial and Chartrand High Schools.

Ticket reservations are available at \$3.75 from Jerry Wethington, 786-2125, or Ralph Eacret, 881-9262. Reservation deadline is May 10.

## St. Vincent group to present play

INDIANAPOLIS—The St. Vincent's Players, employee drama group of St. Vincent's Hospital, will present "The Curious Savage," by John Patrick, on May 3, 4 and 5 in the School of Nursing Auditorium.

The public is invited and tickets may be obtained by calling the Public Relations Office at St. Vincent's Hospital, 926-3301, Ext. 232, or at the door. Admission price is \$1. Curtain time for the Friday and Saturday performances is 8 p.m., and on Sunday night the play will begin at 7 p.m.

## Social planned

INDIANAPOLIS—The Sacred Heart Central-Kennedy Memorial High School Alumni Association will sponsor a Monte Carlo Nite in the school cafeteria, 1500 S. Meridian St., at 8 p.m. Friday, May 3. Admission of \$1 will provide refreshments and door prizes.

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**'HELLO SISTERS' PROGRAM IN ST. ANTHONY**—One hundred and fifty St. Anthony's parishioners, at St. Anthony, Ind., attended the first "Hello Sisters" discussion program there recently on religious life. About 35 nuns from the Evansville diocese shared the program to interpret their roles to the lay audience. According to Father Malachy Fulton, O.S.B., the pastor, this was the first parish-sponsored program acquainting the laity with the work of the Sisters in the deanery. He quoted Bishop Paul F. Leibold as saying: "This is a positive action program to solve the (shortage of vocations) problem, rather than just wringing our hands at it."



**HOLY REDEEMER PRODUCTION**—Mrs. Sue Bury (left), plays the part of Anna in the "King and I," a top number in the musical at Holy Redeemer, Evansville, this weekend. Based on Broadway show stoppers, the musical will have a cast of 250 including students, lay teachers, nuns and parents. The show will be presented Saturday, April 27, at 7:30 p.m. and Sunday at 2 and 7:30 p.m. in the school cafeteria. The show will be repeated at St. Anthony School, Second Ave. and Delaware Sts., Saturday, May 4, at 7 p.m. Tickets are 75 cents for adults and 35 cents for children. (Criterion staff photo)

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## Remember them in your prayers

**BROOKVILLE**  
† IRMA L. HODAPP, St. Michael's, April 17.  
Wife of Fred; mother of James Hodapp  
of Brookville; Thomas Hodapp of Harrison,  
Ohio; Mary Alice Hodapp of Cincinnati,  
Ohio.

**ENOCESBURG**  
† MARY WESSLER, 89, St. John, April 14.  
Mother of Henry Wessler of Greensburg;  
Joseph and Anthony Wessler, both of  
Batesville; Mary Volk and Anna Borden-  
ecker, both of Indianapolis; Elizabeth Folk  
of Greensburg; Josephine Gusting of Bates-  
ville; Martha Deiler of Cincinnati; sister of  
Bernard and William Wanstath of Rush-  
ville.

**EVANSVILLE**  
† HENRY J. KUEBLER, 92, St. Benedict's,  
April 12. Father of Miss Lillian Kuebler  
of Evansville; brother of Mrs. Sylvester  
Smith of Jasper.

† DOLORES RICHTER, 38, St. Benedict's,  
April 12. Daughter of Mrs. Anna L. Richter  
of Evansville; sister of Mrs. George Fox of  
Evansville and Mrs. Marian Rosenberg of  
Madison, Wis.

† KEITH BROWN, 6, St. Mary's, April 13.  
Son of Mr. and Mrs. Kenny Brown, Sr.

† NANNIE B. BUEHLING, 74, Sacred Heart,  
April 17. Sister of Edward King of Cor-  
don; Mrs. Ida Harbison of New Albany; Mrs.  
Lydia Carlson, Mrs. Maude L. Debes and  
Mrs. Edna Ricken, all of Evansville.

† JEROME S. DAUMHAUER, 46, St. Ferdin-  
and, April 16. Husband of Ardella; son  
of Mr. and Mrs. Thomas Daumhauser of Fer-  
dinand; father of Charles Daumhauser with  
the U.S. Army, Ft. Knox; Linda, Marlene  
and Brenda Daumhauser, all at home; brother  
of Mrs. Sylvester Beeghin of Huntington.

† FRANK J. ENGLE, 77, St. Mary-of-the-  
Knobs, April 18. Father of Raymond F.  
Engle of New Albany.

† MARINE CPL. DONALD RAY SCHROEDER,  
21, St. Mary-of-the-Knobs, April 22. Son  
of Edward L. Schroeder and Mrs. Nettie  
Schroeder; brother of Larry, Terry and  
Eddie Schroeder of New Albany; Allen  
Schroeder of York, Pa.; Mrs. William Hardin  
of Floyd's Knobs and Janice Schroeder of  
New Albany.

† CARL A. HESSLER, 58, St. Mary, April 17.  
Husband of Hilda; father of Kathryn,  
Charles and John Hessler; brother of Ther-  
esa Burkhardt of Olenburg; Freda Penish of  
California; William Hessler of Lafayette;  
Albert Hessler of Brownsburg; Raymond  
Hessler of California.

† MALINDA DEWID, 55, St. Peter and Paul.

## Vicar General's term limited

NEW YORK—Archbishop Ter-  
rence J. Cooke, for the first time  
in the history of the Archdiocese  
of New York, has placed a limi-  
tation of three years on the ap-  
pointment of his top aide.

In announcing the appoint-  
ment of Msgr. Joseph P. O'Brien  
as vicar general, the second  
highest official in the archdio-  
cese, Archbishop Cooke said the  
monsignor would serve for three  
years.

A spokesman at the Chancery  
Office explained that the arch-  
bishop was following the lead  
and recommendation of Pope  
Paul VI.

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April 12. Daughter of Mrs. Lena Weber  
of Haubstadt; sister of Mrs. Loretta Sop-  
pkins of Ft. Branch; Mrs. Ester Dewig and  
Mrs. Charlotte May, both of Haubstadt;  
Bernard, Leo and Harold, all of Haubstadt  
and John Weber of Ft. Branch.

† JAMES DEVENY, 74, St. Catherine, April  
25. Husband of Blancher; father of Mary  
Alice and Edward James Deveny; brother of  
Patrick Deveny.

† ALTON V. MARTIN, 49, St. Simon, April  
25. Husband of Ruth J.; father of Don-  
ald C.; son of Alton C. Martin; brother of  
Constant E. and Donald E. Martin.

† MAUDE M. O'DONNELL, 82, Christ the  
King, April 19. Mother of John F., Mary  
A. O'Donnell; sister of Joyce Welch.

† NELLIE D. WILEY, 78, Our Lady of  
Lourdes, April 20. Mother of Inez Rus-  
sell, Dora Stevenson and Ivory Wiley.

† THOMAS F. CAVILL, 71, St. John's, April  
20. Brother of Edward J. Cavill, Mary  
Baker and Margaret Dwyer.

† JULIA B. MESSALL, 71, Our Lady of  
Lourdes, April 22. Mother of Thomas O.  
and Mary A. Messall and Catherine V. Davis.

† JANE BOWE, 77, Immaculate Heart of  
Mary, April 22. Wife of W. H. Rohr, Sr.;  
mother of W. J. Rohr, Jr. and Mrs. W. F.  
Koski; sister of Catherine C. O'Brien and  
Anna McMama.

† KEVIN WILBURN, 10, St. James the  
Greater, April 22. Son of Thomas and  
Sandra Wilburn; brother of Annette; Teresa  
and Lauri Ann Wilburn; grandson of Mary  
Wilburn and Mr. and Mrs. Monroe Parsons.

† LEN N. LYDICK, 67, Little Flower, April  
22. Husband of Sophia; father of Joseph  
M. Schwartz and Mrs. Dudley Hill; brother  
of William and Orin Lydick; Joy L. Rageth,  
Mrs. E. T. Larson, Mrs. Kenneth Daly, Mrs.  
Ray Berg, Mrs. Steve Brown and Isiah  
Lydick.

† ELIZABETH GILLEN, 91, St. Philip Neri,  
April 23. Mother of Francis W. and Mar-  
tine T. Gilen and Lucille Lett.

† JOSEPH E. CLARK, 72, St. Anthony's,  
April 23. Father of Maurice T. Clark;  
brother of Albert, Alfred and Ted Clark;  
Mrs. Herschel Meyers, Mrs. Roy Mattingly  
and Mr. Herman Brothers and C. Walter  
Clark.

† CHARLES T. (MUR) KENNY, 70, St. Au-  
gustine, April 20. Brother of John Kenny of  
Jeffersonville; Katherine and Emma Kenny,  
both of Clarksville; Mrs. Robert C. Gray of  
Jeffersonville and Mrs. Erwin C. Doerr of  
Cincinnati.

† MAX C. KERN, 89, Holy Help of Chris-  
tians, April 12. Husband of Bridget.

† MARION HUNEFELD, 73, St. Anthony's,  
April 17. Wife of Frank; mother of Mrs.  
Marie Herbert, Mrs. Berard Brinkman, Mrs.  
Hein Strasser, Mrs. Loretta Wolf and Mrs.  
Genarose Merkel.

† ALEX LENEN, 68, St. Maurice, April 15.  
Husband of Lucille; brother of John Lenen  
of Jeffersonville; Martin Lenen of Arlington,  
Ky.

† CLARA E. NAVILLE, 78, St. Mary, April  
19. Mother of Mrs. Clatus Freiburger and  
Mrs. Mary Ellen Naville; sister of Mrs. Ser-  
vatus Naville of New Albany; Bernard Na-  
ville of Miami, Fla.; Mrs. Frank Spitznagel  
of Jeffersonville.

† JANICE ANN BONIFER, 31, Holy Trinity,  
April 18. Daughter of Mr. and Mrs. John  
Bonifer of Clarksville.

† RONALD DEVINNEY, 9, St. Andrew's, April  
19. Son of Mr. and Mrs. Carl Devinney;  
brother of William, Jeff, David, Douglas,  
Charles, Pamela, Jill, Lori and Sue Devin-  
ney; grandson of Mr. and Mrs. Arthur Quig-  
ley of Sarasota, Fla. and Mr. and Mrs. Carl  
Hughes of Richmond.

† BERTHA SPATY, St. Bernard, April 20.  
Sister of Amelia Spaty of Lafayette and  
Mrs. George Kerstin of Terre Haute.

† THERESA HERMAN, 78, St. Paul, April  
24. Mother of Vera Marquardt of Terre  
Haute; Mrs. James Glenn of Aurora; Mrs.  
Rosella Van Belle of Detroit; Mrs. Helen  
William of Warren, Mich.; Kenneth Herman  
of St. Louis, Mo. and Joseph Herman of  
Tall City.

† ANGELA J. MITCHELL, 78, Sacred Heart,  
April 16. Mother of Mrs. Harry Sher-  
wood of Terre Haute and Miss Irene Mitchell  
of Cleveland, Ohio.

† EDMOND M. BOTTE, 90, Sacred Heart,  
April 20. Father of Mrs. Ann Theuerkauf  
of Evansville; half-brother of Arthur Mathias  
of Florida.

† J. EARLE THOMPSON, 84, St. Simon's,  
April 14. Father of Mrs. Wayne McCam-  
mack of Indianapolis; Miss Jean Thompson  
of St. Petersburg, Fla., and John Thompson  
of Bloomington; brother of Mrs. Ed Keller  
of Washington.

† LEWIS W. BURRIS, 84, St. Simon's, April  
16. Husband of Goldie; brother of Mrs.  
Marcel Crabbe of Washington.

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teria. Serving will be from 12  
noon until 2:30 p.m. and from  
3:30 p.m. to 6:30 p.m. with a  
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Reservations may be made by  
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dren. Mr. and Mrs. Gilbert  
Walker are co-chairmen. The  
public is invited.

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## W. Africa bishops condemn Portugal

OUAGADOUGOU, Upper Volta —The permanent council of the French-speaking bishops of West Africa has condemned Portugal for continuing its colonial policy. The bishops, most of whom are Africans, said "that to appeal to a pretended Christian civilization as a reason for holding under the colonial yoke against their will entire peoples is at the same time unworthy of a civilized people, contrary to the principles of morality and to the precept of charity."

Portugal's principal overseas

territories in Africa are An-  
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## VIEWING WITH ARNOLD

## The 'Bonnie and Clyde' controversy

By JAMES W. ARNOLD

The Jesuits' America magazine has surprisingly provided the conservative backlash to the election by the Catholic Film Office (NCOMP) of "Bonnie and Clyde" as the best adult film of 1967. That is almost as if Picasso had suddenly denounced modern art and insisted that everybody paint like Winslow Homer.

The America editorial writer clearly did not care for "Bonnie," aside from its "bright, highly polished, experimental surfaces," but his basic argument is more than a difference of taste: "We oppose the award because the film lacks that insight into the human condition necessary for valid art, to say nothing of a requirement for a best film notice."

This is a concise statement of the traditional view that art is at least partly judged by the truth of what it says about life. It is a view that I have always accepted and tried to follow. To be concerned only with beauty of style, prevents one from coping at all with the social impact of films,

and forces the critic into such absurd judgments as liking the James Bond films because of their skillful technique or into enthusiasm over the color and camera work during the rape and torture scenes.

The fact is, of course, that both beauty and style and truth of content are necessary to an artful film. Obviously, many movies can be dismissed on the question of style before you even consider content. The tough problems arise only with exceptional works like "Bonnie," whose surface beauty is instantly impressive. The final evaluation then rests on content, which in this case at least, is painfully ambiguous. (It accepts crime as a valid way of life and glamorizes criminals, but it raises really profound questions about the value and uses of violence.)

But note the crucial context of this dispute: until recently, U.S. Catholics were encouraged to evaluate movies almost entirely on content. Praises and awards have been heaped on some films that were only innocuous, because they dealt with presumably good people and wholesome subjects. Even well-made films, like "Sound of Music" and "A Man For All Seasons," have

often been admired for the wrong reasons.

NCOMP has been trying to overcome 30 years of faulty education by the Legion of Decency by emphasizing the value of film style, and more importantly, by suggestion that truly understanding style may affect the judgment of the goodness or badness of content. (E.g., if you understand the style of "Blow-Up," then its content is the opposite of immoral; if you are sensitive to the technique of "King of Kings," it appears less religious and more obscene.)

America may believe that NCOMP, in honoring films like "Bonnie" and "Elvira Madigan" (best foreign film), has gone too far in preferring surface beauty to truth. This may be so, although I think (as suggested above) that "Bonnie" can be defended on grounds of "insight into the human condition." It would have been worse if NCOMP had followed tradition and chosen to honor films like "In the Heat of the Night," "Guess Who's Coming to Dinner" or "Doctor Doolittle"—all of which are virtuous in various ways, but only routine Hollywood art.

Let's not, however, let NCOMP off completely. It would seem logical, in view of

its commitment to films that "best embody authentic human values," that all other things being equal, it should select movies whose insight is positive and clear, over those whose vision is so fuzzy as to be debatable.

The problem is "all other things being equal": there is no way to measure the art and beauty of a film, and critics may honestly disagree. (They better, or we're all out of business.) But last year NCOMP chose "Georgy Girl" over "Alfie," and this year "Bonnie" over "Cool Hand Luke." In neither case did the winner have an obvious edge in terms of art. In terms of insight, both losers were, in my view, clearly preferable.

One final complaint: NCOMP's selection of Bryan Forbes' "The Whisperers" as "best film of educational value" seems to be self-defeating. The category was apparently established to honor achievements in films not designed primarily for entertainment, e.g., documentaries. If not, then there ought

to be such a category, for documentaries comprise a segment of the industry today that is large, lively, and terribly relevant to "human values."

All the other award categories are mutually exclusive, i.e., it is not possible for a film to be considered for both "best film for adults" and "best film for general audiences." Why then should any dramatic film be able to get a shot at the "educational" award? (If you stretch it, almost any film can be considered educational.) Presumably, documentaries can compete in other categories, depending on their ratings, but what chance would they ever have of winning?

Last year was a vintage year for documentaries ("The War Game," "A Time for Burning," "Don't Look Back," "Warrendale," etc.). But none of them drew a nod from NCOMP. It's like telling Lew Alcindor and the UCLA basketball team: Sorry, fellas. The sports award this year goes to the Bolshoi Ballet. But you can compete, if you want, in poetry-reading, musical comedy, and modern dance.



AT PROVINCIAL CONFERENCE—More than 500 Catholic women from throughout the state attended last week's two-day Provincial Conference of the National Council of Catholic Women. Shown above after one of the sessions, held in Stouffer's Indianapolis Inn, are (from left): Mrs. John Shields, of Harrisburg, Pa., NCCW national president; Mrs. Russell Wilson, of Clinton, provincial director; Judge Richard Kaplan, of Gary, plenary speaker; and Mrs. Bernard Blinn, of Indianapolis, ACCW president.

## VARIETY IN BOOKS

"Jesuit Spirit In a Time of Change," edited by Raymond A. Schroth, S.J. Newman Press, Glen Rock, N.J. 250 pp. \$6.50.

"Life In The Spirit (Theological Meditations, Vol. IV)," edited by Hans Kung, Sheed and Ward, New York. 156 pp. \$3.95.

"The Spiritual Journey of St. Paul," by Lucien Cerfaux, Sheed and Ward, New York. 224 pp. \$5.50.

In these times of turbulence and unrest in the Church and in society, there appears to be an increasing awareness of, and concern for, the meaning of "spirituality" in modern life. These values, though unrelated, converge upon the same theme from different vantage points.

Father Schroth has edited an impressive collection of essays originally appearing in "Woodstock Letters"—a privately circulated publication for Jesuits—by authors who are reputed specialists in their respective areas.

**THEOLOGIANS** Avery Dulles and Karl Rahner; Scripture scholars Joseph A. Fitzmyer and David M. Stanley; Church historian Robert J. McNally; poet-author Daniel Berrigan and others probe the basic spiritual ideas underlying the Society of Jesus for the purpose of bringing its ideals into closer contact with the modern world.

Father Schroth and the members of his editorial board have rendered a commendable service in making available to the reading public these articles which, one may concur, "meet the needs of a much larger audience."

Under the editorship of Father Kung, Swiss-born theologian and ecumenist, "Life In The Spirit" is the latest volume in a widely-known series dealing with timely theological subjects.

Complex questions such as the priesthood, changes in Christian spirituality, and celibacy are analyzed and well presented by a trio of European theological specialists.

**FATHER CERFAUX**, widely acknowledged authority on the theology of St. Paul, has written an excellent biography—which is more than a biography in the usual sense.

It is, rather, a thorough, historical analysis of, and introduction to, Paul's thought on the major themes of Christian life, while at the same time it provides an incisive guide to the "spirit" of the Apostle to the Gentiles.

(Reviewed by Paul J. Dwyer, NC News Service, Washington, D.C.)

"Trimming the Ark," by Christopher Derrick, P. J. Kenedy & Sons, New York. 154 pp. \$4.95.

Not too many years ago people were used to taking a "tonic" during the pre-spring days to thin the blood and revitalize the system.

Christopher Derrick's "Trimming the Ark" presents just such a tonic for mental fatigue. You may agree with or detest the author's contention that the "ark of Salvation" (the Church) is listing badly because of the concepts of change that threaten both the doctrine and the stability of centuries; you may also dislike author Derrick's arbitrary labeling of "Catholic attitudes," but while you digest the opinions and assertions in "Trimming the Ark" you will be forced to think.

The writer, an English critic, editor and lecturer, notes in his forward that his book is "thoroughly deplorable . . . consisting to a shocking extent of sweeping assertions . . . attitudes . . . opinions offered as though they were undisputed fact." He also

feels these failings do not matter because his is essentially an "exploratory" essay, intended to draw attention to what he considers a not entirely healthy attitude of Catholics toward change.

Mr. Derrick never actually says we seek change for its own sake as others have suggested before him. However, despite its flaws, his essay makes some valid points concerning the "tedious burden of the cross," and how we have only to look at our liturgy, press, perils, councils (he foresees another) and daily lives to see how much the cult of change has affected Catholic attitudes.

(Reviewed by Marie Dale, Hartford, Conn.)

"Protestant-Catholic Marriages Can Succeed," by Jeanne and Paul Simon, Association Press. 122 pp. \$3.95.

Many of us who are interested in the ecumenical movement are beginning to realize that when all is said and done two of the greatest barriers to Christian unity are inter-faith communion and mixed marriages. Our goal is not to "forget the past" and to tear down these walls but rather to face and examine them in all their historical, theological and personal complexities . . . together. Herein lies the unique contribution of Paul and Jeanne Simon who write about their successful mixed marriage . . . together.

The very first asset of "Protestant-Catholic Marriages Can Succeed" is that it is written by laymen for laymen. Their personal experience combined with self-respect and Christian optimism is refreshing, especially when one reflects upon the type of sterile, uncompromising writing that has been done in the past on the subject. Secondly, their sources are current and their arguments are well documented.

Their "liberal" but not radical point of view forces them to be almost overly pre-occupied with the "Catholic position" and its "changing character" . . . sometimes to no avail. The chapter on birth control is a good example, for after all, they can offer two rather obvious principles: No one's conscience should be violated and the issue should not be avoided! But when it comes to the central issue of the religious upbringing of the children, the guides offered are much bolder: (1) which partner is more active in religious observance? (2) what is the religious affiliation of the mother?

While the authors do not expect Christian unity as a result of their book they do deserve special credit for their tenth and final chapter, "A Postscript to the Churches." The suggestions for improvement which they offer to the counselor and the church leaders are constructive and thought provoking. Their contribution will certainly help to make the possibility of Christian unity become more of a reality.

(Reviewed by Lawrence Rilla of the staff of the USCC Family Life Bureau, Washington, D.C.)

**To host prelates**  
BOGOTA, Colombia — Anglican Bishop David Benson Reed of Bogota offered accommodations for five Catholic bishops during the forth-coming International Eucharistic Congress in August, and five Ecuadorian prelates accepted his invitation.

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

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

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

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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.

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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.

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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.

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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.

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\$10,000 MAXIMUM

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If yours is 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.)

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\$7,500 MAXIMUM

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

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

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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.

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**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.

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(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-

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 modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

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

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

Are Your Parents Senior Citizens?

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

Accidental Death Benefit On All Four Plans

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

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

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

Money-Back Guarantee

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

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

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

### 18 Important Questions Answered ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

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

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

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

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

5. Which plan should I choose?  
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, 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.

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

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

7. How much can I be paid in a Catholic hospital plan?  
Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

8. 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.

9. 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.

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

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

12. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?  
When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

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

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

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

15. 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.

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

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

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 26, 1968

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. 5850420

INSURED'S NAME (Please Print) First Middle Initial Last  
ADDRESS Street  
City State Zip No.

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

May 26, 1968

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

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

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

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

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

Date \_\_\_\_\_ Signed X \_\_\_\_\_ Insured's Signature SIGN—DO NOT PRINT  
FORM 5-147M

Please make check or money order payable to MUTUAL PROTECTIVE